

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

3. The Great Chapter (3. Mahāvaggapāḷi)

2. The Section on the Observance
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[Kd 2, PTS 1.101-1.136]



PaliVerse

3. The Great Chapter

2. The Section on the Observance

68. The Allowance for Assembly

132. At that time the Buddha, the Blessed One, was dwelling at Rājagaha on the Vulture's Peak mountain. Now at that time heterodox wandering ascetics, having assembled together on the fourteenth, the fifteenth, and the eighth of the fortnight, speak the Teaching. People approach them for hearing the Teaching. They obtain affection for the heterodox wandering ascetics, they obtain confidence, the heterodox wandering ascetics obtain a following. Then, when King Seniya Bimbisāra of Magadha had gone to a private place and was in seclusion, this reflection arose in his mind - "Now at present heterodox wandering ascetics, having assembled together on the fourteenth, the fifteenth, and the eighth of the fortnight, speak the Teaching. People approach them for hearing the Teaching. They obtain affection for the heterodox wandering ascetics, they obtain confidence, the heterodox wandering ascetics obtain a following. What if the noble ones too were to assemble on the fourteenth, the fifteenth, and the eighth of the fortnight?" Then King Seniya Bimbisāra of Magadha approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, King Seniya Bimbisāra of Magadha 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: 'Now at present heterodox wandering ascetics, having assembled together on the fourteenth, the fifteenth, and the eighth of the fortnight, speak the Teaching. People approach them for hearing the Teaching. They obtain affection for the heterodox wandering ascetics, they obtain confidence, the heterodox wandering ascetics obtain a following. What if the noble ones too were to assemble on the fourteenth, the fifteenth, and the eighth of the fortnight?' It would be good, venerable sir, if the noble ones too were to assemble on the fourteenth, the fifteenth, and the eighth of the fortnight." Then the Blessed One instructed, encouraged, inspired, and gladdened King Seniya Bimbisāra of Magadha with a talk on the Teaching. Then King Seniya Bimbisāra of Magadha, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to assemble on the fourteenth, the fifteenth, and the eighth of the fortnight."

Now at that time monks -thinking "It is allowed by the Blessed One to assemble on the fourteenth, the fifteenth, and the eighth of the fortnight" - having assembled on the fourteenth, the fifteenth, and the eighth of the fortnight, sit in silence. People approach them for hearing the Teaching. They grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having assembled on the fourteenth, the fifteenth, and the eighth of the fortnight, sit in silence, like dumb pigs? Surely the Teaching should be spoken by those who have assembled." The monks heard those people grumbling, criticising, and complaining. Then those monks

reported this matter to the Blessed One. Etc. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, having assembled on the fourteenth, the fifteenth, and the eighth of the fortnight, to speak the Teaching."

69. The Allowance for Recitation of the Pātimokkha

133. Then, when the Blessed One had gone to a private place and was in seclusion, this reflection arose in his mind: "What if I were to allow the training rules that have been laid down by me for the monks to be the recitation of the Pātimokkha for them. That will be the legal act of Observance for them." Then the Blessed One, in the evening, having emerged from seclusion, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks: "Here, monks, when I had gone to a private place and was in seclusion, this reflection arose in my mind: 'What if I were to allow the training rules that have been laid down by me for the monks to be the recitation of the Pātimokkha for them. That will be the legal act of Observance for them.' I allow, monks, the reciting of the Pātimokkha. And thus, monks, it should be recited. An experienced and competent monk should inform the Community -

134. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should perform the Observance, should recite the Pātimokkha. What is the preliminary function of the Community? Let the venerable ones announce their purity. I will recite the Pātimokkha. Let all of us who are present listen well and pay attention to it. Whoever has an offence, he should reveal it. In the absence of an offence, one should remain silent. By your silence I shall know the venerable ones to be pure. Just as there is an answer when one is asked individually, so too in such an assembly it is proclaimed up to the third time. But whatever monk, while it is being proclaimed up to the third time, remembering an existing offence, does not reveal it, there is conscious lying for him. Conscious lying, venerable ones, has been declared by the Blessed One to be a thing that is an obstruction. Therefore, an existing offence should be revealed by a monk who remembers, who has committed it, who desires purification; for having revealed it, there is comfort for him."

135. "The principal monastic code" means: this is the beginning, this is the entrance, this is the chief of wholesome mental states. Therefore it is called "the principal monastic code". "Venerable ones" means: this —'the venerable ones'— is a term of endearment, this is a term of respect, this is a term of reverence and deference. "I will recite" means: I will tell, I will teach, I will make known, I will establish, I will open up, I will analyse, I will make clear, I will reveal. "That" means: the principal monastic code is meant. "All who are present" means: however many there are in that assembly - elders and newly ordained and those of middle standing - these are called "all who are present". "Let us listen well" means: having shown interest, having paid attention, let us consider it with all our mind. "Let us pay attention" means: with unified minds, with undistracted minds, with unscattered minds, let us attend. "Whoever may have an offence" means: whether an elder or a newly ordained or one of middle standing, any one offence among the five classes of offences, or any one offence among the seven classes of offences. "He should reveal it" means: he should confess it, he should open it up, he should make it clear, he should make it known - in the midst of the Community or in the midst of a group or to a single person. "Non-

existing" means an offence that one has not committed, or having committed it, one has emerged from it. "One should remain silent" means: one should consent, one should not speak. "I shall know them to be pure" means: I shall know, I shall remember. "Just as there is an answer when one is asked individually" means: just as one asked by another would answer, so too in that assembly it should be known "he is asking me". Such an assembly is called an assembly of monks. "It is proclaimed up to the third time" means: it is proclaimed once, it is proclaimed a second time, it is proclaimed a third time. "Remembering" means: knowing, perceiving. "Existing" means an offence that one has committed, or having committed it, one has not emerged from it. "Does not reveal it" means: does not confess it, does not open it up, does not make it clear, does not make it known - in the midst of the Community or in the midst of a group or to a single person. "There is conscious lying for him" means: What is there in conscious lying? There is a wrong-doing. "A thing that is an obstruction has been declared by the Blessed One" means: An obstruction to what? An obstruction to the achievement of the first meditative absorption, an obstruction to the achievement of the second meditative absorption, an obstruction to the achievement of the third meditative absorption, an obstruction to the achievement of the fourth meditative absorption, an obstruction to the achievement of meditative absorptions, deliverances, concentrations, attainments, renunciations, escapes, solitudes, and wholesome mental states. "Therefore" means: for that reason. "By one who remembers" means: by one who knows, by one who perceives. "By one who desires purification" means: by one who wishes to emerge, by one who wishes to become pure. "Existing" means an offence that one has committed, or having committed it, one has not emerged from it. "Should be revealed" means: it should be revealed in the midst of the Community or in the midst of a group or to a single person. "For having revealed it, there is comfort for him" means: Comfort for what? There is comfort for the achievement of the first meditative absorption, there is comfort for the achievement of the second meditative absorption, there is comfort for the achievement of the third meditative absorption, there is comfort for the achievement of the fourth meditative absorption, there is comfort for the achievement of meditative absorptions, deliverances, concentrations, attainments, renunciations, escapes, solitudes, and wholesome mental states.

136. Now at that time monks -thinking that the recitation of the Pātimokkha had been allowed by the Blessed One - recited the Pātimokkha daily. They reported this matter to the Blessed One. Monks, the Pātimokkha should not be recited daily. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, the reciting of the Pātimokkha on the Observance day.

Now at that time monks -thinking that the recitation of the Pātimokkha on the Observance day had been allowed by the Blessed One - recited the Pātimokkha three times in a fortnight, on the fourteenth, the fifteenth, and the eighth of the fortnight. They reported this matter to the Blessed One. Monks, the Pātimokkha should not be recited three times in a fortnight. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, the reciting of the Pātimokkha once in a fortnight, on the fourteenth or the fifteenth.

Now at that time the group of six monks recited the Pātimokkha according to their own assembly, each in their own assembly. They reported this matter to the Blessed One. Monks, the Pātimokkha should not be recited according to one's own assembly, each in their own assembly. Whoever should recite it, there is an offence of wrongdoing. I allow, monks, the legal act of Observance for those in unity.

Then this occurred to the monks - "It has been laid down by the Blessed One: 'The legal act of Observance is for those in unity.' In what respect is there concord - as far as a single residence, or the whole earth?" They reported this matter to the Blessed One. I allow, monks, there is concord to this extent - as far as a single residence.

70. The Story of Mahākappina

137. Now at that time the Venerable Mahākappina was dwelling at Rājagaha in the Maddakucchi Deer Park. Then, when the Venerable Mahākappina had gone to a private place and was in seclusion, this reflection arose in his mind - "Should I go to the Observance or should I not go, should I go to the legal act of the Community or should I not go, since I am pure with the supreme purification?" Then the Blessed One, having known with his mind the reflection in the mind of the Venerable Mahākappina - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Vulture's Peak mountain, appeared before the Venerable Mahākappina in the Maddakucchi Deer Park. The Blessed One sat down on the prepared seat. The Venerable Mahākappina also, having paid respect to the Blessed One, sat down to one side. To the Venerable Mahākappina seated to one side, the Blessed One said this - "Did not this reflection arise in your mind, Kappina, when you had gone to a private place and were in seclusion - 'Should I go to the Observance or should I not go, should I go to the legal act of the Community or should I not go, since I am pure with the supreme purification'?" "Yes, venerable sir." "If you brahmins will not honour the Observance, will not respect it, will not revere it, will not venerate it, then who now will honour the Observance, respect it, revere it, venerate it? Go, brahmin, to the Observance, do not fail to go. Go to the legal act of the Community, do not fail to go." "Yes, venerable sir," the Venerable Mahākappina assented to the Blessed One. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the Venerable Mahākappina with a talk on the Teaching - just as a strong man might extend his bent arm or bend his extended arm, even so - having vanished from the Maddakucchi Deer Park before the Venerable Mahākappina, appeared on the Vulture's Peak mountain.

