

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

2. Expiation (2. Pācittiyapāḷi)

5. The Section on Expiation (5. Pācittiyakaṇḍam)

[Bu Pc 1-92, PTS 4.1-4.174]



PaliVerse

2. Expiation

In the Canon of Monastic Discipline

Expiation

5. The Section on Expiation

1. The Chapter on Lying

1. The Training Rule on Lying

Venerable ones, these ninety-two rules involving expiation

come up for recitation.

1. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time Hatthaka the Sakyan was upset in disputation. While conversing with sectarians, having denied he would acknowledge, having acknowledged he would deny, he would evade one issue with another, he would consciously speak falsehood, having made a rendezvous he would deceive. The sectarians grumbled, criticised, and complained - "How indeed could Hatthaka the Sakyan, while conversing with us, having denied acknowledge, having acknowledged deny, evade one issue with another, consciously speak falsehood, having made a rendezvous deceive!"

The monks heard those sectarians grumbling, criticising, and complaining. Then those monks approached Hatthaka the Sakyan; having approached, they said this to Hatthaka the Sakyan - "Is it true, friend Hatthaka, that while conversing with sectarians, having denied you acknowledge, having acknowledged you deny, you evade one issue with another, you consciously speak falsehood, having made a rendezvous you deceive?" "These, friend, are indeed sectarians who should be defeated by whatever means; victory should indeed not be given to them." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could Hatthaka the Sakyan, while conversing with sectarians, having denied acknowledge, having acknowledged deny, evade one issue with another, consciously speak falsehood, having made a rendezvous deceive!"

Then those monks, having rebuked Hatthaka the Sakyan in many ways, reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned Hatthaka the Sakyan in return - "Is it true, Hatthaka, that while conversing with sectarians, having denied you acknowledge, having acknowledged you deny, you evade one issue with another, you consciously speak falsehood, having made a rendezvous you deceive?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could

you, foolish man, while conversing with sectarians, having denied acknowledge, having acknowledged deny, evade one issue with another, consciously speak falsehood, having made a rendezvous deceive! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

2. "For conscious lying, there is an expiation."

3. Conscious lying means the speech, utterance, verbal path, verbal expression, verbal intimation of one with the intention to deceive, the eight ignoble statements - "the unseen is seen by me," "the unheard is heard by me," "the unsensed is sensed by me," "the uncognised is cognised by me," "the seen is unseen by me," "the heard is unheard by me," "the sensed is unsensed by me," "the cognised is uncognised by me."

"Unseen" means not seen with the eye. "Unheard" means not heard with the ear. "Unsensed" means not smelled with the nose, not tasted with the tongue, not touched with the body. "Uncognised" means not cognised with the mind. "Seen" means seen with the eye. "Heard" means heard with the ear. "Sensed" means smelled with the nose, tasted with the tongue, touched with the body. "Cognised" means cognised with the mind.

4. For one speaking a conscious lie saying "the unseen is seen by me," there is an offence requiring expiation in three ways: before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

For one speaking a conscious lie saying "the unseen is seen by me," there is an offence requiring expiation in four ways: before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view.

For one speaking a conscious lie saying "the unseen is seen by me," there is an offence requiring expiation in five ways: before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance.

For one speaking a conscious lie saying "the unseen is seen by me," there is an offence requiring expiation in six ways: before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference.

For one speaking a conscious lie saying "the unseen is seen by me," there is an offence requiring expiation in seven ways: before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

5. For one speaking a conscious lie saying "the unheard is heard by me," there is an offence requiring expiation in three ways: etc. "the unsensed is sensed by me," etc. For one speaking a conscious lie saying "the uncognised is cognised by me," there is

an offence requiring expiation - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me."

In four ways, etc. In five ways, etc. In six ways, etc. For one speaking a conscious lie saying "the uncognised is cognised by me," there is an offence requiring expiation in seven ways - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

6. For one speaking a conscious lie saying "the unseen is seen by me and heard by me," there is an offence requiring expiation in three ways, etc. For one speaking a conscious lie saying "the unseen is seen by me and sensed by me," there is an offence requiring expiation in three ways, etc. For one speaking a conscious lie saying "the unseen is seen by me and cognised by me," there is an offence requiring expiation in three ways, etc. In three ways, the unseen, "is seen by me and heard by me and sensed by me," etc. In three ways, the unseen, "is seen by me and heard by me and cognised by me," etc. For one speaking a conscious lie saying the unseen "is seen by me and heard by me and sensed by me and cognised by me," there is an offence requiring expiation in three ways, etc.

In three ways, the unheard, "is heard by me and sensed by me," etc. In three ways, the unheard, "is heard by me and cognised by me," etc. For one speaking a conscious lie saying the unheard "is heard by me and seen by me," there is an offence requiring expiation in three ways, etc. In three ways, the unheard, "is heard by me and sensed by me and cognised by me," etc. In three ways, the unheard, "is heard by me and sensed by me and seen by me," etc. For one speaking a conscious lie saying the unheard "is heard by me and sensed by me and cognised by me and seen by me," there is an offence requiring expiation in three ways, etc.

In three ways, the unsensed, "is sensed by me and cognised by me," etc. In three ways, the unsensed, "is sensed by me and seen by me," etc. For one speaking a conscious lie saying the unsensed "is sensed by me and heard by me," there is an offence requiring expiation in three ways, etc. In three ways, the unsensed, "is sensed by me and cognised by me and seen by me," etc. In three ways, the unsensed, "is sensed by me and cognised by me and heard by me," etc. For one speaking a conscious lie saying the unsensed "is sensed by me and cognised by me and seen by me and heard by me," there is an offence requiring expiation in three ways, etc.

