

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

2. The Canon of Discipline (2. Vinaya Piṭaka)

1. Expulsion (1. Pārājikapāḷi)

2. The Section on Initial and Subsequent Meeting of the Community (2. Saṅghādisesakaṇḍaṃ)

[Bu Ss 1-13, PTS 3.110-3.186]



PaliVerse

1. Expulsion

2. The Section on Initial and Subsequent Meeting of the Community

1. The Training Rule on Emission of Semen

Venerable ones, these thirteen offences entailing initial and subsequent meetings of the Community

come up for recitation.

234. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Seyyasaka was living the holy life without delight. Because of that he became lean, rough, discoloured, become quite pale, with veins showing all over the body. The Venerable Udāyī saw the Venerable Seyyasaka lean, rough, discoloured, become quite pale, with veins showing all over the body. Having seen him, he said this to the Venerable Seyyasaka - "Why are you, friend Seyyasaka, lean, rough, discoloured, become quite pale, with veins showing all over the body? Are you perhaps, friend Seyyasaka, living the holy life without delight?" "Yes, friend." "If so, friend Seyyasaka, eat as much as you like, sleep as much as you like, bathe as much as you like. Having eaten as much as you like, having slept as much as you like, having bathed as much as you like, when discontent arises in you and lust assails your mind, then having made effort with your hand, release semen." "But is it allowable, friend, to do such a thing?" "Yes, friend. I too do thus."

Then the Venerable Seyyasaka ate as much as he liked, slept as much as he liked, bathed as much as he liked. Having eaten as much as he liked, having slept as much as he liked, having bathed as much as he liked, when discontent arose and lust assailed his mind, then having made effort with his hand, he released semen. Then the Venerable Seyyasaka at a later time became of good complexion, with full faculties, with a bright facial complexion, with a very clear skin complexion. Then the monks who were friends of the Venerable Seyyasaka said this to the Venerable Seyyasaka - "Before, friend Seyyasaka, you were lean, rough, discoloured, become quite pale, with veins showing all over the body. But now you are of good complexion, with full faculties, with a bright facial complexion, with a very clear skin complexion. Are you perhaps, friend Seyyasaka, taking medicine?" "No indeed, friends, I am not taking medicine. But I eat as much as I like, sleep as much as I like, bathe as much as I like. Having eaten as much as I like, having slept as much as I like, having bathed as much as I like, when discontent arises in me and lust assails my mind, then having made effort with my hand, I release semen." "But do you, friend Seyyasaka, with the very hand with which you eat offerings given in faith, having made effort with that very hand, release semen?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Seyyasaka, having made effort with his hand, release semen!"

Then those monks, having rebuked the Venerable Seyyasaka in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable

Seyyasaka in return - "Is it true, Seyyasaka, that having made effort with your hand, you released semen?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, having made effort with your hand, release semen! Have I not, foolish man, in many ways expounded the Teaching for dispassion, not for lust; expounded the Teaching for separation from bondage, not for bondage; expounded the Teaching for non-clinging, not for clinging! Yet there, foolish man, when the Teaching has been expounded by me for dispassion, you will intend for lust; when the Teaching has been expounded for separation from bondage, you will intend for bondage; when the Teaching has been expounded for non-clinging, you will intend for clinging! Have I not, foolish man, in many ways expounded the Teaching for dispassion towards lust, for the subduing of intoxication, for the removal of thirst, for the uprooting of attachment, for the cutting off of the round of rebirths, for the elimination of craving, for dispassion, for cessation, for Nibbāna! Have I not, foolish man, in many ways declared the abandoning of sensual pleasures, declared the full understanding of perceptions of sensuality, declared the removal of thirst for sensuality, declared the uprooting of sensual thoughts, declared the appeasement of the fever of sensuality! This, foolish man, is not for the confidence of those without confidence, nor for the increase of those with confidence. Rather, foolish man, this is for the distrust of those without confidence, and for the alteration of some of those with confidence." Then the Blessed One, having rebuked the Venerable Seyyasaka in many ways, for being difficult to support, etc. "And thus, monks, you should recite this training rule -

"Intentional emission of semen is an offence entailing initial and subsequent meetings of the Community."

And thus this training rule was laid down by the Blessed One for the monks.

235. Now at that time monks, having eaten sumptuous food, unmindful and not fully aware, fell into sleep. For those who were unmindful and not fully aware, falling into sleep, semen was emitted during a dream. They had remorse - "A training rule has been laid down by the Blessed One - 'Intentional emission of semen is an offence entailing initial and subsequent meetings of the Community.' And semen is emitted by us during a dream. There is volition found here. Have we perhaps committed an offence entailing initial and subsequent meetings of the Community?" They reported this matter to the Blessed One. "There is this volition, monks; but that is negligible." And thus, monks, you should recite this training rule -

236. "Intentional emission of semen, except during a dream, is an offence entailing initial and subsequent meetings of the Community."

237. "Intentional" means knowing, perceiving, deliberately, having considered, a transgression.

"Semen" means there are ten kinds of semen -blue, yellow, red, white, buttermilk-coloured, water-coloured, oil-coloured, milk-coloured, curd-coloured, ghee-coloured.

"Emission" means moving from its place is called emission.

"Except while dreaming" means setting aside while dreaming.

"Entailing initial and subsequent meetings of the Community" means the Community itself gives probation for that offence, sends back to the beginning, gives penance, rehabilitates; not many monks, not a single person. Therefore it is said - "entailing initial and subsequent meetings of the Community". It is the naming, the designation of that very class of offences. For that reason also it is said - "entailing initial and subsequent meetings of the Community".

He releases with internal matter, he releases with external matter, he releases with internal-external matter, he releases shaking the hips in the air; he releases with the support of lust, he releases with the support of excrement, he releases with the support of urine, he releases with the support of wind, he releases with the support of being bitten by caterpillars or insects; he releases for the purpose of health, he releases for the purpose of pleasure, he releases for the purpose of medicine, he releases for the purpose of giving, he releases for the purpose of merit, he releases for the purpose of sacrifice, he releases for the purpose of heaven, he releases for the purpose of seed, he releases for the purpose of investigation, he releases for the purpose of fun; he releases blue, he releases yellow, he releases red, he releases white, he releases buttermilk-coloured, he releases water-coloured, he releases oil-coloured, he releases milk-coloured, he releases curd-coloured, he releases ghee-coloured.

238. "Internal matter" means matter that is internally clung-to.

"External matter" means externally either clung-to or not clung-to.

"Internal-external matter" means both of those.

"Shaking the hips in the air" means for one striving in the air, the genitals become workable.

"Support through lust" means for one oppressed by lust, the genitals become workable.

"Support through excrement" means for one oppressed by excrement, the genitals become workable.

"Support through urine" means for one oppressed by urine, the genitals become workable.

"Support through wind" means for one oppressed by wind, the genitals become workable.

"Support through the bite of a caterpillar or insect" means through the bite of a caterpillar or insect, the genitals become workable.

239. "For the purpose of health" means: I will be healthy.

"For the purpose of pleasure" means: I will produce pleasant feeling.

"For the purpose of medicine" means: it will be medicine.

"For the purpose of giving" means: I will give a gift.

"For the purpose of merit" means: there will be merit.

"For the purpose of sacrifice" means: I will perform a sacrifice.

"For the purpose of heaven" means: I will go to heaven.

"For the purpose of seed" means: it will be seed.

"For the purpose of investigation" means: it will be blue, it will be yellow, it will be red, it will be white, it will be buttermilk-coloured, it will be water-coloured, it will be oil-coloured, it will be milk-coloured, it will be curd-coloured, it will be ghee-coloured.

"For the purpose of play" means: with the intention of amusement.

240. With internal matter, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With external matter, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With internal-external matter, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

Shaking the hips in space, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With the support of lust, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With the support of excrement, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With the support of urine, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With the support of wind, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With the support of being bitten by caterpillars or insects, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

For the purpose of health, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

For the purpose of pleasure, etc. for the purpose of medicine, for the purpose of giving, for the purpose of merit, for the purpose of sacrifice, for the purpose of heaven, for the purpose of seed, for the purpose of investigation, for the purpose of fun, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

Blue, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

Yellow, red, white, buttermilk-coloured, water-coloured, oil-coloured, milk-coloured, curd-coloured, ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The Plain Section is concluded.

For the purpose of health and for the purpose of pleasure, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of health and for the purpose of medicine, etc. For the purpose of health and for the purpose of giving... For the purpose of health and for the purpose of merit... For the purpose of health and for the purpose of sacrifice... For the purpose of health and for the purpose of heaven... For the purpose of health and for the purpose of seed... For the purpose of health and for the purpose of investigation... For the purpose of health and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

The broken wheel of the one-root section is concluded.

241. For the purpose of pleasure and for the purpose of medicine, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of pleasure and for the purpose of giving, etc. For the purpose of pleasure and for the purpose of merit, For the purpose of pleasure and for the purpose of sacrifice, For the purpose of pleasure and for the purpose of heaven, For the purpose of pleasure and for the purpose of seed, For the purpose of pleasure and for the purpose of investigation, For the purpose of pleasure and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of pleasure and for the purpose of health, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

242. For the purpose of medicine and for the purpose of giving, etc. For the purpose of medicine and for the purpose of merit, For the purpose of medicine and for the purpose of sacrifice, For the purpose of medicine and for the purpose of heaven, For the purpose of medicine and for the purpose of seed, For the purpose of medicine and for the purpose of investigation, For the purpose of medicine and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of medicine and for the purpose of health, etc. For the purpose of medicine and for the purpose of pleasure, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of giving and for the purpose of merit, etc. For the purpose of giving and for the purpose of sacrifice, For the purpose of giving and for the purpose of heaven, For the purpose of giving and for the purpose of seed, For the purpose of giving and for the purpose of investigation, For the purpose of giving and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of giving and for the purpose of health, etc. For the purpose of giving and for the purpose of pleasure, For the purpose of giving and for the purpose of medicine, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of merit and for the purpose of sacrifice, etc. For the purpose of merit and for the purpose of heaven, For the purpose of merit and for the purpose of seed, For the purpose of merit and for the purpose of investigation, For the purpose of merit and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of merit and for the purpose of health, etc. For the purpose of merit and for the purpose of pleasure, For the purpose of merit and for the purpose of medicine, For the purpose of merit and for the purpose of giving, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of sacrifice and for the purpose of heaven, etc. For the purpose of sacrifice and for the purpose of seed, For the purpose of sacrifice and for the purpose of investigation... For the purpose of sacrifice and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of sacrifice and for the purpose of health, etc. For the purpose of sacrifice and for the purpose of pleasure, For the purpose of sacrifice and for the purpose of medicine, For the purpose of sacrifice and for the purpose of giving, For the purpose of sacrifice and for the purpose of merit, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of heaven and for the purpose of seed, etc. For the purpose of heaven and for the purpose of inquiry, For the purpose of heaven and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of heaven and for the purpose of health, etc. For the purpose of heaven and for the purpose of pleasure, For the purpose of heaven and for the purpose of medicine, For the purpose of heaven and for the purpose of giving, For the purpose of heaven and for the purpose of merit, For the purpose of heaven and for the purpose of sacrifice, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of seed and for the purpose of inquiry, etc. For the purpose of seed and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of seed and for the purpose of health, etc. For the purpose of seed and for the purpose of pleasure, For the purpose of seed and for the purpose of medicine, For the purpose of seed and for the purpose of giving, For the purpose of seed and for the purpose of merit, For the purpose of seed and for the purpose of

sacrifice, For the purpose of seed and for the purpose of heaven, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of inquiry and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of inquiry and for the purpose of health, etc. For the purpose of inquiry and for the purpose of pleasure, For the purpose of inquiry and for the purpose of medicine, For the purpose of inquiry and for the purpose of giving, For the purpose of inquiry and for the purpose of merit, For the purpose of inquiry and for the purpose of sacrifice, For the purpose of inquiry and for the purpose of heaven, For the purpose of inquiry and for the purpose of seed, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

For the purpose of sport and for the purpose of health, etc. For the purpose of sport and for the purpose of pleasure... For the purpose of sport and for the purpose of medicine... For the purpose of sport and for the purpose of giving... For the purpose of sport and for the purpose of merit... For the purpose of sport and for the purpose of sacrifice... For the purpose of sport and for the purpose of heaven... For the purpose of sport and for the purpose of seed... For the purpose of sport and for the purpose of inquiry, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

The bound wheel of the one-root section is concluded.

For the purpose of health and for the purpose of pleasure and for the purpose of medicine, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community, etc. For the purpose of health and for the purpose of pleasure and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

The broken wheel of the two-root section.

For the purpose of pleasure and for the purpose of medicine and for the purpose of giving, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community, etc. For the purpose of pleasure and for the purpose of medicine and for the purpose of sport, etc. For the purpose of pleasure and for the purpose of medicine and for the purpose of health, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

The bound wheel of the two-root section is abbreviated.

For the purpose of inquiry and for the purpose of sport and for the purpose of health, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community. For the purpose of inquiry and for the purpose of sport and for the purpose of seed, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

The two-root section is concluded.

Those with three roots, those with four roots, those with five roots, those with six roots, those with seven roots, those with eight roots, and those with nine roots should be expanded in the same way.

This is the all-root section.

243. For the purpose of health and for the purpose of pleasure and for the purpose of medicine and for the purpose of giving and for the purpose of merit and for the purpose of sacrifice and for the purpose of heaven and for the purpose of seed and for the purpose of inquiry and for the purpose of sport, he intends, makes effort, and emits, there is an offence entailing initial and subsequent meetings of the Community.

The All-Root Section is concluded.

244. With blue and yellow, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With blue and red, etc. With blue and white... With blue and buttermilk-coloured... With blue and water-coloured... With blue and oil-coloured... With blue and milk-coloured... With blue and curd-coloured... With blue and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The broken wheel of the one-root section is concluded.

245. With yellow and red, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With yellow and white, etc. With yellow and buttermilk-coloured... With yellow and water-coloured... With yellow and oil-coloured... With yellow and milk-coloured... With yellow and curd-coloured... With yellow and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With yellow and blue, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The bound wheel of the one-root section.

246. With red and white, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With red and buttermilk-coloured, etc. With red and water-coloured, With red and oil-coloured, With red and milk-coloured, With red and curds-coloured, With red and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With red and blue, etc. With red and yellow, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With white and buttermilk-coloured, etc. With white and water-coloured, With white and oil-coloured, With white and milk-coloured, With white and curds-coloured, With white and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With white and blue, etc. With white and yellow, With white and red, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With buttermilk-coloured and water-coloured, etc. With buttermilk-coloured and oil-coloured, With buttermilk-coloured and milk-coloured, With buttermilk-coloured and curds-coloured, With buttermilk-coloured and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With buttermilk-coloured and blue, etc. With buttermilk-coloured and yellow, With buttermilk-coloured and red, With buttermilk-coloured and white, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With water-coloured and oil-coloured, etc. With water-coloured and milk-coloured, With water-coloured and curds-coloured, With water-coloured and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With water-coloured and blue, etc. With water-coloured and yellow, With water-coloured and red, With water-coloured and white, With water-coloured and buttermilk-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With oil-coloured and milk-coloured, etc. With oil-coloured and curd-coloured, With oil-coloured and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With oil-coloured and blue, etc. With oil-coloured and yellow, With oil-coloured and red, With oil-coloured and white, With oil-coloured and buttermilk-coloured, With oil-coloured and water-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With milk-coloured and curd-coloured, etc. With milk-coloured and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With milk-coloured and blue, etc. With milk-coloured and yellow, With milk-coloured and red, With milk-coloured and white, With milk-coloured and buttermilk-coloured, With milk-coloured and water-coloured, With milk-coloured and oil-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With curd-coloured and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With curd-coloured and blue, etc. With curd-coloured and yellow, With curd-coloured and red, With curd-coloured and white, With curd-coloured and buttermilk-coloured, With curd-coloured and water-coloured, With curd-coloured and oil-coloured, With curd-coloured and milk-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With ghee-coloured and blue, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

With ghee-coloured and yellow, etc. With ghee-coloured and red, etc. With ghee-coloured and white, etc. With ghee-coloured and buttermilk-coloured, etc. With ghee-coloured and water-coloured, etc. With ghee-coloured and oil-coloured, etc. With ghee-coloured and milk-coloured, etc. With ghee-coloured and curd-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The bound wheel of the one-root section is concluded.

With blue and yellow and red, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community, etc. With blue and yellow and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The broken wheel of the two-root section.

With yellow and red and white, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community, etc. With yellow and red and ghee-coloured, etc. With yellow and red and blue, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The bound wheel of the two-root section is abbreviated.

With curd-coloured and ghee-coloured and blue, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community, etc. With curd-coloured and ghee-coloured and milk-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The two-root section is concluded.

Those with three roots, those with four roots, those with five roots, those with six roots, those with seven roots, those with eight roots, and those with nine roots should be expanded in the same way.

This is the all-root section.

247. With blue and yellow and red and white and buttermilk-coloured and water-coloured and oil-coloured and milk-coloured and curd-coloured and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The All-Root Section is concluded.

248. For the purpose of health and with blue, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

For the purpose of health and for the purpose of pleasure and with blue and yellow, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

For the purpose of health and for the purpose of pleasure and for the purpose of

medicine and with blue and yellow and red, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The twofold increase should be expanded in just the same way.

For the purpose of health and for the purpose of pleasure and for the purpose of medicine and for the purpose of giving and for the purpose of merit and for the purpose of sacrifice and for the purpose of heaven and for the purpose of seed and for the purpose of inquiry and for the purpose of sport and with blue and yellow and red and white and buttermilk-coloured and water-coloured and oil-coloured and milk-coloured and curd-coloured and ghee-coloured, he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

The mixed wheel is concluded.

249. Intending "I will emit blue," he makes effort, and emits yellow - an offence entailing initial and subsequent meetings of the Community.

Intending "I will emit blue," he makes effort, and emits red, etc. white, buttermilk-coloured, water-coloured, oil-coloured, milk-coloured, curd-coloured, ghee-coloured, he emits - an offence entailing initial and subsequent meetings of the Community.

The Broken Wheel is concluded.

250. Intending "I will emit yellow," he makes effort, and emits red - an offence entailing initial and subsequent meetings of the Community.

Intending "I will emit yellow," he makes effort, and emits white, etc. buttermilk-coloured, water-coloured, oil-coloured, milk-coloured, curd-coloured, ghee-coloured, blue - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

251. Intending "I will emit ghee-coloured," he makes effort, and emits blue - an offence entailing initial and subsequent meetings of the Community.

Intending "I will emit ghee-coloured," he makes effort, and emits yellow, etc. red, white, buttermilk-coloured, water-coloured, oil-coloured, milk-coloured, curd-coloured - an offence entailing initial and subsequent meetings of the Community.

The belly wheel is concluded.

252. Intending "I will emit yellow," he makes effort, and emits blue - an offence entailing initial and subsequent meetings of the Community.

Red, etc. white, buttermilk-coloured, water-coloured, oil-coloured, milk-coloured, curd-coloured, Intending "I will emit ghee-coloured," he makes effort, and emits blue - an offence entailing initial and subsequent meetings of the Community.

The first course of the back wheel is concluded.

253. Intending "I will emit red," he makes effort, and emits yellow - an offence entailing initial and subsequent meetings of the Community.

White, etc. buttermilk-coloured, water-coloured, oil-coloured, milk-coloured

... curd-coloured, ghee-coloured, Intending "I will emit blue," he makes effort, and emits yellow - an offence entailing initial and subsequent meetings of the Community.

The second course of the back wheel is concluded.

254. Intending "I will emit white," he makes effort, and emits red - an offence entailing initial and subsequent meetings of the Community.

Buttermilk-coloured, etc. water-coloured, oil-coloured, milk-coloured, curd-coloured, Ghee-coloured, blue, Intending "I will emit yellow," he makes effort, and emits red - an offence entailing initial and subsequent meetings of the Community.

The third course of the back wheel is concluded.

255. Intending "I will emit buttermilk-coloured," he makes effort, and emits white - an offence entailing initial and subsequent meetings of the Community.

Water-coloured, etc. oil-coloured, milk-coloured, curd-coloured, ghee-coloured, blue, yellow, Intending "I will emit red," he makes effort, and emits white - an offence entailing initial and subsequent meetings of the Community.

The fourth journey of the back-wheel is finished.

256. Intending "I will emit water-coloured," he makes effort, and emits buttermilk-coloured - an offence entailing initial and subsequent meetings of the Community.

Oil-coloured, etc. milk-coloured, curd-coloured, ghee-coloured, blue,

Yellow, red, Intending "I will emit white," he makes effort, and emits buttermilk-coloured - an offence entailing initial and subsequent meetings of the Community.

The fifth journey of the back-wheel is finished.

257. Intending "I will emit oil-coloured," he makes effort, and emits water-coloured - an offence entailing initial and subsequent meetings of the Community.

Milk-coloured, etc. curd-coloured, ghee-coloured, blue, yellow, red,

White, intending "I will emit buttermilk-coloured," he makes effort, and emits water-coloured - an offence entailing initial and subsequent meetings of the Community.

The sixth journey of the back-wheel is finished.

258. Intending "I will emit milk-coloured," he makes effort, and emits oil-coloured - an offence entailing initial and subsequent meetings of the Community.

Curd-coloured, etc. ghee-coloured, blue, yellow, red, white, buttermilk-coloured, Intending "I will emit water-coloured," he makes effort, and emits oil-coloured - an offence entailing initial and subsequent meetings of the Community.

The seventh journey of the back-wheel is finished.

259. Intending "I will emit curd-coloured," he makes effort, and emits milk-coloured - an offence entailing initial and subsequent meetings of the Community.

Ghee-coloured, etc. blue, yellow, red, white, buttermilk-coloured, water-coloured, Intending "I will emit oil-coloured," he makes effort, and emits milk-coloured - an offence entailing initial and subsequent meetings of the Community.

The eighth journey of the back-wheel is finished.

260. Intending "I will emit ghee-coloured," he makes effort, and emits curd-coloured - an offence entailing initial and subsequent meetings of the Community.

Blue, etc. yellow, red, white, buttermilk-coloured, water-coloured, oil-coloured, intending "I will emit milk-coloured," he makes effort, and emits curd-coloured - an offence entailing initial and subsequent meetings of the Community.

The ninth journey of the back-wheel is finished.

261. Intending "I will emit blue," he makes effort, and emits ghee-coloured - an offence entailing initial and subsequent meetings of the Community.

Yellow, etc. red, white, buttermilk-coloured, water-coloured, oil-coloured, milk-coloured, Intending "I will emit curd-coloured," he makes effort, and emits ghee-coloured - an offence entailing initial and subsequent meetings of the Community.

The tenth journey of the back-wheel is finished.

The back-wheel is finished.

262. He intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community.

He intends, makes effort, and does not emit - a grave offence.

He intends, does not make effort, and emits - no offence.

He intends, does not make effort, and does not emit - no offence.

He does not intend, makes effort, and emits - no offence.

He does not intend, makes effort, and does not emit - no offence.

He does not intend, does not make effort, and emits - no offence.

He does not intend, does not make effort, and does not emit - no offence.

There is no offence during a dream, for one not intending emission, for a mad man, for one who is mentally deranged, for one afflicted by pain, for a first offender.