71. The Allowance for Boundaries

138. Then this occurred to the monks - "It has been laid down by the Blessed One: 'There is concord to this extent - as far as a single residence.' In what respect is there a single residence?" They reported this matter to the Blessed One. I allow, monks, to authorise a boundary. And thus, monks, it should be authorised - first the signs should be announced - a mountain sign, a rock sign, a forest sign, a tree sign, a path sign, an ant-hill sign, a river sign, a water sign. Having announced the signs, an experienced and competent monk should inform the Community -

139. "Let the Community hear me, venerable sir. As far as the signs have been announced all around. If it is the proper time for the Community, the Community should authorise a boundary with these signs, of same communion, of one

Observance. This is the motion.

"Let the Community hear me, venerable sir. As far as the signs have been announced all around. The Community authorises a boundary with these signs, of same communion, of one Observance. If the authorisation of a boundary with these signs, of same communion, of one Observance, is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak. The boundary has been authorised by the Community with these signs, of same communion, of one Observance. It is agreeable to the Community, therefore they are silent, thus I remember it."

140. Now at that time the group of six monks -thinking "the authorisation of a boundary has been allowed by the Blessed One" - authorise very great boundaries, of four yojanas, of five yojanas, and of six yojanas. Monks coming to the Observance arrive while the Pātimokkha is being recited, arrive when it has just been recited, and some undergo probation on the way. They reported this matter to the Blessed One. "Monks, a very great boundary should not be authorised, of four yojanas or of five yojanas or of six yojanas. Whoever should authorise one, there is an offence of wrong-doing. I allow, monks, to authorise a boundary of a maximum of three yojanas."

Now at that time the group of six monks authorise a boundary crossing a river. Monks coming to the Observance are carried away, bowls are carried away, and robes are carried away. They reported this matter to the Blessed One. "Monks, a boundary crossing a river should not be authorised. Whoever should authorise one, there is an offence of wrong-doing. I allow, monks, where there is a permanent ferry or a permanent bridge, to authorise such a boundary crossing a river."

72. The Discussion on the Observance Hall

141. Now at that time monks were reciting the Pātimokkha from dwelling to dwelling without a rendezvous. Visiting monks did not know - "Where indeed will the Observance be performed today?" They reported this matter to the Blessed One. Monks, the Pātimokkha should not be recited from dwelling to dwelling without a rendezvous. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, having authorised an Observance hall, to perform the Observance, whichever the Community wishes: a dwelling or a lean-to or a mansion or a long building or a cave. And thus, monks, it should be authorised. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the dwelling of such and such a name as an Observance hall. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the dwelling of such and such a name as an Observance hall. If the authorisation of the dwelling of such and such a name as an Observance hall is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak. The dwelling of such and such a name is authorised by the Community as an Observance hall. It is agreeable to the Community, therefore they are silent, thus I remember it."

Now at that time at a certain residence two Observance halls were authorised. Monks gathered together in both places - "The Observance will be performed here, the Observance will be performed here." They reported this matter to the Blessed One. Monks, two Observance halls should not be authorised at one residence. Whoever should authorise one, there is an offence of wrong-doing. I allow, monks, having abolished one, to perform the Observance in one place. And thus, monks, it should be abolished. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should abolish the Observance hall of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. The Community abolishes the Observance hall of such and such a name. If the abolishing of the Observance hall 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 Observance hall of such and such a name has been abolished by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

73. The Allowance for the Chief of the Observance

142. Now at that time at a certain residence a too small Observance hall was authorised, and on the Observance day a great community of monks had gathered. The monks, seated on not authorised ground, heard the Pātimokkha. Then this occurred to those monks: "It has been laid down by the Blessed One: 'Having authorised an Observance hall, the Observance should be performed,' and we, seated on not authorised ground, heard the Pātimokkha. Has our Observance been performed or has it not been performed?" They reported this matter to the Blessed One. Whether seated on authorised ground, monks, or on not authorised ground, from wherever one hears the Pātimokkha, his Observance has been performed. If so, monks, let the Community authorise as large an Observance area as it wishes. And thus, monks, it should be authorised. First the signs should be announced. Having announced the signs, an experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. As far as the signs have been announced all around. If it is the proper time for the Community, the Community should authorise an Observance area with these signs. This is the motion.

"Let the Community hear me, venerable sir. As far as the signs have been announced all around. The Community authorises an Observance area with these signs. If the authorisation of an Observance area with these signs is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak. The Observance area has been authorised by the Community with these signs. It is agreeable to the Community, therefore they are silent, thus I remember it."

Now at that time at a certain residence on the Observance day junior monks, having assembled first - "The elders are not coming yet" - departed. The Observance was at the improper time. They reported this matter to the Blessed One. I allow, monks, on the Observance day for the elder monks to assemble first.

Now at that time at Rājagaha many residences were within the same boundary. There the monks disputed - "Let the Observance be performed at our residence, let the Observance be performed at our residence." They reported this matter to the Blessed One. Here again, monks, many residences are within the same boundary. There the monks disputed - "Let the Observance be performed at our residence, let the Observance be performed at our residence." Those monks, monks, should all assemble together and perform the Observance. Or wherever an elder monk dwells, having assembled there the Observance should be performed; the Observance should not be performed by an incomplete community. Whoever should impose one, there is an offence of wrong-doing.

74. The Allowance for the Non-Separation Boundary

143. Now at that time the Venerable Mahākassapa, coming from Andhakavinda to Rājagaha for the Observance, while crossing a river on the way, was almost carried away, and his robes became wet. The monks said this to the Venerable Mahākassapa - "Why are your robes wet, friend?" "Here I, friend, coming from Andhakavinda to Rājagaha for the Observance, while crossing a river on the way, was almost carried away. Therefore my robes are wet." They reported this matter to the Blessed One. That boundary, monks, which has been authorised by the Community, of same communion, of one Observance, let the Community authorise that boundary for non-separation from the three robes. And thus, monks, they should be authorised. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. That boundary which has been authorised by the Community, of same communion, of one Observance, if it is the proper time for the Community, the Community should authorise that boundary for non-separation from the three robes. This is the motion.

"Let the Community hear me, venerable sir. That boundary which has been authorised by the Community, of same communion, of one Observance, the Community authorises that boundary for non-separation from the three robes. If the authorisation for non-separation from the three robes for this boundary is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak. That boundary has been authorised by the Community for non-separation from the three robes. It is agreeable to the Community, therefore they are silent, thus I remember it."

Now at that time monks, thinking "authorisation for non-separation from the three robes has been allowed by the Blessed One," deposited robes in inhabited areas. Those robes were lost, burnt, and gnawed by rats. The monks became poorly clothed, with coarse robes. The monks said thus - "Why are you, friends, poorly clothed, with coarse robes?" "Here we, friends, thinking 'authorisation for non-separation from the three robes has been allowed by the Blessed One,' deposited robes in inhabited areas. Those robes were lost, burnt, and gnawed by rats, therefore we are poorly clothed, with coarse robes." They reported this matter to the Blessed One. That boundary, monks, which has been authorised by the Community, of same communion, of one Observance, let the Community authorise that boundary for non-

separation from the three robes, setting aside the village and the precincts of the village. And thus, monks, they should be authorised. An experienced and competent monk should inform the Community -

144. "Let the Community hear me, venerable sir. That boundary which has been authorised by the Community, of same communion, of one Observance, if it is the proper time for the Community, the Community should authorise that boundary for non-separation from the three robes, setting aside the village and the precincts of the village. This is the motion.

"Let the Community hear me, venerable sir. That boundary which has been authorised by the Community, of same communion, of one Observance, the Community authorises that boundary for non-separation from the three robes, setting aside the village and the precincts of the village. If the authorisation for non-separation from the three robes for this boundary is agreeable to the venerable one, setting aside the village and the precincts of the village, he should remain silent; he to whom it is not agreeable should speak. That boundary has been authorised by the Community for non-separation from the three robes, setting aside the village and the precincts of the village. It is agreeable to the Community, therefore they are silent, thus I remember it."

75. The Abolishing of the Boundary

"Monks, when authorising a boundary, first the boundary of same communion should be authorised, afterwards the non-separation from the three robes should be authorised. Monks, when abolishing a boundary, first the non-separation from the three robes should be abolished, afterwards the boundary of same communion should be abolished. And thus, monks, the non-separation from the three robes should be abolished. An experienced and competent monk should inform the Community -

145. "Let the Community hear me, venerable sir. That non-separation from the triple robe which has been authorised by the Community, if it is the proper time for the Community, the Community should abolish that non-separation from the triple robe. This is the motion.

"Let the Community hear me, venerable sir. That non-separation from the triple robe which has been authorised by the Community, the Community abolishes that non-separation from the triple robe. If the uprooting of this non-separation from the triple robe is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak. That non-separation from the triple robe has been abolished by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

And thus, monks, the boundary. An experienced and competent monk should inform the Community -

146. "Let the Community hear me, venerable sir. That boundary which has been authorised by the Community, of same communion, of one Observance, if it is the proper time for the Community, the Community should abolish that boundary of same communion, of one Observance. This is the motion.