In three ways, the uncognised, "is cognised by me and seen by me," etc. In three ways, the uncognised, "is cognised by me and heard by me," etc. For one speaking a conscious lie saying the uncognised "is cognised by me and sensed by me," there is an offence requiring expiation in three ways, etc. In three ways, the uncognised, "is cognised by me and seen by me and heard by me," etc. In three ways, the uncognised, "is cognised by me and seen by me and sensed by me," etc. For one speaking a conscious lie saying the uncognised "is cognised by me and seen by me and heard by me and sensed by me," there is an offence requiring expiation in three ways, etc.

7. For one speaking a conscious lie saying "the seen is unseen by me," there is an

offence requiring expiation in three ways: etc. For one speaking a conscious lie saying "the heard is unheard by me," there is an offence requiring expiation in three ways: etc. For one speaking a conscious lie saying "the sensed is unsensed by me," there is an offence requiring expiation in three ways: etc. For one speaking a conscious lie saying "the cognised is uncognised by me," there is an offence requiring expiation in three ways: etc.

8. In three ways, the seen, "is heard by me," etc. In three ways, the seen, "is sensed by me," etc. For one speaking a conscious lie saying the seen "is cognised by me," there is an offence requiring expiation, etc. In three ways, the seen, "is heard by me and sensed by me," etc. In three ways, the seen, "is heard by me and cognised by me," etc. For one speaking a conscious lie saying the seen "is heard by me and sensed by me and cognised by me," there is an offence requiring expiation, etc.

In three ways, the heard, "is sensed by me," etc. In three ways, the heard, "is cognised by me," etc. For one speaking a conscious lie saying the heard "is seen by me," there is an offence requiring expiation, etc. In three ways, the heard, "is sensed by me and cognised by me," etc. In three ways, the heard, "is sensed by me and seen by me," etc. For one speaking a conscious lie saying the heard "is sensed by me and cognised by me and seen by me," there is an offence requiring expiation, etc.

In three ways, the sensed, "is cognised by me," etc. In three ways, the sensed, "is seen by me," etc. For one speaking a conscious lie saying the sensed "is heard by me," there is an offence requiring expiation, etc. In three ways, the sensed, "is cognised by me and seen by me," etc. In three ways, the sensed, "is cognised by me and heard by me," etc. For one speaking a conscious lie saying the sensed "is cognised by me and seen by me and heard by me," there is an offence requiring expiation, etc.

In three ways, the cognised, "is seen by me," etc. In three ways, the cognised, "is heard by me," etc. For one speaking a conscious lie saying the cognised "is sensed by me," there is an offence requiring expiation, etc. In three ways, the cognised, "is seen by me and heard by me," etc. In three ways, the cognised, "is seen by me and sensed by me," etc. For one speaking a conscious lie saying the cognised "is seen by me and heard by me and sensed by me," there is an offence requiring expiation, etc.

9. Being doubtful about what was seen in three ways, he does not consider what was seen, what was seen slips away, he has forgotten what was seen, etc. Being doubtful about what was heard, he does not consider what was heard, what was heard slips away, he has forgotten what was heard, etc. Being doubtful about what was sensed, he does not consider what was sensed, what was sensed slips away, he has forgotten what was sensed, etc. Being doubtful about what was cognised, he does not consider what was cognised, what was cognised slips away, he has forgotten what was cognised. "Is cognised by me and seen by me," etc. He has forgotten what was cognised, "is cognised by me and heard by me," etc. He has forgotten what was cognised. "Is cognised by me and sensed by me," etc. He has forgotten what was cognised. "Is cognised by me and seen by me and heard by me," etc. He has forgotten what was cognised. "Is cognised by me and seen by me and sensed by me," etc. He

has forgotten what was cognised. For one speaking a conscious lie saying "is cognised by me and seen by me and heard by me and sensed by me," there is an offence requiring expiation.

10. In four ways, etc. In five ways, etc. In six ways, etc. In seven ways, etc. he has forgotten what was cognised, for one speaking a conscious lie saying "is cognised by me and seen by me and heard by me and sensed by me," there is an offence requiring expiation - before he thinks "I will speak falsely," while speaking he thinks "I am speaking falsely," having spoken he thinks "falsehood was spoken by me," misrepresenting his view, misrepresenting his acceptance, misrepresenting his preference, misrepresenting his nature.

11. There is no offence if one speaks in jest, if one speaks in fun. "Speaking in jest" means one speaks hastily. "Speaking in fun" means thinking 'I will say one thing' one says another. For a mad man, for the first offender.

The training rule on lying is finished as first.

2. The Training Rule on Insulting Speech

12. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, while quarrelling with well-behaved monks, disparaged the well-behaved monks - by birth, by name, by clan, by work, by craft, by illness, by characteristic, by mental defilement, and by offence; they also jeered at and scoffed at them with inferior reviling. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, while quarrelling with well-behaved monks, disparage the well-behaved monks - by birth, by name, by clan, by work, by craft, by illness, by characteristic, by mental defilement, and by offence; and also jeer at and scoff at them with inferior reviling!"

Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that while quarrelling with well-behaved monks, you disparaged the well-behaved monks - by birth, etc. and also jeered at and scoffed at them with inferior reviling?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, while quarrelling with well-behaved monks, disparage the well-behaved monks - by birth, etc. and also jeer at and scoff at them with inferior reviling! This, foolish men, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

13. "Once in the past, monks, in Takkaṣilā, a certain brahmin had an ox named Nandivīsāla. Then, monks, the ox Nandivīsāla said this to that brahmin - "Go, brahmin, make a bet with the millionaire for a thousand - 'My ox will pull a hundred carts tied together.'" Then, monks, that brahmin made a bet with the millionaire for a thousand - "My ox will pull a hundred carts tied together." Then, monks, that brahmin, having tied together a hundred carts and having yoked the ox Nandivīsāla, said this - "Go, you cheat, pull, you cheat!" Then, monks, the ox Nandivīsāla stood right there. Then, monks, that brahmin, defeated for a thousand, was overcome with grief. Then, monks, the ox Nandivīsāla said this to that brahmin - "Why are you, brahmin, overcome with grief?" "Because indeed, friend, I have been defeated by you

for a thousand." "But why did you, brahmin, bring me, who am not a cheat, to ruin by calling me a cheat? Go, brahmin, make a bet with the millionaire for two thousand - 'My ox will pull a hundred carts tied together.' And do not bring me, who am not a cheat, to ruin by calling me a cheat." Then, monks, that brahmin made a bet with the millionaire for two thousand - 'My ox will pull a hundred carts tied together.' Then, monks, that brahmin, having tied together a hundred carts and having yoked the ox Nandivisāla, said this - "Go, good one, pull, good one!" Then, monks, the ox Nandivisāla pulled the hundred carts tied together.

