

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

4. The Minor Chapter (4. Cūḷavaggapāḷi)

2. The Section on Probation (2. Pārivāsikakkhandhakaṃ)

[Kd 12, PTS 2.31-2.37]



PaliVerse

4. The Minor Chapter

2. The Section on Probation

1. The Duties for One Under Probation

75. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time monks under probation consented to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks under probation consent to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks!" 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 monks in return - "Is it true, monks, that monks under probation consent to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could, monks, monks under probation consent to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks. This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "A monk under probation, monks, should not consent to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks. Whoever should consent, there is an offence of wrong-doing.

"I allow, monks, for monks under probation, mutually according to seniority, paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing.

"I allow, monks, for monks under probation, five things according to seniority - the Observance, the invitation to admonish, the cloth for the rains, distribution, and food. If so, monks, I will lay down the duty for monks under probation, how monks under probation should conduct themselves.

76. "Monks, a monk under probation should conduct himself rightly. Therein this is the proper conduct -

He should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which probation was given by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks.

"Monks, a monk under probation should not go in front of a regular monk, should not sit down in front of him. Whatever is the end of a seat, the end of a sleeping place, the end of a dwelling for the Community, that should be given to him. And that should be accepted by him.

"Monks, a monk under probation should not visit families with a regular monk as attendant monk before or attendant monk behind, he should not undertake the forest-dweller's practice, he should not undertake the almsfood eater's practice, and on that account almsfood should not be brought out - thinking 'May they not know me.'

"Monks, a monk under probation, when visiting, should announce, he should announce to a visitor, he should announce on the Observance day, he should announce at the invitation ceremony to admonish. If he is sick, he should announce even by a messenger.

"Monks, a monk under probation should not go from a residence with monks to a residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk under probation should not go from a residence with monks to a non-residence without monks, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a residence with monks to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk under probation should not go from a non-residence with monks to a residence without monks, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a non-residence with monks to a non-residence without monks, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a non-residence with monks to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk under probation should not go from a residence or non-residence with monks to a residence without monks, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a residence or non-residence with monks to a non-residence without monks, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a residence or non-residence with monks to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk under probation should not go from a residence with monks to a residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a residence with monks to a non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a residence with monks to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk under probation should not go from a non-residence with monks to a residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a non-residence with monks to a non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a non-residence with monks to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk under probation should not go from a residence or non-residence with monks to a residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a residence or non-residence with monks to a non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle. Monks, a monk under probation should not go from a residence or non-residence with monks to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

80. "Monks, a monk under probation should go from a residence with monks to a residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a residence with monks to a non-residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a residence with monks to a residence or non-residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a non-residence with monks to a residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a non-residence with monks to a non-residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a non-residence with monks to a residence or non-residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a residence or non-residence with monks to a residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a residence or non-residence with monks to a non-residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

"Monks, a monk under probation should go from a residence or non-residence with monks to a residence or non-residence with monks where the monks are of the same communion, which one would know: 'I am able to go this very day.'

81. "Monks, a monk under probation should not dwell in a residence under the same roof together with a regular monk, should not dwell in a non-residence under the same roof, should not dwell under the same roof in either a residence or a non-residence. Having seen a regular monk, he should rise from his seat. A regular monk should be invited with a seat. He should not sit down on the same seat together with a regular monk, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

82. "Monks, a monk under probation should not dwell together with a monk under probation who is more senior, etc. together with a monk deserving to be sent back to the beginning, etc. together with a monk deserving penance, etc. together with a monk undergoing penance, etc. together with a monk deserving rehabilitation under the same roof in a residence, he should not dwell under the same roof in a non-residence, he should not dwell under the same roof in either a residence or a non-residence; he should not sit down on the same seat, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

If, monks, with one under probation as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate, it is an invalid act and not to be done."

The ninety-four duties for one under probation are concluded.

83. Then the Venerable Upāli approached the Blessed One. Having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the Venerable Upāli said this to the Blessed One - "How many, venerable sir, are the breakings of nights for a monk under probation?" "There are three, Upāli, breakings of nights for a monk under probation. Living together, staying apart, not announcing - these, Upāli, are the three breakings of nights for a monk under probation."