"Let the Community hear me, venerable sir. That boundary which has been authorised by the Community, of same communion, of one Observance, the Community abolishes that boundary of same communion, of one Observance. If the uprooting of this boundary of same communion, of one Observance, is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak. That boundary of same communion, of one Observance, has been abolished by the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

76. The Village Boundary and so on

147. When a boundary has not been authorised, monks, when it has been established, in dependence on whatever village or market town one dwells, whatever is the village boundary of that village, or the market town boundary of that market town, this is there of same communion, of one Observance. If, monks, in a forest without villages, all around seven interiors, this is there of same communion, of one Observance. Every river, monks, is without boundary; every ocean is without boundary; every natural lake is without boundary. In a river, monks, or in the ocean, or in a natural lake, whatever is a water-throw of a middling man all around, this is there of same communion, of one Observance.

148. Now at that time the group of six monks overlapped a boundary with a boundary. They reported this matter to the Blessed One. For those, monks, whose boundary was authorised first, that act is legally valid, unshakable, worthy of standing. For those, monks, whose boundary was authorised afterwards, that act is not legally valid, shakable, worthy of impossibility. Monks, a boundary should not be overlapped with a boundary. Whoever should overlap it, there is an offence of wrong-doing.

Now at that time the group of six monks submerged a boundary with a boundary. They reported this matter to the Blessed One. For those, monks, whose boundary was authorised first, that act is legally valid, unshakable, worthy of standing. For those, monks, whose boundary was authorised afterwards, that act is not legally valid, shakable, worthy of impossibility. Monks, a boundary should not be submerged with a boundary. Whoever should submerge it, there is an offence of wrong-doing. I allow, monks, when authorising a boundary, having set aside an intermediate boundary, to authorise a boundary.

77. The Breach of the Observance and so on

149. Then this occurred to the monks - "How many Observances are there?" They reported this matter to the Blessed One. "There are these two Observances, monks - the fourteenth day and the fifteenth day. These, monks, are the two Observances."

Then this occurred to the monks - "How many legal acts of Observance are there?" They reported this matter to the Blessed One. "There are these four legal acts of Observance, monks - a legal act of Observance not by rule and with an incomplete assembly, a legal act of Observance not by rule and with a complete assembly, a legal act of Observance by rule and with an incomplete assembly, a legal act of Observance by rule and with a complete assembly. Therein, monks, that is to say a legal act of Observance not by rule and with an incomplete assembly, monks, such a

legal act of Observance should not be done. And such a legal act of Observance has not been permitted by me. Therein, monks, that is to say a legal act of Observance not by rule and with a complete assembly, monks, such a legal act of Observance should not be done. And such a legal act of Observance has not been permitted by me. Therein, monks, that is to say a legal act of Observance by rule and with an incomplete assembly, monks, such a legal act of Observance should not be done. And such a legal act of Observance has not been permitted by me. Therein, monks, that is to say a legal act of Observance by rule and with a complete assembly, such a legal act of Observance, monks, should be done, and such a legal act of Observance has been permitted by me. Therefore, monks, 'We shall perform such a legal act of Observance, that is to say, by rule and with a complete assembly' - thus indeed, monks, should you train."

78. The Recitation of the Pātimokkha in Brief and so on

150. Then this occurred to the monks - "How many are the recitations of the Pātimokkha?" They reported this matter to the Blessed One. "There are, monks, these five recitations of the Pātimokkha: having recited the introduction, the remainder should be announced as heard. This is the first recitation of the Pātimokkha. Having recited the introduction, having recited the four expulsions, the remainder should be announced as heard. This is the second recitation of the Pātimokkha. Having recited the introduction, having recited the four expulsions, having recited the thirteen entailing initial and subsequent meetings of the Community, the remainder should be announced as heard. This is the third recitation of the Pātimokkha. Having recited the introduction, having recited the four expulsions, having recited the thirteen entailing initial and subsequent meetings of the Community, having recited the two undetermined, the remainder should be announced as heard. This is the fourth recitation of the Pātimokkha. The fifth is in detail only. These, monks, are the five recitations of the Pātimokkha."

Now at that time monks -thinking that the recitation of the Pātimokkha in brief had been allowed by the Blessed One - recited the Pātimokkha in brief at all times. They reported this matter to the Blessed One. "Monks, the Pātimokkha should not be recited in brief. Whoever should recite it, there is an offence of wrong-doing."

Now at that time at a certain residence in the Kosalan country on the Observance day there was a menace from savages. The monks were not able to recite the Pātimokkha in detail. They reported this matter to the Blessed One. "I allow, monks, when there is an obstacle, to recite the Pātimokkha in brief."

Now at that time the group of six monks recited the Pātimokkha in brief even when there was no obstacle. They reported this matter to the Blessed One. "Monks, when there is no obstacle, the Pātimokkha should not be recited in brief. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, when there is an obstacle, to recite the Pātimokkha in brief. These are the obstacles: danger from kings, danger from thieves, danger from fire, danger from water, danger from humans, danger from non-human spirits, danger from fierce animals, danger from creeping creatures, danger to life, danger to the holy life. I allow, monks, in such obstacles to recite the Pātimokkha in brief, when there is no obstacle, in detail."

Now at that time the group of six monks, without being invited, spoke the Teaching in

the midst of the Community. They reported this matter to the Blessed One. "Monks, the Teaching should not be spoken in the midst of the Community by one who has not been invited. Whoever should speak, there is an offence of wrong-doing. I allow, monks, for an elder monk either to speak the Teaching himself or to invite another."

79. The Discussion on Questioning about the Monastic Discipline

151. Now at that time the group of six monks, not authorized, questioned about monastic discipline in the midst of the Community. They reported this matter to the Blessed One. "Monks, one who is not authorized should not question about monastic discipline in the midst of the Community. Whoever should question, there is an offence of wrong-doing. I allow, monks, one who is authorized to question about monastic discipline in the midst of the Community. And thus, monks, one should be authorized - either one should authorize oneself, or another should be authorized by another. And how should one authorize oneself? An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, I would question the one of such and such a name about monastic discipline." Thus one should authorize oneself.

And how should another be authorized by another? An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, the one of such and such a name would question the one of such and such a name about monastic discipline." Thus another should be authorized by another.

Now at that time well-behaved monks, authorized, questioned about monastic discipline in the midst of the Community. The group of six monks harboured resentment, harboured displeasure, and threatened them with murder. They reported this matter to the Blessed One. "I allow, monks, even one who is authorized, having looked at the assembly and having assessed the person, to question about monastic discipline in the midst of the Community."

80. The Discussion on Answering about the Monastic Discipline

152. Now at that time the group of six monks, not authorized, answered about monastic discipline in the midst of the Community. They reported this matter to the Blessed One. "Monks, one who is not authorized should not answer about monastic discipline in the midst of the Community. Whoever should answer, there is an offence of wrong-doing. I allow, monks, one who is authorized to answer about monastic discipline in the midst of the Community. And thus, monks, it should be authorised. Either one should authorize oneself, or another should be authorized by another. And how should one authorize oneself? An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, I, when asked by the one of such and such a name about monastic discipline, would answer." Thus one should authorize oneself.

And how should another be authorized by another? An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community, the one of such and such a name, when asked by the one of such and such a name about monastic discipline, would answer." Thus another should be authorized by another.

Now at that time well-behaved monks, authorized, answered about monastic discipline in the midst of the Community. The group of six monks harboured resentment, harboured displeasure, and threatened them with murder. They reported this matter to the Blessed One. "I allow, monks, even one who is authorized, having looked at the assembly and having assessed the person, to answer about monastic discipline in the midst of the Community."

81. The Discussion on Accusation

153. Now at that time the group of six monks were accusing a monk of an offence without having obtained permission. They reported this matter to the Blessed One. "Monks, a monk should not be accused of an offence without having obtained permission. Whoever should accuse, there is an offence of wrong-doing. I allow, monks, having obtained permission, to accuse of an offence - 'Let the venerable one give permission, I wish to say something to you.'"

Now at that time well-behaved monks, having obtained permission from the group of six monks, were accusing them of an offence. The group of six monks harboured resentment, harboured displeasure, and threatened them with murder. They reported this matter to the Blessed One. "I allow, monks, even when permission has been given, having assessed the person, to accuse of an offence."

Now at that time the group of six monks -thinking "The well-behaved monks will obtain permission from us first" - beforehand obtained permission from pure monks who were not offenders, without grounds, without reason. They reported this matter to the Blessed One. "Monks, permission should not be obtained from pure monks who are not offenders, without grounds, without reason. Whoever should obtain permission, there is an offence of wrong-doing. I allow, monks, having assessed the person, to give permission."

82. The Protest against an Invalid Act and so on

154. Now at that time the group of six monks performed an act that was not legally valid in the midst of the Community. They reported this matter to the Blessed One. "Monks, an act that is not legally valid should not be performed. Whoever should impose one, there is an offence of wrong-doing. They continued to perform acts that were not legally valid. They reported this matter to the Blessed One. "I allow, monks, to protest when an act that is not legally valid is being performed."

Now at that time well-behaved monks protested when an act that was not legally valid was being performed by the group of six monks. The group of six monks harboured resentment, harboured displeasure, and threatened them with murder. They reported this matter to the Blessed One. "I allow, monks, to also make one's view known." They made their view known in the presence of those very ones. The

group of six monks harboured resentment, harboured displeasure, and threatened them with murder. They reported this matter to the Blessed One. "I allow, monks, to protest with four or five, to make one's view known with two or three, to determine with one - 'This is not agreeable to me.'"