Summary Verses on Disciplinary Cases

Dream, defecation, urination, and with applied thought and hot water;
Medicine, scratching, path, bladder, sweat room effort.

And novice and asleep, he pressed the thigh with the fist;
He gazed at a pillar in space, he rubbed a hole with a stick.

Stream, running in water, in a garland of flowers, a lotus;
Sand, a heap of mud, and with the toe of the bed.

Disciplinary Cases

263. Now at that time semen was emitted from a certain monk during a dream. He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence entailing initial and subsequent meetings of the Community?" He reported this matter to the Blessed One. "There is no offence, monk, during a dream."

Now at that time semen was emitted from a certain monk while defecating. He had remorse, etc. "What was your intention, monk?" "I was not intending emission, Blessed One." "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk while urinating. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk while thinking a sensual thought. He had remorse, etc. "There is no offence, monk, for one thinking."

Now at that time semen was emitted from a certain monk while bathing with hot water. He had remorse, etc. "What was your intention, monk?" "I was not intending emission, Blessed One." "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while bathing with hot water. He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time semen was not emitted from a certain monk who was intending emission while bathing with hot water. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk had a wound on his genitals. While applying medicine, semen was emitted. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time a certain monk had a wound on his genitals. While intending emission, as he was applying medicine, semen was emitted, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while scratching his testicles. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who, intending emission, was scratching his testicles, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

264. Now at that time semen was emitted from a certain monk while walking the path. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while walking the path, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while urinating having taken hold of the bladder. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while urinating having taken hold of the bladder, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while heating his belly in the sweat room. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while heating his belly in the sweat room, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while doing back-rubbing for his preceptor in the sweat room. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while doing back-rubbing for his preceptor in the sweat room, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

265. Now at that time semen was emitted from a certain monk while having his thigh rubbed. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while having his thigh rubbed, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk intending emission said this to a certain novice - "Come, friend novice, take hold of my genitals." He took hold of his genitals. From that very one semen was emitted. He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain monk took hold of the genitals of a sleeping novice. From that very one semen was emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

266. Now at that time semen was emitted from a certain monk who was intending emission while pressing his genitals with his thighs, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk who was intending emission while pressing his genitals with his fist, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk who was intending emission while shaking his hips in the air, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while stiffening his body. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while stiffening his body, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk, filled with lust, gazed upon the genitals of a woman. Semen was emitted from him. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community. And, monks, one filled with lust should not gaze upon the genitals of a woman. Whoever should gaze, there is an offence of wrong-doing."

267. Now at that time semen was emitted from a certain monk who was intending emission while inserting his genitals into a keyhole, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk who was intending emission while rubbing his genitals with a stick, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while bathing against the stream. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while bathing against the stream, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while playing in water. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while playing in water, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while running in water. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while running in water, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while playing in a garland of flowers. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while playing in a garland of flowers, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

268. Now at that time semen was emitted from a certain monk while running in a lotus pond. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while running in a lotus pond, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk who was intending emission while inserting his genitals into sand, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk who was intending emission while inserting his genitals into mud, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk while sprinkling his genitals with water. He had remorse, etc. "There is no offence, monk, for one not intending emission."

Now at that time semen was emitted from a certain monk who was intending emission while sprinkling his genitals with water, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk who was intending emission while rubbing his genitals on a bed, etc. semen was not emitted. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and

subsequent meetings of the Community; there is a grave offence."

Now at that time semen was emitted from a certain monk who was intending emission while rubbing his genitals with his thumb, etc. semen was not emitted. He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence entailing initial and subsequent meetings of the Community?" He reported this matter to the Blessed One. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

The training rule on emission of semen is finished as first.

2. The Training Rule on Physical Contact

269. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was dwelling in the forest. That venerable one's dwelling was handsome, good-looking, pleasing, with an inner room, with a surrounding enclosure, with well-arranged beds and chairs, mattresses and pillows, with drinking water and water for washing well set out, with the residential cell well swept. Many people came to see the Venerable Udāyī's dwelling. A certain brahmin too, together with his wife, approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "We wish to see the venerable Udāyī's dwelling." "If so, brahmin, look," having taken a key, having unfastened the door latch, having pushed open the door panel, he entered the dwelling. That brahmin too entered behind the Venerable Udāyī. That brahmin woman too entered behind that brahmin. Then the Venerable Udāyī, opening some windows, closing some windows, having gone around the inner room, having come from behind, fondled that brahmin woman's limbs. Then that brahmin, having exchanged friendly greetings with the Venerable Udāyī, departed. Then that brahmin, delighted, uttered words of delight - "Eminent are these ascetics, disciples of the Sakyan, who dwell in such a forest. The venerable Udāyī too is eminent, who dwells in such a forest."

When this was said, that brahmin woman said this to that brahmin - "From where would he have eminence! Just as you fondled my limbs, just so the ascetic Udāyī fondled my limbs." Then that brahmin grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are shameless, immoral, liars. Yet these will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character! There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life? They have departed from asceticism, they have departed from commitment to holy life. How indeed could the ascetic Udāyī fondle my wife's limbs! For it is not possible for women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, female slaves of good families to go to a park or a monastery. If women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, female slaves of good families were to go to a park or a monastery, those ascetics, disciples of the Sakyan, would defile them too!"

Monks heard that brahmin grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī engage in physical contact with a woman!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Udāyī in return - "Is it true, Udāyī, that you engaged in physical contact with a woman?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, engage in physical contact with a woman! Have I not, foolish man, in many ways expounded the Teaching for dispassion, not for lust, etc. the appeasement of the fever of sensuality has been declared. This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

270. "Whatever monk, overcome by lust, with a perverted mind, should engage in physical contact with a woman - seizing by the hand or seizing by the braid of hair or fondling any limb whatsoever - it is an offence entailing initial and subsequent meetings of the Community."

271. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Overcome by lust" means filled with lust, expectant, with a bound mind.

"Changed" means a mind infatuated with lust is changed. A mind corrupted is also changed. A mind confused is also changed. But a mind infatuated with lust is intended in this meaning as "changed".

"Woman" means a human female, not a female demon, not a female ghost, not an animal. Even a girl born that very day, how much more an older woman.

"Together" means as one.

"Should engage in physical contact" is called transgression.

"Hand" means from the elbow up to the tips of the nails.

"Braid of hair" means either pure hair, or mixed with thread, or mixed with garlands, or mixed with silver, or mixed with gold, or mixed with pearls, or mixed with gems.

"Limb" means setting aside the hand and the braid of hair, the remainder is called limb.

272. Touching, fondling, fondling downwards, fondling upwards, bending down, lifting up, pulling, pushing back, seizing and squeezing, pressing together, grasping, touching.

Touching means merely having touched.

Fondling means moving here and there.

Fondling downwards means lowering down below.

Fondling upwards means lifting up above.

Bending down means bending down below.

Lifting up means lifting up above.

Pulling means drawing towards.

Pushing back means bending back.

Seizing and squeezing means having taken a limb, squeezing.

Pressing together means squeezing together with something.

Grasping means merely having grasped.

Touching means merely having touched.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

273. It is a woman, and he perceives her as a woman, and the monk is filled with lust. He touches, fondles, fondles downwards, fondles upwards, bends down, lifts up, pulls, pushes back, restrains, crushes, grasps, or touches her body with his body - an offence entailing initial and subsequent meetings of the Community.

It is a woman, and he is doubtful, and filled with lust. And the monk touches, fondles, etc. grasps, or touches her body with his body - a grave offence.

It is a woman, and he perceives her as a eunuch, and is filled with lust. And the monk touches, fondles, etc. grasps, or touches her body with his body - a grave offence.

It is a woman, and he perceives her as a man, and is filled with lust. And the monk touches, fondles, etc. grasps, or touches her body with his body - a grave offence.

It is a woman, and he perceives her as an animal, and is filled with lust. And the monk touches, fondles, etc. grasps, or touches her body with his body - a grave offence.

It is a eunuch, and he perceives him as a eunuch, and is filled with lust. And the monk touches, fondles, etc. grasps, or touches her body with his body - a grave offence.

It is a eunuch, and he is doubtful, and filled with lust. And the monk touches, fondles, etc. grasps, or touches his body with his body - an offence of wrong-doing.

It is a eunuch, and he perceives him as a man, and is filled with lust. And the monk touches, fondles, etc. grasps, or touches his body with his body - an offence of wrong-doing.

It is a eunuch, and he perceives him as an animal, and is filled with lust. And the monk touches, fondles, etc. grasps, or touches his body with his body - an offence of wrong-doing.

It is a eunuch, and he perceives him as a woman, and is filled with lust. And the monk touches, fondles, etc. grasps, or touches his body with his body - an offence of wrong-doing.

It is a man, and he perceives him as a man, and he is filled with lust. And a monk touches and fondles the man's body with his body, etc. grasps, or touches his body with his body - an offence of wrong-doing.

It is a man, and he is doubtful, etc. it is a man, and he perceives him as an animal, it is a man, and he perceives him as a woman, it is a man, and he perceives him as a eunuch, and he is filled with lust. And a monk touches and fondles the man's body with his body, etc. grasps, or touches his body with his body - an offence of wrong-doing.

It is an animal, and he perceives it as an animal, and he is filled with lust. And a monk touches and fondles the animal's body with his body, etc. grasps, or touches his body with his body - an offence of wrong-doing.

It is an animal, and he is doubtful, etc. it is an animal, and he perceives it as a woman, it is an animal, and he perceives it as a eunuch, it is an animal. He perceives it as a man, and he is filled with lust. And a monk touches and fondles the animal's body with his body, etc. grasps, or touches his body with his body - an offence of wrong-doing.

The One-Root Section is concluded.

274. Two women, he perceives the two women as women, and is filled with lust. And the monk touches, fondles, etc. the bodies of the two women with his body, grasps, or touches - two offences entailing initial and subsequent meetings of the Community.

Two women, he is doubtful about the two women, and is filled with lust. And the monk touches, fondles, etc. the bodies of the two women with his body, grasps, or touches - two grave offences.

Two women, he perceives the two women as eunuchs, etc. perceives them as men, perceives them as animals, and is filled with lust. And the monk touches, fondles, etc. the bodies of the two women with his body, grasps, or touches - two grave offences.

Two eunuchs, he perceives the two eunuchs as eunuchs, and is filled with lust, and the monk touches, fondles, etc. the bodies of the two eunuchs with his body, grasps, or touches - two grave offences.

Two eunuchs, he is doubtful about the two eunuchs, etc. perceives them as men, perceives them as animals, perceives them as women, and is filled with lust. And the monk touches, fondles, etc. the bodies of the two eunuchs with his body, grasps, or touches - two wrong-doings.

Two men, he perceives the two men as men, and is filled with lust, and the monk touches, fondles, etc. the bodies of the two men with his body, grasps, or touches - two wrong-doings.

Two men, he is doubtful about the two men, etc. perceives them as animals, perceives them as women, perceives them as eunuchs, and is filled with lust. And the monk touches, fondles, etc. the bodies of the two men with his body, grasps, or touches - two wrong-doings.

Two animals, he perceives the two animals as animals, and is filled with lust. And the monk touches, fondles, etc. the bodies of the two animals with his body, grasps, or touches - two wrong-doings.

Two animals, regarding two animals, he is doubtful, etc. perceives them as women, perceives them as eunuchs, perceives them as men, and is filled with lust. And the monk touches, fondles, etc. the bodies of the two animals with his body, grasps, or touches - two wrong-doings.

275. It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - an offence entailing initial and subsequent meetings of the Community and a wrong-doing.

It is a woman and a eunuch, and he is doubtful about both, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - a grave offence and a wrong-doing.

It is a woman and a eunuch, and he perceives both as eunuchs, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - two grave offences.

It is a woman and a eunuch, and he perceives both as men, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - a grave offence and a wrong-doing.

It is a woman and a eunuch, and he perceives both as animals, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - a grave offence and a wrong-doing.

It is a woman and a man, and he perceives both as women, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - an offence entailing initial and subsequent meetings of the Community and a wrong-doing.

It is a woman and a man, and he is doubtful about both, etc. perceives them as eunuchs, perceives them as men, perceives them as animals, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - a grave offence and a wrong-doing.

It is a woman and an animal, and he perceives both as women, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - an offence entailing initial and subsequent meetings of the Community and a wrong-doing.

It is a woman and an animal, and he is doubtful about both, etc. perceives them as eunuchs, perceives them as men, perceives them as animals, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - a grave offence and a wrong-doing.

It is a eunuch and a man, and he perceives both as eunuchs, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - a grave offence and a wrong-doing.

It is a eunuch and a man, and he is doubtful about both, etc. perceives them as men, perceives them as animals, perceives them as women, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - two

wrong-doings.

It is a eunuch and an animal, and he perceives both as eunuchs, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - a grave offence and a wrong-doing.

It is a eunuch and an animal, and he is doubtful about both, etc. perceives them as men, perceives them as animals, perceives them as women, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - two wrong-doings.

It is a man and an animal, and he perceives both as men, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - two wrong-doings.

It is a man and an animal, and he is doubtful about both, etc. perceives them as animals, perceives them as women, perceives them as eunuchs, and is filled with lust. And the monk touches and fondles both of them body to body, etc. grasps, or touches - two wrong-doings.

The two-root section is concluded.

276. It is a woman, and he perceives her as a woman, and is filled with lust. And the monk touches and fondles something connected to the body of the woman with his body, etc. grasps, or touches - a grave offence, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk touches and fondles something connected to the bodies of the two women with his body, etc. grasps, or touches - two grave offences, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk touches and fondles something connected to the bodies of both with his body, etc. grasps, or touches - a grave offence and a wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk touches and fondles the body of the woman with something connected to his body, etc. grasps, or touches - a grave offence, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk touches and fondles the bodies of the two women with something connected to his body, etc. grasps, or touches - two grave offences, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk touches and fondles the bodies of both with something connected to his body, etc. grasps, or touches - a grave offence and a wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk touches and fondles something connected to the body of the woman with something connected to his body, etc. grasps, or touches - a wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk touches and fondles something connected to the bodies of the two women with something connected to his body, etc. grasps, or touches - two wrong-doings, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk touches and fondles something connected to the bodies of both with something connected to his body, etc. grasps, or touches - two wrong-doings, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk touches the body of the woman with something thrown - an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk touches the bodies of the two women with something thrown, there is an offence of two wrong-doings, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk touches the bodies of both with something thrown, there is an offence of two wrong-doings, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk touches something connected to the body of the woman with something thrown, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk touches something connected to the bodies of the two women with something thrown, there is an offence of two wrong-doings, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk touches something connected to the bodies of both with something thrown, there is an offence of two wrong-doings, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk touches something thrown of the woman with something thrown, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk touches something thrown of the two women with something thrown, there is an offence of two wrong-doings, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk touches something thrown of both with something thrown, there is an offence of two wrong-doings, etc.

The monk abbreviation is finished.

277. It is a woman, and he perceives her as a woman, and is filled with lust. And the woman touches, fondles, fondles downwards, fondles upwards, bends down, lifts up, pulls, pushes back, restrains, crushes, grasps, or touches the body of the monk with her body, with the intention for intercourse he strives with his body and recognises the contact, there is an offence entailing initial and subsequent meetings of the Community, etc.

Two women, he perceives the two women as women, and is filled with lust. And the women touch, fondle, fondle downwards, fondle upwards, bend down, lift up, pull, push back, restrain, crush, grasp, or touch the body of the monk with their bodies,

with the intention for intercourse he strives with his body and recognises the contact, there are two offences entailing initial and subsequent meetings of the Community, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And both touch, fondle, etc. the body of the monk with their bodies, grasp, or touch, with the intention for intercourse he strives with his body and recognises the contact, there is an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the woman touches, fondles, etc. something connected to the body of the monk with her body, grasps, or touches, with the intention for intercourse he strives with his body and recognises the contact, there is a grave offence, etc.

Two women, he perceives the two women as women, and is filled with lust. And the women touch, fondle, etc. something connected to the body of the monk with their bodies, grasp, or touch, with the intention for intercourse he strives with his body and recognises the contact, there are two grave offences, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And both touch, fondle, etc. something connected to the body of the monk with their bodies, grasp, or touch, with the intention for intercourse he strives with his body and recognises the contact, there is a grave offence and a wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the woman touches, fondles, etc. the body of the monk with something connected to her body, grasps, or touches, with the intention for intercourse he strives with his body and recognises the contact, there is a grave offence, etc.

Two women, he perceives the two women as women, and is filled with lust. And the women touch, fondle, etc. the body of the monk with something connected to their bodies, grasp, or touch, with the intention for intercourse he strives with his body and recognises the contact, there are two grave offences, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And both touch, fondle, etc. the body of the monk with something connected to their bodies, grasp, or touch, with the intention for intercourse he strives with his body and recognises the contact, there is a grave offence and a wrong-doing, etc.

278. It is a woman, and he perceives her as a woman, and is filled with lust. And the woman touches, fondles, etc. something connected to the body of the monk with something connected to her body, grasps, or touches, with the intention for intercourse he strives with his body and recognises the contact, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the women touch, fondle, etc. something connected to the body of the monk with something connected to their bodies, grasp, or touch, with the intention for intercourse he strives with his body and recognises the contact, there are two offences of wrong-doing, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust.

And both touch, fondle, etc. something connected to the body of the monk with something connected to their bodies, grasp, or touch, with the intention for intercourse he strives with his body and recognises the contact, there are two offences of wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the woman touches the body of the monk with something thrown. With the intention for intercourse he strives with his body and recognises the contact, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the women touch the body of the monk with something thrown. With the intention for intercourse he strives with his body and recognises the contact, there are two offences of wrong-doing, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And both touch the body of the monk with something thrown. With the intention for intercourse he strives with his body and recognises the contact, there are two offences of wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the woman touches something connected to the body of the monk with something thrown. With the intention for intercourse he strives with his body and recognises the contact, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the women touch something connected to the body of the monk with something thrown. With the intention for intercourse he strives with his body and recognises the contact, there are two offences of wrong-doing, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And both touch something connected to the body of the monk with something thrown. With the intention for intercourse he strives with his body and recognises the contact, there are two offences of wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the woman touches something thrown of the monk with something thrown. With the intention for intercourse he strives with his body, but does not recognise the contact, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the women touch something forfeitable of the monk with something forfeitable. With the intention for intercourse he strives with his body, and does not recognise the contact, there are two wrong-doings, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And both touch something forfeitable of the monk with something forfeitable. With the intention for intercourse he strives with his body, and does not recognise the contact, there are two wrong-doings, etc.

279. With the intention for intercourse he strives with his body and recognises the contact, there is an offence entailing initial and subsequent meetings of the Community.

With the intention for intercourse he strives with his body, but does not recognise the contact, there is an offence of wrong-doing.

With the intention for intercourse he does not strive with his body, but recognises the contact, there is no offence.

With the intention for intercourse he does not strive with his body, and does not recognise the contact, there is no offence.

With the intention for release he strives with his body and recognises the contact, there is no offence.

With the intention for release he strives with his body, but does not recognise the contact, there is no offence.

With the intention for release he does not strive with his body, but recognises the contact, there is no offence.

With the intention for release he does not strive with his body, and does not recognise the contact, there is no offence.

280. There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who does not consent, for a mad man, for one who is mentally deranged, for one afflicted by pain, for the first offender.

Summary Verses on Disciplinary Cases

The mother, the daughter, and the sister, and the wife, and the female demon,
and the eunuch;
The sleeping one, the dead one, and the animal, and with a wooden doll.

In a crush, a bridge, a path, a tree, and a boat, and a rope;
A stick, he stretched out the bowl, he pays homage, he strives, he does not
touch.

Disciplinary Cases

281. Now at that time a certain monk touched his mother with motherly affection. He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence entailing initial and subsequent meetings of the Community?" He reported this matter to the Blessed One. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain monk touched his daughter with fatherly affection, etc. touched his sister with brotherly affection. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain monk engaged in physical contact with his former wife. He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain monk engaged in physical contact with a female yakkha. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk engaged in physical contact with a eunuch. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk engaged in physical contact with a sleeping woman. He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain monk engaged in physical contact with a dead woman. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk engaged in physical contact with an animal woman. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain monk engaged in physical contact with a wooden doll. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

282. Now at that time several women, having oppressed a certain monk, brought him by a succession of arms. He had remorse, etc. "Did you consent, monk?" "I did not consent, Blessed One." "There is no offence, monk, for one not consenting."

Now at that time a certain monk, filled with lust, shook a bridge upon which a woman had ascended. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain monk, having seen a woman on the opposite path, filled with lust, gave a blow with his shoulder. He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain monk, filled with lust, shook a tree upon which a woman had ascended. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain monk, filled with lust, shook a boat upon which a woman had ascended. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain monk, filled with lust, pulled a rope held by a woman. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk, filled with lust, pulled a stick held by a woman. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk, filled with lust, pushed a woman away with his bowl. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk, filled with lust, lifted up his foot to a woman who was paying homage. He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain monk, having striven thinking "I will seize a woman," did not touch her.

He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

The training rule on physical contact is finished as second.

3. The Training Rule on Lewd Words

283. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was dwelling in the forest. That venerable one's dwelling was handsome, good-looking, pleasing. Now at that time several women came to the monastery to see the dwelling. Then those women approached the Venerable Udāyī; having approached, they said this to the Venerable Udāyī - "We wish, venerable sir, to see the noble one's dwelling." Then the Venerable Udāyī, having shown those women the dwelling, pointing out to those women the anus and the vagina, spoke praise and spoke blame, requested and implored, asked and questioned in return, explained and instructed and reviled. Those women who were shameless, wicked, without moral shame, they together with the Venerable Udāyī laughed and chatted and laughed aloud and mocked. But those women who had moral shame, they having departed, made the monks look down upon him - "This, venerable sir, is not proper, is not fitting. Even if spoken to thus by our husband, we would not wish it, how much less by the noble Udāyī." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī address a woman with lewd words!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Udāyī in return - "Is it true, Udāyī, that you addressed a woman with lewd words?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, address a woman with lewd words! Have I not, foolish man, in many ways expounded the Teaching for dispassion, not for lust, etc. the appeasement of

the fever of sensuality has been declared. This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule

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284. "Whatever monk, overcome by lust, with a perverted mind, should address a woman with lewd words, as a young man would a young woman, with words connected to sexual intercourse, it is an offence entailing initial and subsequent meetings of the Community."

285. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Overcome by lust" means filled with lust, expectant, with a bound mind.

"Changed" means a mind infatuated with lust is changed, a mind corrupted is also changed, a mind confused is also changed. But a mind infatuated with lust is intended in this meaning as "changed".

"Woman" means a human female, not a female demon, not a female ghost, not an animal. Intelligent, competent to understand what is well-spoken and ill-spoken, what is lewd and not lewd.

"Lewd" means speech connected with the anus, the vagina, and sexual intercourse.

"Should address" is called transgression.

"As a young man would a young woman" means a young man to a young woman, a youth to a maiden, an enjoyer of sensual pleasures to a female enjoyer of sensual pleasures.

"With words connected to sexual intercourse" means connected with sexual intercourse.

Entailing initial and subsequent meetings of the Community, etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

Pointing out the two passages, he speaks praise, he speaks blame, he requests, he implores, he asks, he questions in return, he explains, he instructs, he reviles.