84. Now at that time in Sāvattihī a great community of monks had gathered. The monks under probation were unable to cleanse their probation. They reported this matter to the Blessed One. "I allow, monks, to put aside probation. And thus, monks, it should be put aside. That monk under probation, having approached one monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - 'I put aside probation.' The probation is put aside. 'I put aside the duty.' The probation is put aside.

85. Now at that time monks from Sāvattihī departed here and there. The monks under probation were able to cleanse their probation. They reported this matter to the Blessed One. "I allow, monks, to undertake probation. And thus, monks, it should be undertaken. That monk under probation, having approached one monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - 'I undertake probation.' The probation is undertaken. 'I undertake the duty.' The probation is undertaken."

The duties for one under probation are concluded.

2. The Duties for One Deserving to Be Sent Back to the Beginning

86. Now at that time monks deserving to be sent back to the beginning consented to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks deserving to be sent back to the beginning consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks!" 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 monks in return - "Is it true, monks, that monks deserving to be sent back to the beginning consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could, monks, monks deserving to be sent back to the beginning consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "A monk deserving to be sent back to the beginning, monks, should not consent to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks. Whoever should consent, there is an offence of wrong-doing. I allow, monks, for monks deserving to be sent back to the beginning, mutually according to seniority, paying respect, rising up in respect, etc. back-rubbing at bathing. I allow, monks, for monks deserving to be sent back to the beginning, five things according to seniority - the Observance, the invitation to admonish, the cloth for the rains, distribution, and food. If so, monks, I will lay down the duty for monks deserving to be sent back to the beginning, how monks deserving to be sent back to the beginning should conduct themselves.

87. "Monks, a monk deserving to be sent back to the beginning should conduct himself rightly. Therein this is the proper conduct -

He should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which the Community made him deserving to be sent back to the beginning should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks.

"Monks, a monk deserving to be sent back to the beginning should not go in front of a regular monk, should not sit down in front of him. Whatever is the end of a seat, the end of a sleeping place, the end of a dwelling for the Community, that should be given to him. And that should be accepted by him.

"Monks, a monk deserving to be sent back to the beginning should not visit families with a regular monk as attendant monk before or attendant monk behind, he should not undertake the forest-dweller's practice, he should not undertake the almsfood eater's practice, and on that account almsfood should not be brought out - thinking 'May they not know me.'

"Monks, a monk deserving to be sent back to the beginning should not go from a residence with monks to a residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should not go from a residence with monks to a non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should not go from a residence with monks to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should not go from a non-residence with monks to a residence without monks, etc. to a non-residence without monks, etc. to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should not go from a residence or non-residence with monks to a residence without monks, etc. to a non-residence without monks, etc. to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should not go from a residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should not go from a non-residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should not go from a residence or non-residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving to be sent back to the beginning should go from a residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk deserving to be sent back to the beginning should go from a non-residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk deserving to be sent back to the beginning should go from a residence or non-residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk deserving to be sent back to the beginning should not dwell in a residence under the same roof together with a regular monk, should not dwell in a non-residence under the same roof, should not dwell under the same roof in either a residence or a non-residence; having seen a regular monk he should rise from his seat, a regular monk should be invited with a seat; he should not sit down on the same seat together with a regular monk; he should not sit down on a high seat when one is sitting on a low seat; he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

"Monks, a monk deserving to be sent back to the beginning should not dwell together with a monk under probation... etc. together with a monk deserving to be sent back to the beginning who is more senior... etc. together with a monk deserving penance, etc. together with a monk undergoing penance, etc. together with a monk deserving rehabilitation under the same roof in a residence, he should not dwell under the same roof in a non-residence, he should not dwell under the same roof in either a residence or a non-residence; he should not sit down on the same seat; he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

If, monks, with one deserving to be sent back to the beginning as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate, it is an invalid act and not to be done."

The duties for one deserving to be sent back to the beginning are concluded.