Now at that time the group of six monks, while reciting the Pātimokkha in the midst of the Community, intentionally did not make it audible. They reported this matter to the Blessed One. "Monks, the reciter of the Pātimokkha should not intentionally fail to make it audible. Whoever should not make it audible, there is an offence of wrong-doing."

Now at that time the Venerable Udāyī was the reciter of the Pātimokkha for the Community, having a voice like a crow. Then this occurred to the Venerable Udāyī - "It has been laid down by the Blessed One: 'The reciter of the Pātimokkha should make it audible,' and I have a voice like a crow; how should I proceed?" They reported this matter to the Blessed One. "I allow, monks, for the reciter of the Pātimokkha to make effort - 'How might I make it audible?' For one making effort, there is no offence."

Now at that time Devadatta recited the Pātimokkha to an assembly including householders. They reported this matter to the Blessed One. "Monks, the Pātimokkha should not be recited to an assembly including householders. Whoever should recite it, there is an offence of wrong-doing."

Now at that time the group of six monks, without being invited, recited the Pātimokkha in the midst of the Community. They reported this matter to the Blessed One. "Monks, the Pātimokkha should not be recited in the midst of the Community by one who has not been invited. Whoever should recite it, there is an offence of wrong-doing. I allow, monks, that the Pātimokkha is under the authority of the elder monks."

The recitation section on those of other sects is concluded as first.

83. The Request to the Reciter of the Pātimokkha and so on

155. Then the Blessed One, having dwelt at Rājagaha as long as he liked, set out on a journey towards Codanāvatthu. Wandering on a journey gradually, he arrived at Codanāvatthu. Now at that time at a certain residence many monks were dwelling. There the elder monk was foolish and inexperienced. He did not know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. Then those monks had this thought: "It has been laid down by the Blessed One: 'The Pātimokkha is under the authority of the elder monks,' and this elder of ours is foolish and inexperienced, he does not know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. How should we proceed?" They reported this matter to the Blessed One. "I allow, monks, that whichever monk there is experienced and competent, the Pātimokkha is under his authority."

Now at that time at a certain residence on the Observance day many monks were dwelling, foolish and inexperienced. They did not know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. They requested the elder: "May the elder, venerable sir, recite the Pātimokkha." He speaks thus: "It is not possible for me, friend." They requested the second elder: "May the elder, venerable sir, recite the Pātimokkha." He too said thus: "It is not possible for

me, friend." They requested the third elder: "May the elder, venerable sir, recite the Pātimokkha." He too said thus: "It is not possible for me, friend." By this very means they requested down to the most junior in the Community: "May the venerable one recite the Pātimokkha." He too said thus: "It is not possible for me, venerable sir." They reported this matter to the Blessed One.

Here again, monks, at a certain residence on the Observance day many monks dwell who are foolish and inexperienced. They did not know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. They request the elder - "May the elder, venerable sir, recite the Pātimokkha." He said thus - "It is not possible for me, friend." They request the second elder - "May the elder, venerable sir, recite the Pātimokkha." He too says thus - "It is not possible for me, friend." They request the third elder - "May the elder, venerable sir, recite the Pātimokkha." He too says thus - "It is not possible for me, friend." By this very means they request down to the most junior in the monastic community - "May the venerable one recite the Pātimokkha." He too says thus - "It is not possible for me, venerable sir." By those monks, monks, one monk should be sent quickly to a neighbouring residence - "Go, friend, having learnt the Pātimokkha either briefly or in detail, come back."

Then this occurred to the monks - "By whom indeed should he be sent?" They reported this matter to the Blessed One. I allow, monks, for an elder monk to command a junior monk. Junior monks commanded by the elder do not go. They reported this matter to the Blessed One. One who is not sick, monks, when commanded by the elder, should not fail to go. Whoever should not go, there is an offence of wrong-doing.

84. The Allowance for Learning the Counting of the Fortnight and so on

156. Then the Blessed One, having dwelt at Codanāvatthu as long as he liked, returned again to Rājagaha.

Now at that time people asked monks walking for almsfood - "What day of the fortnight is it, venerable sir?" The monks said thus - "We do not know, friend." People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, do not even know the counting of the fortnight, how then will they know anything else that is good?" They reported this matter to the Blessed One. "I allow, monks, to learn the counting of the fortnight." Then this occurred to the monks - "By whom indeed should the counting of the fortnight be learned?" They reported this matter to the Blessed One. "I allow, monks, for all to learn the counting of the fortnight."

157. Now at that time people asked monks walking for almsfood - "How many monks are there, venerable sir?" The monks said thus - "We do not know, friend." People grumbled, criticised, and complained - "These ascetics, disciples of the Sakyan, do not even know one another, how then will they know anything else that is good?" They reported this matter to the Blessed One. "I allow, monks, to count the monks."

Then this occurred to the monks - "When should the monks be counted?" They reported this matter to the Blessed One. "I allow, monks, on the Observance day to count by name, or to have voting tickets taken."

158. Now at that time monks, not knowing that today is the Observance day, were going for almsfood to a distant village. They arrived while the Pātimokkha was being recited, and arrived when it had just been recited. They reported this matter to the Blessed One. "I allow, monks, to announce 'Today is the Observance day.'"

Then this occurred to the monks - "By whom indeed should it be announced?" They reported this matter to the Blessed One. "I allow, monks, for an elder monk who knows the time to announce it."

Now at that time a certain elder forgot the time. They reported this matter to the Blessed One. "I allow, monks, to announce it even at meal time."

He forgot even at meal time. They reported this matter to the Blessed One. "I allow, monks, to announce it at whatever time he remembers."

85. The Allowance for the Preliminary Work

159. Now at that time at a certain residence the Observance hall was dirty. Visiting monks grumbled, criticised, and complained - "How indeed could resident monks not sweep the Observance hall!" They reported this matter to the Blessed One. "I allow, monks, to sweep the Observance hall."

Then this occurred to the monks - "By whom indeed should the Observance hall be swept?" They reported this matter to the Blessed One. "I allow, monks, for an elder monk to command a junior monk."

Junior monks commanded by the elder do not sweep. They reported this matter to the Blessed One. "One who is not sick, monks, when commanded by the elder, should not fail to sweep. Whoever should not sweep, there is an offence of wrong-doing."

160. Now at that time seats were not prepared in the Observance hall. The monks sat on the ground, and their bodies and robes became soiled with dust. They reported this matter to the Blessed One. "I allow, monks, to prepare seats in the Observance hall."

Then this occurred to the monks - "By whom indeed should seats be prepared in the Observance hall?" They reported this matter to the Blessed One. "I allow, monks, for an elder monk to command a junior monk."

Junior monks commanded by the elder do not prepare. They reported this matter to the Blessed One. "One who is not sick, monks, when commanded by the elder, should not fail to prepare. Whoever should not prepare, there is an offence of wrong-doing."

161. Now at that time there was no lamp in the Observance hall. The monks tread upon both bodies and robes in the darkness. They reported this matter to the Blessed One. "I allow, monks, to make a lamp in the Observance hall."

Then this occurred to the monks - "By whom indeed should a lamp be made in the Observance hall?" They reported this matter to the Blessed One. "I allow, monks, for an elder monk to command a junior monk."

Junior monks commanded by the elder do not light the lamp. They reported this matter to the Blessed One. "One who is not sick, monks, when commanded by the elder, should not fail to light the lamp. Whoever should not light it, there is an offence"

of wrong-doing."

162. Now at that time at a certain residence, resident monks neither set out drinking water nor set out water for washing. Visiting monks grumbled, criticised, and complained - "How indeed could resident monks neither set out drinking water nor set out water for washing!" They reported this matter to the Blessed One. I allow, monks, to set out drinking water and water for washing.

Then this occurred to the monks - "By whom indeed should drinking water and water for washing be set out?" They reported this matter to the Blessed One. I allow, monks, for an elder monk to command a junior monk.

Junior monks commanded by the elder do not set out. They reported this matter to the Blessed One. One who is not sick, monks, when commanded by the elder, should not fail to set out. Whoever should not set out, there is an offence of wrong-doing.

86. The Case of One Travelling to Another Region and so on

163. Now at that time many monks who were foolish and inexperienced, travelling to another region, did not ask permission from their teachers and preceptors. They reported this matter to the Blessed One.

Here again, monks, many monks who are foolish and inexperienced, travelling to another region, do not ask permission from their teachers and preceptors. They, monks, should be asked by their teachers and preceptors - "Where will you go, with whom will you go?" If, monks, those foolish and inexperienced ones should point to other foolish and inexperienced ones, they should not be permitted by their teachers and preceptors. If they should permit, there is an offence of wrong-doing. And if, monks, those foolish and inexperienced ones, not permitted by their teachers and preceptors, should go, there is an offence of wrong-doing.

Here again, monks, at a certain residence many monks dwell who are foolish and inexperienced. They did not know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. There another monk arrives who is very learned, who has learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. By those monks, monks, that monk should be supported, helped, enticed, and attended upon with bath powder, clay, wooden toothbrush, and water for washing the face. If they should not support, help, entice, and attend upon him with bath powder, clay, wooden toothbrush, and water for washing the face, there is an offence of wrong-doing.