"Speaking praise" means he extols, praises, and commends the two passages.

"Speaking blame" means he jeers at, scoffs at, and censures the two passages.

"Requesting" means "give to me, you deserve to give to me".

"Imploring" means "when will your mother be pleased, when will your father be pleased, when will your deities be pleased, when will there be a good moment, a good time, a good instant, when will I obtain sexual intercourse with you?"

"Asking" means "how do you give to your husband, how do you give to your lover?"

"Questioning in return" means "so I hear you give thus to your husband, you give thus to your lover."

"Explaining" means when asked he speaks - "Give thus. Giving thus you will be dear and agreeable to your husband."

"Instructing" means without being asked he speaks - "Give thus. Giving thus she will be dear and agreeable to her husband."

"Reviling" means "you are without a sign, you are merely a sign, you are without blood, you are constantly bleeding, you are constantly with a cloth, you are dripping, you are with protruding flesh, you are a female eunuch, you are mannish, you are broken, you have both characteristics."

286. It is a woman, and he perceives her as a woman, and is filled with lust. And the monk, pointing out to the woman the anus and the vagina, speaks praise and speaks blame, requests and implores, asks and questions in return, explains and instructs and reviles, there is an offence entailing initial and subsequent meetings of the Community, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk, pointing out to the two women the anus and the vagina, speaks praise and speaks blame, etc. and reviles, there are two offences entailing initial and subsequent meetings of the Community, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk, pointing out to both the anus and the vagina, speaks praise and speaks blame, etc. and reviles, there is an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk, setting aside the anus and the vagina, pointing out to the woman below the collar-bone and above the knee-cap, speaks praise and speaks blame, etc. and reviles, there is a grave offence, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk, setting aside the anus and the vagina, pointing out to the two women below the collar-bone and above the knee-cap, speaks praise and speaks blame, etc. and reviles, there are two grave offences, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk, setting aside the anus and the vagina, pointing out to both below the collar-bone and above the knee-cap, speaks praise and speaks blame, etc. and reviles, there is a grave offence and a wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk, pointing out to the woman above the collar-bone and below the knee-cap, speaks praise and speaks blame, etc. and reviles, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk, pointing out to the two women above the collar-bone and below the knee-cap, speaks praise and speaks blame, etc. and reviles, there are two offences of wrong-doing, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk, pointing out to both above the collar-bone and below the knee-cap, speaks praise and speaks blame, etc. and reviles, there are two offences of wrong-doing, etc.

It is a woman, and he perceives her as a woman, and is filled with lust. And the monk, pointing out to the woman something connected to the body, speaks praise and speaks blame, etc. and reviles, there is an offence of wrong-doing, etc.

Two women, he perceives the two women as women, and is filled with lust. And the monk, having pointed out something connected to the body of the two women, speaks praise and speaks blame, etc. and reviles, there are two offences of wrong-doing, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk, having pointed out something connected to the body of both, speaks praise and speaks blame, etc. and reviles, there are two offences of wrong-doing, etc.

287. There is no offence for one with meaning as the aim, for one with the teaching as the aim, for one with instruction as the aim, for a mad man, for the first offender.

Summary Verses on Disciplinary Cases

Blood, strewn with roughness, harsh and long, sown;
Does the path perhaps sink down, through faith, through giving, through
action?

Disciplinary Cases

288. Now at that time a certain woman was wrapped in a newly dyed woollen blanket. A certain monk, filled with lust, said this to that woman - "You have blood, sister." She did not understand. "Yes, lady, a newly dyed woollen blanket." He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence entailing initial and subsequent meetings of the Community?" He reported this matter to the Blessed One. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain woman was wrapped in a rough woollen blanket. A certain monk, filled with lust, said this to that woman - "You have rough hair, sister." She did not understand. "Yes, lady, a rough woollen blanket." He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain woman was wrapped in a newly woven woollen blanket. A certain monk, filled with lust, said this to that woman - "You have tangled hair, sister." She did not understand. "Yes, lady, a newly woven woollen blanket." He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain woman was wrapped in a rough woollen blanket. A certain monk, filled with lust, said this to that woman - "You have coarse hair, sister." She did not understand. "Yes, lady, a rough woollen blanket." He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain woman was wrapped in a mantle. A certain monk, filled with lust, said this to that woman - "You have long hair, sister." She did not

understand. "Lady, it is a mantle." He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

289. Now at that time a certain woman, having had a field sown, was coming. A certain monk, filled with lust, said this to that woman - "Has it been sown for you, sister?" She did not understand. "Yes, lady, but it has not been re-sown." He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain monk, having seen a female wandering ascetic on the opposite path, filled with lust, said this to that female wandering ascetic - "Is the path sinking, sister?" She did not understand. "Yes, monk, you will proceed." He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

Now at that time a certain monk, filled with lust, said this to a certain woman - "You have faith, sister. But what you give to your husband, that you should give to us." "What, venerable sir?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain monk, filled with lust, said this to a certain woman - "You have faith, sister. But what is the highest gift, that you should give to us." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain woman was doing work. A certain monk, filled with lust, said this to that woman - "Stand, sister, I will do it," etc. "Sit down, sister, I will do it," etc. "Lie down, sister, I will do it." She did not understand. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

The training rule on lewd words is finished as third.

4. The Training Rule on Ministering to His Own Sensuality

290. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was dependent on families in Sāvattthī, he approached many families. Now at that time a certain woman whose husband had died was lovely, beautiful, pleasing. Then the Venerable Udāyī, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of that woman; having approached, he sat down on the prepared seat. Then that woman approached the Venerable Udāyī; having approached, he paid respect to the Venerable Udāyī and sat down to one side. To that woman seated to one side, the Venerable Udāyī instructed, encouraged, inspired, and gladdened her with a talk on the Teaching. Then that woman, having been instructed, encouraged, inspired, and gladdened by the Venerable Udāyī with a talk on the Teaching, said this to the Venerable Udāyī - "Please say, venerable sir, what you need. We are competent to give to the noble one, that is to say, requisites of robes, almsfood, lodging and medicine for the sick."

"These are indeed not rare for us, sister, that is to say, requisites of robes, almsfood, lodging and medicine for the sick. But give what is rare for us." "What, venerable sir?" "Sexual intercourse." "Is there need, venerable sir?" "There is need, sister." "Come, venerable sir," having entered an inner room, having removed her cloth, she lay down on her back on the small bed. Then the Venerable Udāyī approached that woman; having approached - "Who would touch this foul-smelling outcast?" having spat, he departed. Then that woman grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are shameless, immoral, liars. Yet these will claim to be practitioners of the Teaching, practitioners of righteousness, practitioners of the holy life, speakers of truth, moral, of good character! There is no asceticism in them, there is no commitment to holy life in them. Their asceticism is lost, their commitment to holy life is lost. From where would they have asceticism, from where would they have commitment to holy life? They have departed from asceticism, they have departed from commitment to holy life. How indeed could the ascetic Udāyī, having himself asked me for sexual intercourse, having spat saying 'Who would touch this foul-smelling outcast?' depart! What is evil in me, what is foul-smelling in me, to whom am I inferior in what?" Other women too grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, are shameless, immoral, liars, etc. How indeed could the ascetic Udāyī, having himself asked her for sexual intercourse, having spat saying 'Who would touch this foul-smelling outcast?' depart! What is evil in her, what is foul-smelling in her, to whom is she inferior in what?" The monks heard those women grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī praise ministering to his own sensuality in the presence of a woman!"

Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Udāyī in return - "Is it true, Udāyī, that you praise ministering to your own sensuality in the presence of a woman?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish man, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish man, praise ministering to your own sensuality in the presence of a woman! Have I not, foolish man, in many ways expounded the Teaching for dispassion, not for lust, etc. the appeasement of the fever of sensuality has been declared? This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

291. "Whatever monk, overcome by lust, with a perverted mind, should praise ministering to his own sensuality in the presence of a woman - 'This is the foremost, sister, of services, that one should minister to one like me, virtuous, of good character, a practitioner of the holy life, with this practice' - connected with sexual intercourse, it is an offence entailing initial and subsequent meetings of the Community."

292. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Overcome by lust" means filled with lust, expectant, with a bound mind.

"Changed" means a mind infatuated with lust is changed, a mind corrupted is also changed, a mind confused is also changed. But a mind infatuated with lust is intended in this meaning as "changed".

"Woman" means a human female, not a female demon, not a female ghost, not an animal. Intelligent, competent to understand what is well-spoken and ill-spoken, what is lewd and not lewd.

"In the presence of a woman" means near a woman, not far from a woman.

"For one's own desire" means one's own desire, one's own cause, one's own intention, one's own service.

"This is the foremost" means this is the highest, this is the best, this is the release, this is the ultimate, this is the excellent.

"Who" means a noble woman or a brahmin woman or a merchant woman or a worker woman.

"One like me" means a noble or a brahmin or a merchant or a worker.

"Virtuous" means one who abstains from killing living beings, abstains from taking what is not given, abstains from lying.

"Practitioner of the holy life" means one who abstains from sexual intercourse.

"Of good character" means by that morality and by that holy life one is of good character.

"With this practice" means with sexual intercourse.

"Should minister" means should delight.

"Connected with sexual intercourse" means connected with sexual intercourse.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

293. It is a woman, and he perceives her as a woman, and is filled with lust. And the monk praises ministering to his own sensuality in the presence of the woman - an offence entailing initial and subsequent meetings of the Community.

It is a woman, and he is doubtful, etc. perceives them as eunuchs, perceives them as men, perceives them as animals, and is filled with lust. And the monk praises ministering to his own sensuality in the presence of the woman - a grave offence.

It is a eunuch, and he perceives him as a eunuch, and is filled with lust. And the monk praises ministering to his own sensuality in the presence of the eunuch - a grave offence.

It is a eunuch, and he is doubtful, etc. perceives them as men, perceives them as animals, perceives them as women, and is filled with lust. And the monk praises ministering to his own sensuality in the presence of the eunuch - an offence of wrongdoing.

It is a man, etc. It is an animal, and he perceives it as an animal, etc. he is doubtful, perceives it as a woman, perceives them as eunuchs, perceives them as men, and is filled with lust. And the monk praises ministering to his own sensuality in the presence of the animal - an offence of wrong-doing.

Two women, he perceives the two women as women, and is filled with lust. And the monk praises ministering to his own sensuality in the presence of the two women - two offences entailing initial and subsequent meetings of the Community, etc.

It is a woman and a eunuch, and he perceives both as women, and is filled with lust. And the monk praises ministering to his own sensuality in the presence of both - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc.

294. There is no offence for one who says "Attend with the requisites of robes, almsfood, lodging and medicine for the sick," for a mad man, for the first offender.

Summary Verses on Disciplinary Cases

How might a barren woman obtain a son, and be dear and fortunate;
What should I give, whom should I attend upon, how might I go to a good
destination?

Disciplinary Cases

295. Now at that time a certain barren woman said this to a monk dependent on families - "How, venerable sir, might I give birth?" "If so, sister, give the highest gift." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain woman able to bear said this to a monk dependent on families - "How, venerable sir, might I obtain a son?" "If so, sister, give the highest gift." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain woman said this to a monk dependent on families - "How, venerable sir, might I be dear to my husband?" "If so, sister, give the highest gift." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain woman said this to a monk dependent on families - "How, venerable sir, might I be fortunate?" "If so, sister, give the highest gift." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain woman said this to a monk dependent on families - "What, venerable sir, should I give to the noble one?" "The highest gift, sister." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the

Community."

Now at that time a certain woman said this to a monk dependent on families -"With what, venerable sir, may I attend upon the noble one?" "With the highest gift, sister." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

Now at that time a certain woman said this to a monk dependent on families -"How may I,

venerable sir, go to a fortunate world?" "If so, sister, give the highest gift." "What, venerable sir, is the highest gift?" "Sexual intercourse." He had remorse, etc. "You, monk, have committed an offence entailing initial and subsequent meetings of the Community."

The training rule on ministering to his own sensuality is finished as fourth.

5. The Training Rule on Matchmaking

296. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was dependent on families in Sāvattthī. He approached many families. Wherever he saw a boy without a wife, or a girl without a husband, in the presence of the boy's mother and father he spoke praise of the girl - "The girl of such and such a family is lovely, beautiful, pleasing, wise, experienced, intelligent, skilful, not lazy. That girl is suitable for this boy." They said thus - "These people indeed, venerable sir, do not know us - 'Who are these or whose are they?' If, venerable sir, the noble one would have her given, we would bring that girl for this boy." In the presence of the girl's mother and father he spoke praise of the boy - "The boy of such and such a family is handsome, beautiful, pleasing, wise, experienced, intelligent, skilful, not lazy. This girl is suitable for that boy." They said thus - "These people indeed, venerable sir, do not know us - 'Who are these or whose are they?' - as if it were difficult to speak on account of the girl. If, venerable sir, the noble one would have her asked for, we would give this girl to that boy." By this very means he caused marriages to be arranged from the bride's side, he caused marriages to be arranged from the groom's side, and he caused proposals of marriage to be made.

297. Now at that time, the daughter of a certain former accountant's wife was lovely, beautiful, and pleasing. Disciples of the ājīvakas from another village, having come, said this to that accountant's wife - "Give, lady, this girl to our boy." She spoke thus - "I indeed, sirs, do not know you - 'Who are these or whose are they?' And this is my only daughter, and she would have to go to another village; I will not give her." People said this to those disciples of the ājīvakas - "Why have you come, sirs?" "Here we, sirs, asked a certain accountant's wife named so-and-so for her daughter for our boy. She spoke thus - 'I indeed, sirs, do not know you - who are these or whose are they?' And this is my only daughter, and she would have to go to another village; I will not give her." "Why did you, sirs, ask that accountant's wife for her daughter? Should not the noble Udāyī be asked? The noble Udāyī will have her given."

Then those disciples of the ājīvakas approached the Venerable Udāyī; having approached, they said this to the Venerable Udāyī - "Here we, venerable sir, asked a certain accountant's wife named so-and-so for her daughter for our boy. She spoke thus - 'I indeed, sirs, do not know you - who are these or whose are they?' And this is my only daughter, and she would have to go to another village; I will not give her.' It would be good, venerable sir, if the noble one would have that accountant's wife give her daughter to our boy." Then the Venerable Udāyī approached that accountant's wife; having approached, he said this to that accountant's wife - "Why did you not give your daughter to these people?" "I indeed, sir, do not know these people - 'Who are these or whose are they?' And this is my only daughter, and she would have to go to another village; I will not give her." "Give her to these people. I know these people." "If, venerable sir, the noble one knows them, I will give her." Then that accountant's wife gave her daughter to those disciples of the ājīvakas. Then those disciples of the ājīvakas, having taken that girl, treated her as a daughter-in-law for only a month. After that they treated her as a slave.

Then that girl sent a messenger to her mother: "I am in misfortune, afflicted, I do not obtain happiness. For only a month they treated me with the treatment of a daughter-in-law. After that they treated her as a slave. Let my mother come and take me away." Then that accountant's wife approached those disciples of the Ājīvakas; having approached, she said this to those disciples of the Ājīvakas: "Do not, sirs, treat this girl with the treatment of a female slave. Treat this girl with the treatment of a daughter-in-law." They said thus: "There is no giving and receiving with you for us; with the ascetic there is giving and receiving for us. Go away. We do not know you." Then that accountant's wife, having been disparaged by those disciples of the Ājīvakas, returned again to Sāvattḥī. For the second time that girl sent a messenger to her mother: "I am in misfortune, afflicted, I do not obtain happiness. For only a month they treated me with the treatment of a daughter-in-law. After that they treated her as a slave. Let my mother come and take me away." Then that accountant's wife approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "That girl, venerable sir, it is said, is in misfortune, afflicted, she does not obtain happiness. For only a month they treated her with the treatment of a daughter-in-law. After that they treated her as a slave. Please say, venerable sir: 'Do not, sirs, treat this girl with the treatment of a female slave. Treat this girl with the treatment of a daughter-in-law.'"

Then the Venerable Udāyī approached those disciples of the Ājīvakas; having approached, she said this to those disciples of the Ājīvakas: "Do not, sirs, treat this girl with the treatment of a female slave. Treat this girl with the treatment of a daughter-in-law." They said thus: "There is no giving and receiving with you for us; with the accountant's wife there is giving and receiving for us. An ascetic should be uninvolved. An ascetic would be a good ascetic. Go away, we do not know you." Then the Venerable Udāyī, having been disparaged by those disciples of the Ājīvakas, returned again to Sāvattḥī. For the third time that girl sent a messenger to her mother: "I am in misfortune, afflicted, I do not obtain happiness. For only a month they treated me with the treatment of a daughter-in-law. After that they treated her as a slave. Let my mother come and take me away." For the second time that accountant's wife approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "That girl, venerable sir, it is said, is in misfortune, afflicted,

she does not obtain happiness. For only a month they treated her with the treatment of a daughter-in-law. After that they treated her as a slave. Please say, venerable sir: 'Do not, sirs, treat this girl with the treatment of a female slave, treat this girl with the treatment of a daughter-in-law.'" "Already the first time I was disparaged by those disciples of the Ājīvakas. Go away. I will not go."

298. Then that accountant's wife grumbled, criticised, and complained - "May the noble Udāyī be in misfortune, may the noble Udāyī be afflicted, may the noble Udāyī not obtain happiness, just as my girl is in misfortune, afflicted, does not obtain happiness with an evil mother-in-law, with an evil father-in-law, with an evil husband." That girl too grumbled, criticised, and complained - "May the noble Udāyī be in misfortune, may the noble Udāyī be afflicted, may the noble Udāyī not obtain happiness, just as I am in misfortune, afflicted, do not obtain happiness with an evil mother-in-law, with an evil father-in-law, with an evil husband." Other women too who were discontented with their mothers-in-law or fathers-in-law or husbands, they cursed thus - "May the noble Udāyī be in misfortune, may the noble Udāyī be afflicted, may the noble Udāyī not obtain happiness, just as we are in misfortune, afflicted, do not obtain happiness with evil mothers-in-law, with evil fathers-in-law, with evil husbands." But those women who were content with their mothers-in-law or fathers-in-law or husbands, they blessed thus - "May the noble Udāyī be happy, may the noble Udāyī be well-provided, may the noble Udāyī prosper in happiness, just as we are happy, well-provided, prospering in happiness with good mothers-in-law, with good fathers-in-law, with good husbands."

The monks heard some women cursing and some women blessing. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī engage in matchmaking!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Udāyī in return - "Is it true, Udāyī, that you engaged in matchmaking?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, engage in matchmaking! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

299. "Whatever monk should engage in matchmaking, conveying a man's intention to a woman or a woman's intention to a man, whether for marriage as a wife or for status of being a mistress, it is an offence entailing initial and subsequent meetings of the Community."

And thus this training rule was laid down by the Blessed One for the monks.

300. Now at that time many cheats, amusing themselves in a park, sent a messenger to a certain prostitute - "Let her come to the park, we will amuse ourselves." She spoke thus - "I indeed, sirs, do not know you - 'Who are these or whose are they?' And I have many goods and many requisites, and I must go outside the city. I will not go." Then that messenger reported this matter to those cheats. When this was said, a certain man said this to those cheats - "Why did you, sirs, ask that prostitute? Should not the noble Udāyī be asked? The noble Udāyī will send her." When this was said, a certain lay follower said this to that man - "Do not, sir, speak

thus. It is not allowable for the ascetics, disciples of the Sakyan, to do such a thing. The noble Udāyī will not do thus." When this was said, they made a bet: "He will do it, he will not do it." Then those cheats approached the Venerable Udāyī; having approached, they said this to the Venerable Udāyī - "Here we, venerable sir, amusing ourselves in a park, sent a messenger to a certain prostitute named so-and-so - 'Let her come to the park, we will amuse ourselves.' She spoke thus - 'I indeed, sirs, do not know you - who are these or whose are they? And I have many goods and many requisites, and I must go outside the city. I will not go.' It would be good, venerable sir, if the noble one would send that prostitute."

Then the Venerable Udāyī approached that prostitute; having approached, he said this to that prostitute - "Why do you not go to these people?" "I indeed, sir, do not know these people - 'Who are these or whose are they?' And I have many goods and many requisites, and I must go outside the city. I will not go." "Go to these people. I know these people." "If, venerable sir, the noble one knows them, I will go." Then those cheats, taking that prostitute, went to the park. Then that lay follower grumbled, criticised, and complained - "How indeed could the noble Udāyī engage in momentary matchmaking!" The monks heard that lay follower grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī engage in momentary matchmaking!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One, etc. "Is it true, Udāyī, that you engaged in momentary matchmaking?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, engage in momentary matchmaking? This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

301. "Whatever monk should engage in matchmaking, conveying a man's intention to a woman or a woman's intention to a man, whether for marriage as a wife or for status of being a mistress, even for a momentary one, it is an offence entailing initial and subsequent meetings of the Community."

302. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"Should engage in matchmaking" means sent by a woman, he goes to the presence of a man, or sent by a man, he goes to the presence of a woman.

"A man's intention to a woman" means he informs the woman of the man's intention.

"A woman's intention to a man" means he informs the man of the woman's intention.

"For marriage as a wife" means you will be a wife.

"For status of being a mistress" means you will be a mistress.

"Even for a wife for the moment" means you will be a wife for the moment.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

303. Ten women - protected by the mother, protected by the father, protected by both mother and father, protected by the brother, protected by the sister, protected by relatives, protected by the clan, protected by co-religionists, with protection, under penalty.

Ten wives - bought with money, kept for passion, kept woman, one who receives clothes, one who provides water, one who takes off the pad, a slave wife, a worker wife, flag-brought, wife for the moment.

304. Protected by the mother means the mother protects, guards, exercises supremacy, and exercises control.

Protected by the father means the father protects, guards, exercises supremacy, and exercises control.

Protected by both mother and father means the mother and father protect, guard, exercise supremacy, and exercise control.

Protected by the brother means the brother protects, guards, exercises supremacy, and exercises control.

Protected by the sister means the sister protects, guards, exercises supremacy, and exercises control.

Protected by relatives means the relatives protect, guard, exercise supremacy, and exercise control.

Protected by the clan means those of the same clan protect, guard, exercise supremacy, and exercise control.

Protected by co-religionists means co-religionists protect, guard, exercise supremacy, and exercise control.

With protection means she is taken possession of even while in the womb -"She is mine." Even one encircled with a garland of flowers.

Under penalty means a penalty has been established by someone -"Whoever goes to a woman of such and such a name, such is the penalty."

Bought with money means having bought with wealth, he keeps her.

Kept for passion means a dear one keeps a dear one.

Kept woman means having given wealth, he keeps her.

One who receives clothes means having given cloth, he keeps her.

One who provides water means having touched the water bowl, he keeps her.

One who takes off the pad means having taken down the pad, he keeps her.

A slave wife means she is both a slave and a wife.

A worker wife means she is both a worker and a wife.

Flag-brought means one captured in war is called.

Wife for the moment means one for that moment is called.

305. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father, etc. tell such and such a woman protected by the mother and father... tell such and such a woman protected by the brother... tell such and such a woman protected by the sister... tell such and such a woman protected by the relatives... tell such and such a woman protected by the clan... tell such and such a woman protected by co-religionists... tell such and such a woman who is guarded... tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

306. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the father: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and not claimed by the parents, etc.