3. The Duties for One Deserving Penance

88. Now at that time monks deserving penance consented to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks. Those monks who were of few wishe, etc. grumbled, criticised, and complained - "How indeed could monks deserving penance consent to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that monks deserving penance consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could, monks, monks deserving penance consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "A monk deserving penance, monks, should not consent to paying respect, rising up in respect, etc. back-rubbing at bathing. Whoever should consent, there is an offence of wrong-doing. I allow, monks, for monks deserving penance, mutually according to seniority, paying respect, rising up in respect, etc. back-rubbing at bathing. I allow, monks, for monks deserving penance, five things according to seniority - the Observance, the invitation to admonish, the cloth for the rains, distribution, and food. If so, monks, I will lay down the duty for monks deserving penance, how monks deserving penance should conduct themselves.

89. "Monks, a monk deserving penance should conduct himself rightly. Therein this is the proper conduct -

He should not give full ordination, etc. (As with sending back to the beginning, so should it be expanded.) He should not be associated with by monks.

"Monks, a monk deserving penance should not go in front of a regular monk, should not sit down in front of him. Whatever is the end of a seat, the end of a sleeping place, the end of a dwelling for the Community, that should be given to him. And that should be accepted by him.

"Monks, a monk deserving penance should not visit families with a regular monk as attendant monk before or attendant monk behind, he should not undertake the forest-dweller's practice, he should not undertake the almsfood eater's practice, and on that account almsfood should not be brought out - thinking 'May they not know me.'

"Monks, a monk deserving penance should not go from a residence with monks to a

residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should not go from a residence with monks to a non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should not go from a residence with monks to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should not go from a non-residence with monks to a residence without monks, etc. to a non-residence without monks, etc. to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should not go from a residence or non-residence with monks to a residence without monks, etc. to a non-residence without monks, etc. to a residence or non-residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should not go from a residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should not go from a non-residence with monks to a residence with monks, etc. a residence with monks to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should not go from a residence or non-residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving penance should go from a residence with monks to a residence with monks, etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk deserving penance should go from a non-residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk deserving penance should go from a residence or non-residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk deserving penance should not dwell in a residence under the same roof together with a regular monk, should not dwell in a non-residence under the same roof, should not dwell under the same roof in either a residence or a non-

residence. Having seen a regular monk, he should rise from his seat. A regular monk should be invited with a seat. He should not sit down on the same seat together with a regular monk, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

"Monks, a monk deserving penance should not dwell together with a monk under probation... etc. together with a monk deserving to be sent back to the beginning, etc. together with a monk deserving penance who is more senior... etc. together with a monk undergoing penance, etc. together with a monk deserving rehabilitation under the same roof in a residence, he should not dwell under the same roof in a non-residence, he should not dwell under the same roof in either a residence or a non-residence; he should not sit down on the same seat, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

If, monks, with one deserving penance as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate, it is an invalid act and not to be done."

The duties for one deserving penance are concluded.

4. The Duties for One Undergoing Penance

90. Now at that time monks undergoing penance consented to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand, receiving bowl and robe, back-rubbing at bathing from regular monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks undergoing penance consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks!" 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 monks in return - "Is it true, monks, that monks undergoing penance consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could, monks, monks undergoing penance consent to paying respect, etc. back-rubbing at bathing from regular monks! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

"A monk undergoing penance, monks, should not consent to paying respect, rising up in respect, salutation with joined palms, doing the proper duties, offering of seat, offering of sleeping place, water for washing the feet, a footstool, a footstand,

receiving bowl and robe, back-rubbing at bathing from regular monks. Whoever should consent, there is an offence of wrong-doing. I allow, monks, for monks undergoing penance, mutually according to seniority, paying respect, rising up in respect, etc. back-rubbing at bathing. I allow, monks, for monks undergoing penance, five things according to seniority - the Observance, the invitation to admonish, the cloth for the rains, distribution, and food. If so, monks, I will lay down the duty for monks undergoing penance, how monks undergoing penance should conduct themselves.

91. "Monks, a monk undergoing penance should conduct himself rightly. Therein this is the proper conduct -

He should not give full ordination, he should not give guidance, he should not cause a novice to attend, he should not accept authorization as an exhorter of nuns, even if authorized he should not exhort nuns. That offence for which penance was given by the Community should not be committed, nor another similar one, nor one worse than that; the legal act should not be censured, those who carried out the legal act should not be censured. The Observance of a regular monk should not be set aside, the invitation to admonish should not be set aside, an act requiring a statement should not be done, censure should not be set up, permission should not be asked for, he should not be accused, he should not be reminded, he should not be associated with by monks.

