

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)

4. The Section on Invitation to Admonish
(4. Pavāraṇākkhandhako)

[Kd 4, PTS 1.157-1.178]



PaliVerse

3. The Great Chapter

4. The Section on Invitation to Admonish

120. The Uncomfortable Dwelling

209. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time many monks who were acquaintances and companions entered the rains retreat at a certain residence in the Kosalan country. Then those monks had this thought: "By what means indeed might we dwell in unity, being joyful, without contention, comfortably for the rains retreat, and not be troubled about almsfood?" Then those monks had this thought: "If indeed we were neither to address nor converse with one another - whoever first returns from the village from almsfood, he should prepare a seat, should set out water for washing the feet, a footstool, a footstand, having washed the slop basin should set it up, should set out drinking water and water for washing; whoever returns last from the village from almsfood, if there is leftover food, if he wishes he should eat, if he does not wish he should throw it away where there is little green vegetation, or drop it in water without living creatures; he should put away the seat, should set in order the water for washing the feet, the footstool, the footstand, having washed the slop basin should set it in order, should set in order the drinking water and water for washing, should sweep the refectory; whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, he should set it up; if it is too heavy for him, having called a second by hand gesture, he should set it up by joining hands; but he should not on that account break into speech -thus indeed we might dwell in unity, being joyful, without contention, comfortably for the rains retreat, and not be troubled about almsfood." Then those monks indeed neither addressed nor conversed with one another. Whoever first returns from the village from almsfood, he prepares a seat, sets out water for washing the feet, a footstool, a footstand, having washed the slop basin sets it up, sets out drinking water and water for washing. Whoever returns last from the village from almsfood, if there is leftover food, if he wishes he eats, if he does not wish he throws it away where there is little green vegetation, or drops it in water without living creatures; he puts away the seat, sets in order the water for washing the feet, the footstool, the footstand, having washed the slop basin sets it in order, sets in order the drinking water and water for washing, sweeps the refectory. Whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, he sets it up. If it is too heavy for him, having called a second by hand gesture, he sets it up by joining hands, but he does not on that account break into speech.

Now it is habitual for monks who have completed the rains retreat to approach the Blessed One for an audience. Then those monks, having completed the rains retreat, after the three months had passed, having set in order their lodgings, taking their bowls and robes, set out towards Sāvattthī. Gradually they approached Sāvattthī, Jeta's Grove, Anāthapiṇḍika's park, where the Blessed One was; having approached, they paid respect to the Blessed One and sat down to one side. Now it is habitual for the

Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to those monks: "Is it bearable, monks, is it endurable, did you dwell in unity, being joyful, without contention, comfortably for the rains retreat, and were you not troubled about almsfood?" "It is bearable, Blessed One, it is endurable, Blessed One. And we, venerable sir, dwelt in unity, being joyful, without contention, comfortably for the rains retreat, and we were not troubled about almsfood." Even knowing, Truth-finders ask; even knowing, they do not ask. Having understood the time, they ask; having understood the time, they do not ask. Truth-finders ask what is connected with benefit, not what is unconnected with benefit. For Truth-finders there is destruction of the bridge regarding what is unconnected with benefit. For two reasons the Buddhas, the Blessed Ones, question monks in return - "We will expound the Teaching, or we will lay down a training rule for disciples." Then the Blessed One said this to those monks: "But in what way did you, monks, dwell in unity, being joyful, without contention, comfortably for the rains retreat, and were not troubled about almsfood?"

Here we, venerable sir, many monks who were acquaintances and companions, entered the rains retreat at a certain residence in the Kosalan country. Then this occurred to us, venerable sir - "By what means indeed might we dwell in unity, being joyful, without contention, comfortably for the rains retreat, and not be troubled about almsfood?" Then this occurred to us, venerable sir - "If indeed we were neither to address nor converse with one another - whoever first returns from the village from almsfood, he should prepare a seat, should set out water for washing the feet, a footstool, a footstand, having washed the slop basin should set it up, should set out drinking water and water for washing; whoever returns last from the village from almsfood, if there is leftover food, if he wishes he should eat, if he does not wish he should throw it away where there is little green vegetation, or drop it in water without living creatures; he should put away the seat, should set in order the water for washing the feet, the footstool, the footstand, having washed the slop basin should set it in order, should set in order the drinking water and water for washing, should sweep the refectory; whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, he should set it up; if it is too heavy for him, having called a second by hand gesture, he should set it up by joining hands; but he should not on that account break into speech -thus indeed we might dwell in unity, being joyful, without contention, comfortably for the rains retreat, and not be troubled about almsfood." Then we, venerable sir, indeed neither addressed nor conversed with one another. Whoever first returns from the village from almsfood, he prepares a seat, sets out water for washing the feet, a footstool, a footstand, having washed the slop basin sets it up, sets out drinking water and water for washing. Whoever returns last from the village from almsfood, if there is leftover food, if he wishes he eats, if he does not wish he throws it away where there is little green vegetation, or drops it in water without living creatures, he puts away the seat, sets in order the water for washing the feet, the footstool, the footstand, having washed the slop basin sets it in order, sets in order the drinking water and water for washing, sweeps the refectory. Whoever sees the drinking water pot or the water pot for washing or the toilet water pot empty and hollow, he sets it up. If it is too heavy for him, having called a second by hand gesture, he sets it up by joining hands, but

he does not on that account break into speech. Thus indeed we, venerable sir, dwelt in unity, being joyful, without contention, comfortably for the rains retreat, and we were not troubled about almsfood.

Then the Blessed One addressed the monks: "Indeed uncomfortably, monks, these foolish men, having dwelt, acknowledge that they have emerged from comfort. Indeed like cattle living together, monks, these foolish men, having dwelt, acknowledge that they have emerged from comfort. Indeed like goats living together, monks, these foolish men, having dwelt, acknowledge that they have emerged from comfort. Indeed like rivals living together, monks, these foolish men, having dwelt, acknowledge that they have emerged from comfort. How indeed could these foolish men, monks, undertake the mute observance, an undertaking of sectarians!" This, monks, is not for the confidence of those without confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "The mute observance, monks, an undertaking of sectarians, should not be undertaken. Whoever should undertake it, there is an offence of wrong-doing. I allow, monks, for monks who have completed the rains retreat to invite admonishment on three grounds - by what is seen or by what is heard or by suspicion. That will be for you mutual conformity, emergence from offences, putting the discipline first. And thus, monks, one should invite admonishment. An experienced and competent monk should inform the Community -

210. "Let the Community hear me, venerable sir. Today is the invitation ceremony to admonish. If it is the proper time for the Community, the Community should invite admonishment."

