

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

1. Expulsion (1. Pārājikapāḷi)

3. The Section on Undetermined Rules (3. Aniyatakaṇḍam)

[Bu Ay 1-2, PTS 3.187-3.194]



PaliVerse

1. Expulsion

3. The Section on Undetermined Rules

1. The First Training Rule on Undetermined

Venerable ones, these two undetermined rules

come up for recitation.

443. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was dependent on families in Sāvattthī, he approached many families. Now at that time a girl of the Venerable Udāyī's supporting family had been given to a boy of a certain family. Then the Venerable Udāyī, having dressed in the earlier period of the day, taking his bowl and robe, approached that family; having approached, he asked the people - "Where is such and such a woman?" They said thus: "She has been given, venerable sir, to a boy of such and such a family." That family too was a supporter of the Venerable Udāyī. Then the Venerable Udāyī approached that family; having approached, he asked the people - "Where is such and such a woman?" They said thus: "She, noble sir, is seated in the inner chamber." Then the Venerable Udāyī approached that girl; having approached, he sat down with that girl, one alone with one alone, in a secret place, on a concealed seat, convenient, conversing at the appropriate time, speaking the Teaching at the appropriate time.

Now at that time Visākhā, Migāra's mother, had many sons and many grandsons, with healthy sons and healthy grandsons, and was considered supremely auspicious. People at sacrifices, festivals, and celebrations fed Visākhā, Migāra's mother, first. Then Visākhā, Migāra's mother, having been invited, went to that family. Visākhā, Migāra's mother, saw the Venerable Udāyī seated with that girl, one alone with one alone, in a secret place, on a concealed seat, convenient. Having seen, she said this to the Venerable Udāyī - "This, venerable sir, is not proper, is not fitting, that the noble one sits with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient. Although, venerable sir, the noble one has no desire for that practice, yet people without confidence are hard to convince." Even when spoken to thus by Visākhā, Migāra's mother, the Venerable Udāyī did not heed. Then Visākhā, Migāra's mother, having left, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī sit with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One, etc. "Is it true, Udāyī, that you sat with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, sit with a woman, one alone with one alone, in a

secret place, on a concealed seat, convenient! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

444. "Whatever monk should sit with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient, if a trustworthy female lay follower having seen him should speak of one of three rules - of expulsion or of entailing initial and subsequent meetings of the Community or of expiation, the monk acknowledging the sitting should be dealt with according to one of the three rules - of expulsion or of entailing initial and subsequent meetings of the Community or of expiation, or by whichever that trustworthy female lay follower should speak, by that that monk should be dealt with. This rule is undetermined."

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

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

"Together" means as one.

"One alone with one alone" means there is both a monk and a woman.

"Secret place" means a secret place for the eye, a secret place for the ear. "A secret place for the eye" means it is not possible to see when the eyes are buried or when the eyebrows are raised or when the head is raised. "A secret place for the ear" means it is not possible to hear ordinary conversation.

"Concealed" means a seat concealed by a wall or by a door panel or by a mat or by a screen wall or by a tree or by a pillar or by a sack or by anything whatsoever.

"Convenient" means it is possible to engage in sexual intercourse.

"Should sit" means when a woman is seated, a monk either sits close to her or lies down close to her. When a monk is seated, a woman either sits close to him or lies down close to him. Or both are seated or both are lying down.

"Trustworthy" means one who has attained the fruit, one who has fully realised, one who has cognised the teaching.

"Female lay follower" means one who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community.

"Having seen" means having perceived.

She should speak of one of three rules -of expulsion or of entailing initial and subsequent meetings of the Community or of expiation. The monk acknowledging the sitting should be dealt with according to one of the three rules - of expulsion or of entailing initial and subsequent meetings of the Community or of expiation. Or by whichever that trustworthy female lay follower should speak, by that that monk should be dealt with.

446. If she should say thus - "The noble one was seen by me sitting, engaging in sexual intercourse with a woman," and he acknowledges that, he should be dealt with for an offence. If she should say thus - "The noble one was seen by me sitting, engaging in sexual intercourse with a woman," if he should say thus - "Truly I was sitting, but I did not engage in sexual intercourse," he should be dealt with for the sitting. If she should say thus - "The noble one was seen by me sitting, engaging in sexual intercourse with a woman," if he should say thus - "I was not sitting, but rather lying down," he should be dealt with for the lying down. If she should say thus - "The noble one was seen by me sitting, engaging in sexual intercourse with a woman," if he should say thus - "I was not sitting but rather standing," he should not be dealt with.