"Monks, a monk undergoing penance should not go in front of a regular monk, should not sit down in front of him. Whatever is the end of a seat, the end of a sleeping place, the end of a dwelling for the Community, that should be given to him. And that should be accepted by him.

"Monks, a monk undergoing penance should not visit families with a regular monk as attendant monk before or attendant monk behind, he should not undertake the forest-dweller's practice, he should not undertake the almsfood eater's practice, and on that account almsfood should not be brought out - thinking 'May they not know me.'

"Monks, a monk undergoing penance, when visiting, should announce, he should announce to a visitor, he should announce on the Observance day, he should announce at the invitation ceremony to admonish, he should announce daily. If he is sick, he should announce even by a messenger.

"Monks, a monk undergoing penance should not go from a residence with monks to a residence without monks, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should not go from a residence with monks to a non-residence without monks, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should not go from a residence with monks to a residence or non-residence without monks, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should not go from a non-residence with monks to a residence without monks, etc. to a non-residence without monks, etc. to a residence or non-residence without monks, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should not go from a residence or non-residence with monks to a residence without monks, etc. to a non-residence without monks, etc. to a residence or non-residence without monks, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should not go from a residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should not go from a non-residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should not go from a residence or non-residence with monks to a residence with monks, etc. to a non-residence with monks, etc. to a residence or non-residence with monks where the monks are of different communion, except with the monastic community, except in case of an obstacle.

"Monks, a monk undergoing penance should go from a residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk undergoing penance should go from a non-residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk undergoing penance should go from a residence or non-residence with monks to a residence with monks... etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk undergoing penance should not dwell in a residence under the same roof together with a regular monk, should not dwell in a non-residence under the same roof, should not dwell under the same roof in either a residence or a non-residence. Having seen a regular monk, he should rise from his seat. A regular monk should be invited with a seat. He should not sit down on the same seat together with a regular monk, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

"Monks, a monk undergoing penance should not dwell together with a monk under probation... etc. together with a monk deserving to be sent back to the beginning, etc. together with a monk deserving penance, etc. together with a monk undergoing penance who is more senior... etc. together with a monk deserving rehabilitation under the same roof in a residence, he should not dwell under the same roof in a non-residence, he should not dwell under the same roof in either a residence or a non-residence; he should not sit down on the same seat, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

If, monks, with one undergoing penance as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate, it is an invalid act and not to be done."

92. Then the Venerable Upāli approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the Venerable Upāli said this to the Blessed One - "How many, venerable sir, are the breakings of nights for a monk undergoing penance?" "There are four, Upāli, breakings of nights for a monk undergoing penance. Living together, staying apart, not announcing, practising with a deficient group - these, Upāli, are the four breakings of nights for a monk undergoing penance."

93. Now at that time in Sāvattihī a great community of monks had gathered. The monks undergoing penance were unable to cleanse their penance. They reported this matter to the Blessed One. "I allow, monks, to put aside penance. And thus, monks, it should be put aside. That monk undergoing penance, having approached one monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - 'I put aside penance.' The penance is put aside. 'I put aside the duty.' The penance is put aside."

94. Now at that time monks from Sāvattihī departed here and there. The monks undergoing penance were able to cleanse their penance. They reported this matter to the Blessed One. "I allow, monks, to undertake penance. And thus, monks, it should be undertaken. That monk undergoing penance, having approached one monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - 'I undertake penance.' The penance is undertaken. 'I undertake the duty.' The penance is undertaken."

The duties for one undergoing penance are concluded.