The elder monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - "Friend, I invite the Community to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends. For the second time, friend, I invite the Community to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends. For the third time, friend, I invite the Community to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends."

The junior monk, having arranged his upper robe on one shoulder, having sat down squatting, having raised joined palms, should address him thus - "Venerable sir, I invite the Community to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends. For the second time, venerable sir, the Community... etc. For the third time, venerable sir, I invite the Community to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends."

211. Now at that time the group of six monks, while the elder monks were sitting squatting and inviting to admonish, remained on their seats. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, while the elder monks are sitting squatting and inviting to admonish, remain on their seats!" Then those monks reported this matter to the

Blessed One. Etc. "Is it true, monks, that the group of six monks, while the elder monks are sitting squatting and inviting to admonish, remain on their seats?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could those foolish men, monks, while the elder monks are sitting squatting and inviting to admonish, remain on their seats!" This, monks, is not for the confidence of those without confidence, nor for the increase of those with confidence, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks - "Monks, while the elder monks are sitting squatting and inviting to admonish, one should not remain on one's seat. Whoever should remain, there is an offence of wrong-doing. I allow, monks, to invite to admonish with all sitting squatting."

Now at that time a certain elder, feeble with age, while waiting for all to invite to admonish, sitting squatting, fainted and fell. They reported this matter to the Blessed One. "I allow, monks, to sit squatting in the meantime until one invites to admonish, and having invited to admonish, to sit on a seat."

The uncomfortable dwelling is concluded.

121. The Divisions of the Invitation Ceremony to Admonish

212. Then this occurred to the monks - "How many are the invitation ceremonies to admonish?" They reported this matter to the Blessed One. "Monks, there are these two invitation ceremonies to admonish - the fourteenth day and the fifteenth day. These, monks, are the two invitation ceremonies to admonish."

Then this occurred to the monks - "How many are the legal acts of invitation to admonish?" They reported this matter to the Blessed One. "Monks, there are these four legal acts of invitation to admonish - a legal act of invitation to admonish not by rule and with an incomplete assembly, a legal act of invitation to admonish not by rule and with a complete assembly, a legal act of invitation to admonish by rule and with an incomplete assembly, a legal act of invitation to admonish by rule and with a complete assembly. Therein, monks, that is to say a legal act of invitation to admonish not by rule and with an incomplete assembly, monks, such a legal act of invitation to admonish should not be done; and such a legal act of invitation to admonish has not been permitted by me. Therein, monks, that is to say a legal act of invitation to admonish not by rule and with a complete assembly, monks, such a legal act of invitation to admonish should not be done; and such a legal act of invitation to admonish has not been permitted by me. Therein, monks, that is to say a legal act of invitation to admonish by rule and with an incomplete assembly, monks, such a legal act of invitation to admonish should not be done; and such a legal act of invitation to admonish has not been permitted by me. Therein, monks, that is to say a legal act of invitation to admonish by rule and with a complete assembly, such a legal act of invitation to admonish, monks, should be done; and such a legal act of invitation to admonish has been permitted by me. Therefore, monks, 'We shall perform such a legal act of invitation to admonish, that is to say, by rule and with a complete assembly' - thus indeed, monks, should you train."

The divisions of the invitation ceremony to admonish are concluded.

122. The Allowance for Giving the Invitation to Admonish

213. Then the Blessed One addressed the monks: "Assemble, monks. The Community will invite admonishment." 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 the invitation to admonish. 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 the invitation to admonish, convey my invitation to admonish, announce my invitation to admonish, invite admonishment on my behalf" - he intimates by body, he intimates by speech, he intimates by body and speech, the invitation to admonish is given; he does not intimate by body, he does not intimate by speech, he does not intimate by body and speech, the invitation to admonish 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, should invite admonishment. 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 invite admonishment; the invitation to admonish should not be performed by an incomplete community. If they should invite admonishment, there is an offence of wrong-doing.

If, monks, the conveyer of the invitation to admonish, when the invitation to admonish has been given, departs right there, the invitation to admonish should be given to another. If, monks, the conveyer of the invitation to admonish, when the invitation to admonish 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 invitation to admonish should be given to another.

If, monks, the conveyer of the invitation to admonish, when the invitation to admonish has been given, departs on the way, the invitation to admonish is not brought. If, monks, the conveyer of the invitation to admonish, when the invitation to admonish has been given, leaves the monastic community on the way, 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 invitation to admonish is not brought.

If, monks, the conveyer of the invitation to admonish, when the invitation to admonish has been given, having arrived at the Community, departs, the invitation to admonish is brought. If, monks, the conveyer of the invitation to admonish, when the invitation to admonish has been given, having arrived at the Community, leaves the monastic community, 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 invitation to admonish is brought.

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

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

The allowance for giving the invitation to admonish is concluded.

123. The Discussion on Accepting from Relatives and so on

214. Now at that time, on the day of the invitation ceremony to admonish, relatives seized a certain monk. They reported this matter to the Blessed One. Here, monks, on the day of the invitation ceremony to admonish, 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 invites admonishment." 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 the invitation to admonish." 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 invites admonishment." If this can be obtained, this is wholesome. If it cannot be obtained, the invitation to admonish should not be performed by an incomplete community. If they should invite admonishment, there is an offence of wrong-doing.

Here, monks, on the day of the invitation ceremony to admonish, 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 invites admonishment." 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 the invitation to admonish." 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 invites admonishment." If this can be obtained, this is wholesome. If it cannot be obtained, the invitation to admonish should not be performed by an incomplete community. If they should invite admonishment, there is an offence of wrong-doing.

The discussion on accepting from relatives and so on is concluded.

124. The Divisions of the Community Invitation to Admonish and so on

215. Now at that time at a certain residence five monks were dwelling on that very day of the invitation ceremony to admonish. Then those monks had this thought: "It has been laid down by the Blessed One: 'The invitation to admonish should be performed by the Community.' And we are five persons. How should the invitation to admonish be performed by us?" They reported this matter to the Blessed One. I allow, monks, for five to invite to admonish in the Community.

216. Now at that time at a certain residence four monks were dwelling on that very day of the invitation ceremony to admonish. Then those monks had this thought: "It has been allowed by the Blessed One for five to invite to admonish in the Community. And we are four persons. How should the invitation to admonish be performed by us?" They reported this matter to the Blessed One. I allow, monks, for four to invite to admonish one another. And thus, monks, one should invite admonishment. An experienced and competent monk should inform those monks:

"Let the venerable ones hear me. Today is the invitation ceremony to admonish. If it is the proper time for the venerable ones, we should invite admonishment from 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, friends, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends. For the second time, etc. For the third time I, friends, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends."