Protected by the mother and protected by the brother... protected by the mother and protected by the sister... protected by the mother and protected by the relatives... protected by the mother and protected by the clan... protected by the mother and protected by co-religionists... protected by the mother and with protection... protected by the mother and under penalty, tell: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

307. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father and protected by the mother and father: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father and protected by the brother, etc. protected by the father and protected by the sister... protected by the father and protected by the relatives... protected by the father and protected by the clan... protected by the father and protected by co-religionists... protected by the father and with protection... protected by the father and under penalty, tell: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father and protected by the mother: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence

entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

308. A man sends a monk: "Go, venerable sir, tell such and such a woman under penalty and protected by the mother: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman under penalty and not promised by the father, etc.

Under penalty and protected by the mother and father... under penalty and protected by the brother... under penalty and protected by the sister... under penalty and protected by the relatives... under penalty and protected by the clan... under penalty and protected by co-religionists... under penalty and with protection, tell: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

Thus those with two roots, those with three roots, up to those with nine roots should be done.

This is the ten-rooted.

309. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the father and protected by the mother and father and protected by the brother and protected by the sister and protected by the relatives and protected by the clan and protected by co-religionists and with protection and under penalty: 'Be, it is said, the wives of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bought-with-money wheel is finished.

310. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, kept for passion, etc. kept woman... one who receives clothes... one who provides water... one who takes off the pad... a slave wife... a worker wife... flag-brought... wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father, etc. tell such and such a woman protected by the mother and father... tell such and such a woman protected by the brother... tell such and such a woman protected by the sister... tell such and such a woman protected by the relatives... tell such and such a woman protected by the clan... tell such and such a woman protected by co-religionists... tell such and such a woman who is guarded... tell such

and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

311. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the father: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the mother and father, etc. protected by the mother and under penalty, tell: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

312. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father and protected by the mother and father: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father and protected by the brother, etc. protected by the father and under penalty, tell: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father and protected by the mother: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

313. A man sends a monk: "Go, venerable sir, tell such and such a woman under penalty and protected by the mother: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman under penalty and protected by the father, etc. under penalty and with protection, tell: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

The two-rooted and so on should be done just so.

This is the ten-rooted.

314. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the father and protected by the mother and father and protected by the brother and protected by the sister and protected by the relatives and protected by the clan and protected by co-religionists and with protection and under penalty: 'Be, it is said, the wives of such and such a man, wives for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The wife-for-the-moment wheel is finished.

315. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, kept for passion, etc.kept woman... one who receives clothes... one who provides water... one who takes off the pad... a slave wife... a worker wife... flag-brought... wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

316. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, bought with money and kept for passion.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, bought with money and a kept woman' - etc. bought with money and one who receives clothes -bought with money and one who provides water - bought with money and one who takes off the pad - bought with money and a slave wife -bought with money and a worker wife - bought with money and flag-brought -bought with money and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

317. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, kept for passion and a kept woman' - etc. kept for passion and a wife for the moment...kept for passion and bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

318. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, wife for the moment and bought with money' - etc. wife for the moment and kept for passion - etc.wife for the moment and flag-brought.'" He accepts, investigates, and reports back - an

offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

The two-rooted and so on should be done just so.

This is the ten-rooted.

319. A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, bought with money and kept for passion and a kept woman and one who receives clothes and one who provides water and one who takes off the pad and a slave wife and a worker wife and flag-brought and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The wheel of one protected by the mother is finished.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the father, etc. protected by the mother and father... protected by the brother... protected by the sister... protected by the relatives... protected by the clan... protected by co-religionists... who is guarded... tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, kept for passion, etc. a kept woman, one who receives clothes, one who provides water, one who takes off the pad, a slave wife, a worker wife, flag-brought, a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

320. A man sends a monk: "Go, venerable sir, tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, bought with money and kept for passion.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, bought with money and a kept woman' - etc. bought with money and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

A man sends a monk: "Go, venerable sir, tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, kept for passion and a kept woman' - etc. kept for passion and a wife for the moment, kept for passion and bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

A man sends a monk: "Go, venerable sir, tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, wife for the moment and bought with money' - etc. wife for the moment and kept for passion, wife for the moment and flag-brought.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

Those with two roots, those with three roots, up to those with nine roots should be done just so.

This is the ten-rooted.

321. A man sends a monk: "Go, venerable sir, tell such and such a woman who is under penalty: 'Be, it is said, the wife of such and such a man, bought with money and kept for passion and a kept woman and one who receives clothes and one who provides water and one who takes off the pad and a slave wife and a worker wife and flag-brought and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The wheel of one under penalty is finished.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother: 'Be, it is said, the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the father: 'Be, it is said, the wives of such and such a man, bought with money and kept for passion.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the father and protected by the mother and father: 'Be, it is said, the wives of such and such a man, bought with money and kept for passion and a kept woman.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

Thus the increasing on both sides should be done.

A man sends a monk: "Go, venerable sir, tell such and such a woman protected by the mother and protected by the father and protected by the mother and father and protected by the brother and protected by the sister and protected by the relatives and protected by the clan and protected by co-religionists and with protection and under penalty: 'Be, it is said, the wives of such and such a man, bought with money and kept for passion and a kept woman and one who receives clothes and one who provides water and one who takes off the pad and a slave wife and a worker wife and flag-brought and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The increasing on both sides is finished.

The man's mother sends a monk, etc. The man's father sends a monk, etc. The man's mother and father send a monk, etc. The man's brother sends a monk, etc. The man's sister sends a monk, etc. The man's relatives send a monk, etc. The man's clan members send a monk, etc. The man's co-religionists send a monk, etc.

The repetition series for the man should be expanded.

The increasing on both sides should be expanded in the same way as the former method.

322. The mother of a woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The mother of a woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, kept for passion, etc. a kept woman, one who receives clothes, one who provides water, one who takes off the pad, a slave wife, a worker wife, flag-brought, a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

323. The mother of a woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, bought with money and kept for passion' - etc. bought with money and a kept woman, bought with money and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

324. The mother of a woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, kept for passion and a kept woman' - etc. kept for passion and a wife for the moment, kept for passion and bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

325. The mother of a woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, wife for the moment and bought with money' - etc. wife for the moment and kept for passion - etc. wife for the moment and flag-brought.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

Those with two roots, those with three roots, up to those with nine roots should be done just so.

This is the ten-rooted.

326. The mother of a woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, bought with money and kept for passion and a kept woman and one who receives clothes and one who provides water and one who takes off the pad and a slave wife and a worker wife and flag-brought and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The wheel of the mother is finished.

The father of a woman protected by the father sends a monk, etc. The mother and father of a woman protected by the mother and father send a monk... The brother of a woman protected by the brother sends a monk... The sister of a woman protected by the sister sends a monk... The relatives of a woman protected by the relatives send a monk... The clan members of a woman protected by the clan send a monk... The co-religionists of a woman protected by co-religionists send a monk... He by whom a woman with protection is possessed sends a monk... He by whom a penalty has been established for a woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

He by whom a penalty has been established for a woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, kept for passion, etc. kept woman... one who receives clothes... one who provides water... one who takes off the pad... a slave wife... a worker wife... flag-brought... wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

327. He by whom a penalty has been established for a woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, bought with money and kept for passion' - etc. bought with money and a kept woman - bought with money and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

328. He by whom a penalty has been established for a woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, kept for passion and a kept woman' - etc. kept for passion and a wife for the moment... kept for passion and bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

329. He by whom a penalty has been established for a woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, wife for the moment and bought with money' - etc. wife for the moment and kept for passion - etc. wife for the moment and flag-brought.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

Those with two roots, those with three roots, up to those with nine roots should be done just so.

This is the ten-rooted.

330. He by whom a penalty has been established for a woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'Be the wife of such and such a man, bought with money and kept for passion and a kept woman and one who receives clothes and one who provides water and one who takes off the pad and a slave wife and a worker wife and flag-brought and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The wheel of one placed under punishment is finished.

A woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, kept for passion, etc. kept woman... one who receives clothes... one who provides water... one who takes off the pad... a slave wife... a worker wife... flag-brought... wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

331. A woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, bought with money and kept for passion.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, bought with money and a kept woman' - etc. bought with money and one who receives clothes - etc. bought with money and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

332. A woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, kept for passion and a kept woman' - etc. kept for passion and a wife for the moment...kept for passion and bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

A woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, wife for the moment and bought with money' - etc. wife for the moment and kept for passion - etc.wife for the moment and flag-brought.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

The two-rooted and so on should be done just so.

This is the ten-rooted.

333. A woman protected by the mother sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, bought with money and kept for passion and a kept woman and one who receives clothes and one who provides water and one who takes off the pad and a slave wife and a worker wife and flag-brought and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The other mother-protected wheel is concluded.

A woman protected by the father sends a monk, etc. A woman protected by both mother and father sends a monk... A woman protected by the brother sends a monk... A woman protected by the sister sends a monk... A woman protected by relatives sends a monk... A woman protected by the clan sends a monk... A woman protected by co-religionists sends a monk... A woman with protection sends a monk... A woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, kept for passion, etc.kept woman... one who receives clothes... one who provides water... one who takes off the pad... a slave wife... a worker wife... flag-brought... wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The terms of classification.

334. A woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, bought with money and kept for passion - etc. bought with money and a wife for the moment.'"He accepts,

investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The broken wheel.

335. A woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, kept for passion and a kept woman' - etc. kept for passion and a wife for the moment... kept for passion and bought with money.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The bound wheel root is abbreviated.

336. A woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, wife for the moment and bought with money' - etc. wife for the moment and kept for passion - etc. wife for the moment and flag-brought.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The One-Root Section is concluded.

The two-rooted and so on should be done just so.

This is the ten-rooted.

337. A woman under penalty sends a monk - "Go, venerable sir, tell such and such a woman - 'I will be the wife of such and such a man, bought with money and kept for passion and a kept woman and one who receives clothes and one who provides water and one who takes off the pad and a slave wife and a worker wife and flag-brought and a wife for the moment.'" He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

The other under-penalty wheel is concluded.

The entire wheel abbreviation is concluded.

338. He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community. He accepts, investigates, and does not report back - a grave offence. He accepts, does not investigate, and reports back - a grave offence. He accepts, does not investigate, and does not report back - an offence of wrong-doing. He does not accept, investigates, and reports back - a grave offence. He does not accept, investigates, and does not report back - an offence of wrong-doing. He does not accept, does not investigate, and reports back - an offence of wrong-doing. He does not accept, does not investigate, and does not report back - no offence.

A man commands many monks: "Go, venerable sirs, investigate such and such a woman." All accept, all investigate, all report back - an offence entailing initial and subsequent meetings of the Community for all.

A man commands many monks: "Go, venerable sirs, investigate such and such a woman." All accept, all investigate, they have one report back - an offence entailing initial and subsequent meetings of the Community for all.

A man commands many monks: "Go, venerable sirs, investigate such and such a woman." All accept, having had one investigate, all report back - an offence entailing initial and subsequent meetings of the Community for all.

A man commands many monks: "Go, venerable sirs, investigate such and such a woman." All accept, having had one investigate, they have one report back - an offence entailing initial and subsequent meetings of the Community for all.

A man commands a monk: "Go, venerable sir, investigate such and such a woman." He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community.

A man commands a monk: "Go, venerable sir, investigate such and such a woman." He accepts, investigates, and has his pupil report back - an offence entailing initial and subsequent meetings of the Community.

A man commands a monk: "Go, venerable sir, investigate such and such a woman." He accepts, having had his pupil investigate, he himself reports back - an offence entailing initial and subsequent meetings of the Community.

A man commands a monk: "Go, venerable sir, investigate such and such a woman." He accepts, has his disciple investigate, the disciple having investigated reports back externally - an offence of grave transgression for both.

339. While going he accomplishes, while coming he deceives, there is a grave offence.

While going he deceives, while coming he accomplishes, there is a grave offence.

While going he accomplishes, while coming he accomplishes, there is an offence entailing initial and subsequent meetings of the Community.

While going he deceives, while coming he deceives, there is no offence.

340. There is no offence for one who goes on business for the Community, or for a shrine, or for one who is ill, for a mad man, for the first offender.

Summary Verses on Disciplinary Cases

The sleeping one, the dead one, and the one who has departed, the non-woman, the woman-eunuch;
Having made a dispute, he exchanged friendly greetings, and matchmaking with a eunuch.

Disciplinary Cases

341. Now at that time a certain man commanded a certain monk: "Go, venerable sir, investigate such and such a woman." He, having gone, asked the people: "Where is such and such a woman?" "She is asleep, venerable sir." He had remorse - "A training rule has been laid down by the Blessed One; have I perhaps committed an offence entailing initial and subsequent meetings of the Community?" He reported this matter to the Blessed One. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain man commanded a certain monk: "Go, venerable sir, investigate such and such a woman." He, having gone, asked the people: "Where is such and such a woman?" "She is dead, venerable sir." Etc. "She has departed, venerable sir." "She is not a woman, venerable sir." "She is a woman-eunuch, venerable sir." He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is an offence of wrong-doing."

Now at that time a certain woman, having quarrelled with her husband, went to her mother's house. A monk dependent on families made pleasant conversation. He had remorse, etc. "Is she one who can be addressed, monk?" "She is not one who can be addressed, Blessed One." "There is no offence, monk, in the case of one who cannot be addressed."

Now at that time a certain monk engaged in matchmaking with a eunuch. He had remorse, etc. "There is no offence, monk, of an offence entailing initial and subsequent meetings of the Community; there is a grave offence."

The training rule on matchmaking is concluded as fifth.

6. The Training Rule on Hut-Building

342. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the monks of Āḷavī were having huts built that were begged for themselves, without a sponsor, destined for themselves, without a proper measure. Those did not reach completion. They dwelt much given to begging, much given to asking - "Give a man, give a man's labour, give an ox, give a cart, give an adze, give a hatchet, give an axe, give a spade, give a chisel, give creepers, give bamboo, give muñja grass, give reeds, give grass, give clay." People, troubled by the begging, troubled by the asking, having seen monks, were agitated, were alarmed, fled, went another way, turned their faces away, closed their doors, and even having seen a cow, fled, thinking it was a monk.

Then the Venerable Mahākassapa, having completed the rains retreat at Rājagaha, set out towards Āḷavī. Gradually he arrived at Āḷavī. There the Venerable Mahākassapa stayed at Āḷavī in the Aggāḷava shrine. Then the Venerable Mahākassapa, having dressed in the earlier period of the day, taking his bowl and robe, entered Āḷavī for almsfood. People, having seen the Venerable Mahākassapa, were agitated, were alarmed, fled, went another way, turned their faces away, closed their doors. Then the Venerable Mahākassapa, having walked for almsfood in Āḷavī, after the meal, having returned from his alms round, addressed the monks - "Before, friends, this Āḷavī had plenty of food, almsfood was easy to obtain, it was easy to sustain oneself by gleaning and exertion; but now this Āḷavī has famine, almsfood is difficult to obtain, it is not easy to sustain oneself by gleaning and exertion. What now, friends, is the cause, what is the condition, by which this Āḷavī has famine, almsfood is difficult to obtain, it is not easy to sustain oneself by gleaning and exertion?" Then those monks reported this matter to the Venerable Mahākassapa.

343. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Āḷavī. Wandering on a journey gradually, he arrived at Āḷavī. There the Blessed One stayed at Āḷavī in the Aggāḷava shrine. Then the Venerable

Mahākassapa approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Mahākassapa reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks of Āḷavī in return - "Is it true, monks, that you are having huts built that are begged for yourselves, without a sponsor, destined for yourselves, without a proper measure? Those did not reach completion. You dwell much given to begging, much given to asking - 'Give a man, give a man's labour, etc. give grass, give clay.' People, troubled by the begging, troubled by the asking, having seen monks, are agitated, are alarmed, flee, go another way, turn their faces away, close their doors, and even having seen a cow, flee, thinking it is a monk"? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, have huts built that are begged for yourselves, without a sponsor, destined for yourselves, without a proper measure! Those did not reach completion. You will dwell much given to begging, much given to asking - 'Give a man, give a man's labour, etc. give grass, give clay!' This, foolish men, is not for the confidence of those without confidence, etc." Having rebuked them, having given a talk on the Teaching, he addressed the monks -

344. "Once in the past, monks, two brothers who were sages dwelt in dependence on the river Ganges. Then, monks, Maṇikaṇṭha the king of serpents, having crossed the river Ganges, approached the younger sage; having approached, he encircled the younger sage seven times with his coils, and having made a great hood over the top of his head, stood. Then, monks, the younger sage, through fear of that serpent, became lean, rough, discoloured, become quite pale, with veins showing all over the body. The elder sage, monks, saw the younger sage lean, rough, discoloured, become quite pale, with veins showing all over the body. Having seen, he said this to the younger sage - "Why are you, friend, lean, rough, discoloured, become quite pale, with veins showing all over the body?" "Here, friend, Maṇikaṇṭha the king of serpents, having crossed the river Ganges, approached me; having approached, he encircled me seven times with his coils, and having made a great hood over the top of my head, stood. Through fear of that serpent, friend, I am lean, rough, discoloured, become quite pale, with veins showing all over the body." "But do you, friend, wish for the non-coming of that serpent?" "I wish, friend, for the non-coming of that serpent." "But do you, friend, see anything of that serpent?" "I see, friend, a jewel as an ornament on his neck." "If so, friend, request the jewel from that serpent - 'Give me the jewel, friend; I have need of the jewel.'"

Then, monks, Maṇikaṇṭha the king of serpents, having crossed the river Ganges, approached the younger sage; having approached, he stood to one side. To Maṇikaṇṭha the king of serpents standing to one side, monks, the younger sage said this - "Give me the jewel, friend; I have need of the jewel." Then, monks, Maṇikaṇṭha the king of serpents - "The monk requests the jewel, the monk has need of the jewel" - quickly departed. For the second time, monks, Maṇikaṇṭha the king of serpents, having crossed the river Ganges, approached the younger sage. The younger sage, monks, saw Maṇikaṇṭha the king of serpents coming from afar. Having seen, he said this to Maṇikaṇṭha the king of serpents - "Give me the jewel, friend; I have need of the jewel." Then, monks, Maṇikaṇṭha the king of serpents - "The monk requests the jewel, the monk has need of the jewel" - turned back from that very place. For the

third time, monks, Maṇikaṇṭha the king of serpents crosses the river Ganges. The younger sage, monks, saw Maṇikaṇṭha the king of serpents crossing the river Ganges. Having seen, he said this to Maṇikaṇṭha the king of serpents - "Give me the jewel, friend; I have need of the jewel." Then, monks, Maṇikaṇṭha the king of serpents addressed the younger sage in verses -

"My food and drink, abundant and lofty,
Arises because of this jewel;
That I will not give you, you are an excessive beggar;
Nor will I come to your hermitage.

"Like a youth with hands washed on gravel;
You frightened me, begging for the rock;
That I will not give you, you are an excessive beggar;
Nor will I come to your hermitage."

Then, monks, Maṇikaṇṭha the king of serpents - "The monk requests the jewel, the monk has need of the jewel" - departed. He was gone just as he had departed, and did not return again. Then, monks, the younger sage, through not seeing that beautiful serpent, became exceedingly lean, rough, discoloured, become quite pale, with veins showing all over the body. The elder sage, monks, saw the younger sage exceedingly lean, rough, discoloured, become quite pale, with veins showing all over the body. Having seen, he said this to the younger sage - "Why are you, friend, exceedingly lean, rough, discoloured, become quite pale, with veins showing all over the body?" "I, friend, through not seeing that beautiful serpent, am exceedingly lean, rough, discoloured, become quite pale, with veins showing all over the body." Then, monks, the elder sage addressed the younger sage in verse -

"One should not ask for that which is dear to him whose favour one seeks,
One becomes detestable through excessive begging;
The serpent, asked by the brahmin for the jewel,
Attained only disappearance from that."

For indeed, monks, for those animals, begging will be disagreeable, asking will be disagreeable. How much more so for human beings!

345. "Once in the past, monks, a certain monk was dwelling on the slopes of the Himalayas in a certain jungle thicket. Not far from that jungle thicket, monks, there was a great sloping lake. Then,

takes abode. Then, monks, that monk, troubled by the sound of that flock of birds, approached me; having approached, he paid respect to me and sat down to one side. To him seated to one side, monks, I said this to that monk - "Is it bearable, monk, is it endurable, have you come the journey with little fatigue? And from where are you coming, monk?" "It is bearable, Blessed One, it is endurable, Blessed One. And I, venerable sir, have come the journey with little fatigue. There is, venerable sir, a great jungle thicket on the slopes of the Himalayas. Not far from that jungle thicket, venerable sir, there is a great sloping lake. Then, venerable sir, a great flock of birds, having roamed for food during the day in that lake, in the evening takes abode in that jungle thicket. From there, Blessed One, I am coming - troubled by the sound of that

flock of birds." "But do you, monk, wish for the non-coming of that flock of birds?" "I wish, Blessed One, for the non-coming of that flock of birds." "If so, monk, having gone there, having plunged into that jungle thicket, during the first watch of the night proclaim a sound three times - "Let the venerable birds hear me, as many as have taken up abode in this jungle thicket, I have need of a bowl. Let each one, sirs, give me a bowl." During the middle watch of the night... during the last watch of the night proclaim a sound three times - "Let the venerable birds hear me, as many as have taken up abode in this jungle thicket, I have need of a bowl. Let each one, sirs, give me a bowl."

Then, monks, that monk, having gone there, having plunged into that jungle thicket, during the first watch of the night proclaimed a sound three times - "Let the venerable birds hear me, as many as have taken up abode in this jungle thicket, I have need of a bowl. Let each one, sirs, give me a bowl." During the middle watch of the night... during the last watch of the night he proclaimed a sound three times - "Let the venerable birds hear me, as many as have taken up abode in this jungle thicket, I have need of a bowl. Let each one, sirs, give me a bowl." Then, monks, that flock of birds - "The monk requests a bowl, the monk has need of a bowl" - departed from that jungle thicket. He was gone just as he had departed, and did not return again. For indeed, monks, for those animals, begging will be disagreeable, asking will be disagreeable. How much more so for human beings!

346. "Once in the past, monks, the father of the son of good family Raṭṭhapāla addressed the son of good family Raṭṭhapāla in verse -

'I do not know many people for you, Raṭṭhapāla;
They, having met me, request, why do you not request me?'

'A beggar is disagreeable, one not giving what is requested is disagreeable;
Therefore I do not request from you, may there be no aversion towards me.'

"Yet indeed, monks, the son of good family Raṭṭhapāla will say thus to his own father. How much more so one person to another person!

347. "Monks, possessions of laypeople are difficult to accumulate, and even when accumulated are difficult to protect. Yet you, foolish men, when possessions are so difficult to accumulate and even when accumulated are difficult to protect, will dwell much given to begging, much given to asking - 'Give a man, give a man's labour, give an ox, give a cart, give an adze, give a hatchet, give an axe, give a spade, give a chisel, give creepers, give bamboo, give muñja grass, give reeds, give grass, give clay!' This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

348. Now when a monk is having a hut built begged for oneself, having no sponsor, for oneself, it should be made of proper measure. Herein this is the measure - in length twelve spans, by the Fortunate One's span; in width seven inside. Monks should be brought for designating the site. By those monks the site must be designated - not involving destruction, with walking space around it. If a monk should have a hut built begged for oneself on a site involving destruction, without walking space around it, or should not bring monks for designating the site, or should exceed the measure, it is an offence entailing initial and subsequent meetings of the

Community.