5. The Duties for One Deserving Rehabilitation

95. Now at that time monks deserving rehabilitation consented to paying respect, rising up in respect, etc. back-rubbing at bathing. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks deserving rehabilitation consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks!" 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 monks in return - "Is it true, monks, that monks deserving rehabilitation consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, etc. How indeed could, monks, monks deserving rehabilitation consent to paying respect, rising up in respect, etc. back-rubbing at bathing from regular monks! This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "A monk deserving rehabilitation, monks, should not consent to paying respect, rising up in respect, etc. back-rubbing at bathing. Whoever should consent, there is an offence of wrong-doing. I allow, monks, for monks deserving rehabilitation, mutually according to seniority, paying respect, rising up in respect, etc. back-rubbing at bathing. I allow, monks, for monks deserving rehabilitation, five things according to seniority - the Observance, the invitation to admonish, the cloth for the rains, distribution, and food. If so, monks, I will lay down the duty for monks deserving rehabilitation, how monks deserving rehabilitation should conduct themselves.

96. "Monks, a monk deserving rehabilitation should conduct himself rightly. Therein this is the proper conduct -

He should not give full ordination, etc. (As below, so should it be expanded,) he should not be associated with by monks.

"Monks, a monk deserving rehabilitation should not go in front of a regular monk, should not sit down in front of him. Whatever is the end of a seat, the end of a sleeping place, the end of a dwelling for the Community, that should be given to him. And that should be accepted by him.

"Monks, a monk deserving rehabilitation should not visit families with a regular monk as attendant monk before or attendant monk behind; he should not undertake the forest-dweller's practice; he should not undertake the almsfood eater's practice; and on that account almsfood should not be brought out - thinking 'May they not know me.'

"Monks, a monk deserving rehabilitation should not go from a residence with monks to a residence without monks, except with a regular monk, except in case of an obstacle.

"Monks, a monk deserving rehabilitation should not go from a residence with monks to a non-residence without monks, except with a regular monk, except in case of an obstacle, etc. (As below, so should it be expanded.)

"Monks, a monk deserving rehabilitation should go from a residence with monks, etc. from a non-residence, etc. from a residence or non-residence to a residence with monks, etc. a non-residence with monks... etc. a residence or non-residence with monks where the monks are of the same communion, which one would know: "I am able to go this very day."

"Monks, a monk deserving rehabilitation should not dwell in a residence under the same roof together with a regular monk, should not dwell in a non-residence under the same roof, should not dwell under the same roof in either a residence or a non-residence; having seen a regular monk he should rise from his seat, a regular monk should be invited with a seat; he should not sit down on the same seat together with a regular monk, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

"Monks, a monk deserving rehabilitation should not dwell together with a monk under probation, etc. together with a monk deserving to be sent back to the beginning, etc. together with a monk deserving penance, etc. together with a monk undergoing penance, etc. together with a monk deserving rehabilitation who is more senior under the same roof in a residence, he should not dwell under the same roof in a non-residence; he should not dwell under the same roof in either a residence or a non-residence; he should not sit down on the same seat, he should not sit down on a high seat when one is sitting on a low seat, he should not sit down on a seat when one is sitting on the ground; he should not walk up and down on the same walking path, he should not walk up and down on a high walking path when one is walking up and down on a low walking path, he should not walk up and down on a walking path when one is walking up and down on the ground.

"If, monks, with one deserving rehabilitation as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate, it is an invalid act and not to be done."

The duties for one deserving rehabilitation are concluded.

The Chapter on One Under Probation is second.

In this chapter there are five cases.

Its summary:

Those under probation consent, from regular monks;
Paying respect, rising up in respect, and salutation with joined palms, and proper duties.

Seat, offering of sleeping place, foot, footstool, footstand;
Bowl, back-rubbing at bathing, and the well-behaved grumble.

Wrong-doing for one who consents, mutually five according to seniority;
Observance, invitation to admonish, rainy season nutritive essence food.

And right conduct therein, going to a regular monk;
And whatever is the limit, before and after likewise.

Forest almsfood carrying out, on visiting Observance;

At invitation to admonish by messenger, and one should go with monks.

And rising under the same roof, and likewise one should invite;
On a low seat, on a walking path, on the ground and by a walking path.

With a more senior one an invalid act, and breaking of nights and purification;
Laying aside, undertaking, the duty for those under probation.

To the beginning those deserving penance, likewise those undergoing penance;
And also the method for those deserving rehabilitation, again confusion by method.

Among those under probation three, four among those undergoing penance;
They do not agree in breaking of nights, and in penances day by day;
Two acts are similar, the rest, three acts are equal and similar.

The Chapter on One Under Probation 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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