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, venerable sir, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends. For the second time, etc. For the third time I, venerable sir, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends."

Now at that time at a certain residence three monks were dwelling on that very day of the invitation ceremony to admonish. Then those monks had this thought: "It has been allowed by the Blessed One for five to invite to admonish in the Community, for four to invite to admonish one another. And we are three persons. How should the invitation to admonish be performed by us?" They reported this matter to the Blessed One. I allow, monks, for three to invite to admonish one another. And thus, monks, one should invite admonishment. An experienced and competent monk should inform those monks:

"Let the venerable ones hear me. Today is the invitation ceremony to admonish. If it is the proper time for the venerable ones, we should invite admonishment from 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, friends, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends. For the second time, etc. For the third time I, friends, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends."

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, venerable sir, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends. For the second time, etc. For the third time I, venerable sir, invite the venerable ones to admonish me by what is seen or by what is heard or by suspicion. Let the venerable ones speak to me out of compassion. Seeing, I will make amends."

217. Now at that time at a certain residence two monks were dwelling on that very day of the invitation ceremony to admonish. Then those monks had this thought: "It has been allowed by the Blessed One for five to invite to admonish in the Community, for four to invite to admonish one another, for three to invite to admonish one another. And we are two persons. How should the invitation to admonish be performed by us?" They reported this matter to the Blessed One. I allow, monks, for two to invite to admonish one another. And thus, monks, one should invite admonishment. 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, friend, invite the venerable one to admonish me by what is seen or by what is heard or by suspicion. Let the venerable one speak to me out of compassion. Seeing, I will make amends. For the second time, etc. For the third time I, friend,

invite the venerable one to admonish me by what is seen or by what is heard or by suspicion. Let the venerable one speak to me out of compassion. Seeing, I will make amends."

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, venerable sir, invite the venerable one to admonish me by what is seen or by what is heard or by suspicion. Let the venerable one speak to me out of compassion. Seeing, I will make amends. For the second time, etc. For the third time I, venerable sir, invite the venerable one to admonish me by what is seen or by what is heard or by suspicion. Let the venerable one speak to me out of compassion. Seeing, I will make amends."

218. Now at that time at a certain residence on that very day of the invitation ceremony to admonish one monk was dwelling. Then this occurred to that monk - "It has been allowed by the Blessed One for five to invite to admonish in the Community, for four to invite to admonish one another, for three to invite to admonish one another, for two to invite to admonish one another. And I am alone. How should I invite admonishment?" They reported this matter to the Blessed One.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish 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, he should invite admonishment together with them; if they do not come, he should determine: "Today is my invitation ceremony to admonish." If he should not determine, there is an offence of wrong-doing.

Therein, monks, where five monks dwell, having brought the invitation to admonish of one

With four one should invite to admonish in the Community. If they should invite to admonish, there is an offence of wrong-doing. Therein, monks, where four monks dwell, having brought the invitation to admonish of one, three should not invite to admonish one another. If they should invite to admonish, there is an offence of wrong-doing. Therein, monks, where three monks dwell, having brought the invitation to admonish of one, two should not invite to admonish one another. If they should invite to admonish, there is an offence of wrong-doing. Therein, monks, where two monks dwell, having brought the invitation to admonish of one, it should not be determined by one. If he should determine, there is an offence of wrong-doing.

The divisions of the Community invitation to admonish and so on are concluded.

125. The Procedure for Making Amends for an Offence

219. Now at that time a certain monk had committed an offence on that very day of the invitation ceremony to admonish. Then this occurred to that monk - "It has been laid down by the Blessed One: 'One with an offence should not invite admonishment.' 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 that very day of the

invitation ceremony to admonish. 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 that very day of the invitation ceremony to admonish. 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, one should invite admonishment; but on that account an obstacle should not be made to the invitation ceremony to admonish.

The procedure for making amends for an offence is concluded.

126. The Procedure for Disclosing an Offence

220. Now at that time a certain monk, while inviting admonishment, remembered an offence. Then this occurred to that monk - "It has been laid down by the Blessed One: 'One with an offence should not invite admonishment.' And I have committed an offence. How should I proceed?" They reported this matter to the Blessed One.

Here again, monks, a monk, while inviting admonishment, 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, one should invite admonishment; but on that account an obstacle should not be made to the invitation ceremony to admonish.

Here again, monks, a monk, while inviting admonishment, 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, one should invite admonishment; but on that account an obstacle should not be made to the invitation ceremony to admonish.

The procedure for disclosing an offence is concluded.

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

221. Now at that time at a certain residence on that very day of the invitation ceremony to admonish 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 that very day of the invitation ceremony to admonish 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 that 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, one should invite admonishment; but on that account an obstacle should not be made to the invitation ceremony to admonish.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish 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, one should invite admonishment; but on that account an obstacle should not be made to the invitation ceremony to admonish.

The procedure for making amends for an offence of the same subject is concluded.

The first recitation section is concluded.

128. The Set of Fifteen on No Offence

222. Now at that time at a certain residence on that very day of the invitation ceremony to admonish many resident monks gathered together, five 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, invited admonishment. While they were inviting admonishment, other resident monks arrived who were more numerous. They reported this matter to the Blessed One.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are more numerous. The invitation to admonish should be performed again by those monks, monks. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are equal in number. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are fewer. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, other resident monks arrive who are more numerous. The invitation to admonish should be performed again by those monks, monks. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, then other resident monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, while the assembly has not risen, then other resident monks arrive, more in number. The invitation to admonish should be performed again by those monks, monks. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, while the assembly has not risen, then other resident monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, while the assembly has not risen, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when part of the assembly has risen, then other resident monks arrive, more in number. The invitation to admonish should be performed again by those monks, monks. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when part of the assembly has risen, then other resident monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when part of the assembly has risen, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when the entire assembly has risen, then other resident monks arrive, more in number. The invitation to admonish should be performed again by those monks, monks. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when the entire assembly has risen, then other resident monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when the entire assembly has risen, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. There is no offence for those who have invited admonishment.

The set of fifteen on no offence is concluded.

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

223. Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are more numerous. The invitation to admonish should be performed again by those monks, monks. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are equal in number. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are fewer. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, 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. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is an offence of wrong-doing.