349. "Begged for oneself" means having asked oneself for a man, a man as a helper, a bull, a cart, an adze, a hatchet, an axe, a hoe, a chisel, a creeper, bamboo, muñja grass, reeds, grass, and clay.

"Hut" means it is either plastered inside or plastered outside or plastered both inside and outside.

"When having it built" means either building or causing to be built.

"Having no sponsor" means there is no other owner, whether woman or man, householder or one gone forth.

"For oneself" means for one's own benefit.

It should be made of proper measure. Herein this is the measure - in length twelve spans, by the Fortunate One's span, by external measurement.

Across seven spans, by internal measurement.

"Monks should be brought for designating the site" means that monk who is building the hut, having cleared the hut site, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "I, venerable sirs, wish to build a hut begged for oneself, having no sponsor, for oneself. I, venerable sirs, request the Community for inspection of the hut site." It should be requested a second time. It should be requested a third time. If the entire Community is willing to inspect the hut site, it should be inspected by the entire Community. If the entire Community is not willing to inspect the hut site, those monks who are there, experienced and competent to know what involves destruction and what does not involve destruction, what has walking space around it and what does not have walking space around it, having requested them, they should be authorised. And thus, monks, they should be authorised. An experienced and competent monk should inform the Community -

350. "Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a hut begged for oneself, having no sponsor, for oneself. He requests the Community for inspection of the hut site. If it is the proper time for the Community, the Community should authorise the monks of such and such a name and such and such a name to inspect the hut site for the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a hut begged for oneself, having no sponsor, for oneself. He requests the Community for inspection of the hut site. The Community authorises the monks of such and such a name and such and such a name to inspect the hut site for the monk of such and such a name. If the authorisation of the monks of such and such a name and such and such a name to inspect the hut site for the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monks of such and such a name and such and such a name have been authorised by the Community to inspect the hut site for the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

351. Those authorised monks, having gone there, should inspect the hut site; they should know what involves destruction and what does not involve destruction, what has walking space around it and what does not have walking space around it. If it involves destruction and is without walking space around it, he should be told: "Do not build here." If it does not involve destruction and has walking space around it, the Community should be informed - "It does not involve destruction and has walking space around it." That monk who is building the hut, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "I, venerable sirs, wish to build a hut begged for oneself, having no sponsor, for oneself. I, venerable sirs, request the Community for designating the hut site." It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

352. "Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a hut begged for oneself, having no sponsor, for oneself. He requests the Community for designating the hut site. If it is the proper time for the Community, the Community should designate the hut site for the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a hut begged for oneself, having no sponsor, for oneself. He requests the Community for designating the hut site. The Community designates the hut site for the monk of such and such a name. If the designating of the hut site for the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The hut site has been designated by the Community for the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

353. "Involving destruction" means it is a dwelling place of ants, or it is a dwelling place of termites, or it is a dwelling place of rats, or it is a dwelling place of snakes, or it is a dwelling place of scorpions, or it is a dwelling place of centipedes, or it is a dwelling place of elephants, or it is a dwelling place of horses, or it is a dwelling place of lions, or it is a dwelling place of tigers, or it is a dwelling place of panthers, or it is a dwelling place of bears, or it is a dwelling place of hyenas, or it is a dwelling place of any animals whatsoever, or it is dependent on a field of cereals, or it is dependent on a field of legumes, or it is dependent on a prison, or it is dependent on a place of execution, or it is dependent on a cemetery, or it is dependent on a park, or it is dependent on royal property, or it is dependent on an elephant stable, or it is dependent on a horse stable, or it is dependent on a prison, or it is dependent on a

tavern, or it is dependent on a butcher's block, or it is dependent on a street, or it is dependent on a crossroad, or it is dependent on an assembly hall, or it is dependent on a thoroughfare. This is called "involving destruction".

"Without walking space around it" means it is not possible to go around with a properly yoked cart, to go around on all sides with a ladder. This is called "without walking space around it".

"Not involving destruction" means it is not a dwelling place of ants, or it is not a dwelling place of termites, or it is not a dwelling place of rats, or it is not a dwelling place of snakes, or it is not a dwelling place of scorpions, or it is not a dwelling place of centipedes, etc. or it is not dependent on a thoroughfare. This is called "not involving destruction".

"With walking space around it" means it is possible to go around with a properly yoked cart, to go around on all sides with a ladder. This is called "with walking space around it".

"Beggd for oneself" means having asked oneself for a man, a man as a helper, etc. and clay.

"Hut" means it is either plastered inside or plastered outside or plastered both inside and outside.

"Should have built" means he builds or he causes to be built.

"Should not bring monks, or should exceed the measure for designating the site" means not having had the hut site designated by a legal act at which a motion is put and is followed by one proclamation, or having exceeded in length or in breadth even as little as a hair-tip, he builds or he causes to be built, for each effort there is a wrong-doing. When one lump has not arrived, there is a grave offence. When that lump has arrived, there is an offence entailing initial and subsequent meetings of the Community.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

354. A monk builds a hut on a not designated site, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings. A monk builds a hut on a not designated site, involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a hut on a not designated site, not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a hut on a not designated site, not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

355. A monk builds a hut on a designated site, involving destruction, without walking space around it - two wrong-doings. A monk builds a hut on a designated site, involving destruction, with walking space around it - a wrong-doing. A monk builds a hut on a designated site, not involving destruction, without walking space around it - a wrong-doing. A monk builds a hut on a designated site, not involving destruction,

with walking space around it - no offence.

A monk builds a hut exceeding the proper measure, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings. A monk builds a hut exceeding the proper measure, involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a hut exceeding the proper measure, not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a hut exceeding the proper measure, not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk builds a hut of proper measure, involving destruction, without walking space around it - two wrong-doings. A monk builds a hut of proper measure, involving destruction, with walking space around it - a wrong-doing. A monk builds a hut of proper measure, not involving destruction, without walking space around it - a wrong-doing. A monk builds a hut of proper measure, not involving destruction, with walking space around it - no offence.

A monk builds a hut on a not designated site, exceeding the proper measure, involving destruction, without walking space around it - two offences entailing initial and subsequent meetings of the Community and two wrong-doings. A monk builds a hut on a not designated site, exceeding the proper measure, involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a hut on a not designated site, exceeding the proper measure, not involving destruction, without walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a hut on a not designated site, exceeding the proper measure, not involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community.

A monk builds a hut on a designated site, of proper measure, involving destruction, without walking space around it - two wrong-doings. A monk builds a hut on a designated site, of proper measure, involving destruction, with walking space around it - a wrong-doing. A monk builds a hut on a designated site, of proper measure, not involving destruction, without walking space around it - a wrong-doing. A monk builds a hut on a designated site, of proper measure, not involving destruction, with walking space around it - no offence.

356. A monk commands - "Build a hut for me." They build a hut for him on a not designated site, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk commands - "Build a hut for me." They build a hut for him on a designated site, involving destruction, without walking space around it - two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

A monk commands - "Build a hut for me." They build a hut for him exceeding the proper measure, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk commands - "Build a hut for me." They build a hut for him of proper measure, involving destruction, without walking space around it - two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

A monk commands - "Build a hut for me." They build a hut for him on a not designated site, exceeding the proper measure, involving destruction, without walking space around it - two offences entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community.

A monk commands - "Build a hut for me." They build a hut for him on a designated site, of proper measure, involving destruction, without walking space around it - two offences of wrong-doing, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

357. A monk, having commanded, departs - "Build a hut for me." And he does not command - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a not designated site, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a hut for me." And he does not command - "Let it be on a designated site and not involving destruction and with

walking space around it." They build a hut for him on a designated site, involving destruction, without walking space around it - two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

A monk, having commanded, departs - "Build a hut for me." And he does not command - "Let it be of proper measure and not involving destruction and with walking space around it." They build a hut for him exceeding the proper measure, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a hut for me." And he does not command - "Let it be of proper measure and not involving destruction and with walking space around it." They build a hut for him of proper measure, involving destruction, without walking space around it - two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

A monk, having commanded, departs - "Build a hut for me." And he does not command - "Let it be on a designated site and of proper measure and not involving destruction and with walking space around it." They build a hut for him on a not designated site, exceeding the proper measure, involving destruction, without walking space around it - two offences entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a hut for me." And he does not command - "Let it be on a designated site and of proper measure and not involving destruction and with walking space around it." They build a hut for him on a designated site, of proper measure, involving destruction, without walking space around it - two offences of wrong-doing, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

358. A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a not designated site, involving destruction, without walking space around it. He hears - "Truly a hut is being built for me on a not

designated site, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be on a designated site and not involving destruction and with walking space around it." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a not designated site, involving destruction, with walking space around it. He hears - "Truly a hut is being built for me on a not designated site, involving destruction, with walking space around it." By that monk he should either go himself or send a messenger - "Let it be on a designated site and not involving destruction." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a not designated site, not involving destruction, without walking space around it. He hears - "Truly a hut is being built for me on a not designated site, not involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be on a designated site and with walking space around it." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a not designated site, not involving destruction, with walking space around it. He hears - "Truly a hut is being built for me on a not designated site, not involving destruction, with walking space around it." By that monk he should either go himself or send a messenger - "Let it be on a designated site." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a designated site, involving destruction, without walking space around it. He hears - "Truly a hut is being built for me on a designated site, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be not involving destruction and with walking space around it." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a designated site, involving destruction, with walking space around it. He hears - "Truly a hut is being built for me on a designated site, involving destruction, with walking space around it." By that monk he should either go himself or send a messenger - "Let it be not involving destruction." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space

around it." They build a hut for him on a designated site, not involving destruction, without walking space around it. He hears - "A hut is truly being built for me on a designated site, not involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be with walking space around it." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a designated site, not involving destruction, with walking space around it - no offence.

359. A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be of proper measure and not involving destruction and with walking space around it." They build a hut for him exceeding the proper measure, involving destruction, without walking space around it. He hears - "Truly a hut is being built for me exceeding the proper measure, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be of proper measure and not involving destruction and with walking space around it." Etc. "Let it be of proper measure and not involving destruction." Etc. "Let it be of proper measure and with walking space around it." Etc. "Let it be of proper measure." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be of proper measure and not involving destruction and with walking space around it." They build a hut for him of proper measure, involving destruction, without walking space around it. He hears - "Truly a hut is being built for me of proper measure, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be not involving destruction and with walking space around it." Etc. "Let it be not involving destruction." Etc. "Let it be with walking space around it." Etc. There is no offence.

360. A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and of proper measure and not involving destruction and with walking space around it." They build a hut for him on a not designated site, exceeding the proper measure, involving destruction, without walking space around it. He hears - "Truly a hut is being built for me on a not designated site, exceeding the proper measure, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be on a designated site and of proper measure and not involving destruction and with walking space around it." Etc. "Let it be on a designated site and of proper measure and not involving destruction." Etc. "Let it be on a designated site and of proper measure and with walking space around it." Etc. "Let it be on a designated site and of proper measure." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and of proper measure and not involving destruction and with walking space around it." They build a hut for him on a designated site, of proper

measure, involving destruction, without walking space around it. He hears - "Truly a hut is being built for me on a designated site, of proper measure, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be not involving destruction and with walking space around it." Etc. "Let it be not involving destruction." Etc. "Let it be with walking space around it." Etc. There is no offence.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a not designated site, involving destruction, without walking space around it, there is an offence of three wrong-doings for the builders, etc. involving destruction, with walking space around it, there is an offence of two wrong-doings for the builders, etc. not involving destruction, without walking space around it, there is an offence of two wrong-doings for the builders, etc. not involving destruction, with walking space around it, there is an offence of wrong-doing for the builders.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a hut for him on a designated site, involving destruction, without walking space around it - an offence of two wrong-doings for the builders, etc. involving destruction, with walking space around it - an offence of a wrong-doing for the builders, etc. not involving destruction, without walking space around it - an offence of a wrong-doing for the builders, etc. not involving destruction, with walking space around it - no offence.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be of proper measure and not involving destruction and with walking space around it." They build a hut for him exceeding the proper measure, involving destruction, without walking space around it - an offence of three wrong-doings for the builders, etc. involving destruction, with walking space around it, there is an offence of two wrong-doings for the builders, etc. not involving destruction, without walking space around it, there is an offence of two wrong-doings for the builders, etc. not involving destruction, with walking space around it - an offence of a wrong-doing for the builders.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be of proper measure and not involving destruction and with walking space around it." They build a hut for him of proper measure, involving destruction, without walking space around it - an offence of two wrong-doings for the builders, etc. involving destruction, with walking space around it - an offence of a wrong-doing for the builders, etc. not involving destruction, without walking space around it - an offence of a wrong-doing for the builders, etc. not involving destruction, with walking space around it - no offence.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and of proper measure and not involving destruction and with walking space around it." They build a hut for him on a not designated site, exceeding the proper measure, involving destruction, without walking space around it - an offence of four wrong-doings for the builders, etc. involving destruction, with

walking space around it - an offence of three wrong-doings for the builders, etc. not involving destruction, without walking space around it - an offence of three wrong-doings for the builders, etc. not involving destruction, with walking space around it - an offence of two wrong-doings for the builders.

A monk, having commanded, departs - "Build a hut for me." And he commands - "Let it be on a designated site and of proper measure and not involving destruction and with walking space around it." They build a hut for him on a designated site, of proper measure, involving destruction, without walking space around it - for the builders, two offences of wrong-doing, etc. involving destruction, with walking space around it - an offence of a wrong-doing for the builders, etc. not involving destruction, without walking space around it - an offence of a wrong-doing for the builders, etc. not involving destruction, with walking space around it - no offence.

361. A monk, having commanded, departs - "Build a hut for me." They build a hut for him on a not designated site, involving destruction, without walking space around it. If he comes when it is not finished, that hut should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, an offence entailing initial and subsequent meetings of the Community and two wrong-doings.

A monk, having commanded, departs - "Build a hut for me." They build a hut for him on a not designated site, involving destruction, with walking space around it. If he comes when it is not finished, that hut should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it, etc. an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it, etc. an offence entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a hut for me." They build a hut for him on a designated site, involving destruction, without walking space around it. If he comes when it is not finished, that hut should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

362. A monk, having commanded, departs - "Build a hut for me." They build a hut for him exceeding the proper measure, involving destruction, without walking space around it. If he comes when it is not finished, that hut should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and

subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a hut for me." They build a hut for him of proper measure, involving destruction, without walking space around it. If he comes when it is not finished, that hut should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

A monk, having commanded, departs - "Build a hut for me." They build a hut for him on a not designated site, exceeding the proper measure, involving destruction, without walking space around it. If he comes when it is not finished, that hut should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, two offences entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - two offences entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - two offences entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a hut for me." They build a hut for him on a designated site, of proper measure, involving destruction, without walking space around it. If he comes when it is not finished, that hut should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing.

A monk, having commanded, departs - "Build a hut for me." They build a hut for him on a designated site, of proper measure, not involving destruction, with walking space around it - no offence.

363. What is not finished by oneself, one makes complete by oneself - an offence entailing initial and subsequent meetings of the Community.

What is not finished by oneself, one makes complete by others - an offence entailing initial and subsequent meetings of the Community.

What is not finished by others, one makes complete by oneself - an offence entailing initial and subsequent meetings of the Community.

What is not finished by others, one makes complete by others - an offence entailing initial and subsequent meetings of the Community.

364. There is no offence for a rock cell, for a cave, for a grass hut, for the benefit of another, setting aside a dwelling house, everywhere; there is no offence for a mad man, for the first offender.

The training rule on hut-building is concluded as sixth.

7. The Training Rule on Monastery-Building

365. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time a householder who was the Venerable Channa's attendant said this to the Venerable Channa - "Venerable sir, find out about a monastery site; I shall have a dwelling built for the noble one." Then the Venerable Channa, while cleaning the monastery site, had a certain shrine tree cut down that was venerated by the village, venerated by the market town, venerated by the city, venerated by the countryside, venerated by the country. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, have a shrine tree cut down that is venerated by the village, venerated by the market town, venerated by the city, venerated by the countryside, venerated by the country! The ascetics, disciples of the Sakyan, are harming a living being with one faculty." The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa have a shrine tree cut down that is venerated by the village, etc. venerated by the country!" Then those monks, having rebuked the Venerable Channa in many ways, reported this matter to the Blessed One, etc. "Is it true, Channa, that you had a shrine tree cut down that is venerated by the village, etc. venerated by the country?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, have a shrine tree cut down that is venerated by the village, venerated by the market town, venerated by the city, venerated by the countryside, venerated by the country! For, foolish man, people perceive a living being in a tree. This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

366. Now when a monk is having a large dwelling built, having a sponsor, for oneself, monks should be brought for designating the site. By those monks the site must be designated as not involving destruction and with walking space around it. If a monk should have a large dwelling built on a site involving destruction, without walking space around it, or should not bring monks for designating the site, it is an offence entailing initial and subsequent meetings of the Community.

367. A large dwelling, by name, is called one having an owner.

A dwelling, by name, is either plastered or unplastered or both plastered and unplastered.

"When having it built" means either building or causing to be built.

"Having an owner" means there is some other owner, whether woman or man, householder or one gone forth.

"For oneself" means for one's own benefit.

"Monks should be brought for designating the site" means that monk who is building the dwelling, having cleared the dwelling site, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "I, venerable sirs, wish to build a large dwelling, having an owner, for oneself. I, venerable sirs, request the Community for inspection of the dwelling site." It should be requested a second time. It should be requested a third time. If the entire Community is willing to inspect the dwelling site, it should be inspected by the entire Community. If the entire Community is not willing to inspect the dwelling site, those monks who are there, experienced and competent to know what involves destruction and what does not involve destruction, what has walking space around it and what does not have walking space around it, having requested them, they should be authorised. And thus, monks, they should be authorised. An experienced and competent monk should inform the Community -

368. "Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a large dwelling, having an owner, for oneself. He requests the Community for inspection of the dwelling site. If it is the proper time for the Community, the Community should authorise the monks of such and such a name and such and such a name to inspect the dwelling site for the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a large dwelling, having an owner, for oneself. He requests the Community for inspection of the dwelling site. The Community authorises the monks of such and such a name and such and such a name to inspect the dwelling site for the monk of such and such a name. If the authorisation of the monks of such and such a name and such and such a name to inspect the dwelling site for the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monks of such and such a name and such and such a name have been authorised by the Community to inspect the dwelling site for the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

369. Those authorised monks, having gone there, should inspect the dwelling site; they should know what involves destruction and what does not involve destruction, what has walking space around it and what does not have walking space around it. If it involves destruction and is without walking space around it, he should be told: "Do not build here." If it does not involve destruction and has walking space around it, the Community should be informed - "It does not involve destruction and has walking space around it." That monk who is building the dwelling, having approached the Community, having arranged his upper robe on one shoulder, having paid homage at the feet of the senior monks, having sat down squatting, having raised joined palms, should address them thus - "I, venerable sirs, wish to build a large dwelling, having an owner, for oneself. I, venerable sirs, request the Community for designating the dwelling site." It should be requested a second time. It should be requested a third time. An experienced and competent monk should inform the Community -

370. "Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a large dwelling, having an owner, for oneself. He requests the Community for designating the dwelling site. If it is the proper time for the Community, the Community should designate the dwelling site for the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name wishes to build a large dwelling, having an owner, for oneself. He requests the Community for designating the dwelling site. The Community designates the dwelling site for the monk of such and such a name. If the designating of the dwelling site for the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The dwelling site has been designated by the Community for the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

371. "Involving destruction" means it is a dwelling place of ants, or it is a dwelling place of termites, or it is a dwelling place of rats, etc. or it is a dwelling place of snakes, or it is a dwelling place of scorpions, or it is a dwelling place of centipedes, or it is a dwelling place of elephants, or it is a dwelling place of horses, or it is a dwelling place of lions, or it is a dwelling place of tigers, or it is a dwelling place of panthers, or it is a dwelling place of bears, or it is a dwelling place of hyenas, or it is a dwelling place of any animals whatsoever, or it is dependent on a field of cereals, or it is dependent on a field of legumes, or it is dependent on a prison, or it is dependent on a place of execution, or it is dependent on a cemetery, or it is dependent on a park, or it is dependent on royal property, or it is dependent on an elephant stable, or it is dependent on a horse stable, or it is dependent on a prison, or it is dependent on a tavern, or it is dependent on a butcher's block, or it is dependent on a street, or it is dependent on a crossroad, or it is dependent on an assembly hall, or it is dependent on a thoroughfare. This is called "involving destruction".

"Without walking space around it" means it is not possible to go around with a properly yoked cart, to go around on all sides with a ladder. This is called "without walking space around it".

"Not involving destruction" means it is not a dwelling place of ants, etc. or it is not dependent on a thoroughfare. This is called "not involving destruction".

"With walking space around it" means it is possible to go around with a properly yoked cart, to go around on all sides with a ladder. This is called "with walking space around it".

A large dwelling, by name, is called one having an owner.

A dwelling, by name, is either plastered or unplastered or both plastered and unplastered.

"Should have built" means he builds or he causes to be built.

"Or should not bring monks for designating the site" means not having had the monastery site designated by a legal act at which a motion is put and is followed by one proclamation, he builds or he causes to be built, for the effort there is a wrong-doing. When one lump has not arrived, there is a grave offence. When that lump has arrived, there is an offence entailing initial and subsequent meetings of the Community.

"Entailing initial and subsequent meetings of the Community" means etc. For that reason also it is said - "an offence entailing initial and subsequent meetings of the Community".

372. A monk builds a dwelling on a not designated site, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings. A monk builds a dwelling on a not designated site, involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a dwelling on a not designated site, not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing. A monk builds a dwelling on a not designated site, not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk builds a dwelling on a designated site, involving destruction, without walking space around it - two wrong-doings. A monk builds a dwelling on a designated site, involving destruction, with walking space around it - a wrong-doing. A monk builds a dwelling on a designated site, not involving destruction, without walking space around it - a wrong-doing. A monk builds a dwelling on a designated site, not involving destruction, with walking space around it - no offence.

373. A monk commands - "Build a monastery for me." They build a monastery for him on a not designated site, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk commands - "Build a monastery for me." They build a monastery for him on a designated site, involving destruction, without walking space around it - two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

374. A monk, having commanded, departs - "Build a monastery for me." And he does not command - "Let it be on a designated site and not involving destruction and with walking space around it." They build a monastery for him on a not designated site, involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent

meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a monastery for me." And he does not command - "Let it be on a designated site and not involving destruction and with walking space around it." They build a monastery for him on a designated site, involving destruction, without walking space around it - two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

375. A monk, having commanded, departs - "Build a monastery for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a monastery for him on a not designated site, involving destruction, without walking space around it. He hears - "Truly a monastery is being built for me on a not designated site, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be on a designated site and not involving destruction and with walking space around it.", etc. "Let it be on a designated site and not involving destruction." etc. "Let it be on a designated site and with walking space around it.", etc. "Let it be on a designated site." If he does not either go himself or send a messenger, there is an offence of wrong-doing.