Here again, monks, at a certain residence on the Observance day many monks dwell who are foolish and inexperienced. They did not know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. By those monks, monks, one monk should be sent quickly to a neighbouring residence - "Go, friend, having learnt the Pātimokkha either briefly or in detail, come back." If this can be obtained, this is wholesome. If it cannot be obtained, those monks, monks, should all go to a residence where they know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. If they should not go, there is an offence of wrong-doing.

Here again, monks, at a certain residence many monks are residing for the rains retreat who are foolish and inexperienced. They do not know the Observance or the legal act of Observance, or the Pātimokkha or the recitation of the Pātimokkha. By those monks, monks, one monk should be sent quickly to a neighbouring residence - "Go, friend, having learnt the Pātimokkha either briefly or in detail, come back." If this can be obtained, this is wholesome. If it cannot be obtained, one monk should be sent for a seven-day period - "Go, friend, having learnt the Pātimokkha either briefly or in detail, come back." If this can be obtained, this is wholesome. If it cannot be obtained, monks, those monks should not reside for the rains retreat at that residence. If they should reside, there is an offence of wrong-doing.

87. The Discussion on Giving the Declaration of Purity

164. Then the Blessed One addressed the monks: "Assemble, monks, the Community will perform the Observance." When this was said, a certain monk said this to the Blessed One - "There is, venerable sir, a monk who is sick, he has not come." I allow, monks, a sick monk to give his entire purity. And thus, monks, it should be given: That sick monk, 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 give my entire purity, convey my entire purity, announce my entire purity." He intimates by body, he intimates by speech, he intimates by body and speech, the entire purity is given. He does not intimate by body, he does not intimate by speech, he does not intimate by body and speech, the entire purity is not given. If this can be obtained, this is wholesome. If it cannot be obtained, that sick monk, monks, having been brought into the midst of the Community on a bed or a chair, the Observance should be performed. If, monks, it occurs to the monks who are attendants of the sick: "If we were to move the sick one from his place, either the illness will increase or death will occur," the sick monk, monks, should not be moved from his place. The Community, having gone there, should perform the Observance. But the Observance should not be performed by an incomplete community. If one should do so, there is an offence of wrong-doing.

If, monks, the conveyer of entire purity, when the entire purity has been given, departs right there, the entire purity should be given to another. If, monks, the conveyer of entire purity, when the entire purity has been given, leaves the monastic community right there, etc. dies - acknowledges being a novice - acknowledges being one who rejects the training - acknowledges being one who has committed an extreme offence - acknowledges being a mad man - acknowledges being mentally deranged - acknowledges being afflicted by pain - acknowledges being suspended for not seeing an offence - acknowledges being suspended for not making amends for an offence - acknowledges being suspended for not giving up an evil view - acknowledges being a eunuch - acknowledges being one who is in communion by theft - acknowledges being one gone over to other sects - acknowledges being an animal - acknowledges being a matricide - acknowledges being a patricide - acknowledges being a killer of a Worthy One - acknowledges being a seducer of nuns - acknowledges being a schismatic - acknowledges being one who wounds - acknowledges being a hermaphrodite, the entire purity should be given to another.

If, monks, the conveyer of the entire purity, when the entire purity has been given, departs on the way, the entire purity is not brought. If, monks, the conveyer of the

entire purity, when the entire purity has been given, leaves the monastic community on the way, etc. acknowledges being a hermaphrodite, the entire purity is not brought.

If, monks, the conveyer of the entire purity, when the entire purity has been given, having arrived at the Community, departs, the entire purity is brought. If, monks, the conveyer of the entire purity, when the entire purity has been given, having arrived at the Community, leaves the monastic community, etc. acknowledges being a hermaphrodite, the entire purity is brought.

If, monks, the conveyer of the entire purity, when the entire purity has been given, having arrived at the Community, does not inform because he is asleep, does not inform because he is heedless, does not inform because he has attained, the entire purity is brought. There is no offence for the conveyer of the entire purity.

If, monks, the conveyer of the entire purity, when the entire purity has been given, having arrived at the Community, intentionally does not inform, the entire purity is brought. There is an offence of wrong-doing for the conveyer of the entire purity.

88. The Discussion on Giving Consent

165. Then the Blessed One addressed the monks: "Assemble, monks, the Community will perform a legal act." When this was said, a certain monk said this to the Blessed One - "There is, venerable sir, a monk who is sick, he has not come." "I allow, monks, a sick monk to give consent. And thus, monks, it should be given. That sick monk, 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 give my consent, convey my consent, announce my consent." If he intimates by body, intimates by speech, intimates by body and speech, the consent is given. If he does not intimate by body, does not intimate by speech, does not intimate by body and speech, the consent is not given. If this can be obtained, this is wholesome. If it cannot be obtained, that sick monk, monks, having been brought into the midst of the Community on a bed or a chair, the legal act should be performed. If, monks, it occurs to the monks who are attendants of the sick: "If we were to move the sick one from his place, either the illness will increase or death will occur," the sick monk, monks, should not be moved from his place. The Community, having gone there, should perform the legal act. But the legal act should not be performed by an incomplete community. If one should do so, there is an offence of wrong-doing.

If, monks, the conveyer of consent, when the consent has been given, departs right there, the consent should be given to another. If, monks, the conveyer of consent, when the consent has been given, leaves the monastic community right there, etc. dies - acknowledges being a novice - acknowledges being one who rejects the training - acknowledges being one who has committed an extreme offence - acknowledges being a mad man - acknowledges being mentally deranged - acknowledges being afflicted by pain - acknowledges being suspended for not seeing an offence - acknowledges being suspended for not making amends for an offence - acknowledges being suspended for not giving up an evil view - acknowledges being a eunuch - acknowledges being one who is in communion by theft - acknowledges being one gone over to other sects - acknowledges being an animal - acknowledges

being a matricide - acknowledges being a patricide - acknowledges being a killer of a Worthy One - acknowledges being a seducer of nuns - acknowledges being a schismatic - acknowledges being one who wounds - acknowledges being a hermaphrodite, the consent should be given to another.

If, monks, the conveyer of the consent, when the consent has been given, departs on the way, the consent is not brought. If, monks, the conveyer of the consent, when the consent has been given, leaves the monastic community on the way, etc. acknowledges being a hermaphrodite, the consent is not brought.

If, monks, the conveyer of the consent, when the consent has been given, having arrived at the Community, departs, the consent is brought. If, monks, the conveyer of the consent, when the consent has been given, having arrived at the Community, leaves the monastic community, etc. acknowledges being a hermaphrodite, the consent is brought.

If, monks, the conveyer of the consent, when the consent has been given, having arrived at the Community, does not inform because he is asleep, does not inform because he is heedless, does not inform because he has attained, the consent is brought. There is no offence for the conveyer of the consent.

If, monks, the conveyer of the consent, when the consent has been given, having arrived at the Community, intentionally does not inform, the consent is brought. There is an offence of wrong-doing for the conveyer of the consent. I allow, monks, on the Observance day, for one giving the entire purity to also give the consent, as there are matters to be done by the Community.

89. The Discussion on Accepting from Relatives and so on

166. Now at that time, on the Observance day, relatives seized a certain monk. They reported this matter to the Blessed One.

Here, monks, on the Observance day, relatives seize a monk. Those relatives should be spoken to thus by the monks - "Come now, venerable ones, release this monk for a moment, until this monk performs the Observance." If this can be obtained, this is wholesome. If it cannot be obtained, those relatives should be spoken to thus by the monks - "Come now, venerable ones, stand aside for a moment, until this monk gives his purity." If this can be obtained, this is wholesome. If it cannot be obtained, those relatives should be spoken to thus by the monks - "Come now, venerable ones, take this monk outside the boundary for a moment, until the Community performs the Observance." If this can be obtained, this is wholesome. If it cannot be obtained, the Observance should not be performed by an incomplete community. If one should do so, there is an offence of wrong-doing.

Here, monks, on the Observance day, kings seize a monk, etc. thieves seize - cheats seize - enemies of a monk seize, those enemies of a monk should be spoken to thus by the monks - "Come now, venerable ones, release this monk for a moment, until this monk performs the Observance." If this can be obtained, this is wholesome. If it cannot be obtained, those enemies of a monk should be spoken to thus by the monks - "Come now, venerable ones, stand aside for a moment, until this monk gives his purity." If this can be obtained, this is wholesome. If it cannot be obtained, those enemies of a monk should be spoken to thus by the monks - "Come now, venerable

ones, take this monk outside the boundary for a moment, until the Community performs the Observance." If this can be obtained, this is wholesome. If it cannot be obtained, the Observance should not be performed by an incomplete community. If one should do so, there is an offence of wrong-doing.

90. Authorization for Insanity

167. Then the Blessed One addressed the monks: "Assemble, monks, there is business for the Community to do." When this was said, a certain monk said this to the Blessed One - "There is, venerable sir, a monk named Gagga who is mad, he has not come."

"There are these two kinds of mad men, monks -there is, monks, a mad monk who sometimes remembers the Observance and sometimes does not remember, who sometimes remembers the legal act of the Community and sometimes does not remember, there is one who never remembers; who sometimes comes to the Observance and sometimes does not come, who sometimes comes to the legal act of the Community and sometimes does not come, there is one who never comes. Therein, monks, the mad man who sometimes remembers the Observance and sometimes does not remember, who sometimes remembers the legal act of the Community and sometimes does not remember, who sometimes comes to the Observance and sometimes does not come, who sometimes comes to the legal act of the Community and sometimes does not come, I allow, monks, to give authorization for insanity to such a mad man. And thus, monks, it should be given. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. The monk Gagga is mad - he sometimes remembers the Observance and sometimes does not remember, he sometimes remembers the legal act of the Community and sometimes does not remember, he sometimes comes to the Observance and sometimes does not come, he sometimes comes to the legal act of the Community and sometimes does not come. If it is the proper time for the Community, the Community should give authorization for insanity to the mad monk Gagga. Whether the monk Gagga remembers the Observance or does not remember, whether he remembers the legal act of the Community or does not remember, whether he comes to the Observance or does not come, whether he comes to the legal act of the Community or does not come, the Community should perform the Observance with or without Gagga, should perform the legal act of the Community. This is the motion.