"One should speak only what is agreeable, never what is disagreeable;
For one speaking agreeably, he lifted the heavy burden;
And he obtained wealth for him, thereby he was delighted."

"Even then, monks, jeering and scoffing were disagreeable to me. How much more then will jeering and scoffing be agreeable now? This, monks, is not for the confidence of those without confidence, etc. "And thus, monks, you should recite this training rule -

14. "For insulting speech, there is an expiation."

15. Insulting speech means one insults in ten ways - by birth, by name, by clan, by work, by craft, by illness, by characteristic, by mental defilement, by offence, and by reviling.

Birth means two kinds of birth - inferior birth and superior birth. Inferior birth means - outcast birth, basket-maker birth, hunter birth, chariot-maker birth, refuse-remover birth. This is called inferior birth. Superior birth means - warrior caste birth, brahmin caste birth. This is called superior birth.

Name means two kinds of names - inferior name and superior name. Inferior name means - Avakaṇṇaka, Javakaṇṇaka, Dhaniṭṭhaka, Saviṭṭhaka, Kulavaḍḍhaka, or whatever in various countries is looked down upon, despised, scorned, treated with contempt, not respected - this is called inferior name. Superior name means - connected with the Buddha, connected with the Teaching, connected with the Community, or whatever in various countries is not looked down upon, not despised, not scorned, not treated with contempt, respected - this is called superior name.

Clan means two kinds of clans - inferior clan and superior clan. Inferior clan means - Kosiya clan, Bhāradvāja clan, or whatever in various countries is looked down upon, despised, scorned, treated with contempt, not respected - this is called inferior clan. Superior clan means - Gotama clan, Moggallāna clan, Kaccāna clan, Vāsiṭṭha clan, or whatever in various countries is not looked down upon, not despised, not scorned, not treated with contempt, respected - this is called superior clan.

Work means two kinds of work - inferior work and superior work. Inferior work means - porch-keeper's work, refuse-remover's work, or whatever in various countries is looked down upon, despised, scorned, treated with contempt, not respected - this is called inferior work. Superior work means - farming, trade, cow-keeping, or whatever in various countries is not looked down upon, not despised, not scorned, not treated with contempt, respected. This is called superior work.

Craft is of two kinds - inferior craft and superior craft. Inferior craft is - the craft of basket-making, the craft of pottery, the craft of weaving, the craft of leather-working, the craft of barbering, or whatever in various countries is looked down upon, despised, scorned, treated with contempt, not respected. This is called inferior craft. Superior craft is - hand-signs, arithmetic, writing, or whatever in various countries is not looked down upon, not despised, not scorned, not treated with contempt, respected; this is called superior craft.

All illnesses are inferior, but diabetes is a superior illness.

Feature is of two kinds - inferior feature and superior feature. Inferior feature is - too tall, too short, too dark, too fair; this is called inferior feature. Superior feature is - not too tall, not too short, not too dark, not too fair. This is called superior feature.

All mental defilements are inferior.

All offences are inferior. But stream-entry attainment is superior.

Reviling is of two kinds - inferior reviling and superior reviling. Inferior reviling is - "You are a camel, you are a ram, you are an ox, you are a donkey, you are an animal, you are doomed to hell; there is no fortunate realm for you, only an unfortunate realm is to be expected for you," or with the letter 'ya' or with the letter 'bha', or with reference to the male and female organs; this is called inferior reviling. Superior reviling is - "You are wise, you are experienced, you are intelligent, you are very learned, you are a teacher of the Teaching, there is no unfortunate realm for you, only a fortunate realm is to be expected for you"; this is called superior reviling.

16. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior birth with an inferior term - an outcast, a basket-maker, a hunter, a chariot-maker, a refuse-remover - he says: "You are an outcast, you are a basket-maker, you are a hunter, you are a chariot-maker, you are a refuse-remover," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior birth with an inferior term - one of the warrior caste, a brahmin - he says: "You are an outcast, you are a basket-maker, you are a hunter, you are a chariot-maker, you are a refuse-remover," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior birth with a superior term - an outcast, a basket-maker, a hunter, a chariot-maker, a refuse-remover - he says: "You are of the warrior caste, you are a brahmin," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior birth with a superior term - one of the warrior caste, a brahmin - he says: "You are of the warrior caste, you are a brahmin," there is an offence requiring expiation for each speech.

17. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior name with an inferior term - Avakaṇṇaka, Javakaṇṇaka, Dhaniṭṭhaka, Saviṭṭhaka, Kulavaḍḍhaka - he says: "You are Avakaṇṇaka, you are Javakaṇṇaka, you are Dhaniṭṭhaka, you are Saviṭṭhaka, you are Kulavaḍḍhaka," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior name with an inferior term - Buddharakkhita, Dhammarakkhita, Saṅgharakkhita - he says: "You are Avakaṇṇaka, you are Javakaṇṇaka, you are Dhaniṭṭhaka, you are Saviṭṭhaka, you are Kulavaḍḍhaka," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior name with a superior term - Avakaṇṇaka, Javakaṇṇaka, Dhaniṭṭhaka, Saviṭṭhaka, Kulavaḍḍhaka - he says: "You are Buddharakkhita, you are Dhammarakkhita, you are Saṅgharakkhita," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior name with a superior term - Buddharakkhita, Dhammarakkhita, Saṅgharakkhita - he says: "You are Buddharakkhita, you are Dhammarakkhita, you are Saṅgharakkhita," there is an offence requiring expiation for each speech.

18. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior clan with an inferior term - a Kosiya, a Bhāradvāja - he says: "You are a Kosiya, you are a Bhāradvāja," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior clan with an inferior term - a Gotama, a Moggallāna, a Kaccāna, a Vāsiṭṭha - he says: "You are a Kosiya, you are a Bhāradvāja," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior clan with a superior term - a Kosiya, a Bhāradvāja - he says: "You are a Gotama, you are a Moggallāna, you are a Kaccāna, you are a Vāsiṭṭha," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior clan with a superior term - a Gotama, a Moggallāna, a Kaccāna, a Vāsiṭṭha - he says: "You are a Gotama, you are a Moggallāna, you are a Kaccāna, you are a Vāsiṭṭha," there is an offence requiring expiation for each speech.

19. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior occupation with an inferior term - a porch-keeper, a rubbish remover - he says: "You are a porch-keeper, you are a rubbish remover," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior occupation with an inferior term - a farmer, a merchant, a cow-keeper - he says: "You are a porch-keeper, you are a rubbish remover," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior occupation with a superior term - a porch-keeper, a rubbish remover - he says: "You are a farmer, you are a merchant, you are a cow-keeper," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior occupation with a superior term - a farmer, a merchant, a cow-keeper - he says: "You are a farmer, you are a merchant, you are a cow-keeper," there is an offence requiring expiation for each speech.

20. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior craft with an inferior term - a basket-maker, a potter, a weaver, a tanner, a barber - he says: "You are a basket-maker, you are a potter, you are a weaver, you are a tanner, you are a barber," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior craft with an inferior term - a seal-maker, an accountant, a scribe - he says: "You are a basket-maker, you are a potter, you are a weaver, you are a tanner, you are a barber," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior craft with a superior term - a basket-maker, a potter, a weaver, a tanner, a barber - he says: "You are a seal-maker, you are an accountant, you are a scribe," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior craft with a superior term - a seal-maker, an accountant, a scribe - he says: "You are a seal-maker, you are an accountant, you are a scribe," there is an offence requiring expiation for each speech.

21. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior disease with an inferior term - a leper, one afflicted with boils, one with eczema, a consumptive, an epileptic - he says: "You are a leper, you are one afflicted with boils, you are one with eczema, you are a consumptive, you are an epileptic," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior disease with an inferior term - one with diabetes - he says: "You are a leper, you are one afflicted with boils, you are one with eczema, you are a consumptive, you are an epileptic," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior disease with a superior term - a leper, one afflicted with boils, one with eczema, a consumptive, an epileptic - he says: "You are one with diabetes," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior disease with a superior term - one with diabetes - he says: "You are one with diabetes," there is an offence requiring expiation for each speech.

22. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior feature with an inferior term - too tall, too short, too dark, too fair - he says: "You are too tall, you are too short, you are too dark, you are too fair," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior feature with an inferior term - not too tall, not too short, not too dark, not too fair - he says: "You are too tall, you are too short, you are too dark, you are too fair," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior feature with a superior term - too tall, too short, too dark, too fair - he says: "You are not too tall, you are not too short, you are not too dark, you are not too fair," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior feature with a superior term - not too tall, not too short, not too dark, not too fair - he says: "You are not too tall, you are not too short, you are not too dark, you are not too fair," there is an offence requiring expiation for each speech.

23. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one pervaded by lust, pervaded by hate, pervaded by delusion with an inferior term - he says: "You are pervaded by lust, you are pervaded by hate, you are pervaded by delusion," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one without lust, without hate, without delusion with an inferior term - he says: "You are pervaded by lust, you are pervaded by hate, you are pervaded by delusion," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one pervaded by lust, pervaded by hate, pervaded by delusion with a superior term - he says: "You are without lust, you are without hate, you are without delusion," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one without lust, without hate, without delusion with a superior term - he says: "You are without lust, you are without hate, you are without

delusion," there is an offence requiring expiation for each speech.

24. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one who has committed an inferior offence with an inferior term - one who has committed an offence involving expulsion, one who has committed an offence entailing initial and subsequent meetings of the Community, one who has committed a grave offence, one who has committed an offence requiring expiation, one who has committed a rule requiring acknowledgement, one who has committed a wrong-doing, one who has committed insulting speech - he says: "You have committed an offence involving expulsion, you have committed an offence entailing initial and subsequent meetings of the Community, you have committed a grave offence, you have committed an offence requiring expiation, you have committed a rule requiring acknowledgement, you have committed a wrong-doing, you have committed insulting speech," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one who has attained a superior state with an inferior term - a stream-enterer - "You have committed an offence involving expulsion," etc. "you have committed insulting speech," he says, there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one who has committed an inferior offence with a superior term - one who has committed an offence involving expulsion, etc. one who has committed insulting speech - he says: "You are a stream-enterer," there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one who has attained a superior state with a superior term - a stream-enterer - he says: "You are a stream-enterer," there is an offence requiring expiation for each speech.

25. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior nature with an inferior term - a camel, a ram, an ox, a donkey, an animal, one doomed to hell - "You are a camel, you are a ram, you are an ox, you are a donkey, you are an animal, you are doomed to hell; there is no fortunate realm for you, only an unfortunate realm is to be expected for you," he says, there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior nature with an inferior term - a wise person, an experienced one, an intelligent one, a very learned one, a teacher of the Teaching - "You are a camel, you are a ram, you are an ox, you are a donkey, you are an animal, you are doomed to hell; there is no fortunate realm for you, only an unfortunate realm is to be expected for you," he says, there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of inferior nature with a superior term - a camel, a ram, an ox, a donkey, an animal, one doomed to hell - "You are wise, you are

experienced, you are intelligent, you are very learned, you are a teacher of the Teaching; there is no unfortunate realm for you, only a fortunate realm is to be expected for you," he says, there is an offence requiring expiation for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, addresses one of superior nature with a superior term - a wise person, an experienced one, an intelligent one, a very learned one, a teacher of the Teaching - "You are wise, you are experienced, you are intelligent, you are very learned, you are a teacher of the Teaching; there is no unfortunate realm for you, only a fortunate realm is to be expected for you," he says, there is an offence requiring expiation for each speech.

26. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, says thus, he says: "There are here some outcasts, basket-makers, hunters, chariot-makers, refuse-removers," there is an offence of wrong-doing for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, says thus, he says: "There are here some of the warrior caste, brahmins," there is an offence of wrong-doing for each speech.

27. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, says thus, he says: "There are here some with drooping ears, with barley ears, with millet-seed ears, with sesamum-seed ears, family-increasers," etc. He says: "There are here some protected by the Buddha, protected by the Teaching, protected by the Community," etc. He says: "There are here some Kosiyās, Bhāradvājās," etc. He says: "There are here some Gotamās, Moggallānās, Kaccānās, Vāsiṭṭhās," etc. He says: "There are here some porch-keepers, rubbish removers," etc. He says: "There are here some farmers, traders, cow-keepers," etc. He says: "There are here some basket-makers, potters, weavers, tanners, barbers," etc. He says: "There are here some seal-makers, accountants, scribes," etc. He says: "There are here some lepers, those with boils, those with eczema, consumptives, epileptics," etc. He says: "There are here some diabetics," etc. He says: "There are here some too tall, too short, too dark, too fair," etc. He says: "There are here some not too tall, not too short, not too dark, not too fair," etc. He says: "There are here some overcome by lust, overcome by hate, overcome by delusion," etc. He says: "There are here some without lust, without hate, without delusion," etc. "There are here some who have committed an offence involving expulsion, etc. who have committed insulting speech," he says, etc. He says: "There are here some stream-enterers," etc. He says: "There are here some camels, rams, oxen, donkeys, animals, doomed to Niraya Hell, there is no fortunate realm for them, only an unfortunate realm is to be expected for them," there is an offence of wrong-doing for each speech.

28. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, says thus, he says: "There are here some wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for them, only a fortunate realm is to be expected for them," there is an offence of wrong-doing for each speech.

29. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, says thus, he says: "Those who are surely outcasts, basket-

makers, hunters, chariot-makers, refuse-removers," there is an offence of wrong-doing for each speech, etc.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, says thus, he says: "Those who are surely wise persons, experienced, intelligent, very learned, teachers of the Teaching," there is an offence of wrong-doing for each speech.

30. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame a fully ordained monk, says thus, he says: "We are not outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "We are not wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for us, only a fortunate realm is to be expected for us." There is an offence of wrong-doing for each speech.

31. A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame one not fully ordained, addresses one of inferior birth with an inferior term, etc. addresses one of superior birth with an inferior term, etc. addresses one of inferior birth with a superior term, etc. addresses one of superior nature with a superior term - a wise person, an experienced one, an intelligent one, a very learned one, a teacher of the Teaching - he says: "You are wise, you are experienced, you are intelligent, you are very learned, you are a teacher of the Teaching, there is no unfortunate realm for you, only a fortunate realm is to be expected for you," there is an offence of wrong-doing for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame one not fully ordained, says thus, he says: "There are here some outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "There are here some wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for them, only a fortunate realm is to be expected for them," there is an offence of wrong-doing for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame one not fully ordained, says thus, he says: "Those who are surely outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "Those who are surely wise persons, experienced, intelligent, very learned, teachers of the Teaching," there is an offence of wrong-doing for each speech.

A fully ordained monk, desiring to jeer at, desiring to scoff at, desiring to shame one not fully ordained, says thus, he says: "We are not outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "We are not wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for us, only a fortunate realm is to be expected for us." There is an offence of wrong-doing for each speech.

32. A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, addresses one of inferior birth with an inferior term - an outcast, a basket-maker, a hunter, a chariot-maker, a refuse-remover - he says: "You are an outcast, you are a basket-maker, you are a hunter, you are a chariot-maker, you are a refuse-remover," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, addresses one of superior birth with an inferior term - one of the warrior caste, a brahmin - he says: "You are an outcast, you are a basket-maker, you are a hunter, you are a chariot-maker, you are a refuse-remover," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, addresses one of inferior birth with a superior term - an outcast, a basket-maker, a hunter, a chariot-maker, a refuse-remover - he says: "You are of the warrior caste, you are a brahmin," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, addresses one of superior birth with a superior term - one of the warrior caste, a brahmin - he says: "You are of the warrior caste, you are a brahmin," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, addresses one of inferior birth with an inferior term, etc. addresses one of superior birth with an inferior term, etc. addresses one of inferior birth with a superior term, etc. addresses one of superior nature with a superior term - a wise person, an experienced one, an intelligent one, a very learned one, a teacher of the Teaching - he says: "You are wise, you are experienced, you are intelligent, you are very learned, you are a teacher of the Teaching; there is no unfortunate realm for you, only a fortunate realm is to be expected for you," there is an offence of insulting speech for each speech.