A monk, having commanded, departs - "Build a monastery for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a monastery for him on a designated site, involving destruction, without walking space around it. He hears - "Truly a monastery is being built for me on a designated site, involving destruction, without walking space around it." By that monk he should either go himself or send a messenger - "Let it be not involving destruction and with walking space around it." Etc. "Let it be not involving destruction." "Let it be with walking space around it." There is no offence.

376. A monk, having commanded, departs - "Build a monastery for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a monastery for him on a not designated site, involving destruction, without walking space around it, there is an offence of three wrong-doings for the builders, etc. involving destruction, with walking space around it, there is an offence of two wrong-doings for the builders, etc. not involving destruction, without walking space around it, there is an offence of two wrong-doings for the builders, etc. not involving destruction, with walking space around it, there is an offence of wrong-doing for the builders.

A monk, having commanded, departs - "Build a monastery for me." And he commands - "Let it be on a designated site and not involving destruction and with walking space around it." They build a monastery for him on a designated site, involving destruction, without walking space around it, there is an offence of two wrong-doings for the builders, etc. involving destruction, with walking space around it

- an offence of a wrong-doing for the builders, etc. not involving destruction, without walking space around it - an offence of a wrong-doing for the builders, etc. not involving destruction, with walking space around it - no offence.

377. A monk, having commanded, departs - "Build a monastery for me." They build a monastery for him on a not designated site, involving destruction, without walking space around it. If he comes when it is not finished, that monastery should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, an offence entailing initial and subsequent meetings of the Community and two wrong-doings, etc. involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, without walking space around it - an offence entailing initial and subsequent meetings of the Community and a wrong-doing, etc. not involving destruction, with walking space around it - an offence entailing initial and subsequent meetings of the Community.

A monk, having commanded, departs - "Build a monastery for me." They build a monastery for him on a designated site, involving destruction, without walking space around it. If he comes when it is not finished, that monastery should be given to another by that monk or having broken it down, it should be made again. If he should not give it to another or having broken it down should not have it made again, two wrong-doings, etc. involving destruction, with walking space around it - a wrong-doing, etc. not involving destruction, without walking space around it - a wrong-doing, etc. not involving destruction, with walking space around it - no offence.

378. What is not finished by oneself, one makes complete by oneself - an offence entailing initial and subsequent meetings of the Community.

What is not finished by oneself, one makes complete by others - an offence entailing initial and subsequent meetings of the Community.

What is not finished by others, one makes complete by oneself - an offence entailing initial and subsequent meetings of the Community.

What is not finished by others, one makes complete by others - an offence entailing initial and subsequent meetings of the Community.

379. There is no offence for a rock cell, for a cave, for a grass hut, for the benefit of another, setting aside a dwelling house, everywhere. There is no offence for a mad man, for the first offender.

The training rule on monastery-building is concluded as seventh.

8. The Training Rule on Corrupt Accusation

380. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time arahantship had been realised by the Venerable Dabba the Mallian at seven years old by birth. Whatever is to be attained by a disciple, all that had been attained by him. And there was nothing further to be done by him, or any adding to what had been done. Then this reflection arose in the mind of the Venerable Dabba the Mallian when he had

gone to a private place and was in seclusion - "Arahantship has been realised by me at seven years old by birth. Whatever is to be attained by a disciple, all that has been attained by me. And there is nothing further to be done by me, or any adding to what has been done. What service might I perform for the Community?"

Then this occurred to the Venerable Dabba the Mallian - "What if I were to prepare lodgings for the Community and assign meals?" Then the Venerable Dabba the Mallian, in the evening, having emerged from seclusion, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Dabba the Mallian said this to the Blessed One - "Here, venerable sir, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'Arahantship has been realised by me at seven years old by birth, whatever is to be attained by a disciple, all that has been attained by me, and there is nothing further to be done by me, or any adding to what has been done, what service might I perform for the Community?' Then, venerable sir, this occurred to me: 'What if I were to prepare lodgings for the Community and assign meals?' I wish, venerable sir, to prepare lodgings for the Community and to assign meals." "Good, good, Dabba. If so, Dabba, prepare lodgings for the Community and assign meals." "Yes, venerable sir," the Venerable Dabba the Mallian assented to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "If so, monks, let the Community authorize Dabba the Mallian as appointer of lodgings and distributor of meals. And thus, monks, he should be authorized. First Dabba the Mallian should be requested. Having requested, an experienced and competent monk should inform the Community -

381. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the Venerable Dabba the Mallian as appointer of lodgings and distributor of meals. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the Venerable Dabba the Mallian as appointer of lodgings and distributor of meals. If the authorisation of the Venerable Dabba the Mallian as appointer of lodgings and distributor of meals is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The Venerable Dabba the Mallian is authorised by the Community as appointer of lodgings and distributor of meals. It is agreeable to the Community, therefore they are silent, thus I remember it."

382. And the Venerable Dabba the Mallian, being authorised, prepares lodgings together for monks of similar qualities. For those monks who are experts in the discourses, he prepares lodgings together - "They will recite the discourses together with each other." For those monks who are experts in monastic discipline, he prepares lodgings together - "They will decide on monastic discipline with each other." For those monks who are speakers of the Teaching, he prepares lodgings together - "They will discuss the Teaching with each other." For those monks who are meditators, he prepares lodgings together - "They will not disturb each other." For those monks who engage in pointless talk and dwell much devoted to bodily comfort, he also prepares lodgings together - "These venerable ones will pass the night with this delight." For those monks who also arrive at the improper time, having attained

the heat element, he prepares lodgings by that very light. Some monks also intentionally arrive at the improper time - "We will see the wonder of supernormal power of the Venerable Dabba the Mallian."

They, having approached the Venerable Dabba the Mallian, say thus - "Friend Dabba, prepare lodgings for us." The Venerable Dabba the Mallian says thus to them - "Where do the venerable ones wish, where shall I prepare?" They intentionally indicate far places - "Friend Dabba, prepare lodgings for us on the Vulture's Peak mountain. Friend, prepare lodgings for us at the Thieves' Precipice. Friend, prepare lodgings for us at the Black Rock on the slope of Isigili. Friend, prepare lodgings for us at the Sattapaṇṇi Cave on the slope of Vebhāra. Friend, prepare lodgings for us at the Sappasonḍika Cave in the Cool Grove. Friend, prepare lodgings for us at the Gotamaka Grotto. Friend, prepare lodgings for us at the Tinduka Grotto. Friend, prepare lodgings for us at the Tapoda Grotto. Friend, prepare lodgings for us at the Tapoda Monastery. Friend, prepare lodgings for us at Jīvaka's Mango Grove. Friend, prepare lodgings for us at the Deer Park in Maddakucchi."

For them the Venerable Dabba the Mallian, having attained the heat element, goes ahead with his finger burning. They too, by that very light, go following closely behind the Venerable Dabba the Mallian. For them the Venerable Dabba the Mallian prepares the lodging thus - "This is the bed, this is the chair, this is the mattress, this is the pillow, this is the toilet, this is the urinal place, this is the drinking water, this is the water for washing, this is the walking staff, this is the form of agreement of the Community, at this time one should enter, at this time one should leave." Having thus prepared the lodging for them, the Venerable Dabba the Mallian returns again to the Bamboo Grove.

383. Now at that time the monks Mettiya and Bhūmajaka were both junior and of little merit. Whatever inferior lodgings belonged to the Community, those fell to them, and inferior meals too. Now at that time in Rājagaha people wished to give specially prepared almsfood to the elder monks, with ghee, oil, and dainty bits. But to the monks Mettiya and Bhūmajaka they gave ordinary food, porridge of broken rice with vinegar as a second. They, after the meal, having returned from their alms round, asked the elder monks - "What did you have in the refectory, friends? What did you have in the refectory, friends?" Some elders said thus - "We had ghee, friends, we had oil, we had dainty bits." But the monks Mettiya and Bhūmajaka said thus - "We had nothing, friends, just ordinary food, porridge of broken rice with vinegar as a second."

Now at that time the householder Kalyāṇabhattika gave a regular meal of four meals to the Community. He, together with his sons and wife, stood close and served food in the refectory. Some asked with cooked rice, some asked with lentil curry, some asked with oil, some asked with dainty bits. Now at that time a meal at the householder Kalyāṇabhattika's house had been allotted for the morrow to the monks Mettiya and Bhūmajaka. Then the householder Kalyāṇabhattika went to the monastery on some business. He approached the Venerable Dabba the Mallian; having approached, he paid respect to the Venerable Dabba the Mallian and sat down to one side. The Venerable Dabba the Mallian instructed, encouraged, inspired, and gladdened the householder Kalyāṇabhattika seated to one side with a talk on the Teaching. Then the householder Kalyāṇabhattika, having been instructed, encouraged, inspired, and gladdened by the Venerable Dabba the Mallian with a talk on the Teaching, said this

to the Venerable Dabba the Mallian - "For whom, venerable sir, has a meal been allotted at our house for the morrow?" "For the monks Mettiya and Bhūmajaka, householder, a meal has been allotted at your house for the morrow." Then the householder Kalyāṇabhattika was displeased - "How indeed could evil monks eat at our house!" Having gone home, he ordered the female slave - "Woman, those who come for a meal tomorrow, having prepared a seat for them in the porch, serve them with porridge of broken rice with vinegar as a second." "Yes, sir," that female slave assented to the householder Kalyāṇabhattika.

Then the monks Mettiya and Bhūmajaka - "Yesterday, friends, a meal was allotted for us at the householder Kalyāṇabhattika's house; tomorrow the householder Kalyāṇabhattika together with his sons and wife will stand close and serve us; some will ask with cooked rice, some will ask with lentil curry, some will ask with oil, some will ask with dainty bits." They, with that very pleasure, did not sleep properly during the night. Then the monks Mettiya and Bhūmajaka, having dressed in the earlier period of the day, taking their bowls and robes, approached the dwelling of the householder Kalyāṇabhattika. That female slave saw the monks Mettiya and Bhūmajaka coming from afar. Having seen them, having prepared a seat in the porch, she said this to the monks Mettiya and Bhūmajaka - "Sit down, venerable sirs." Then this occurred to the monks Mettiya and Bhūmajaka - "Without doubt the meal is not yet ready! Since we are to sit in the porch." Then that female slave approached with porridge of broken rice with vinegar as a second - "Eat, venerable sirs." "We, sister, are regular meal recipients." "I know, sirs, that you are regular meal recipients. But yesterday I was ordered by the householder - 'Woman, those who come for a meal tomorrow, having prepared a seat for them in the porch, serve them with porridge of broken rice with vinegar as a second.' Eat, venerable sirs." Then the monks Mettiya and Bhūmajaka - "Yesterday, friends, the householder Kalyāṇabhattika went to the monastery, near Dabba the Mallian. Without doubt we have been set at variance with the householder by Dabba the Mallian." They, with that very displeasure, did not eat properly. Then the monks Mettiya and Bhūmajaka, after the meal, having returned from their alms round, having gone to the monastery, having put away their bowls and robes, sat in the porch outside the monastery, clutching their knees with their double robes, silent, downcast, with drooping shoulders, with faces cast down, pondering, bewildered.

Then the nun Mettiyā approached the monks Mettiya and Bhūmajaka; having approached, she said this to the monks Mettiya and Bhūmajaka - "I pay homage, sirs." When this was said, the monks Mettiya and Bhūmajaka did not respond. For the second time, etc. For the third time the nun Mettiyā said this to the monks Mettiya and Bhūmajaka - "I pay homage, sirs." For the third time the monks Mettiya and Bhūmajaka did not respond. "In what way have I offended the sirs? Why do the sirs not respond to me?" "Because you, sister, look on with indifference while we are being harassed by Dabba the Mallian." "What shall I do, sirs?" "If you wish, sister, this very day the Blessed One would expel Dabba the Mallian." "What shall I do, sirs? What am I able to do?" "Come, sister, approach the Blessed One; having approached, say this to the Blessed One - 'This, venerable sir, is not proper, is not fitting. That direction, venerable sir, which was without fear, without calamity, without danger - that same direction is now with fear, with calamity, with danger. From where there was calm, from there comes a storm. Water, methinks, is ablaze. I have been violated

by the noble Dabba the Mallian." "Yes, sirs," the nun Mettiyā, having assented to the monks Mettiya and Bhūmajaka, approached the Blessed One; having approached, he paid respect to the Blessed One and stood to one side. Standing to one side, the nun Mettiyā said this to the Blessed One - "This, venerable sir, is not proper, is not fitting. That direction, venerable sir, which was without fear, without calamity, without danger - that same direction is now with fear, with calamity, with danger. From where there was calm, from there comes a storm. Water, methinks, is ablaze! I have been violated by the noble Dabba the Mallian."

384. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Dabba the Mallian in return - "Do you remember, Dabba, having done such a thing as this nun has said?" "As the Blessed One knows me, venerable sir." For the second time the Blessed One... etc. For the third time the Blessed One said this to the Venerable Dabba the Mallian - "Do you remember, Dabba, having done such a thing as this nun has said?" "As the Blessed One knows me, venerable sir." "Indeed, Dabba, the wise do not extricate themselves thus. If it was done by you, say 'it was done'; if it was not done by you, say 'it was not done.'" "Since I was born, venerable sir, I do not know of having engaged in sexual intercourse even in a dream, how much less while awake!" Then the Blessed One addressed the monks: "If so, monks, remove the nun Mettiyā. And investigate these monks." Having said this, the Blessed One rose from his seat and entered the dwelling.

Then those monks removed the nun Mettiyā. Then the monks Mettiya and Bhūmajaka said this to those monks - "Friends, do not remove the nun Mettiyā. She has not committed any offence. She was incited by us, being angry, displeased, with the intention of making him fall." "But did you, friends, accuse the Venerable Dabba the Mallian with an unfounded charge of an offence involving expulsion?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks Mettiya and Bhūmajaka accuse the Venerable Dabba the Mallian with an unfounded charge of an offence involving expulsion!" Then those monks, having rebuked the monks Mettiya and Bhūmajaka in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you accused Dabba the Mallian with an unfounded charge of an offence involving expulsion?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, accuse Dabba the Mallian with an unfounded charge of an offence involving expulsion! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

385. Whatever monk, corrupt, hateful, displeased, should accuse a monk with an unfounded charge of an offence involving expulsion - "Perhaps I might cause him to fall from this holy life" - he, at a later time, whether being pressed for reasons or not being pressed for reasons, that legal case is indeed unfounded and the monk admits to hate, it is an offence entailing initial and subsequent meetings of the Community.

386. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"A monk" means another monk.

"Corrupt, hateful" means angry, displeased, not satisfied, with a struck mind, with

barrenness arisen.

"Displeased" means by that anger and by that hate and by that displeasure and by that dissatisfaction, he is displeased.

"Unfounded" means not seen, not heard, not suspected.

"With an offence involving expulsion" means with any one of the four.

"Should accuse" means he accuses or causes to accuse.

"Perhaps I might cause him to fall from this holy life" means I might cause him to fall from the state of being a monk, I might cause him to fall from the ascetic practice, I might cause him to fall from the aggregate of morality, I might cause him to fall from the qualities of austerity.

"At a later time" means when that moment, that instant, that second in which he was accused has passed.

"Being pressed for reasons" means being pressed for reasons regarding that subject matter by which he was accused.

"Not being pressed for reasons" means not being spoken to by anyone.

"Legal case" means there are four legal cases - legal case arising from contention, legal case arising from censure, legal case arising from offences, legal case arising from obligations.

"And the monk admits to hate" means what is hollow was spoken by me, falsehood was spoken by me, what is not factual was spoken by me, what was spoken by me was spoken not knowing.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

387. One who is not seen committing an offence involving expulsion. If he accuses him - "You were seen by me, you have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," there is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not heard - "He has committed an offence involving expulsion." If he accuses him - "You were heard by me, you have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," there is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not suspected - "He has committed an offence involving expulsion." If he accuses him - "You were suspected by me, you have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there

is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," there is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not seen committing an offence involving expulsion. If he accuses him - "You were seen by me and heard, you have committed an offence involving expulsion, you are not a recluse," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not seen committing an offence involving expulsion. If he accuses him - "You were seen by me and suspected, you have committed an offence involving expulsion, you are not a recluse," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not seen committing an offence involving expulsion. If he accuses him - "You were seen by me and heard and suspected, you have committed an offence involving expulsion, you are not a recluse," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not heard - "He has committed an offence involving expulsion." If he accuses him - "You were heard by me and suspected," etc. "You were heard by me and seen," etc. "You were heard by me and suspected and seen, you have committed an offence involving expulsion, you are not a recluse," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not suspected - "He has committed an offence involving expulsion." If he accuses him - "I have suspected and seen you - etc. I have suspected and heard about you - etc. I have suspected, seen, and heard about you, you have committed an offence involving expulsion, you are not a recluse" - etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who has been seen committing an offence involving expulsion. If he accuses him - "I have heard that you have committed an offence involving expulsion, you are not a recluse" - etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who has been seen committing an offence involving expulsion. If he accuses him - "I have suspected you, you have committed an offence involving expulsion" - etc. "I have heard about and suspected you, you have committed an offence involving expulsion, you are not a recluse" - etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who has been heard about - "He has committed an offence involving expulsion." If he accuses him - "I have suspected you, you have committed an offence involving expulsion - etc. I have seen you, you have committed an offence involving expulsion - etc. I have suspected and seen you, you have committed an offence involving expulsion, you are not a recluse" - etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is suspected - "He has committed an offence involving expulsion." If he accuses him - "I have seen you, you have committed an offence involving expulsion - etc. I have heard about you, you have committed an offence involving expulsion - etc.

I have seen and heard about you, you have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan" - etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who has been seen committing an offence involving expulsion. Being doubtful about what was seen, he does not consider what was seen, what was seen slips away, he has forgotten what was seen, etc. Being doubtful about what was heard, he does not consider what was heard, what was heard slips away, he has forgotten what was heard, etc. Being doubtful about what was suspected, he does not consider what was suspected, what was suspected slips away, he has forgotten what was suspected. If he accuses him - "I have suspected and seen you - etc. I have suspected and heard about you - etc. I have suspected and seen and heard about you, you have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there is no Observance or invitation ceremony or legal act of the Community together with you," there is an offence of entailing initial and subsequent meetings of the Community for each utterance.

388. One who is not seen committing an offence involving expulsion. If he causes to accuse him - "You have been seen, you have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," there is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not heard - "He has committed an offence involving expulsion." Etc. One who is not suspected - "He has committed an offence involving expulsion." If he causes to accuse him - "You have been suspected, you have committed an offence involving expulsion," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who is not seen committing an offence involving expulsion. If he causes to accuse him - "You have been seen, you have been heard," etc. "You have been seen, you have been suspected," etc. "You have been seen, you have been heard, you have been suspected, you have committed an offence involving expulsion," etc. One who is not heard - "He has committed an offence involving expulsion." Etc. One who is not suspected - "He has committed an offence involving expulsion." If he causes to accuse him - "You have been suspected, you have been seen," etc. "You have been suspected, you have been heard," etc. "You have been suspected, you have been seen, you have been heard, you have committed an offence involving expulsion, you are not a recluse," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who has been seen committing an offence involving expulsion. If he causes to accuse him - "You have been heard," etc. If he causes to accuse him - "You have been suspected," etc. If he causes to accuse him - "You have been heard, you have been suspected, you have committed an offence involving expulsion, you are not a recluse," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who has been heard about - "He has committed an offence involving expulsion."

Etc. One who is suspected - "He has committed an offence involving expulsion." If that one "you have been seen," etc. If he causes to accuse him - "You have been heard," etc. If he causes to accuse him - "You have been seen, you have been heard, you have committed an offence involving expulsion, you are not a recluse," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

One who has been seen committing an offence involving expulsion. Being doubtful about what was seen, he does not consider what was seen, what was seen slips away, he has forgotten what was seen, etc. Being doubtful about what was heard, he does not consider what was heard, what was heard slips away, he has forgotten what was heard, etc. Being doubtful about what was suspected, he does not consider what was suspected, what was suspected slips away, he has forgotten what was suspected. If he causes to accuse him - "You are suspected, you have been seen," etc. He has forgotten what was suspected, if he causes to accuse that one - "You are suspected, you have been heard," etc. He has forgotten what was suspected, if he causes to accuse that one - "You are suspected, you have been seen, you have been heard, you have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," there is an offence entailing initial and subsequent meetings of the Community for each speech.

389. View of what is pure regarding what is impure, view of what is impure regarding what is pure, view of what is impure regarding what is impure, view of what is pure regarding what is pure.

A person is impure, having committed a certain offence involving expulsion. If one, having the view that he is pure, without having obtained permission, speaks with the intention of causing him to fall, there is an offence entailing initial and subsequent meetings of the Community and a wrong-doing.

A person is impure, having committed a certain offence involving expulsion. If one, having the view that he is pure, having obtained permission, speaks with the intention of causing him to fall, there is an offence entailing initial and subsequent meetings of the Community.

A person is impure, having committed a certain offence involving expulsion. If one, having the view that he is pure, without having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech and a wrong-doing.

A person is impure, having committed a certain offence involving expulsion. If one, having the view that he is pure, having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech.

A person is pure, not having committed a certain offence involving expulsion. If one, having the view that he is impure, without having obtained permission, speaks with the intention of causing him to fall, there is an offence of wrong-doing.

A person is pure, not having committed a certain offence involving expulsion. If one, having the view that he is impure, having obtained permission, speaks with the intention of causing him to fall, there is no offence.

A person is pure, not having committed a certain offence involving expulsion.If one, having the view that he is impure, without having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech and a wrong-doing.

A person is pure, not having committed a certain offence involving expulsion.If one, having the view that he is impure, having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech.

A person is impure, having committed a certain offence involving expulsion.If one, having the view that he is impure, without having obtained permission, speaks with the intention of causing him to fall, there is an offence of wrong-doing.

A person is impure, having committed a certain offence involving expulsion.If one, having the view that he is impure, having obtained permission, speaks with the intention of causing him to fall, there is no offence.

A person is impure, having committed a certain offence involving expulsion.If one, having the view that he is impure, without having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech and a wrong-doing.

A person is impure, having committed a certain offence involving expulsion.If one, having the view that he is impure, having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech.

A person is pure, not having committed a certain offence involving expulsion.If one, having the view that he is pure, without having obtained permission, speaks with the intention of causing him to fall, there is an offence entailing initial and subsequent meetings of the Community and a wrong-doing.

A person is pure, not having committed a certain offence involving expulsion.If one, having the view that he is pure, having obtained permission, speaks with the intention of causing him to fall, there is an offence entailing initial and subsequent meetings of the Community.

A person is pure, not having committed a certain offence involving expulsion.If one, having the view that he is pure, without having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech and a wrong-doing.

A person is pure, not having committed a certain offence involving expulsion. If one, viewing him as pure, having obtained permission, speaks with the intention of reviling, there is an offence of insulting speech.

390. There is no offence for one who has a view of what is impure regarding what is pure, for one who has a view of what is impure regarding what is impure, for a mad man, for the first offender.

The training rule on corrupt accusation is concluded as eighth.