447. If she should say thus - "The noble one was seen by me lying down, engaging in sexual intercourse with a woman," and he acknowledges that, he should be dealt with for an offence. If she should say thus - "The noble one was seen by me lying down, engaging in sexual intercourse with a woman," if he should say thus - "Truly I was lying down, but I did not engage in sexual intercourse," he should be dealt with for the lying down. If she should say thus - "The noble one was seen by me lying down, engaging in sexual intercourse with a woman," if he should say thus - "I was not lying down, but rather sitting," he should be dealt with for the sitting. If she should say thus - "The noble one was seen by me lying down, engaging in sexual intercourse with a woman," if he should say thus - "I was not lying down but rather standing," he should not be dealt with.

448. If she should say thus - "The noble one was seen by me sitting, engaging in physical contact with a woman," and he acknowledges that, he should be dealt with for an offence, etc. "Truly I was sitting, but I did not engage in physical contact," he should be dealt with for the sitting, etc. "I was not sitting, but rather lying down," he should be dealt with for the lying down, etc. "I was not sitting but rather standing," he should not be dealt with.

If she should say thus - "The noble one was seen by me lying down, engaging in physical contact with a woman," and he acknowledges that, he should be dealt with for an offence, etc. "Truly I was lying down, but I did not engage in physical contact," he should be dealt with for the lying down, etc. "I was not lying down, but rather sitting," he should be dealt with for the sitting, etc. "I was not lying down but rather standing," he should not be dealt with.

449. If she should say thus - "The noble one was seen by me with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient, sitting," and he acknowledges that, he should be dealt with for the sitting, etc. "I was not sitting, but rather lying down," he should be dealt with for the lying down, etc. "I was not sitting, but rather standing," he should not be dealt with.

450. If she should say thus - "The noble one was seen by me with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient, lying down," and he acknowledges that, he should be dealt with for the lying down, etc. "I was not lying down, but rather sitting," he should be dealt with for the sitting, etc. "I was not lying down but rather standing," he should not be dealt with.

Undetermined means not fixed, whether expulsion or entailing initial and subsequent

meetings of the Community or expiation.

451. He acknowledges the going, he acknowledges the sitting, he acknowledges the offence, he should be dealt with for an offence. He acknowledges the going, he does not acknowledge the sitting, he acknowledges the offence, he should be dealt with for an offence. He acknowledges the going, he acknowledges the sitting, he does not acknowledge the offence, he should be dealt with for the sitting. He acknowledges the going, he does not acknowledge the sitting, he does not acknowledge the offence, he should not be dealt with.

He does not acknowledge the going, he acknowledges the sitting, he acknowledges the offence, for the offence

He should be dealt with. He does not acknowledge the going, he does not acknowledge the sitting, he acknowledges the offence, he should be dealt with for an offence. He does not acknowledge the going, he acknowledges the sitting, he does not acknowledge the offence, he should be dealt with for the sitting. He does not acknowledge the going, he does not acknowledge the sitting, he does not acknowledge the offence, he should not be dealt with.

The first undetermined is concluded.

2. The Second Training Rule on Undetermined

452. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī - "It has been rejected by the Blessed One to sit with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient" - sat with that very girl, one alone with one alone, in a secret place, conversing at the appropriate time, speaking the Teaching at the appropriate time. For the second time Visākhā, Migāra's mother, having been invited, went to that family. Visākhā, Migāra's mother, saw the Venerable Udāyī seated with that very girl, one alone with one alone, in a secret place. Having seen, she said this to the Venerable Udāyī - "This, venerable sir, is not proper, is not fitting, that the noble one sits with a woman, one alone with one alone, in a secret place. Although, venerable sir, the noble one has no desire for that practice, yet people without confidence are hard to convince." Even when spoken to thus by Visākhā, Migāra's mother, the Venerable Udāyī did not heed. Then Visākhā, Migāra's mother, having left, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī sit with a woman, one alone with one alone, in a secret place!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One, etc. "Is it true, Udāyī, that you sat with a woman, one alone with one alone, in a secret place?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, sit with a woman, one alone with one alone, in a secret place! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

453. "But if the seat is not concealed, not suitable for the act, but is suitable for addressing a woman with lewd words. Whatever monk should sit with a woman, one alone with one alone, in a secret place, on such a seat, if a trustworthy female lay

follower having seen him should speak of one of two rules - of entailing initial and subsequent meetings of the Community or of expiation. The monk acknowledging the sitting should be dealt with according to one of the two rules - of entailing initial and subsequent meetings of the Community or of expiation. Or by whichever that trustworthy female lay follower should speak, by that that monk should be dealt with. This rule too is undetermined."

454. "But if the seat is not concealed" means it is not concealed by a wall or by a door panel or by a mat or by a screen wall or by a tree or by a pillar or by a sack or by anything whatsoever.

"Not suitable for the act" means it is not possible to engage in sexual intercourse.

"But is suitable for addressing a woman with lewd words" means it is possible to address a woman with lewd words.

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

"On such a seat" means on a seat of such a kind.

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

"Together" means as one.