33. A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, says thus, he says: "There are here some outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "There are here some wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for them, only a fortunate realm is to be expected for them," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, says thus, he says: "Those who are surely outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "Those who are surely wise persons, experienced, intelligent, very learned, teachers of the Teaching," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame a fully ordained monk, out of fondness for joking, says thus, he says: "We are not outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "We are not wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for us, only a fortunate realm is to be expected for us." There is an offence of insulting speech for each speech.

34. A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame one not fully ordained, out of fondness for joking, addresses one of inferior birth with an inferior term, etc. addresses one of superior birth with an inferior term, etc. addresses one of inferior birth with a superior term, etc. addresses one of superior nature with a superior term - a wise person, an experienced one, an intelligent one, a very learned one, a teacher of the Teaching - "You are wise, you are experienced, you are intelligent, you are very learned, you are a teacher of the Teaching; there is no unfortunate realm for you; only a fortunate realm is to be expected for you," he says, there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame one not fully ordained, out of fondness for joking, says thus, he says: "There are here some outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "There are here some wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for them, only a fortunate realm is to be expected for them," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame one not fully ordained, out of fondness for joking, says thus, he says: "Those who are surely outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "Those who are surely wise persons, experienced, intelligent, very learned, teachers of the Teaching," there is an offence of insulting speech for each speech.

A fully ordained monk, not desiring to jeer at, not desiring to scoff at, not desiring to shame one not fully ordained, out of fondness for joking, says thus, he says: "We are not outcasts, basket-makers, hunters, chariot-makers, refuse-removers," etc. He says: "We are not wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for us, only a fortunate realm is to be expected for us," there is an offence of insulting speech for each speech.

35. There is no offence for one with meaning as the aim, for one with the teaching as the aim, for one with instruction as the aim, for a mad man, for one who is mentally deranged, for one afflicted by pain, for the first offender.

The training rule on insulting speech is finished as second.

3. The Training Rule on Divisive Speech

36. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks engaged in divisive speech among monks who were quarrelling, disputing, engaging in contention; having heard from this one, they told that one, for the dissension of this one; having heard from that one, they told this one, for the dissension of that one. Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks engage in divisive speech among monks who were quarrelling, disputing, engaging in contention, having heard from this one, tell that one, for the dissension of this one; having heard from that one, tell this one, for the dissension of that one! Because of that, unarisen quarrels arise,

and arisen quarrels lead to increase and expansion." Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you engage in divisive speech among monks who were quarrelling, disputing, engaging in contention, having heard from this one, you tell that one, for the dissension of this one, having heard from that one, you tell this one, for the dissension of that one? Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, engage in divisive speech among monks who were quarrelling, disputing, engaging in contention! Having heard from this one, you will tell that one, for the dissension of this one! Having heard from that one, you will tell this one, for the dissension of that one! Because of that, unarisen quarrels arise, and arisen quarrels lead to increase and expansion. This, foolish men, is not for the confidence of those without confidence. Nor for the increase of those with confidence, etc. And thus, monks, you should recite this training rule -

37. "For divisive speech among monks, there is an expiation."

38. Divisive speech means divisive speech occurs in two ways - either of one desiring to be dear or of one with the intention of causing division. One engages in divisive speech in ten ways - by birth, by name, by clan, by work, by craft, by illness, by characteristic, by defilement, by offence, by reviling.

Birth means two kinds of birth - inferior birth and superior birth. Inferior birth means - outcast birth, basket-maker birth, hunter birth, chariot-maker birth, refuse-remover birth. This is called inferior birth. Superior birth means - warrior caste birth, brahmin caste birth. This is called superior birth. Etc.

Reviling is of two kinds - inferior reviling and superior reviling. Inferior reviling is - "You are a camel, you are a ram, you are an ox, you are a donkey, you are an animal, you are doomed to hell; there is no fortunate realm for you; only an unfortunate realm is to be expected for you," or with the letter 'ya' or with the letter 'bha', or with reference to the male and female organs. This is called inferior reviling. Superior reviling is - "You are wise, you are experienced, you are intelligent, you are very learned, you are a teacher of the Teaching; there is no unfortunate realm for you; only a fortunate realm is to be expected for you." This is called superior reviling.

39. A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are an outcast, a basket-maker, a hunter, a chariot-maker, a refuse-remover.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are of the warrior caste, you are a brahmin.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are Avakaṇṇaka, Javakaṇṇaka, Dhaniṭṭhaka, Saviṭṭhaka, Kulavaḍḍhaka.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are Buddharakkhita, Dhammarakkhita, Saṅgharakkhita.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a Kosiya, a Bhāradvāja.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a Gotama, a Moggallāna, a Kaccāna, a Vāsiṭṭha.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a Koṭṭhaka, a remover of withered flowers.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a farmer, a merchant, a cowherd.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a basket-maker, a potter, a weaver, a tanner, a barber.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a calculator, an accountant, a scribe.'" There is an offence requiring expiation for each speech.

40. A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a leper, one with boils, one with eczema, consumptive, epileptic.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are diabetic.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are too long, too short, too dark, too white.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are not too long, not too short, not too dark, not too white.'" There is an offence

requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are overcome by lust, overcome by hate, overcome by delusion.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are without lust, without hate, without delusion.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You have committed an offence involving expulsion, you have committed an offence entailing initial and subsequent meetings of the Community, you have committed a grave offence, you have committed an offence requiring expiation, you have committed a rule requiring acknowledgement, you have committed a wrong-doing, you have committed insulting speech.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a stream-enterer.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are a camel, a ram, an ox, a donkey, an animal, doomed to Niraya Hell, there is no fortunate realm for him, only an unfortunate realm is to be expected for him.'" There is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says of you: 'You are wise, experienced, intelligent, very learned, a teacher of the Teaching, there is no unfortunate realm for him, only a fortunate realm is to be expected for him.'" There is an offence requiring expiation for each speech.