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

130. The Set of Fifteen on the Doubtful

224. Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "Is it allowable for us to invite admonishment or is it not allowable?", being doubtful, invite admonishment. While they are inviting admonishment, other resident monks arrive who are more numerous. The invitation to admonish should be performed again by those monks, monks. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "Is it allowable for us to invite admonishment or is it not allowable?", being doubtful, invite admonishment. While they are inviting admonishment, other resident monks arrive who are equal in number. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "Is it allowable for us to invite admonishment or is it not allowable?", being doubtful, invite admonishment. While they are inviting admonishment, other resident monks arrive who are fewer. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "Is it allowable for us to invite admonishment or is it not allowable?", being doubtful, invite admonishment. As soon as they have invited admonishment, 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. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is an offence of wrong-doing.

The set of fifteen on doubt is concluded.

131. The Set of Fifteen on Acting Badly

225. Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to invite admonishment, it is not that it is not allowable for us", acting badly, invite admonishment. While they are inviting admonishment, other resident monks arrive who are more numerous. The invitation to admonish should be performed again by those monks, monks. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to invite admonishment, it is not that it is not allowable for us", acting badly, invite admonishment. While they are inviting admonishment, other resident monks arrive who are equal in number. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to invite admonishment, it is not that it is not allowable for us", acting badly, invite admonishment. While they are inviting admonishment, other resident monks arrive who are fewer. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is an offence of wrong-doing.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five or more. They know that there are other resident monks who have not arrived. They, thinking "It is allowable for us to invite admonishment, it is not that it is not allowable for us", acting badly, invite admonishment. As soon as they have invited admonishment, 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. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is an offence of wrong-doing.

The set of fifteen on acting badly is concluded.

132. The Set of Fifteen on Aiming at a Schism

226. Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are more numerous. The invitation to admonish should be performed again by those monks, monks. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are equal in number. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. While they are inviting admonishment, other resident monks arrive who are fewer. Those who have invited admonishment have properly invited admonishment; the remaining ones should invite admonishment. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, other resident monks arrive who are more numerous; the invitation to admonish should be performed again by those monks, monks; for those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, then other resident

monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, while the assembly has not risen, then other resident monks arrive, more in number. The invitation to admonish should be performed again by those monks, monks. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, while the assembly has not risen, then other resident monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, while the assembly has not risen, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when part of the assembly has risen, then other resident monks arrive, more in number. The invitation to admonish should be performed again by those monks, monks. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when part of the assembly has risen, then other resident monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when part of the assembly has risen, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when the entire assembly has risen, then other resident monks arrive, more in number. The invitation to admonish should be performed again by those monks, monks. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when the entire assembly has risen, then other resident monks arrive, equal in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident

Monks gather together, five 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, invite admonishment. As soon as they have invited admonishment, when the entire assembly has risen, then other resident monks arrive, fewer in number. Those who have invited admonishment have well invited admonishment; they should invite admonishment in their presence. For those who have invited admonishment, there is a grave offence.

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

The set of twenty-five is concluded.

133. The abbreviation on the boundary limit

227. Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish many resident monks gather together, five 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 method of abbreviation there are seven hundred triads.

The repetition on entering the boundary is concluded.

134. The diversity of days

228. 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 invite admonishment. 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 invite admonishment. 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 invite admonishment.

The diversity of days is concluded.

135. The Demonstration of Characteristics and so on

229. 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 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 invite admonishment. There is an offence of wrong-doing... etc. They, being doubtful, search; having searched, they do not see them; not having seen them, they invite admonishment. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment 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, invite admonishment. 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 invite admonishment. There is an offence of wrong-doing. They, being doubtful, search; having searched, they do not see them; not having seen them, they invite admonishment. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment separately. There is an offence of wrong-doing. They, being doubtful, search; having searched, they see them; having seen them, thinking "Let them perish, let them be destroyed, what use are they?", aiming at a schism, they invite admonishment. 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 invite admonishment. There is an offence of wrong-doing. They, being doubtful, search; having searched, they do not see them; not having seen them, they invite admonishment. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment 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, invite admonishment. 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 invite admonishment. There is an offence of wrong-doing. They, being doubtful, search; having searched, they do not see them; not having seen them, they invite admonishment. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment together. No offence. They, being doubtful, search; having searched, they see them; having seen them, they invite admonishment 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, invite admonishment. There is a grave offence.

The demonstration of characteristics and so on is concluded.

136. The invitation ceremony to admonish with those of different communion and so on

230. 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 invite admonishment together. No offence. They ask; having asked, they do not overcome; without overcoming, they invite admonishment together. There is an offence of wrong-doing. They ask; having asked, they do not overcome; without overcoming, they invite admonishment 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 invite admonishment together. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they invite admonishment separately. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they invite admonishment 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 invite admonishment together. No offence. They ask; having asked, they do not overcome; without overcoming, they invite admonishment together. There is an offence of wrong-doing. They ask; having asked, they do not overcome; without overcoming, they invite admonishment 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 invite admonishment together. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they invite admonishment separately. There is an offence of wrong-doing. They ask; having asked, they overcome; having overcome, they invite admonishment together. No offence.

137. The section on not to be gone to

231. Monks, on the day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish from a residence or non-residence with monks

Or 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 not to be gone to is concluded.

138. The Section on Where One Should Go

232. Monks, on the day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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 day of the invitation ceremony to admonish 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."

One should go, monks, on the day of the invitation ceremony to admonish from a residence or non-residence with monks to one with monks

A residence... 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.

139. The Demonstration of Persons to Be Avoided

233. Monks, one should not invite admonishment for an assembly in which a nun is seated. Whoever should invite admonishment, there is an offence of wrong-doing. Monks, 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. one should not invite admonishment for an assembly in which one who has committed an extreme offence is seated. Whoever should invite admonishment, there is an offence of wrong-doing.

One should not invite admonishment for an assembly in which one suspended for not seeing an offence is seated. Whoever should invite admonishment, should be dealt with according to the rule. Not for one suspended for not making amends for an offence... etc. one should not invite admonishment for an assembly in which one suspended for not giving up an evil view is seated. Whoever should invite admonishment, should be dealt with according to the rule.

One should not invite admonishment for an assembly in which a eunuch is seated. Whoever should invite admonishment, 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. one should not invite admonishment for an assembly in which a hermaphrodite is seated. Whoever should invite admonishment, there is an offence of wrong-doing.

Monks, one should not invite admonishment by the giving of invitation to admonish by one under probation, except for an assembly that has not risen. And, monks, one should not invite admonishment on a non-invitation day, except for unanimity in the Community.

The demonstration of persons to be avoided is concluded.

The second recitation section is concluded.

140. The invitation ceremony to admonish with double announcement and so on

234. Now at that time at a certain residence in the Kosalan country on that very day of the invitation ceremony to admonish there was a menace from savages. The monks were not able to invite to admonish with the triple announcement. They reported this matter to the Blessed One. "I allow, monks, to invite to admonish with the double announcement."