"One alone with one alone" means there is both a monk and a woman.

"Secret place" means a secret place for the eye, a secret place for the ear. "A secret place for the eye" means it is not possible to see when the eyes are buried or when the eyebrows are raised or when the head is raised. "A secret place for the ear" means it is not possible to hear ordinary conversation.

"Should sit" means when a woman is seated, a monk either sits close to her or lies down close to her. When a monk is seated, a woman either sits close to him or lies down close to him. Or both are seated or both are lying down.

"Trustworthy" means one who has attained the fruit, one who has fully realised, one who has cognised the teaching.

"Female lay follower" means one who has gone for refuge to the Buddha, gone for refuge to the Teaching, gone for refuge to the Community.

"Having seen" means having perceived.

She should speak of one of two rules, of entailing initial and subsequent meetings of the Community or of expiation. The monk acknowledging the sitting should be dealt with according to one of the two rules - of entailing initial and subsequent meetings of the Community or of expiation. Or by whichever that trustworthy female lay follower should speak, by that that monk should be dealt with.

455. If she should say thus - "The noble one was seen by me sitting, engaging in physical contact with a woman," and he acknowledges that, he should be dealt with for an offence. If she should say thus - "The noble one was seen by me sitting,

engaging in physical contact with a woman," if he should say thus - "Truly I was sitting, but I did not engage in physical contact," he should be dealt with for the sitting, etc. "I was not sitting, but rather lying down," he should be dealt with for the lying down, etc. "I was not sitting, but rather standing," he should not be dealt with.

If she should say thus - "The noble one was seen by me lying down, engaging in physical contact with a woman," and he acknowledges that, he should be dealt with for an offence, etc. "Truly I was lying down, but I did not engage in physical contact," he should be dealt with for the lying down, etc. "I was not lying down, but rather sitting," he should be dealt with for the sitting, etc. "I was not lying down but rather standing," he should not be dealt with.

If she should say thus - "I heard the noble one while sitting addressing a woman with lewd words," and he acknowledges that, he should be dealt with for an offence. If she should say thus - "I heard the noble one while sitting addressing a woman with lewd words," if he should say thus - "Truly I was sitting, but I did not address with lewd words," he should be dealt with for the sitting, etc. "I was not sitting, but rather lying down," he should be dealt with for the lying down, etc. "I was not sitting, but rather standing," he should not be dealt with.

If she should say thus - "I heard the noble one while lying down addressing a woman with lewd words," and he acknowledges that, he should be dealt with for an offence, etc. "Truly I was lying down, but I did not address with lewd words," he should be dealt with for the lying down, etc. "I was not lying down, but rather sitting," he should be dealt with for the sitting, etc. "I was not lying down but rather standing," he should not be dealt with.

456. If she should say thus - "The noble one was seen by me with a woman, one alone with one alone, in a secret place, sitting," and he acknowledges that, he should be dealt with for the sitting, etc. "I was not sitting, but rather lying down," he should be dealt with for the lying down, etc. "I was not sitting, but rather standing," he should not be dealt with.

If she should say thus - "The noble one was seen by me with a woman, one alone with one alone, in a secret place, lying down," and he acknowledges that, he should be dealt with for the lying down, etc. "I was not lying down, but rather sitting," he should be dealt with for the sitting, etc. "I was not lying down but rather standing," he should not be dealt with.

"This one too" is said with reference to the former.

Undetermined means not fixed, whether entailing initial and subsequent meetings of the Community or expiation.

457. He acknowledges the going, he acknowledges the sitting, he acknowledges the offence, he should be dealt with for an offence. He acknowledges the going, he does not acknowledge the sitting, he acknowledges the offence, he should be dealt with for an offence. He acknowledges the going, he acknowledges the sitting, he does not acknowledge the offence, he should be dealt with for the sitting. He acknowledges the going, he does not acknowledge the sitting, he does not acknowledge the offence, he should not be dealt with.

He does not acknowledge the going, he acknowledges the sitting, he acknowledges the offence, he should be dealt with for an offence. He does not acknowledge the going, he does not acknowledge the sitting, he acknowledges the offence, he should be dealt with for an offence. He does not acknowledge the going, he acknowledges the sitting, he does not acknowledge the offence, he should be dealt with for the sitting. He does not acknowledge the going, he does not acknowledge the sitting, he does not acknowledge the offence, he should not be dealt with.

The second undetermined is concluded.

458. Venerable ones, the two undetermined rules have been recited. Therein I ask the venerable ones - "Are you pure in this?" For the second time I ask - "Are you pure in this?" For the third time I ask - "Are you pure in this?" The venerable ones are pure in this; therefore they are silent, thus I remember it.

Its summary:

Convenient and likewise and indeed not so;
The undetermined rules well laid down, by the supreme Buddha, such a one.

The chapter on undetermined 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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