41. A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says: 'There are here some outcasts, basket-makers, hunters, chariot-makers, refuse-removers,' he does not say another thing, he says that very thing." There is an offence of wrong-doing for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says: 'There are here some of the warrior caste, brahmins,' he does not say another thing, he says that very thing." There is an offence of wrong-doing for each speech, etc.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says: 'There are here some wise persons, experienced, intelligent, very learned, teachers of the

Teaching, there is no unfortunate realm for them, only a fortunate realm is to be expected for them,' he does not say another thing, he says that very thing." There is an offence of wrong-doing for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says: 'Those who are surely outcasts, basket-makers, hunters, chariot-makers, refuse-removers,' he does not say another thing, he says that very thing." There is an offence of wrong-doing for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says: 'Those who are surely wise persons, experienced, intelligent, very learned, teachers of the Teaching,' he does not say another thing, he says that very thing." There is an offence of wrong-doing for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says: 'We are not outcasts, basket-makers, hunters, chariot-makers, refuse-removers,' he does not say another thing, he says that very thing." There is an offence of wrong-doing for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk - "The one of such and such a name says: 'We are not wise persons, experienced, intelligent, very learned, teachers of the Teaching, there is no unfortunate realm for us, only a fortunate realm is to be expected for us,' he does not say another thing, he says that very thing." There is an offence of wrong-doing for each speech.

42. A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to a fully ordained monk; there is an offence requiring expiation for each speech.

A fully ordained monk, having heard from a fully ordained monk, engages in divisive speech to one not fully ordained, there is an offence of wrong-doing.

A fully ordained monk, having heard from one not fully ordained, engages in divisive speech to a fully ordained monk, there is an offence of wrong-doing.

A fully ordained monk, having heard from one not fully ordained, engages in divisive speech to one not fully ordained, there is an offence of wrong-doing.

43. There is no offence for one not desiring what is dear, for one not intending dissension, for a mad man, for the first offender.

The training rule on divisive speech is finished as third.

4. The Training Rule on Reciting the Teaching Line by Line

44. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks were expounding the Teaching to lay followers term by term. The lay followers dwelt disrespectful, not deferential, and not courteous towards the monks. Those monks

who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks expound the Teaching to lay followers term by term! The lay followers dwell disrespectful, not deferential, and not courteous towards the monks." Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you expound the Teaching to lay followers term by term; the lay followers dwell disrespectful, not deferential, and not courteous towards the monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, expound the Teaching to lay followers term by term! The lay followers dwell disrespectful, not deferential, and not courteous towards the monks! This, foolish men, is not for the confidence of those without confidence, nor for the increase of those with confidence, etc. And thus, monks, you should recite this training rule -

45. "Whatever monk should expound the Teaching term by term to one not fully ordained, there is an expiation."

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

"Not fully ordained" means setting aside a monk and a nun, the remainder is called not fully ordained.

"Term by term" means a term, word by word, syllable by syllable, feature by feature.

"A term" means they begin together and end together. "Word by word" means they begin separately and end together. "Syllable by syllable" means when "materiality is impermanent" is being said, he interrupts with "ru". "Feature by feature" means when "materiality is impermanent" is being said, he utters the sound "feeling is impermanent".

Whatever is a term, whatever is word by word, whatever is syllable by syllable, whatever is feature by feature - all this is called term by term.

"Teaching" means spoken by the Buddha, spoken by disciples, spoken by seers, spoken by deities, connected with meaning, connected with the Teaching.

"Should teach" means he teaches by term, for each term there is an offence requiring expiation. He teaches by syllable, for each syllable there is an offence requiring expiation.

47. If one is not fully ordained and perceives one as not fully ordained, one expounds the Teaching term by term, there is an offence requiring expiation. If one is not fully ordained and is doubtful, one expounds the Teaching term by term, there is an offence requiring expiation. If one is not fully ordained and perceives one as fully ordained, one expounds the Teaching term by term, there is an offence requiring expiation.

If one is fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing. If one is fully ordained and is doubtful, there is an offence of wrong-doing. If one is fully ordained and perceives one as fully ordained, there is no offence.

48. There is no offence for one reciting together, for one rehearsing together, for one who interrupts one speaking a text mostly well-practised, for one who interrupts one reinstating, for a mad man, for the first offender.

The training rule on reciting the Teaching line by line is finished as fourth.

5. The Training Rule on Lying Down in the Same Dwelling-Place

49. At that time the Buddha, the Blessed One, was dwelling at Āḷavī in the Aggāḷava shrine. Now at that time lay followers came to the monastery for hearing the Teaching. When the Teaching had been spoken, the elder monks went to their respective dwellings. The junior monks, right there in the assembly hall together with the lay followers, unmindful, not fully aware, naked, chattering, snoring, prepared their sleeping place. The lay followers grumbled, criticised, and complained - "How indeed could the venerable ones, unmindful, not fully aware, naked, chattering, snoring, prepare their sleeping place!" The monks heard those lay followers grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks prepare a sleeping place together with one not fully ordained!" Then those monks, having rebuked those junior monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks prepare a sleeping place together with one not fully ordained?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, prepare a sleeping place together with one not fully ordained! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should prepare a sleeping place together with one not fully ordained, there is an expiation."

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

50. Then the Blessed One, having dwelt at Āḷavī as long as he liked, set out on a journey towards Kosambī. Wandering on a journey gradually, he arrived at Kosambī. There the Blessed One stayed at Kosambī in the Badarika Monastery. The monks said this to the Venerable Rāhula - "Friend Rāhula, a training rule has been laid down by the Blessed One - 'One should not prepare a sleeping place together with one not fully ordained.' Friend Rāhula, find a sleeping place." Then the Venerable Rāhula, not obtaining a sleeping place, prepared a sleeping place in the toilet. Then the Blessed One, having risen towards the break of dawn, approached the toilet; having approached, he coughed. The Venerable Rāhula also coughed. "Who is there?" "It is I, Blessed One, Rāhula." "Why are you, Rāhula, sitting here?" Then the Venerable Rāhula reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to prepare a sleeping place together with one not fully ordained for two or three nights. And thus, monks, you should recite this training rule -

51. "Whatever monk should lie down in the same sleeping place with one not fully ordained for more than two or three nights, there is an expiation."