The menace from savages became more severe. The monks were not able to invite to admonish with the double announcement. They reported this matter to the Blessed One. "I allow, monks, to invite to admonish with the single announcement."

The menace from savages became more severe. The monks were not able to invite to admonish with the single announcement. They reported this matter to the Blessed One. "I allow, monks, to invite to admonish by those of the same number of rains."

Now at that time at a certain residence on that very day of the invitation ceremony to admonish, with people giving gifts, the night was mostly spent. Then those monks had this thought: "With people giving gifts, the night has been mostly spent. If the Community invites to admonish with the triple announcement, the Community will not have invited to admonish, and this night will become light. How should we proceed?" They reported this matter to the Blessed One. "Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish, with people giving gifts, the night is mostly spent. If therein, monks, it occurs to the monks thus: 'With people giving gifts, the night has been mostly spent. If the Community invites to admonish with the triple announcement, the Community will not have invited to admonish, and this night will become light,' an experienced and competent

monk should inform the Community:

"Let the Community hear me, venerable sir. With people giving gifts, the night has been mostly spent. If the Community invites to admonish with the triple announcement, the Community will not have invited to admonish, and this night will become light. If it is the proper time for the Community, the Community should invite to admonish with the double announcement, the single announcement, or by those of the same number of rains."

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish, with monks reciting the Teaching... etc. with those versed in the discourses reciting the discourses together... with experts in monastic discipline deciding on monastic discipline... with speakers of the Teaching discussing the Teaching... with monks making a dispute, the night is mostly spent. If therein it occurs to the monks thus: 'With monks making a dispute, the night has been mostly spent. If the Community invites to admonish with the triple announcement, the Community will not have invited to admonish, and this night will become light,' an experienced and competent monk should inform the Community:

"Let the Community hear me, venerable sir. The night has been mostly spent by monks making a dispute. If the Community invites to admonish with the triple announcement, the Community will not have invited to admonish, and this night will become light. If it is the proper time for the Community, the Community should invite to admonish with the double announcement, the single announcement, or by those of the same number of rains."

Now at that time at a certain residence in the Kosalan country on that very day of the invitation ceremony to admonish, a great community of monks had gathered, and the shelter was small, and a great cloud had risen. Then those monks had this thought: "This great community of monks has gathered, and the shelter is small, and a great cloud has risen. If the Community invites admonishment with the triple announcement, the Community will not have been invited to admonish, and this cloud will rain down. How should we proceed?" They reported this matter to the Blessed One. Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish, a great community of monks has gathered, and the shelter is small, and a great cloud has risen. If therein it occurs to the monks thus: "This great community of monks has gathered, and the shelter is small, and a great cloud has risen. If the Community invites admonishment with the triple announcement, the Community will not have been invited to admonish, and this cloud will rain down." An experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. This great community of monks has gathered, and the shelter is small, and a great cloud has risen. If the Community invites admonishment with the triple announcement, the Community will not have been invited to admonish, and this cloud will rain down. If it is the proper time for the Community, the Community should invite to admonish with the double announcement, the single announcement, or by those of the same number of rains."

Here again, monks, at a certain residence on that very day of the invitation ceremony to admonish, there is danger from kings... etc. there is danger from thieves... there is danger from fire... there is danger from water... there is danger from humans... there is danger from non-human spirits... there is danger from fierce animals... there is danger from creeping creatures... there is danger to life... there is danger to the holy life. If therein it occurs to the monks thus: "This is indeed danger to the holy life. If the Community invites admonishment with the triple announcement, the Community will not have been invited to admonish, and this danger to the holy life will occur," an experienced and competent monk should inform the Community:

"Let the Community hear me, venerable sir. There is this obstacle to the holy life. If the Community invites admonishment with a triple announcement, the Community will not have been invited to admonish, and this obstacle to the holy life will occur. If it is the proper time for the Community, the Community should invite to admonish with the double announcement, the single announcement, or by those of the same number of rains."

The invitation ceremony to admonish with double announcement and so on is concluded.

141. The postponement of the invitation ceremony to admonish

235. Now at that time the group of six monks, being with offence, invited admonishment. They reported this matter to the Blessed One. "Monks, one with offence should not invite admonishment. Whoever should invite admonishment, there is an offence of wrong-doing. I allow, monks, whoever with offence invites admonishment, having obtained permission from him, to accuse of an offence."

Now at that time the group of six monks, when being asked to give permission, did not wish to give permission. They reported this matter to the Blessed One. "I allow, monks, to set aside the invitation to admonish of one not giving permission. And thus, monks, it should be set aside. On that very day of the invitation to admonish, on the fourteenth or the fifteenth, when that person is present, it should be proclaimed in the midst of the Community: "Let the Community hear me, venerable sir. The person of such and such a name is with offence. I set aside his invitation to admonish. The invitation to admonish should not be performed when he is present.' The invitation to admonish is set aside."

Now at that time the group of six monks -thinking "The well-behaved monks will set aside our invitation to admonish first" - beforehand set aside the invitation to admonish of pure monks who were not offenders, without grounds, without reason, and also set aside the invitation to admonish of those who had already invited admonishment. They reported this matter to the Blessed One. "Monks, the invitation to admonish of pure monks who are not offenders should not be set aside without grounds, without reason. Whoever should set aside, there is an offence of wrong-doing. Monks, the invitation to admonish of those who have already invited admonishment should not be set aside. Whoever should set aside, there is an offence of wrong-doing."

236. Thus, monks, the invitation ceremony to admonish is set aside, thus not set aside. And how, monks, is the invitation ceremony to admonish not set aside? If, monks, when the triple announcement invitation ceremony to admonish has been

spoken, uttered, and concluded, one sets aside the invitation to admonish, the invitation ceremony to admonish is not set aside. If, monks, with the double announcement, etc. If, monks, with the single announcement, etc. If, monks, when the invitation ceremony to admonish of the same age has been spoken, uttered, and concluded, one sets aside the invitation to admonish, the invitation ceremony to admonish is not set aside. Thus, monks, the invitation ceremony to admonish is not set aside.

And how, monks, is the invitation ceremony to admonish set aside? If, monks, when the triple announcement invitation ceremony to admonish has been spoken, uttered, but not concluded, one sets aside the invitation to admonish, the invitation ceremony to admonish is set aside. If, monks, with the double announcement, etc. If, monks, with the single announcement, etc. If, monks, when the invitation ceremony to admonish of the same age has been spoken, uttered, but not concluded, one sets aside the invitation to admonish, the invitation ceremony to admonish is set aside. Thus, monks, the invitation ceremony to admonish is set aside.