9. The Second Training Rule on Corrupt Accusation

391. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the monks Mettiya and Bhūmajaka, descending from the Vulture's Peak mountain, saw a he-goat mating with a she-goat. Having seen this, they said thus - "Come, friends, let us name this

he-goat Dabba the Mallian. Let us name this she-goat the nun Mettiyā. Thus we shall speak. Before, friends, we spoke of Dabba the Mallian by hearsay. But now he has been seen by us ourselves mating with the nun Mettiyā." They named that he-goat Dabba the Mallian. They named that she-goat the nun Mettiyā. They reported to the monks - "Before, friends, we spoke of Dabba the Mallian by hearsay. But now he has been seen by us ourselves mating with the nun Mettiyā." The monks said thus - "Friends, do not speak thus. The Venerable Dabba the Mallian will not do thus."

Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the Venerable Dabba the Mallian in return - "Do you remember, Dabba, having done such a thing as these monks have said?" "As the Blessed One knows me, venerable sir." For the second time the Blessed One... etc. For the third time the Blessed One said this to the Venerable Dabba the Mallian - "Do you remember, Dabba, having done such a thing as these monks have said?" "As the Blessed One knows me, venerable sir." "Indeed, Dabba, the wise do not extricate themselves thus. If it was done by you, say 'it was done'; if it was not done by you, say 'it was not done.'" "Since I was born, venerable sir, I do not know of having engaged in sexual intercourse even in a dream, how much less while awake!" Then the Blessed One addressed the monks: "If so, monks, investigate these monks." Having said this, the Blessed One rose from his seat and entered the dwelling.

Then those monks questioned the monks Mettiya and Bhūmajaka. Being questioned by the monks, they reported this matter to the monks - "But did you, friends, accuse the Venerable Dabba the Mallian with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks Mettiya and Bhūmajaka accuse the Venerable Dabba the Mallian with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class!" Then those monks, having rebuked the monks Mettiya and Bhūmajaka in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you accused Dabba the Mallian with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, accuse Dabba the Mallian with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

392. Whatever monk, corrupt, hateful, displeased, should accuse a monk with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class - "Perhaps I might cause him to fall from this holy life" - he, at a later time, whether being pressed for reasons or not being pressed for reasons, that legal case indeed belongs to another class and some trifling pretext has been taken up, and the monk admits to hate, it is an offence entailing initial and subsequent meetings of the Community.

393. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

"A monk" means another monk.

"Corrupt, hateful" means angry, displeased, not satisfied, with a struck mind, with barrenness arisen.

"Displeased" means by that anger and by that hate and by that displeasure and by that dissatisfaction, he is displeased.

"Of a legal case belonging to another class" means either belonging to another class of offence or belonging to another class of legal case. How is a legal case belonging to another class of legal case? A legal case arising from contention belongs to another class than a legal case arising from censure, a legal case arising from offences, and a legal case arising from obligations. A legal case arising from censure belongs to another class than a legal case arising from offences, a legal case arising from obligations, and a legal case arising from contention. A legal case arising from offences belongs to another class than a legal case arising from obligations, a legal case arising from contention, and a legal case arising from censure. A legal case arising from obligations belongs to another class than a legal case arising from contention, a legal case arising from censure, and a legal case arising from offences. Thus a legal case belongs to another class of legal case.

How is a legal case belonging to the same class of legal case? A legal case arising from contention belongs to the same class as a legal case arising from contention. A legal case arising from censure belongs to the same class as a legal case arising from censure. A legal case arising from offences may belong to the same class as a legal case arising from offences, or may belong to another class.

How is a legal case arising from offences belonging to another class of a legal case arising from offences? An offence involving expulsion for sexual intercourse belongs to another class than an offence involving expulsion for taking what is not given, an offence involving expulsion for destroying a human being, and an offence involving expulsion for claiming a super-human achievement. An offence involving expulsion for taking what is not given belongs to another class than an offence involving expulsion for destroying a human being, an offence involving expulsion for claiming a super-human achievement, and an offence involving expulsion for sexual intercourse. An offence involving expulsion for destroying a human being belongs to another class than an offence involving expulsion for claiming a super-human achievement, an offence involving expulsion for sexual intercourse, and an offence involving expulsion for taking what is not given. An offence involving expulsion for claiming a super-human achievement belongs to another class than an offence involving expulsion for sexual intercourse, an offence involving expulsion for taking what is not given, and an offence involving expulsion for destroying a human being. Thus a legal case arising from offences belongs to another class of a legal case arising from offences.

How is a legal case arising from offences belonging to the same class of a legal case arising from offences? An offence involving expulsion for sexual intercourse belongs to the same class as an offence involving expulsion for sexual intercourse. An offence involving expulsion for taking what is not given belongs to the same class as an offence involving expulsion for taking what is not given. An offence involving expulsion for destroying a human being belongs to the same class as an offence involving expulsion for destroying a human being. An offence involving expulsion for

claiming a super-human achievement belongs to the same class as an offence involving expulsion for claiming a super-human achievement. Thus a legal case arising from offences belongs to the same class of a legal case arising from offences.

A legal case arising from obligations is connected with a legal case arising from obligations. Thus a legal case is connected with a legal case.

394. "Taking up some trifling pretext from a certain point": pretext means ten pretexts - pretext of birth, pretext of name, pretext of clan, pretext of characteristic, pretext of offence, pretext of bowl, pretext of robe, pretext of preceptor, pretext of teacher, pretext of lodging.

395. The pretext of birth: a warrior is seen committing an offence involving expulsion. Having seen another warrior, he accuses him: "A warrior was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," there is an offence entailing initial and subsequent meetings of the Community for each speech.

A brahmin is seen, etc. A merchant is seen, etc. A worker is seen committing an offence involving expulsion. Having seen another worker, he accuses him: "A worker was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

396. A pretext of name: one named Buddharakkhita is seen, etc. one named Dhammarakkhita is seen, etc. one named Saṅgharakkhita is seen committing an offence involving expulsion. Having seen another Saṅgharakkhita, he accuses him: "Saṅgharakkhita was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

397. By pretext of clan, a Gotama is seen, etc. A Moggallāna is seen, etc. A Kaccāyana is seen, etc. A Vāsiṭṭha is seen committing an offence involving expulsion. Having seen another Vāsiṭṭha, he accuses him: "A Vāsiṭṭha was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

398. Pretext of characteristic means a tall one is seen, etc. A short one is seen, etc. A dark one is seen, etc. A white one is seen committing an offence involving expulsion. Having seen another white one, he accuses him: "A white one was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

399. "Pretext of offence" means he is seen committing a light offence. If he accuses that one of expulsion - "You are not a recluse, you are not a disciple of the son of the Sakyan" - etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

400. Pretext of bowl means one bearing an iron bowl is seen, etc. one bearing a glazed clay bowl is seen, etc. one bearing an ordinary clay bowl is seen committing an offence involving expulsion. Having seen another one bearing an ordinary clay bowl, he accuses him: "One bearing an ordinary clay bowl was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

401. "Pretext of robe" means a wearer of rag-robles is seen, etc. One wearing robes given by householders is seen committing an offence involving expulsion. Having seen another one wearing robes given by householders, he accuses him: "One wearing robes given by householders was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

402. Pretext of preceptor means: a co-resident pupil of such and such a name is seen committing an offence involving expulsion. Having seen another co-resident pupil of such and such a name, he accuses him: "The co-resident pupil of such and such a name was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

403. Pretext of teacher means: a pupil of such and such a name is seen committing an offence involving expulsion. Having seen another pupil of such and such a name, he accuses him: "The pupil of such and such a name was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan," etc. There is an offence entailing initial and subsequent meetings of the Community for each speech.

404. Pretext of lodging means a lodging resident of such and such a name is seen committing an offence involving expulsion. Having seen another lodging resident of such and such a name, he accuses him: "A lodging resident of such and such a name was seen by me. You have committed an offence involving expulsion, you are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," there is an offence entailing initial and subsequent meetings of the Community for each speech.

405. "With an offence involving expulsion" means with any one of the four.

"Should accuse" means he accuses or causes to accuse.

"Perhaps I might cause him to fall from this holy life" means I might cause him to fall from the state of being a monk, I might cause him to fall from the ascetic practice, I might cause him to fall from the aggregate of morality, I might cause him to fall from the qualities of austerity.

"At a later time" means when that moment, that instant, that second in which he was accused has passed.

"Being pressed for reasons" means being pressed for reasons regarding that subject matter by which he was accused.

"Not being pressed for reasons" means not being spoken to by anyone.

"Legal case" means there are four legal cases - legal case arising from contention, legal case arising from censure, legal case arising from offences, legal case arising from obligations.

"Some trifling pretext from a certain point has been taken up" means any one of those ten pretexts has been taken up.

"And the monk admits to hate" means what is hollow was spoken by me, falsehood was spoken by me, what is not factual was spoken by me, what was spoken by me was spoken not knowing.

Entailing initial and subsequent meetings of the Community, etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

406. A monk is seen committing an offence entailing initial and subsequent meetings of the Community, and regarding the offence entailing initial and subsequent meetings of the Community he has the view that it is an offence entailing initial and subsequent meetings of the Community. If he accuses that one of expulsion - "You are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

A monk is seen committing an offence entailing initial and subsequent meetings of the Community, and regarding the offence entailing initial and subsequent meetings of the Community he has the view that it is a grave offence, etc. he has the view that it is an expiation... he has the view that it is an acknowledgement... he has the view that it is a wrong-doing... he has the view that it is an insulting speech. If he accuses that one of expulsion - "You are not a recluse," etc. thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

A monk is seen committing a grave offence, and regarding the grave offence he has the view that it is a grave offence, etc. regarding the grave offence he has the view that it is an expiation... he has the view that it is an acknowledgement... he has the view that it is a wrong-doing... he has the view that it is an insulting speech... he has the view that it is an offence entailing initial and subsequent meetings of the Community. If he accuses that one of expulsion - "You are not a recluse," etc. thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

A monk an expiation, etc. an acknowledgement... a wrong-doing... is seen committing an insulting speech, and regarding the insulting speech he has the view that it is an insulting speech, etc. regarding the insulting speech he has the view that it is an offence entailing initial and subsequent meetings of the Community... he has the view that it is a grave offence... he has the view that it is an expiation... he has the view

that it is an acknowledgement... he has the view that it is a wrong-doing. If he accuses that one of expulsion - "You are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

Taking each one as the root, a wheel should be bound.

407. A monk is seen committing an offence entailing initial and subsequent meetings of the Community, and regarding the offence entailing initial and subsequent meetings of the Community he has the view that it is an offence entailing initial and subsequent meetings of the Community. If he causes that one to be accused of expulsion - "You are not a recluse," etc. thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

A monk is seen committing an offence entailing initial and subsequent meetings of the Community, and regarding the offence entailing initial and subsequent meetings of the Community he has the view that it is a grave offence, etc. he has the view that it is an expiation... he has the view that it is an acknowledgement... he has the view that it is a wrong-doing... he has the view that it is an insulting speech. If he causes that one to be accused of expulsion - "You are not a recluse," etc. thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

A monk is seen committing a grave offence, and regarding the grave offence he has the view that it is a grave offence, etc. regarding the grave offence he has the view that it is an expiation... he has the view that it is an acknowledgement... he has the view that it is a wrong-doing... he has the view that it is an insulting speech... he has the view that it is an offence entailing initial and subsequent meetings of the Community. If he causes that one to be accused of expulsion - "You are not a recluse," etc. thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

A monk an expiation, etc. an acknowledgement... a wrong-doing... is seen committing an insulting speech, and regarding the insulting speech he has the view that it is an insulting speech, etc. regarding the insulting speech he has the view that it is an offence entailing initial and subsequent meetings of the Community... he has the view that it is a grave offence... he has the view that it is an expiation... he has the view that it is an acknowledgement... he has the view that it is a wrong-doing. If he causes that one to be accused of expulsion - "You are not a recluse, you are not a disciple of the son of the Sakyan, there is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community," thus also it belongs to another class of offence and a pretext has been grasped, there is an offence entailing initial and subsequent meetings of the Community for each speech.

408. There is no offence if one who perceives it as actual accuses or causes to accuse, for a mad man, for the first offender.

10. The Training Rule on Schism in the Community

409. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Then Devadatta approached Kokālika, Kaṭamodakatissaka, Khaṇḍadevī's son, and Samuddadatta; having approached, he said this to Kokālika, Kaṭamodakatissaka, Khaṇḍadevī's son, and Samuddadatta - "Come, friends, let us create a schism in the Community of the ascetic Gotama, a breaking of the concord." When this was said, Kokālika said this to Devadatta - "The ascetic Gotama, friend, is of great supernormal power, of great might. How shall we create a schism in the Community of the ascetic Gotama, a breaking of the concord?" "Come, friends, let us approach the ascetic Gotama and request five cases - 'The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, of one who is content, of detachment, of austerity, of graciousness, of unmaking, of arousal of energy. These, venerable sir, five cases in many ways lead to fewness of wishes, to contentment, to detachment, to austerity, to graciousness, to unmaking, to arousal of energy. It would be good, venerable sir, if monks were forest-dwellers for life; whoever would resort to the edge of a village, a fault would touch him. For life they should be almsfood eaters; whoever would consent to an invitation, a fault would touch him. For life they should be wearers of rag-robles; whoever would consent to a robe given by a householder, a fault would touch him. For life they should be tree-root dwellers; whoever would go under a roof, a fault would touch him. For life they should not eat fish and meat; whoever would eat fish and meat, a fault would touch him.' The ascetic Gotama will not allow these. We shall convince people with these five cases." It is possible, friend, with these five cases to create a schism in the Community of the ascetic Gotama, a breaking of the concord. For people, friend, are devoted to austerity."

Then Devadatta together with his retinue approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Devadatta said this to the Blessed One - "The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, etc. of arousal of energy. These, venerable sir, five cases in many ways lead to fewness of wishes, etc. to arousal of energy. It would be good, venerable sir, if monks were forest-dwellers for life; whoever would resort to the edge of a village, a fault would touch him, etc. for life they should not eat fish and meat; whoever would eat fish and meat, a fault would touch him." "Enough, Devadatta, whoever wishes may be a forest-dweller, whoever wishes may dwell at the edge of a village; whoever wishes may be an almsfood eater, whoever wishes may consent to an invitation; whoever wishes may be a wearer of rag-robles, whoever wishes may consent to a robe given by a householder. For eight months, Devadatta, lodging at the root of a tree has been allowed by me; fish and meat that is pure in three aspects - not seen, not heard, not suspected." Then Devadatta - "The Blessed One does not allow these five cases," joyful and elated, together with his retinue, rising from his seat, having paid respect to the Blessed One and circumambulated him keeping him on his right, departed.

410. Then Devadatta together with his retinue, having entered Rājagaha, convinced people with five cases - "We, friends, having approached the ascetic Gotama, requested five cases - 'The Blessed One, venerable sir, in many ways speaks in praise of one of few wishes, of one who is content, of detachment, of austerity, of graciousness, of unmaking, of arousal of energy. These, venerable sir, five cases in many ways lead to fewness of wishes, to contentment, to detachment, to austerity, to graciousness, to unmaking, to arousal of energy. It would be good, venerable sir, if monks were forest-dwellers for life; whoever would resort to the edge of a village, a fault would touch him. For life they should be almsfood eaters; whoever would consent to an invitation, a fault would touch him. For life they should be wearers of rag-robles; whoever would consent to a robe given by a householder, a fault would touch him. For life they should be tree-root dwellers; whoever would go under a roof, a fault would touch him. For life they should not eat fish and meat; whoever would eat fish and meat, a fault would touch him.' The ascetic Gotama does not allow these. We shall live having undertaken these five cases." There, those people who were faithless, without confidence, of poor understanding, they said thus - "These ascetics, disciples of the Sakyan, are austere, living in detachment, but the ascetic Gotama is given to luxurious living, he intends for luxurious living." But those people who had faith, who had confidence, who were wise, experienced, intelligent, they grumbled, criticised, and complained - "How indeed could Devadatta strive for schism in the Blessed One's Community, for breaking of the concord!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could Devadatta strive for schism in the Community, for breaking of the concord!" Then those monks, having rebuked Devadatta in many ways, reported this matter to the Blessed One, etc. "Is it true, Devadatta, that you strive for schism in the Community, for breaking of the concord?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, strive for schism in the Community, for breaking of the concord! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

411. "Whatever monk should strive for schism of a united Community, or should persist in taking up and holding forth a legal case conducive to schism, that monk should be addressed thus by the monks - 'Let not the venerable one strive for schism of a united Community, or take up and hold forth a legal case conducive to schism. Let the venerable one be united with the Community. For a united Community, being joyful, without contention, with common recitation, dwells comfortably.' And if that monk, when spoken to thus by the monks, should still persist, that monk should be admonished by the monks up to the third time for the relinquishment of that. If being admonished up to the third time he should give it up, this is wholesome; if he should not give it up, it is an offence entailing initial and subsequent meetings of the Community."

412. "Whoever" means whoever, of whatever kind, etc. "Monk" means etc. This monk is intended in this meaning.

A Community named "united" is one belonging to the same communion, standing within the same boundary.

"Should strive for schism" means - "How might these become different, become

separated, become divided" - he seeks a faction, he binds a group.

"Or a legal case conducive to schism" means the eighteen matters making for schism.

"Having accepted" means having taken.

"Holding forth" means he should explain.

"Should persist" means he should not give up.

"That monk" means that monk who is a schismatic.

"By the monks" means by other monks.

Those who see, those who hear, by them he should be told - "Let not the venerable one strive for schism of a united Community, or take up and hold forth a legal case conducive to schism. Let the venerable one be united with the Community. For a united Community, being joyful, without contention, with common recitation, dwells comfortably." He should be told a second time. He should be told a third time. If he gives up, this is wholesome; if he does not give up, there is an offence of wrong-doing. Having heard, they do not speak, there is an offence of wrong-doing. That monk, even having been dragged into the midst of the Community, should be told - "Let not the venerable one strive for schism of a united Community, or take up and hold forth a legal case conducive to schism. Let the venerable one be united with the Community. For a united Community, being joyful, without contention, with common recitation, dwells comfortably." He should be told a second time. He should be told a third time. If he gives up, this is wholesome; if he does not give up, there is an offence of wrong-doing. That monk should be admonished - "And thus, monks, he should be admonished. An experienced and competent monk should inform the Community -

413. "Let the Community hear me, venerable sir. This monk of such and such a name strives for schism of a united Community. He does not give up that case. If it is the proper time for the Community, the Community should admonish the monk of such and such a name for the relinquishment of that case. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name strives for schism of a united Community. He does not give up that case. The Community admonishes the monk of such and such a name for the relinquishment of that case. If the admonition of the monk of such and such a name for the relinquishment of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. This monk of such and such a name strives for schism of a united Community. He does not give up that case. The Community admonishes the monk of such and such a name for the relinquishment of that case. If the admonition of the monk of such and such a name for the relinquishment of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monk of such and such a name has been admonished by the Community for the relinquishment of that case. It is agreeable to the Community, therefore they are silent, thus I remember it."

414. At the motion there is a wrong-doing, at the two proclamations there are grave offences, at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community. For one committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing, at the two proclamations the grave offences are revoked.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

415. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, being doubtful, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing.

If it is not a legally valid act, being doubtful - an offence of wrong-doing.

If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

416. There is no offence for one who is not admonished, for one who gives up, for a mad man, for one who is mentally deranged, for one afflicted by pain, for the first offender.

The training rule on schism in the Community is concluded as tenth.

11. The Training Rule on Following a Schism

417. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time Devadatta was striving for schism in the Community, for breaking of the concord. The monks said thus - "Devadatta speaks what is not the Teaching, Devadatta speaks what is not the discipline. How indeed could Devadatta strive for schism in the Community, for breaking of the concord!" When this was said, Kokālika, Kaṭamodakatissaka, Khaṇḍadevī's son, and Samuddadatta said this to those monks - "Do not speak thus, venerable ones. Devadatta speaks the Teaching, Devadatta speaks the discipline. And Devadatta, having taken our desire and approval, speaks; he knows us, he speaks for us, and this is agreeable to us." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks become followers of Devadatta who is striving for schism in the Community, partisans!" Then those monks, having rebuked those follower monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks are followers of Devadatta who is striving for schism in the Community, partisans?" "True, Blessed One." The Buddha,

the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, become followers of Devadatta who is striving for schism in the Community, partisans! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

418. "Now there are monks who are followers of that very monk, partisans, one or two or three. They might speak thus - 'Do not say anything to this monk, venerable ones. This monk speaks the Teaching, this monk speaks the discipline. And this monk, having taken our desire and approval, speaks; he knows us, he speaks for us, and this is agreeable to us.' Those monks should be spoken to thus by the monks - 'Do not speak thus, venerable ones. This monk does not speak the Teaching, this monk does not speak the discipline. Let not schism in the Community be pleasing to you, venerable ones. Let the venerable ones be united with the Community, for a united Community, being joyful, without contention, with common recitation, dwells comfortably.' And if those monks, when spoken to thus by the monks, should still persist, those monks should be admonished by the monks up to the third time for the relinquishment of that. If being admonished up to the third time they should give it up, this is wholesome; if they should not give it up, it is an offence entailing initial and subsequent meetings of the Community."

419. "Of that very one" means of that schismatic monk.

"There are monks" means there are other monks.

"Followers" means whatever view he holds, whatever acceptance he has, whatever approval he has, they too hold that view, have that acceptance, have that approval.

"Partisans" means they stand for his praise and side.

"One or two or three" means there is one or two or three. They might speak thus - "Do not say anything to this monk, venerable ones. This monk speaks the Teaching, this monk speaks the discipline. And this monk, having taken our desire and approval, speaks; he knows us, he speaks for us, and this is agreeable to us."

"Those monks" means those monks who are followers.

"By the monks" means by other monks.

Those who see, those who hear, by them they should be told - "Do not speak thus, venerable ones. This monk does not speak the Teaching, this monk does not speak the discipline. Let not schism in the Community be pleasing to you, venerable ones. Let the venerable ones be united with the Community. For a united Community, being joyful, without contention, with common recitation, dwells comfortably." They should be told a second time. They should be told a third time. If they give it up, this is wholesome; if they do not give it up, there is an offence of wrong-doing. Having heard, they do not speak, there is an offence of wrong-doing. Those monks, even having been dragged into the midst of the Community, should be told - "Do not speak thus, venerable ones. This monk does not speak the Teaching, this monk does not speak the discipline. Let not schism in the Community be pleasing to you, venerable ones. Let the venerable ones be united with the Community. For a united Community, being joyful, without contention, with common recitation, dwells comfortably." They should be told a second time. They should be told a third time. If they give it up, this

is wholesome; if they do not give it up, there is an offence of wrong-doing. Those monks should be admonished. And thus, monks, they should be admonished. An experienced and competent monk should inform the Community -

420. "Let the Community hear me, venerable sir. The monks of such and such a name and such and such a name are followers of the monk of such and such a name who is striving for schism in the Community, partisans. They do not give up that case. If it is the proper time for the Community, the Community should admonish the monks of such and such a name and such and such a name for the relinquishment of that case. This is the motion.