"Let the Community hear me, venerable sir. The monk Gagga is mad - he sometimes remembers the Observance and sometimes does not remember, he sometimes remembers the legal act of the Community and sometimes does not remember, he sometimes comes to the Observance and sometimes does not come, he sometimes comes to the legal act of the Community and sometimes does not come. The Community gives authorization for insanity to the mad monk Gagga. Whether the monk Gagga remembers the Observance or does not remember, whether he remembers the legal act of the Community or does not remember, whether he comes to the Observance or does not come, whether he comes to the legal act of the Community or does not come, the Community will perform the Observance with or without Gagga, will perform the legal act of the Community. If the giving of

authorization for insanity to the mad monk Gagga is agreeable to the venerable one - whether the monk Gagga remembers the Observance or does not remember, whether he remembers the legal act of the Community or does not remember, whether he comes to the Observance or does not come, whether he comes to the legal act of the Community or does not come, the Community will perform the Observance with or without Gagga, will perform the legal act of the Community, he should remain silent; he to whom it is not agreeable should speak.

"Authorization for insanity has been given by the Community to the mad monk Gagga. Whether the monk Gagga remembers the Observance or does not remember, whether he remembers the legal act of the Community or does not remember, whether he comes to the Observance or does not come, whether he comes to the legal act of the Community or does not come, the Community will perform the Observance with or without Gagga, will perform the legal act of the Community. It is agreeable to the Community, therefore they are silent, thus I remember it."

91. The Varieties of the Community Observance and so on

168. Now at that time at a certain residence on the Observance day four monks were dwelling. Then those monks had this thought: "It has been laid down by the Blessed One: 'The Observance should be performed,' and we are four persons. How should the Observance be performed by us?" They reported this matter to the Blessed One. I allow, monks, for four to recite the Pātimokkha.

Now at that time at a certain residence on the Observance day three monks were dwelling. Then those monks had this thought: "It has been allowed by the Blessed One for four to recite the Pātimokkha, and we are three persons. How should the Observance be performed by us?" They reported this matter to the Blessed One. I allow, monks, for three to perform the Observance by way of entire purity. And thus, monks, it should be performed. An experienced and competent monk should inform those monks:

"Let the venerable ones hear me. Today is the fifteenth, the Observance day. If it is the proper time for the venerable ones, we should perform the Observance by way of entire purity with one another."

The elder monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address those monks thus: "I am pure, friends; remember me as pure. I am pure, friends; remember me as pure. I am pure, friends; remember me as pure."

The junior monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address those monks thus: "I am pure, venerable sir; remember me as pure. I am pure, venerable sir; remember me as pure. I am pure, venerable sir; remember me as pure."

Now at that time at a certain residence on the Observance day two monks were dwelling. Then those monks had this thought: "It has been allowed by the Blessed One for four to recite the Pātimokkha, for three to perform the Observance by way of entire purity. And we are two persons. How should the Observance be performed by us?" They reported this matter to the Blessed One. I allow, monks, for two to perform the Observance by way of entire purity. And thus, monks, it should be performed. The

elder monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address the junior monk thus: "I am pure, friends; remember me as pure. I am pure, friends; remember me as pure. I am pure, friends; remember me as pure."

The junior monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address the elder monk thus: "I am pure, venerable sir; remember me as pure. I am pure, venerable sir; remember me as pure. I am pure, venerable sir; remember me as pure."

Now at that time at a certain residence on the Observance day one monk was dwelling. Then this occurred to that monk - "It has been allowed by the Blessed One for four to recite the Pātimokkha, for three to perform the Observance by way of entire purity, for two to perform the Observance by way of entire purity. And I am alone. How should the Observance be performed by me?" They reported this matter to the Blessed One. Here again, monks, at a certain residence on the Observance day one monk dwells. That monk, monks, wherever monks assemble - in the assembly hall or in a pavilion or at the root of a tree - having swept that place, having set out drinking water and water for washing, having prepared a seat, having made a lamp, should sit down. If other monks come, the Observance should be performed together with them. If they do not come, he should determine: "Today is my Observance." If he should not determine, there is an offence of wrong-doing.

Therein, monks, where four monks dwell, having brought the purity of one, the Pātimokkha should not be recited by three. If they should recite, there is an offence of wrong-doing. Therein, monks, where three monks dwell, having brought the purity of one, the Observance by way of entire purity should not be done by two. If they should do it, there is an offence of wrong-doing. Therein, monks, where two monks dwell, having brought the purity of one, it should not be determined by one. If he should determine, there is an offence of wrong-doing.

92. The Procedure for Making Amends for an Offence

169. Now at that time a certain monk had committed an offence on the uposatha day. Then this occurred to that monk - "It has been laid down by the Blessed One: 'The Observance should not be performed by one with an offence.' And I have committed an offence. How should I proceed?" They reported this matter to the Blessed One. Here again, monks, a monk has committed an offence on the uposatha day. That monk, monks, 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, friend, have committed such and such an offence; I acknowledge it." He should be told - "Do you see it?" "Yes, I see it." "You should restrain yourself in the future."

Here again, monks, a monk is doubtful about an offence on the uposatha day. That monk, monks, 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, friend, am doubtful about such and such an offence; when I am free from

doubt, then I will make amends for that offence." Having said this, the Observance should be performed, the Pātimokkha should be heard; but on that account an obstacle should not be made to the Observance.

Now at that time the group of six monks were confessing an offence of the same subject. They reported this matter to the Blessed One. Monks, an offence of the same subject should not be confessed. Whoever should confess it, there is an offence of wrong-doing.

Now at that time the group of six monks were accepting an offence of the same subject. They reported this matter to the Blessed One. Monks, an offence of the same subject should not be accepted. Whoever should accept it, there is an offence of wrong-doing.

93. The Procedure for Disclosing an Offence

170. Now at that time a certain monk, while the Pātimokkha was being recited, remembered an offence. Then this occurred to that monk - "It has been laid down by the Blessed One: 'The Observance should not be performed by one with an offence.' And I have committed an offence. How should I proceed?" They reported this matter to the Blessed One.

Here again, monks, a monk, while the Pātimokkha is being recited, remembers an offence. By that monk, monks, a neighbouring monk should be addressed thus - "I, friend, have committed such and such an offence. Having risen from here, I will make amends for that offence." Having said this, the Observance should be performed, the Pātimokkha should be heard; but on that account an obstacle should not be made to the Observance.

Here again, monks, a monk, while the Pātimokkha is being recited, is doubtful about an offence. By that monk, monks, a neighbouring monk should be addressed thus - "I, friend, am doubtful about such and such an offence. When I am free from doubt, then I will make amends for that offence." Having said this, the Observance should be performed, the Pātimokkha should be heard; but on that account an obstacle should not be made to the Observance.

94. The Procedure for Making Amends for an Offence of the Same Subject

171. Now at that time at a certain residence on the uposatha day the entire monastic community had committed an offence of the same subject. Then those monks had this thought: "It has been laid down by the Blessed One: 'An offence of the same subject should not be confessed, an offence of the same subject should not be accepted.' And this entire monastic community has committed an offence of the same subject. How should we proceed?" They reported this matter to the Blessed One.

Here again, monks, at a certain residence on the uposatha day the entire monastic community has committed an offence of the same subject. By those monks, monks, one monk should be sent quickly to a neighbouring residence - "Go, friend, having made amends for that offence, come back; we will make amends for the offence in your presence." If this can be obtained, this is wholesome. If it cannot be obtained, an experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This entire monastic community has

committed an offence of the same subject. When it sees another monk who is pure and not an offender, then it will make amends for that offence in his presence." Having said this, the Observance should be performed, the Pātimokkha should be recited; but on that account an obstacle should not be made to the Observance.

Here again, monks, at a certain residence on the uposatha day the entire monastic community is doubtful about an offence of the same subject. An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This entire monastic community is doubtful about an offence of the same subject. When it is free from doubt, then it will make amends for that offence." Having said this, the Observance should be performed, the Pātimokkha should be recited; but on that account an obstacle should not be made to the Observance.

Here again, monks, at a certain residence a monastic community that has entered the rains retreat has committed an offence of the same subject. By those monks, monks, one monk should be sent quickly to a neighbouring residence - "Go, friend, having made amends for that offence, come back; we will make amends for that offence in your presence." If this can be obtained, this is wholesome. If it cannot be obtained, one monk should be sent for a seven-day period - "Go, friend, having made amends for that offence, come back; we will make amends for that offence in your presence."

Now at that time at a certain residence the entire Community had committed an offence of the same subject. It did not know the name and clan of that offence. There another monk arrives who is very learned, who has learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. A certain monk approached that monk; having approached, he said this to that monk: "Whoever, friend, does such and such, what offence does he commit?" He speaks thus: "Whoever, friend, does such and such, he commits this offence. You, friend, have committed this offence; make amends for that offence." He speaks thus: "I indeed, friend, have not alone committed this offence; this entire Community has committed this offence." He speaks thus: "What will it matter to you, friend, whether another has committed an offence or not? Come now, friend, emerge from your own offence." Then that monk, having made amends for that offence at the word of that monk, approached those monks; having approached, he said this to those monks: "Whoever, friend, does such and such, it is said, he commits this offence. You, friends, have committed this offence; make amends for that offence." Then those monks did not wish to make amends for that offence at the word of that monk. They reported this matter to the Blessed One.