237. Here again, monks, on that very day of the invitation ceremony to admonish, a monk sets aside the invitation to admonish of a monk. If other monks know of that monk: "This venerable one is of impure bodily conduct, of impure verbal conduct, of impure livelihood, foolish, inexperienced, not competent to give a reply when being questioned," having crushed him with "Enough, monk, no quarrel, no dispute, no strife, no contention," the invitation to admonish should be performed by the Community.

Here again, monks, on that very day of the invitation ceremony to admonish, a monk sets aside the invitation to admonish of a monk. If other monks know of that monk: "This venerable one is of pure bodily conduct, of impure verbal conduct, of impure livelihood, foolish, inexperienced, not competent to give a reply when being questioned," having crushed him with "Enough, monk, no quarrel, no dispute, no strife, no contention," the invitation to admonish should be performed by the Community.

Here again, monks, on that very day of the invitation ceremony to admonish, a monk sets aside the invitation to admonish of a monk. If other monks know of that monk: "This venerable one is of pure bodily conduct, of pure verbal conduct, of impure livelihood, foolish, inexperienced, not competent to give a reply when being questioned," having crushed him with "Enough, monk, no quarrel, no dispute, no strife, no contention," the invitation to admonish should be performed by the Community.

Here again, monks, on that very day of the invitation ceremony to admonish, a monk sets aside the invitation to admonish of a monk. If other monks know of that monk: "This venerable one is of pure bodily conduct, of pure verbal conduct, of pure livelihood, foolish, inexperienced, not competent to give a reply when being questioned," having crushed him with "Enough, monk, no quarrel, no dispute, no strife, no contention," the invitation to admonish should be performed by the Community.

Here again, monks, on that very day of the invitation ceremony to admonish, a monk sets aside the invitation to admonish of a monk. If other monks know of that monk:

"This venerable one is of pure bodily conduct, of pure verbal conduct, of pure livelihood, wise, experienced, competent to give a reply when being questioned," he should be addressed thus: "As to your setting aside the invitation to admonish of this monk, on what ground do you set it aside - do you set it aside on account of failure in morality, or do you set it aside on account of failure in good conduct, or do you set it aside on account of failure in view?" If he should say thus - "I set it aside on account of failure in morality, or I set it aside on account of failure in good conduct, or I set it aside on account of failure in view," he should be addressed thus - "But does the venerable one know failure in morality, does he know failure in good conduct, does he know failure in view?" If he should say thus - "I indeed know, friend, failure in morality, I know failure in good conduct, I know failure in view," he should be addressed thus - "But what, friend, is failure in morality, what is failure in good conduct, what is failure in view?" If he should say thus - "The four expulsions, the thirteen offences entailing initial and subsequent meetings of the Community - this is failure in morality; grave offence, expiation, acknowledgement, wrong-doing, insulting speech - this is failure in good conduct; wrong view, extreme-grasping view - this is failure in view," he should be addressed thus - "As to your setting aside the invitation to admonish of this monk, do you set it aside by what is seen, or do you set it aside by what is heard, or do you set it aside by suspicion?" If he should say thus - "I set it aside by what is seen, or I set it aside by what is heard, or I set it aside by suspicion," he should be addressed thus - "As to your setting aside the invitation to admonish of this monk by what is seen, what was seen by you, how was it seen by you, when was it seen by you, where was it seen by you - was he seen committing an offence involving expulsion, was he seen committing an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... was he seen committing insulting speech, and where were you, and where was this monk, and what were you doing, and what was this monk doing?" If he should say thus - "I indeed do not set aside the invitation to admonish of this monk by what is seen, but I set aside the invitation to admonish by what is heard," he should be addressed thus - "As to your setting aside the invitation to admonish of this monk by what is heard, what was heard by you, how was it heard by you, when was it heard by you, where was it heard by you - was it heard that he committed an offence involving expulsion, was it heard that he committed an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... was it heard that he committed insulting speech - was it heard from a monk, was it heard from a nun, was it heard from a female trainee, was it heard from a novice, was it heard from a female novice, was it heard from a lay follower, was it heard from a female lay follower, was it heard from kings, was it heard from royal ministers, was it heard from sectarians, was it heard from disciples of sectarians?" If he should say thus - "I indeed do not set aside the invitation to admonish of this monk by what is heard, but I set aside the invitation to admonish by suspicion," he should be addressed thus - "As to your setting aside the invitation to admonish of this monk by suspicion, what do you suspect, how do you suspect, when do you suspect, where do you suspect - do you suspect that he committed an offence involving expulsion, do you suspect that he committed an offence entailing initial and subsequent meetings of the Community, a grave offence... an expiation... an acknowledgement... a wrong-doing... do you suspect that he committed insulting speech - do you suspect having heard from a monk, do you

suspect having heard from a nun, do you suspect having heard from a female trainee, do you suspect having heard from a novice, do you suspect having heard from a female novice, do you suspect having heard from a lay follower, do you suspect having heard from a female lay follower, do you suspect having heard from kings, do you suspect having heard from royal ministers, do you suspect having heard from sectarians, do you suspect having heard from disciples of sectarians?" If he should say thus - "I indeed do not set aside the invitation to admonish of this monk by suspicion, but I too do not know on what ground I set aside the invitation to admonish of this monk." If, monks, the accusing monk does not satisfy the minds of the wise fellow monks in the holy life by his questioning, it is fitting to say "the accused monk is without censure." If, monks, the accusing monk satisfies the minds of the wise fellow monks in the holy life by his questioning, it is fitting to say "the accused monk is with censure." If, monks, the accusing monk acknowledges having accused with an unfounded charge of an offence involving expulsion, having charged him with an offence entailing initial and subsequent meetings of the Community, the invitation to admonish should be performed by the Community. If, monks, the accusing monk acknowledges having accused with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, having made him act according to the rule, the invitation to admonish should be performed by the Community. If, monks, the accusing monk with an unfounded charge of a grave offence... with expiation, with acknowledgement, a wrong-doing... acknowledges having accused with an unfounded charge of insulting speech, having made him act according to the rule, the invitation to admonish should be performed by the Community. If, monks, the accused monk acknowledges having committed an offence involving expulsion, having removed him, the invitation to admonish should be performed by the Community. If, monks, the accused monk acknowledges having committed an offence entailing initial and subsequent meetings of the Community, having charged him with an offence entailing initial and subsequent meetings of the Community, the invitation to admonish should be performed by the Community. If, monks, the accused monk a grave offence... an expiation... an acknowledgement... a wrong-doing... acknowledges having committed insulting speech, having made him act according to the rule, the invitation to admonish should be performed by the Community.

The postponement of the invitation ceremony to admonish is concluded.