"Let the Community hear me, venerable sir. The monks of such and such a name and such and such a name are followers of the monk of such and such a name who is striving for schism in the Community, partisans. They do not give up that case. The Community admonishes the monks of such and such a name and such and such a name for the relinquishment of that case. If the admonition of the monks of such and such a name and such and such a name for the relinquishment of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. The monks of such and such a name and such and such a name are followers of the monk of such and such a name who is striving for schism in the Community, partisans. They do not give up that case. The Community admonishes the monks of such and such a name and such and such a name for the relinquishment of that case. If the admonition of the monks of such and such a name and such and such a name for the relinquishment of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monks of such and such a name and such and such a name have been admonished by the Community for the relinquishment of that case. It is agreeable to the Community, therefore they are silent, thus I remember it."

421. At the motion there is a wrong-doing, at the two proclamations there are grave offences, at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community. For those committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing, at the two proclamations the grave offences are revoked. Two or three should be admonished together, more than that should not be admonished.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

422. If it is a legally valid act, perceiving it as a legally valid act, they do not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, being doubtful, they do not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, perceiving it as not a legally valid act, they do not give up - an offence entailing initial and subsequent meetings of the Community.

If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing.

If it is not a legally valid act, being doubtful - an offence of wrong-doing.

If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

423. There is no offence for those who do not admonish, for those who give up, for those who are mad, for those who are mentally deranged, for those afflicted by pain, for first offenders.

The training rule on following a schism is concluded as eleventh.

12. The Training Rule on Being Difficult to Admonish

424. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Channa was engaging in misconduct. The monks said thus - "Friend Channa, do not do such a thing. This is not allowable." He said thus - "What indeed do you, friends, think that you should speak to me? I indeed should speak to you. The Buddha is ours, the Teaching is ours, the Teaching was fully realised by our master's son. Just as a great wind blowing might heap together grass, sticks, and fallen leaves, or just as a mountain river might heap together shells, moss, and water plants, just so you, gone forth with various names, various clans, various births, various families, have been heaped together. What indeed do you, friends, think that you should speak to me? I indeed should speak to you! The Buddha is ours, the Teaching is ours, the Teaching was fully realised by our master's son." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa, when being spoken to legitimately by monks, make himself one who should not be spoken to!" Then those monks, having rebuked the Venerable Channa in many ways, reported this matter to the Blessed One, etc. "Is it true, Channa, that when being spoken to legitimately by monks, you make yourself one who should not be spoken to?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, when being spoken to legitimately by monks, make yourself one who should not be spoken to! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

425. "But if a monk is difficult to admonish by nature, when being spoken to legitimately by monks regarding the training rules included in the recitation, he makes himself one who should not be spoken to - 'Do not say anything to me, venerable ones, whether good or evil; I too will not say anything to the venerable ones, whether good or evil; refrain, venerable ones, from speaking to me' - that monk should be addressed thus by the monks - 'Let not the venerable one make himself one who should not be spoken to; let the venerable one make himself one who should be spoken to; let the venerable one speak to the monks with reason, and the monks too will speak to the venerable one with reason. For thus has the assembly of that Blessed One grown, that is to say, by mutual speaking and mutual assisting.' And if that monk, when spoken to thus by the monks, should still persist, that monk should be admonished by the monks up to the third time for the relinquishment of that. If

being admonished up to the third time he should give it up, this is wholesome; if he should not give it up, it is an offence entailing initial and subsequent meetings of the Community."

426. "But if a monk is difficult to admonish by nature" means he is difficult to admonish, endowed with qualities that make him difficult to admonish, impatient, not receiving instruction respectfully.

"Regarding the training rules included in the recitation" means regarding the training rules included in the Pātimokkha.

"By the monks" means by other monks.

"Legitimate rule" is the name for whatever training rule has been laid down by the Blessed One; this is called "legitimate rule".

When being spoken to by that, he makes himself one who should not be spoken to - "Do not say anything to me, venerable ones, whether good or evil; I too will not say anything to the venerable ones, whether good or evil. Refrain, venerable ones, from speaking to me."

"That monk" means that monk who is difficult to admonish by nature.

"By the monks" means by other monks. Those who see, those who hear, by them he should be told - "Let not the venerable one make himself one who should not be spoken to. Let the venerable one make himself one who should be spoken to. Let the venerable one speak to the monks with reason, and the monks too will speak to the venerable one with reason. For thus has the assembly of that Blessed One grown, that is to say, by mutual speaking and mutual assisting." He should be told a second time. He should be told a third time. If he gives up, this is wholesome; if he does not give up, there is an offence of wrong-doing. Having heard, they do not speak, there is an offence of wrong-doing. That monk, even having been dragged into the midst of the Community, should be told - "Let not the venerable one make himself one who should not be spoken to, etc. by mutual assisting." He should be told a second time. He should be told a third time. If he gives up, this is wholesome; if he does not give up, there is an offence of wrong-doing. That monk should be admonished. And thus, monks, he should be admonished. An experienced and competent monk should inform the Community -

427. "Let the Community hear me, venerable sir. This monk of such and such a name, when being spoken to legitimately by monks, makes himself one who should not be spoken to. He does not give up that case. If it is the proper time for the Community, the Community should admonish the monk of such and such a name for the relinquishment of that case. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name, when being spoken to legitimately by monks, makes himself one who should not be spoken to. He does not give up that case. The Community admonishes the monk of such and such a name for the relinquishment of that case. If the admonition of the monk of such and such a name for the relinquishment of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - "Let

the Community hear me, venerable sir. This monk of such and such a name, when being spoken to legitimately by monks, makes himself one who should not be spoken to. He does not give up that case. The Community admonishes the monk of such and such a name for the relinquishment of that case. If the admonition of the monk of such and such a name for the relinquishment of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monk of such and such a name has been admonished by the Community for the relinquishment of that case. It is agreeable to the Community, therefore they are silent, thus I remember it."

428. At the motion there is a wrong-doing, at the two proclamations there are grave offences, at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community. For one committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing, at the two proclamations the grave offences are revoked.

"Entailing initial and subsequent meetings of the Community" means etc. for that reason too it is called "entailing initial and subsequent meetings of the Community".

429. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, being doubtful, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing.

If it is not a legally valid act, being doubtful - an offence of wrong-doing.

If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

430. There is no offence for one who is not admonished, for one who gives up, for a mad man, for the first offender.

The training rule on being difficult to admonish is concluded as twelfth.

13. The Training Rule on Corrupting Families

431. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the monks named Assaji and Punabbasuka were resident at Kīṭāgiri, shameless, evil monks. They engaged in such misconduct: they planted and had others plant flower shrubs, they watered and had others water them, they picked and had others pick them, they strung and had others string them, they made and had others make single-stalked garlands, they made and had others make double-stalked garlands, they made and had others make flower-bunches, they made and had others make pierced garlands, they made and had others make wreaths, they made and had others make ear-ornaments, they made and had others make breast-coverings. They carried and had others carry single-

stalked garlands, double-stalked garlands, flower-bunches, pierced garlands, wreaths, ear-ornaments, and breast-coverings for women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families. Together with women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families, they ate from the same dish, they drank from the same bowl, they sat on the same seat, they shared the same bed, they shared the same sheet, they shared the same cloak, they shared the same sheet and cloak, they ate at the improper time, they drank intoxicants, they wore garlands, scents, and cosmetics, they danced and sang and played music and performed, they danced while she danced, they sang while she danced, they played music while she danced, they performed while she danced, they danced while she sang, they sang while she sang, they played music while she sang, they performed while she sang, they danced while she played music, they sang while she played music, they played music while she played music, they performed while she played music, they danced while she performed, they sang while she performed, they played music while she performed, they performed while she performed. They played with eight-row boards, they played with ten-row boards, they played in space, they played on circular paths, they played santikā, they played khalikā, they played ghaṭikā, they played with hand-sticks, they played with dice, they played with leaf-pipes, they played with toy ploughs, they played with somersaults, they played with windmills, they played with toy measures, they played with toy chariots, they played with toy bows, they played at guessing letters, they played at guessing thoughts, they played at mimicking defects. They trained in elephants, they trained in horses, they trained in chariots, they trained in the bow, they trained in the sword, they ran in front of elephants, they ran in front of horses, they ran and ran back in front of chariots, they shouted, they clapped, they wrestled, they fought with fists, and in the middle of the arena, having spread out the double robe, they said thus to a dancer: "Dance here, sister," they gave forehead-taps, and they engaged in various misconduct.

432. Now at that time a certain monk, having completed the rains retreat among the Kāsis, going to Sāvatthī for an audience with the Blessed One, arrived at Kīṭāgiri. Then that monk, having dressed in the earlier period of the day, taking his bowl and robe, entered Kīṭāgiri for almsfood, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment. People, having seen that monk, said thus - "Where is this one like a weakling, like a dullard, like one who frowns? Who will give a lump of food to this one who has arrived? But our noble ones Assaji and Punabbasuka are smooth, kindly in speech, pleasant to converse with, preceded by a smile, saying 'come, welcome', without frowning, with open faces, speaking first. To them indeed almsfood should be given."

A certain lay follower saw that monk walking for almsfood in Kīṭāgiri. Having seen him, he approached that monk; having approached, having paid respect to that monk, he said this - "Has almsfood been obtained, venerable sir?" "No indeed, friend, almsfood has not been obtained." "Come, venerable sir, let us go to the house." Then that lay follower, having led that monk to the house and having fed him, said this - "Where, venerable sir, will the noble one go?" "I, friend, will go to Sāvatthī for an audience with the Blessed One." "If so, venerable sir, in my name pay respect with

your head at the Blessed One's feet, and say thus - 'The residence at Kīṭāgiri is corrupted, venerable sir. The monks named Assaji and Punabbasuka are resident at Kīṭāgiri, shameless, evil monks. They engaged in such misconduct: they plant and have others plant flower shrubs, they water and have others water them, etc. They engage in various misconduct. Those people, venerable sir, who formerly had faith and were devoted, they too are now faithless and without devotion. Those channels for gifts to the Community that existed before, they too are now cut off. Well-behaved monks are leaving, evil monks are dwelling. It would be good, venerable sir, if the Blessed One would send monks to Kīṭāgiri so that this residence at Kīṭāgiri might become established.'"

"Yes, friend," that monk, having assented to that lay follower, set out towards Sāvattthī. Gradually he approached Sāvattthī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to that monk - "Is it bearable, monk, is it endurable, have you come the journey with little fatigue, and from where are you coming, monk?" "It is bearable, Blessed One, it is endurable, Blessed One. And I, venerable sir, have come the journey with little fatigue. Here I, venerable sir, having completed the rains retreat among the Kāsis, coming to Sāvattthī for an audience with the Blessed One, arrived at Kīṭāgiri. Then I, venerable sir, having dressed in the earlier period of the day, taking my bowl and robe, entered Kīṭāgiri for almsfood. A certain lay follower, venerable sir, saw me walking for almsfood in Kīṭāgiri. Having seen me, he approached me; having approached, having paid respect to me, he said this - 'Has almsfood been obtained, venerable sir?' 'No indeed, friend, almsfood has not been obtained.' 'Come, venerable sir, let us go to the house.' Then, venerable sir, that lay follower, having led me to the house and having fed me, said this - 'Where, venerable sir, will the noble one go?' 'I, friend, will go to Sāvattthī for an audience with the Blessed One.' 'If so, venerable sir, in my name pay respect with your head at the Blessed One's feet, and say thus - 'The residence at Kīṭāgiri is corrupted, venerable sir. The monks named Assaji and Punabbasuka are resident at Kīṭāgiri, shameless, evil monks. They engaged in such misconduct: they plant and have others plant flower shrubs, they water and have others water them, etc. They engage in various misconduct. Those people, venerable sir, who formerly had faith and were devoted, they too are now faithless and without devotion; those channels for gifts to the Community that existed before, they too are now cut off; well-behaved monks are leaving, evil monks are dwelling. It would be good, venerable sir, if the Blessed One would send monks to Kīṭāgiri so that this residence at Kīṭāgiri might become established.'"

From there, Blessed One, I am coming."

433. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that the monks named Assaji and Punabbasuka are resident at Kīṭāgiri, shameless, evil monks, and they engage in such misconduct - they plant and have others plant flower shrubs, they water and have others water them, etc. they engage in various misconduct, and those people, monks, who formerly had faith and were devoted, they too are now faithless and without devotion; those channels for gifts to the Community that existed before, they too are now cut off; well-behaved monks are leaving, evil

monks are dwelling?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, engage in such misconduct - they will plant and have others plant flower shrubs, they will water and have others water them, they will pick and have others pick them, they will string and have others string them, they will make and have others make single-stalked garlands, they will make and have others make double-stalked garlands, they will make and have others make flower-bunches, they will make and have others make pierced garlands, they will make and have others make wreaths, they will make and have others make ear-ornaments, they will make and have others make breast-coverings. They will carry and have others carry single-stalked garlands, double-stalked garlands, flower-bunches, pierced garlands, wreaths, ear-ornaments, and breast-coverings for women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families. Together with women of good families, daughters of good families, young girls of good families, daughters-in-law of good families, and female slaves of good families, they will eat from the same dish, they will drink from the same bowl, they will sit on the same seat, they will share the same bed, they will share the same sheet, they will share the same cloak, they will share the same sheet and cloak, they will eat at the improper time, they will drink intoxicants, they will wear garlands, scents, and cosmetics, they will dance and sing and play music and perform, they will dance while she dances, they will sing while she dances, they will play music while she dances, they will perform while she dances, they will dance while she sings, they will sing while she sings, they will play music while she sings, they will perform while she sings, they will dance while she plays music, they will sing while she plays music, they will play music while she plays music, they will perform while she plays music, they will dance while she performs, they will sing while she performs, they will play music while she performs, they will perform while she performs, they will play with eight-row boards, they will play with ten-row boards, they will play in space, they will play on circular paths, they will play santikā, they will play khalikā, they will play ghaṭikā, they will play with hand-sticks, they will play with dice, they will play with leaf-pipes, they will play with toy ploughs, they will play with somersaults, they will play with windmills, they will play with toy measures, they will play with toy chariots, they will play with toy bows, they will play at guessing letters, they will play at guessing thoughts, they will play at mimicking defects, they will train in elephants, they will train in horses, they will train in chariots, they will train in the bow, they will train in the sword, they will run in front of elephants, they will run in front of horses, they will run and run back in front of chariots, they will shout, they will clap, they will wrestle, they will fight with fists, and in the middle of the arena, having spread out the double robe, they will say thus to a dancer: "Dance here, sister," they will give forehead-taps, they will engage in various misconduct! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed Sāriputta and Moggallāna - "Go, Sāriputta, having gone to Kīṭāgiri, perform the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka. They are your co-residents."

"How, venerable sir, shall we perform the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka? Those monks are fierce and harsh." "If so, Sāriputta, go together with many monks." "Yes, venerable sir," Sāriputta and Moggallāna

assented to the Blessed One. "And thus, monks, it should be done. First the monks Assaji and Punabbasuka should be accused. Having accused, they should be reminded. Having reminded, the offence should be charged. Having charged the offence, an experienced and competent monk should inform the Community -

434. "Let the Community hear me, venerable sir. These monks Assaji and Punabbasuka are corrupters of families, of evil conduct. Their evil conduct is both seen and heard. And families corrupted by them are both seen and heard. If it is the proper time for the Community, the Community should perform the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' This is the motion.

"Let the Community hear me, venerable sir. These monks Assaji and Punabbasuka are corrupters of families, of evil conduct. Their evil conduct is both seen and heard. And families corrupted by them are both seen and heard. The Community performs the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' If the carrying out of the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka is agreeable to the venerable one - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri,' he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir, etc. he should speak.

"The act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka has been performed by the Community - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' It is agreeable to the Community, therefore they are silent, thus I remember it."

435. Then the Community of monks headed by Sāriputta and Moggallāna, having gone to Kīṭāgiri, performed the act of banishment from Kīṭāgiri on the monks Assaji and Punabbasuka - 'The monks Assaji and Punabbasuka should not dwell in Kīṭāgiri.' They, having had the act of banishment performed on them by the Community, did not behave properly, were not subdued, did not make amends, did not ask forgiveness of the monks, reviled and abused, brought charges of acting through desire, acting through hate, acting through delusion, acting through fear, and some departed, and some left the monastic community. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks Assaji and Punabbasuka, having had the act of banishment performed on them by the Community, not behave properly, not be subdued, not make amends, not ask forgiveness of the monks, revile and abuse, bring charges of acting through desire, acting through hate, acting through delusion, acting through fear, and depart and leave the monastic community!" Then those monks, having rebuked the monks Assaji and Punabbasuka in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that the monks Assaji and Punabbasuka, having had the act of banishment performed on them by the Community, do not behave properly, etc. leave the monastic community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. And thus, monks, you should recite this training rule -

436. "But if a monk dwells in dependence on a certain village or market town, a corrupter of families, of evil conduct. His evil conduct is both seen and heard, and

families corrupted by him are both seen and heard. That monk should be addressed thus by the monks - 'The venerable one is indeed a corrupter of families, of evil conduct; the venerable one's evil conduct is both seen and heard, and families corrupted by the venerable one are both seen and heard. Let the venerable one depart from this residence. Enough of your dwelling here.' And if that monk, when spoken to thus by the monks, should say to those monks - 'The monks are led by desire, the monks are led by hate, the monks are led by delusion, the monks are led by fear; for such an offence they banish some and do not banish others' - that monk should be addressed thus by the monks - 'Let not the venerable one speak thus. The monks are not led by desire. The monks are not led by hate. The monks are not led by delusion. The monks are not led by fear. The venerable one is indeed a corrupter of families, of evil conduct. The venerable one's evil conduct is both seen and heard. And families corrupted by the venerable one are both seen and heard. Let the venerable one depart from this residence. Enough of your dwelling here.' And if that monk, when spoken to thus by the monks, should still persist, that monk should be admonished by the monks up to the third time for the relinquishment of that. If being admonished up to the third time he should give it up, this is wholesome; if he should not give it up, it is an offence entailing initial and subsequent meetings of the Community."

437. "But if a monk dwells in dependence on a certain village or market town" means a village, a market town, and also a city are both village and market town.

"Dwells in dependence on" means there the requisites of robes, almsfood, lodging and medicine for the sick are bound.

"Family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family.

"Corrupter of families" means he corrupts families with flowers, or with fruit, or with bath powder, or with clay, or with wooden toothbrush, or with bamboo, or with medical treatment, or with running errands on foot.

"Of evil conduct" means he plants and has others plant flower shrubs, he waters and has others water them, he picks and has others pick them, he strings and has others string them.

"Are both seen and heard" means those who are face to face see, those who are behind one's back hear.

"And families corrupted by him" means having formerly had faith, having come to him they become faithless; having been devoted, they become without devotion.

"Are both seen and heard" means those who are face to face see, those who are behind one's back hear.

"That monk" means that monk who is a corrupter of families.

"By the monks" means by other monks. Those who see, those who hear. By them he should be told - "The venerable one is indeed a corrupter of families, of evil conduct. The venerable one's evil conduct is both seen and heard. And families corrupted by

the venerable one are both seen and heard. Let the venerable one depart from this residence. Enough of your dwelling here."

And if that monk, when spoken to thus by the monks, should say to those monks - "The monks are led by desire, the monks are led by hate, the monks are led by delusion, the monks are led by fear. For such an offence they banish some and do not banish others."

"That monk" means that monk against whom the action has been done.

"By the monks" means by other monks. Those who see, those who hear, by them he should be told - "Let not the venerable one speak thus. The monks are not led by desire, the monks are not led by hate, the monks are not led by delusion, the monks are not led by fear. The venerable one is indeed a corrupter of families, of evil conduct. The venerable one's evil conduct is both seen and heard. And families corrupted by the venerable one are both seen and heard. Let the venerable one depart from this residence. Enough of your dwelling here." He should be told a second time. He should be told a third time.

If he gives up, this is wholesome. If he does not give up, there is an offence of wrong-doing. Having heard, they do not speak, there is an offence of wrong-doing. That monk, even having been dragged into the midst of the Community, should be told - "Let not the venerable one speak thus. The monks are not led by desire, the monks are not led by hate, the monks are not led by delusion, the monks are not led by fear. The venerable one is indeed a corrupter of families, of evil conduct. The venerable one's evil conduct is both seen and heard. And families corrupted by the venerable one are both seen and heard. Let the venerable one depart from this residence. Enough of your dwelling here." He should be told a second time. He should be told a third time. If he gives up, this is wholesome. If he does not give up, there is an offence of wrong-doing. That monk should be admonished. And thus, monks, he should be admonished. An experienced and competent monk should inform the Community -

438. "Let the Community hear me, venerable sir. This monk of such and such a name, having had the act of banishment performed on him by the Community, brings charges against monks of acting through desire, acting through hate, acting through delusion, acting through fear. He does not give up that case. If it is the proper time for the Community, the Community should admonish the monk of such and such a name for the relinquishment of that case. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name, having had the act of banishment performed on him by the Community, brings charges against monks of acting through desire, acting through hate, acting through delusion, acting through fear. He does not give up that case. The Community admonishes the monk of such and such a name for the relinquishment of that case. If the admonition of the monk of such and such a name for the relinquishment of that case is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter, etc.

"The monk of such and such a name has been admonished by the Community for the

relinquishment of that case. It is agreeable to the Community, therefore they are silent, thus I remember it."

439. At the motion there is a wrong-doing, at the two proclamations there are grave offences, at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community. For one committing an offence entailing initial and subsequent meetings of the Community, at the motion there is a wrong-doing, at the two proclamations the grave offences are revoked.

"Entailing initial and subsequent meetings of the Community" means the Community itself gives probation for that offence, sends back to the beginning, gives penance, rehabilitates; not many monks, not a single person. Therefore it is said - "entailing initial and subsequent meetings of the Community", it is the naming, the designation of that very class of offences. For that reason too it is called "entailing initial and subsequent meetings of the Community".

440. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, being doubtful, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence entailing initial and subsequent meetings of the Community.

If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing.

If it is not a legally valid act, being doubtful - an offence of wrong-doing.

If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

441. There is no offence for one who is not admonished, for one who gives up, for a mad man, for the first offender.

The training rule on corrupting families is concluded as thirteenth.

442. Venerable ones, the thirteen offences entailing initial and subsequent meetings of the Community have been recited, nine become offences at once, four up to the third time. Which if a monk, having committed any one or another, for as many days as he knowingly conceals, for that many days that monk must unwillingly undergo probation. By a monk who has completed probation, a further six nights should be proceeded with for penance before the monks. A monk having performed penance, where there would be a community of monks with a group of twenty, there that monk should be rehabilitated. But if a community of monks with a group of twenty lacking even by one were to rehabilitate that monk, that monk is not rehabilitated, and those monks are blameworthy, this is the proper course therein. Therein I ask the venerable ones - "Are you pure in this?" For the second time I ask - "Are you pure in this?" For the third time I ask - "Are you pure in this?" The venerable ones are pure in this. Therefore they are silent, thus I remember it.

The thirteen are concluded.

Its summary:

Emission, physical contact, inertia and self-gratification;
Matchmaking and hut, and dwelling and groundless charge.

And some pretext and schism, and followers of that very one;
Difficult to admonish and corrupting families, thirteen entailing initial and
subsequent meetings of the Community.

The chapter on offences entailing initial and subsequent meetings of the Community is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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