Here again, monks, at a certain residence the entire Community has committed an offence of the same subject. It did not know the name and clan of that offence. There another monk arrives who is very learned, who has learnt the collections, a bearer of the Teaching, a bearer of the monastic discipline, a bearer of the matrices, wise, experienced, intelligent, one who has shame, one who is scrupulous, eager to train. A certain monk approaches that monk; having approached, he says thus to that monk: "Whoever, friend, does such and such, what offence does he commit?" He said thus -

"Whoever, friend, does such and such, he commits this offence. You, friend, have committed this offence; make amends for that offence." He said thus - "I indeed, friend, have not alone committed this offence. This entire Community has committed this offence." He said thus - "What will it matter to you, friend, whether another has committed an offence or not? Come now, friend, emerge from your own offence." If, monks, that monk, having made amends for that offence at the word of that monk, approaches those monks; having approached, he says thus to those monks: "Whoever, friend, does such and such, it is said, he commits this offence; you, friends, have committed this offence; make amends for that offence." If, monks, those monks should make amends for that offence at the word of that monk, this is wholesome. If they should not make amends, those monks, monks, should not be spoken to unwillingly by that monk.

The recitation section on the subject matter of accusation is concluded as second.

95. The Set of Fifteen on No Offence

172. Now at that time at a certain residence on the Observance day many resident monks gathered together, four or more. They did not know that there were other resident monks who had not arrived. They, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, performed the Observance, recited the Pātimokkha. While the Pātimokkha was being recited by them, other resident monks arrived who were more numerous. They reported this matter to the Blessed One.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived. They, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are more numerous. The Pātimokkha should be recited again by those monks, monks. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived. They, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are equal in number. What has been recited is well recited; the remainder should be heard. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are fewer. What has been recited is well recited; the remainder should be heard. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, other resident monks arrive who are more numerous. The Pātimokkha should be recited again by those monks, monks. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, other resident monks arrive who are equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, then other resident monks arrive, fewer in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while the assembly has not risen, then other resident monks arrive, more in number. The Pātimokkha should be recited again by those monks, monks. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while the assembly has not risen, then other resident monks arrive, equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance and recite the Pātimokkha. When the Pātimokkha has just been recited

by them, while the assembly has not risen, then other resident monks arrive, fewer in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while part of the assembly has risen, then other resident monks arrive, more in number. The Pātimokkha should be recited again by those monks, monks. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while part of the assembly has risen, then other resident monks arrive, equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when part of the assembly has risen, then other resident monks arrive, fewer in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when the entire assembly has risen, then other resident monks arrive, more in number. The Pātimokkha should be recited again by those monks, monks. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when the entire assembly has risen, then other resident monks arrive, equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know that there are other resident

monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when the entire assembly has risen, then other resident monks arrive, fewer in number. What has been recited is well recited; the entire purity should be announced in their presence. There is no offence for the reciters.

The set of fifteen on no offence is concluded.

96. The Set of Fifteen on Perceiving as Complete or Incomplete Assembly

173. Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, perceiving the teaching, perceiving the discipline, being an incomplete assembly and perceiving as an incomplete assembly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are more numerous. The Pātimokkha should be recited again by those monks, monks. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly yet perceiving as a complete assembly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are equal in number. What has been recited is well recited; the remainder should be heard. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived; they, perceiving the teaching, perceiving the discipline, being an incomplete assembly and perceiving as an incomplete assembly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are fewer. What has been recited is well recited; the remainder should be heard. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, perceiving the teaching, perceiving the discipline, being an incomplete assembly and perceiving as an incomplete assembly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, etc. while the assembly has not risen, etc. while part of the assembly has risen, etc. when the entire assembly has risen, then other resident monks arrive, more in number, etc. equal in number, etc. fewer. What has been recited is well recited; the entire purity should be announced in their presence. There is an offence of wrong-doing for the reciters.

The set of fifteen on perceiving as complete or incomplete assembly is concluded.

97. The Set of Fifteen on the Doubtful

174. Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Is it allowable for us to perform the Observance or is it not allowable?", being doubtful, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are more numerous. The Pātimokkha should be recited again by those monks, monks. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived; they, thinking "Is it allowable for us to perform the Observance, or is it not allowable?", being doubtful, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are equal in number. What has been recited is well recited; the remainder should be heard. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived; they, thinking "Is it allowable for us to perform the Observance, or is it not allowable?", being doubtful, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are fewer. What has been recited is well recited; the remainder should be heard. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Is it allowable for us to perform the Observance or is it not allowable?", being doubtful, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, etc. while the assembly has not risen, etc. while part of the assembly has risen, etc. when the entire assembly has risen, then other resident monks arrive who are more numerous, etc. equal in number, etc. fewer. What has been recited is well recited; the entire purity should be announced in their presence. There is an offence of wrong-doing for the reciters.

The set of fifteen on doubt is concluded.

98. The Set of Fifteen on Acting Badly

175. Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to perform the Observance, it is not that it is not allowable for us", acting badly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are more numerous. The Pātimokkha should be recited again by those monks, monks. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to perform the

Observance, it is not that it is not allowable for us", acting badly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are equal in number. What has been recited is well recited; the remainder should be heard. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to perform the Observance, it is not that it is not allowable for us", acting badly, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are fewer. What has been recited is well recited; the remainder should be heard. There is an offence of wrong-doing for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to perform the Observance, it is not that it is not allowable for us", acting badly, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, etc. while the assembly has not risen, etc. while part of the assembly has risen, etc. when the entire assembly has risen, then other resident monks arrive who are more numerous, etc. they are all equal, etc. fewer. What has been recited is well recited; the entire purity should be announced in their presence. There is an offence of wrong-doing for the reciters.

The set of fifteen on acting badly is concluded.

99. The Set of Fifteen on Aiming at a Schism

176. Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are more numerous. The Pātimokkha should be recited again by those monks, monks. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. While the Pātimokkha is being recited by them, other resident monks arrive who are equal in number. What has been recited is well recited; the remainder should be heard. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha.

While the Pātimokkha is being recited by them, other resident monks arrive who are fewer. What has been recited is well recited; the remainder should be heard. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, other resident monks arrive who are more numerous. The Pātimokkha should be recited again by those monks, monks. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived; they, thinking "Let them perish, let them be destroyed, what use are they?", aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, other resident monks arrive who are equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, then other resident monks arrive, fewer in number. What has been recited is well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while the assembly has not risen, then other resident monks arrive, more in number. The Pātimokkha should be recited again by those monks, monks. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while the assembly has not risen, then other resident monks arrive, equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while the assembly has not risen, then other resident monks arrive, fewer in number. What has been recited is

well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while part of the assembly has risen, then other resident monks arrive, more in number. The Pātimokkha should be recited again by those monks, monks. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, while part of the assembly has risen, then other resident monks arrive, equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when part of the assembly has risen, then other resident monks arrive, fewer in number. What has been recited is well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when the entire assembly has risen, then other resident monks arrive, more in number. The Pātimokkha should be recited again by those monks, monks. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when the entire assembly has risen, then other resident monks arrive, equal in number. What has been recited is well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They know that there are other resident monks who have not arrived. They, thinking "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, perform the Observance, recite the Pātimokkha. When the Pātimokkha has just been recited by them, when the entire assembly has

risen, then other resident monks arrive, fewer in number. What has been recited is well recited; the entire purity should be announced in their presence. There is a grave offence for the reciters.

The set of fifteen on aiming at a schism is concluded.

The set of twenty-five is concluded.

100. The Repetition on Entering the Boundary

177. Here again, monks, at a certain residence on the Observance day many resident monks gather together, four or more. They do not know "other resident monks are entering within the boundary", etc. They do not know "other resident monks have entered within the boundary" etc. They do not see other resident monks entering within the boundary, etc. They do not see other resident monks who have entered within the boundary etc. They do not hear "other resident monks are entering within the boundary" etc. They do not hear "other resident monks have entered within the boundary" etc.

By a resident with residents, one hundred and seventy-five by the method of triads; by a resident with visitors, by a visitor with residents, by a visitor with visitors, by the repetition method there are seven hundred triads.

178. Here again, monks, for the resident monks it is the fourteenth, for the visiting monks the fifteenth. If the resident monks are more numerous, the visiting monks should conform to the resident monks. If they are equal in number, the visiting monks should conform to the resident monks. If the visiting monks are more numerous, the resident monks should conform to the visiting monks.

Here again, monks, for the resident monks it is the fifteenth, for the visiting monks the fourteenth. If the resident monks are more numerous, the visiting monks should conform to the resident monks. If they are equal in number, the visiting monks should conform to the resident monks. If the visiting monks are more numerous, the resident monks should conform to the visiting monks.

Here again, monks, for the resident monks it is the first day of the lunar fortnight, for the visiting monks the fifteenth. If the resident monks are more numerous, concord should not be given unwillingly by the resident monks to the visiting monks. The visiting monks, having gone outside the boundary, should perform the Observance. If they are equal in number, concord should not be given unwillingly by the resident monks to the visiting monks. The visiting monks, having gone outside the boundary, should perform the Observance. If the visiting monks are more numerous, concord should be given by the resident monks to the visiting monks or they should go outside the boundary.