142. The case of grave offence and so on

238. Here again, monks, a monk has committed a grave offence on that same day of the invitation ceremony to admonish. Some monks hold the view that it is a grave offence, some monks hold the view that it is an offence entailing initial and subsequent meetings of the Community. Those monks, monks, who hold the view that it is a grave offence, by them, monks, that monk, having been led aside, having been made to act according to the rule, having approached the Community, should be addressed thus - "Whatever offence that monk has committed, friends, that has been redressed by him according to the rule. If it is the proper time for the Community, the Community should invite admonishment."

Here again, monks, a monk has committed a grave offence on that same day of the invitation ceremony to admonish. Some monks hold the view that it is a grave offence, some monks hold the view that it is an offence requiring expiation. Etc. Some monks hold the view that it is a grave offence, some monks hold the view that it is a rule requiring acknowledgement. Some monks hold the view that it is a grave offence, some monks hold the view that it is a wrong-doing. Some monks hold the view that it is a grave offence, some monks hold the view that it is insulting speech. Those monks, monks, who hold the view that it is a grave offence, by them, monks, that monk, having been led aside, having been made to act according to the rule, having approached the Community, should be addressed thus - "Whatever offence that monk has committed, friends, that has been redressed by him according to the rule. If it is the proper time for the Community, the Community should invite admonishment."

Here again, monks, a monk has committed an offence requiring expiation on that same day of the invitation ceremony to admonish. Etc. He has committed a rule requiring acknowledgement. He has committed a wrong-doing. He has committed insulting speech. Some monks hold the view that it is insulting speech, some monks hold the view that it is an offence entailing initial and subsequent meetings of the Community. Those monks, monks, who hold the view that it is insulting speech, by them, monks, that monk, having been led aside, having been made to act according to the rule, having approached the Community, should be addressed thus - "Whatever offence that monk has committed, friends, that has been redressed by him according to the rule. If it is the proper time for the Community, the Community should invite admonishment."

Here again, monks, a monk has committed insulting speech on that same day of the invitation ceremony to admonish. Some monks hold the view that it is insulting speech, some monks hold the view that it is a grave offence. Etc. Some monks hold the view that it is insulting speech, some monks hold the view that it is an offence requiring expiation. Some monks hold the view that it is insulting speech, some monks hold the view that it is a rule requiring acknowledgement. Some monks hold the view that it is insulting speech, some monks hold the view that it is a wrong-doing. Those monks, monks, who hold the view that it is insulting speech, by them, monks, that monk, having been led aside, having been made to act according to the rule, having approached the Community, should be addressed thus - "Whatever offence that monk has committed, friends, that has been redressed by him according to the rule. If it is the proper time for the Community, the Community should invite admonishment."

The case of grave offence and so on is concluded.

143. The postponement of the case and so on

239. Here again, monks, a monk on that very day of the invitation ceremony to admonish might declare in the midst of the Community - "Let the Community hear me, venerable sir. This case is evident, not the person. If it is the proper time for the Community, having set aside the case, the Community should invite admonishment."

He should be addressed thus - "The invitation ceremony to admonish has been laid down by the Blessed One for the pure, friend. If the case is evident, not the person, tell it right now."

Here again, monks, a monk on that very day of the invitation ceremony to admonish might declare in the midst of the Community - "Let the Community hear me, venerable sir. This person is evident, not the case. If it is the proper time for the Community, having set aside the person, the Community should invite admonishment." He should be addressed thus - "The invitation ceremony to admonish has been laid down by the Blessed One for those in unity, friend. If the person is evident, not the case, tell it right now."

Here again, monks, a monk on that very day of the invitation ceremony to admonish might declare in the midst of the Community - "Let the Community hear me, venerable sir. This case and person are evident. If it is the proper time for the Community, having set aside the case and the person, the Community should invite admonishment." He should be addressed thus - "The invitation ceremony to admonish has been laid down by the Blessed One for the pure and for those in unity, friend. If the case and the person are evident, tell it right now."

If, monks, before the invitation ceremony to admonish the case is evident, afterwards the person, it is proper to speak. If, monks, before the invitation ceremony to admonish the person is evident, afterwards the case, it is proper to speak. If, monks, before the invitation ceremony to admonish both the case and the person are evident, if one reopens that after the invitation ceremony to admonish has been done, there is an offence requiring expiation for reopening.

The postponement of the case and so on is concluded.

144. The case of the maker of quarrels

240. Now at that time many monks who were acquaintances and companions entered the rains retreat at a certain residence in the Kosalan country. In their neighbourhood other monks who were makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, entered the rains retreat - "We will postpone the invitation to admonish at the invitation ceremony to admonish of those monks who have completed the rains retreat." Those monks heard - "It seems that in our neighbourhood other monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, have entered the rains retreat - 'We will postpone the invitation to admonish at the invitation ceremony to admonish of those monks who have completed the rains retreat.'" How should we proceed? They reported this matter to the Blessed One.

Here again, monks, many monks who are acquaintances and companions enter the rains retreat at a certain residence. In their neighbourhood other monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, enter the rains retreat - "We will postpone the invitation to admonish at the invitation ceremony to admonish of those monks who have completed the rains retreat." I allow, monks, for those monks to make two or three Observances on the fourteenth - "How may we invite admonishment before

those monks?" If, monks, those monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, come to that residence, by those resident monks, monks, having quickly assembled together, the invitation to admonish should be performed, and having invited admonishment, they should be told - "We have invited admonishment, friends; let the venerable ones do as they think fit." If, monks, those monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, come to that residence unexpectedly, by those resident monks, monks, a seat should be prepared, water for washing the feet, a footstool, a footstand should be set out, having gone forward to meet them, the bowl and robes should be received, they should be asked about drinking water; having distracted them, having gone outside the boundary, the invitation to admonish should be performed, and having invited admonishment, they should be told - "We have invited admonishment, friends; let the venerable ones do as they think fit." If this can be obtained, this is wholesome. If it cannot be obtained, an experienced and competent resident monk should inform the resident monks -

"Let the venerable resident ones hear me. If it is the proper time for the venerable ones, we should now perform the Observance, we should recite the Pātimokkha, we should invite admonishment in the coming dark fortnight." If, monks, those monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, should say thus to those monks - "Good, friends, invite admonishment from us right now," they should be told thus - "You, friends, have no authority over our invitation ceremony to admonish; we will not invite admonishment yet." If, monks, those monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, should stay through that dark fortnight, an experienced and competent resident monk, monks, should inform the resident monks -

"Let the venerable resident ones hear me. If it is the proper time for the venerable ones, we should now perform the Observance, we should recite the Pātimokkha, we should invite admonishment in the coming bright fortnight." If, monks, those monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, should say thus to those monks - "Good, friends, invite us to admonish right now," they should be addressed thus - "You, friends, have no power over our invitation ceremony to admonish; we will not invite admonishment yet." If, monks, those monks who are makers of quarrels, makers of disputes, makers of contention, makers of brawls, makers of legal cases in the Community, should stay through that bright fortnight too, those monks, monks, all of them, should unwillingly invite admonishment in the coming bright fortnight, on the Komudī of the fourth month.