Here again, monks, for the resident monks it is the fifteenth, for the visiting monks

The first day of the lunar fortnight. If the resident monks are more numerous, concord should be given by the visiting monks to the resident monks or they should go outside the boundary. If they are equal in number, concord should be given by the visiting monks to the resident monks or they should go outside the boundary. If the

visiting monks are more numerous, concord should not be given unwillingly by the visiting monks to the resident monks. The resident monks, having gone outside the boundary, should perform the Observance.

The repetition on entering the boundary is concluded.

101. The Demonstration of Characteristics and so on

179. Here again, monks, visiting monks see the resident manner of the resident monks, the resident sign, the resident characteristic, the resident indication, well-arranged beds and chairs, mattress and pillow, drinking water and water for washing well set out, the residential cell well swept; having seen, they become doubtful - "Are there indeed resident monks or are there not?" They, being doubtful, do not search; without having searched, they perform the Observance. There is an offence of wrong-doing. They, being doubtful, search; having searched, they do not see them; not having seen them, they perform the Observance. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance separately. There is an offence of wrong-doing. They, being doubtful, search; having searched, they see them; having seen them - "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, they perform the Observance. There is a grave offence.

Here again, monks, visiting monks hear the resident manner of the resident monks, the resident sign, the resident characteristic, the resident indication, the sound of footsteps of those walking up and down, the sound of recitation, the sound of coughing, the sound of sneezing; having heard, they become doubtful - "Are there indeed resident monks or are there not?" They, being doubtful, do not search; without having searched, they perform the Observance. There is an offence of wrong-doing. They, being doubtful, search; having searched, they do not see them; not having seen them, they perform the Observance. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance separately. There is an offence of wrong-doing. They, being doubtful, search; having searched, they see them; having seen them - "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, they perform the Observance. There is a grave offence.

Here again, monks, resident monks see the manner of visiting monks, the sign of visiting monks, the characteristic of visiting monks, the indication of visiting monks, an unfamiliar bowl, an unfamiliar robe, an unfamiliar sitting cloth, washed feet, water drippings; having seen, they become doubtful - "Are there indeed visiting monks or are there not?" They, being doubtful, do not search; without having searched, they perform the Observance. There is an offence of wrong-doing. They, being doubtful, search; having searched, they do not see them; not having seen them, they perform the Observance. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance separately. There is an offence of wrong-doing. They, being

doubtful, search; having searched, they see them; having seen them - "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, they perform the Observance. There is a grave offence.

Here again, monks, resident monks hear the manner of visiting monks, the sign of visiting monks, the characteristic of visiting monks, the indication of visiting monks, the sound of footsteps of those coming, the sound of sandals being shaken, the sound of coughing, the sound of sneezing; having heard, they become doubtful - "Are there indeed visiting monks or are there not?" They, being doubtful, do not search; without having searched, they perform the Observance. There is an offence of wrong-doing. They, being doubtful, search; having searched, they do not see them; not having seen them, they perform the Observance. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they perform the Observance separately. There is an offence of wrong-doing. They, being doubtful, search; having searched, they see them; having seen them - "Let them perish, let them be destroyed, what use are they?" - aiming at a schism, they perform the Observance. There is a grave offence.

The demonstration of characteristics and so on is concluded.

102. The Performing of the Observance by Those of Different Communion and so on

180. Here again, monks, visiting monks see resident monks of different communion. They obtain the view that they are of the same communion; having obtained the view that they are of the same communion, they do not ask; without asking, they perform the Observance together. No offence. They ask; having asked, they do not overcome; without overcoming, they perform the Observance together. There is an offence of wrong-doing. They ask; having asked, they do not overcome; without overcoming, they perform the Observance separately. No offence.

Here again, monks, visiting monks see resident monks of the same communion. They obtain the view that they are of different communion; having obtained the view that they are of different communion, they do not ask; without asking, they perform the Observance together. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they perform the Observance separately. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they perform the Observance together. No offence.

Here again, monks, resident monks see visiting monks of different communion. They obtain the view that they are of the same communion; having obtained the view that they are of the same communion, they do not ask; without asking, they perform the Observance together. No offence. They ask; having asked, they do not overcome; without overcoming, they perform the Observance together. There is an offence of wrong-doing. They ask; having asked, they do not overcome; without overcoming, they perform the Observance separately. No offence.

Here again, monks, resident monks see visiting monks belonging to the same communion. They obtain the view that they are of different communion; having obtained the view that they are of different communion, they do not ask; without

asking, they perform the Observance together. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they perform the Observance separately. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they perform the Observance together. No offence.

The performing of the Observance by those of different communion and so on is concluded.

103. The Section on Where One Should Not Go

181. Monks, on the uposatha day one 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, on the uposatha day one 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, on the uposatha day one 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, on the uposatha day one should not go from a non-residence with monks to a residence without monks, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one should not go from a non-residence with monks to a non-residence without monks, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one should not go from a non-residence with monks to a residence or non-residence without monks, except with the monastic community, except in case of an obstacle.

Monks, on the uposatha day one should not go from a residence or non-residence with monks to a residence without monks, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one should not go from a residence or non-residence with monks to a non-residence without monks, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one should not go from a residence or non-residence with monks to a residence or non-residence without monks, except with the monastic community, except in case of an obstacle.

Monks, on the uposatha day one should not go from a residence with monks to a residence with monks where the monks are of different communion, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one should not go from a residence with monks to a non-residence with monks where the monks are of different communion, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one 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 the monastic community, except in case of an obstacle.

Monks, on the uposatha day one should not go from a non-residence with monks to a residence with monks where the monks are of different communion, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one should not go from a non-residence with monks to a non-residence with monks where the monks are of different communion, except with the monastic community, except in case of an obstacle. Monks, on the uposatha day one 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 the monastic community, except in case of an obstacle.

Monks, on the uposatha day one 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 the monastic community, except in case of an obstacle. Monks, on the uposatha day one 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 the monastic community, except in case of an obstacle. Monks, on the uposatha day one 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 the monastic community, except in case of an obstacle.

The section on where one should not go is concluded.

104. The Section on Where One Should Go

182. Monks, on the uposatha day one 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, on the uposatha day one should go from a residence with monks to 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, on the uposatha day one 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, on the uposatha day one 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."

The section on where one should go is concluded.

105. The Demonstration of Persons to Be Avoided

183. Monks, the Pātimokkha should not be recited for an assembly in which a nun is seated. Whoever should recite it, there is an offence of wrong-doing. Not for a female trainee... etc. not for a novice ...etc. not for a female novice... etc. not for one who rejects the training... etc. the Pātimokkha should not be recited for an assembly in which one who has committed an extreme offence is seated. Whoever should recite it, there is an offence of wrong-doing.

The Pātimokkha should not be recited for an assembly in which one suspended for not seeing an offence is seated. Whoever should recite it, should be dealt with according to the rule. Not for an assembly in which one suspended for not making amends for an offence is seated... etc. the Pātimokkha should not be recited for an assembly in which one suspended for not giving up an evil view is seated. Whoever should recite it, should be dealt with according to the rule.

The Pātimokkha should not be recited for an assembly in which a eunuch is seated. Whoever should recite it, there is an offence of wrong-doing. Not for one who is in communion by theft... etc. not for one gone over to other sects... etc. not for an animal... etc. not for a matricide... etc. not for a patricide... etc. not for a killer of an arahant... etc. not for a seducer of nuns... etc. not for a schismatic... etc. not for one who wounds... etc. the Pātimokkha should not be recited for an assembly in which a hermaphrodite is seated. Whoever should recite it, there is an offence of wrong-doing.

Monks, the Observance should not be performed by the giving of purity by one under probation, except for an assembly that has not risen. And, monks, the Observance should not be performed on a non-Observance day, except for unanimity in the Community.

The demonstration of persons to be avoided is concluded.

The third recitation section is concluded.

The Observance chapter is the second.

106. Its Summary

Sectarians and Bimbisāra, to assemble, silent;
The Teaching, in secret, the Pātimokkha, daily, then once.

According to the assembly, in unity, concord, and Maddakucchi;
Boundary, great, by river, following, two small ones and.

New ones at Rājagaha indeed, boundary, non-separation;
One should authorise the boundary first, afterwards abolish the boundary.

Not authorized village boundary, by river, in ocean, in lake;
Water-throw, they break, likewise they submerge and.

How many legal acts, recitation, restraints, and unintentionally;
They threaten the Teaching and discipline, again discipline-threatening.

Accusation, when permission is given, protesting against what is not the Teaching;
Four, five, and more, openly, even if intentionally one strives.

With householders, uninvited, in accusation one does not know;
Many do not know, quickly and they should not go.

How many, how far, distant, and to announce, he remembered;
Dirty, seat, island, direction, another, very learned.

Quickly, rains Observance, and purity legal act, relatives;
Gagga, four, three, two, one, same offence, he remembered.

The entire Community is doubtful, they do not know, very learned;
Many, equal in number, few, assembly, and when not risen.

Some risen, all, they know, and doubtful;
"Is it allowable?" - with remorse, knowing, seeing, and they hear.

By the resident, the visitor, fourteenth and fifteenth again;
First day of the fortnight, fifteenth, those in communion by mark, both.

Probationer's Observance, except for unanimity in the Community;
These summaries are analysed, with subject matter clearly explained.

In this chapter there are eighty-six cases.

The Observance chapter 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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