If, monks, while those monks are inviting admonishment, one who is sick sets aside the invitation to admonish of one who is not sick, he should be addressed thus - "The venerable one is indeed sick. And one who is sick has been declared by the Blessed One to be incapable of being pursued. Wait, friend, until you are well. When well, if you wish, you may accuse." If when spoken to thus he accuses, for disrespect there is an expiation. If, monks, while those monks are inviting admonishment, one who is not sick sets aside the invitation to admonish of one who is sick, he should be addressed

thus - "This monk, friend, is indeed sick. And one who is sick has been declared by the Blessed One to be incapable of being pursued. Wait, friend, until this monk is well. If you wish, you may accuse one who is well." If when spoken to thus he accuses, for disrespect there is an expiation. If, monks, while those monks are inviting admonishment, one who is sick sets aside the invitation to admonish of one who is sick, he should be addressed thus - "The venerable ones are indeed sick. And one who is sick has been declared by the Blessed One to be incapable of being pursued. Wait, friend, until you are well. When well, if you wish, you may accuse one who is well." If when spoken to thus he accuses, for disrespect there is an expiation. If, monks, while those monks are inviting admonishment, one who is not sick sets aside the invitation to admonish of one who is not sick, both should be cross-questioned by the Community, asked for reasons, made to act according to the rule, and the Community should invite admonishment.

The case of the maker of quarrels is concluded.

145. The classification of invitation to admonish

241. Now at that time many monks who were acquaintances and companions entered the rains retreat at a certain residence in the Kosalan country. While they were dwelling in unity, being joyful, not disputing, a certain comfortable abiding was attained. Then those monks had this thought: "While we are dwelling in unity, being joyful, not disputing, a certain comfortable abiding has been attained. If we were to invite admonishment now, some monks, having invited admonishment, might depart on a journey. Thus we would become outsiders to this comfortable abiding. How should we proceed?" They reported this matter to the Blessed One.

Here again, monks, many monks who are acquaintances and companions enter the rains retreat at a certain residence. While they were dwelling in unity, being joyful, not disputing, a certain comfortable abiding was attained. If therein it occurs to the monks thus: "While we are dwelling in unity, being joyful, not disputing, a certain comfortable abiding has been attained. If we were to invite admonishment now, some monks, having invited admonishment, might depart on a journey. Thus we would become outsiders to this comfortable abiding" - I allow, monks, for those monks to make a postponement of the invitation to admonish. And thus, monks, it should be performed. All should assemble together - having assembled together, an experienced and competent monk should inform the Community -

"Let the Community hear me, venerable sir. While we are dwelling in unity, being joyful, not disputing, a certain comfortable abiding has been attained. If we were to invite admonishment now, some monks, having invited admonishment, might depart on a journey. Thus we would become outsiders to this comfortable abiding. If it is the proper time for the Community, the Community should make a postponement of the invitation to admonish, should now perform the Observance, should recite the Pātimokkha, and should invite admonishment in the coming bright fortnight, on the Komudī of the fourth month. This is the motion.

"Let the Community hear me, venerable sir. While we are dwelling in unity, being joyful, not disputing, a certain comfortable abiding has been attained. If we were to invite admonishment now, some monks, having invited admonishment, might depart

on a journey. Thus we would become outsiders to this comfortable abiding. The Community is making a postponement of the invitation to admonish, will now perform the Observance, will recite the Pātimokkha, and will invite admonishment in the coming bright fortnight, on the Komudī of the fourth month. If the making of a postponement of the invitation to admonish is agreeable to the venerable one, he will now perform the Observance, will recite the Pātimokkha, and will invite admonishment in the coming bright fortnight, on the Komudī of the fourth month, he should remain silent; he to whom it is not agreeable should speak.

"The classification of invitation to admonish has been made by the Community, now it will perform the Observance, it will recite the Pātimokkha, in the coming bright fortnight, on the Komudī of the fourth month, it will invite admonishment. It is agreeable to the Community, therefore they are silent, thus I remember it."

If, monks, when the classification of invitation to admonish has been made by those monks, a certain monk should say thus - "I wish, friend, to set out on a journey through the country; there is business to be done by me in the country," he should be addressed thus - "Good, friend, having invited admonishment, go." If, monks, that monk, while inviting admonishment, sets aside the invitation to admonish of a certain monk, he should be addressed thus - "You, friend, have no power over my invitation ceremony to admonish; I will not invite admonishment yet." If, monks, while that monk is inviting admonishment, a certain monk sets aside the invitation to admonish of that monk, both should be cross-questioned by the Community, asked for reasons, and made to act according to the rule. If, monks, that monk, having finished that business in the country, returns again to that residence within the Komudī of the fourth month, and if, monks, while those monks are inviting admonishment, a certain monk sets aside the invitation to admonish of that monk, he should be addressed thus - "You, friend, have no power over my invitation ceremony to admonish; I have been invited to admonish." If, monks, while those monks are inviting admonishment, that monk sets aside the invitation to admonish of a certain monk, both should be cross-questioned by the Community, asked for reasons, made to act according to the rule, and the Community should invite admonishment.

The classification of invitation to admonish is concluded.

The chapter on the invitation ceremony to admonish is the fourth.

146. Its Summary

Having completed the rains retreat in the Kosalan country, they went for the seeing of the Teacher;

Discomfort, living like cattle, mutual conformity.

Those inviting admonishment and dismissal, legal act, sick and relatives;
A king, thieves and cheats, and enemies of a monk likewise.

Five, four, three, two, one, one who has committed an offence, one who is doubtful, he remembered;

The entire Community is doubtful, many, equal and few.

Residents and the fourteenth, those in communion by mark, both;

One should go, not for one seated, invitation ceremony to admonish in giving consent.

Spent with obstacles, a cloud, and the invitation ceremony to admonish in between;

They do not wish before us, and set aside of a monk.

On what ground and which, by what is seen, by what is heard, by suspicion;

The accuser and the accused, grave offence, case, quarrel;

And the classification of invitation to admonish, one without power invites admonishment.

In this chapter there are forty-six cases.

The chapter on the invitation ceremony to admonish 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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