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

"Not fully ordained" means setting aside a monk, the remainder is called not fully ordained.

"More than two or three nights" means exceeding two or three nights.

"Together" means in one place.

"Sleeping place" means completely covered, completely enclosed, mostly covered, mostly enclosed.

"Should prepare a sleeping place" means on the fourth day when the sun has set, when one not fully ordained has lain down, the monk lies down, there is an offence requiring expiation. When the monk has lain down, one not fully ordained lies down, there is an offence requiring expiation. Or both lie down, there is an offence requiring expiation. Having got up, they lie down again and again, there is an offence requiring expiation.

53. If one is not fully ordained and perceives one as not fully ordained, one lies down in the same sleeping place for more than two or three nights, there is an offence requiring expiation. If one is not fully ordained and is doubtful, one lies down in the same sleeping place for more than two or three nights, there is an offence requiring expiation. If one is not fully ordained and perceives one as fully ordained, one lies down in the same sleeping place for more than two or three nights, there is an offence requiring expiation.

If half-roofed and half-enclosed, there is an offence of wrong-doing. If one is fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing. If one is fully ordained and is doubtful, there is an offence of wrong-doing. If one is fully ordained and perceives one as fully ordained, there is no offence.

54. There is no offence if one stays for two or three nights, if one stays for less than two or three nights, if having stayed for two nights one departs before dawn on the third night and stays again, if it is entirely covered, if it is entirely not enclosed, if it is entirely enclosed and entirely uncovered, if it is mostly uncovered, if it is mostly not enclosed, if when one not fully ordained has lain down a monk sits down, if when a monk has lain down one not fully ordained sits down, or if both sit down, for a mad man, for the first offender.

The training rule on lying down in the same dwelling-place is finished as fifth.

6. The Second Training Rule on Lying Down in the Same Dwelling-Place

55. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Anuruddha, going from the Kosalan country to Sāvattthī, approached a certain village in the evening. Now at that time in that village a rest-house had been laid down by a certain woman. Then the Venerable Anuruddha approached that woman; having approached, he said this to that woman - "If it is not troublesome for you, sister, we would stay one night in the rest-house." "Stay, venerable sir." Other travellers also approached that woman; having approached, they said this to that woman - "If it is not troublesome for you,

lady, we would stay one night in the rest-house." "This noble ascetic came first; if he allows, you may stay." Then those travellers approached the Venerable Anuruddha; having approached, they said this to the Venerable Anuruddha - "If it is not troublesome for you, venerable sir, we would stay one night in the rest-house." "Stay, friends." Then that woman, together with seeing the Venerable Anuruddha, became enamoured of him. Then that woman approached the Venerable Anuruddha; having approached, she said this to the Venerable Anuruddha - "The noble one, venerable sir, crowded by these people, will not dwell in comfort. It would be good, venerable sir, if I were to prepare a small bed inside for the noble one." The Venerable Anuruddha consented by silence. Then that woman, having prepared a small bed inside for the Venerable Anuruddha, adorned and prepared, fragrant with perfumes, approached the Venerable Anuruddha; having approached, she said this to the Venerable Anuruddha - "The noble one, venerable sir, is handsome, good-looking, pleasing, and I too am handsome, good-looking, pleasing. It would be good, venerable sir, if I were to become the noble one's wife." When this was said, the Venerable Anuruddha remained silent. For the second time, etc. For the third time that woman said this to the Venerable Anuruddha - "The noble one, venerable sir, is handsome, good-looking, pleasing, and I too am handsome, good-looking, pleasing. It would be good, venerable sir, if the noble one would accept me and all my property." For the third time the Venerable Anuruddha remained silent. Then that woman, having removed her cloth, walked back and forth in front of the Venerable Anuruddha, and stood, and sat down, and lay down. Then the Venerable Anuruddha, having withdrawn his faculties, neither looked at that woman nor spoke to her. Then that woman - "Wonderful indeed, friend, marvellous indeed, friend! Many people send to me even with a hundred, even with a thousand. But this ascetic - being asked by me personally - does not wish to accept me and all my property," having put on her cloth, having fallen at the Venerable Anuruddha's feet with her head, she said this to the Venerable Anuruddha - "A transgression overcame me, venerable sir, as one who was foolish, as one who was confused, as one who was unwholesome, in that I acted thus. May the noble one accept my transgression as a transgression for the sake of restraint in the future." "Truly, sister, a transgression overcame you as one who was foolish, as one who was confused, as one who was unwholesome, in that you acted thus. But since you, sister, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, sister, in the Noble One's discipline: whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future."

Then that woman, after that night had passed, with her own hand satisfied and served the Venerable Anuruddha with superior solid and soft food, and when the Venerable Anuruddha had finished eating and had removed his hand from the bowl, having paid respect to him, she sat down to one side. To that woman seated to one side, the Venerable Anuruddha instructed, encouraged, inspired, and gladdened her with a talk on the Teaching. Then that woman - having been instructed, encouraged, inspired, and gladdened by the Venerable Anuruddha with a talk on the Teaching - said this to the Venerable Anuruddha - "Excellent, venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness - so that those with eyes might see forms - just so, the Teaching

has been made clear by the noble Anuruddha in many ways. I, venerable sir, go for refuge to that Blessed One, to the Teaching, and to the Community of monks. May the noble one remember me as a female lay follower who has gone for refuge from this day forth for life."

Then the Venerable Anuruddha, having gone to Sāvattthī, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Anuruddha lie down in the same dwelling-place with a woman!" Then those monks, having rebuked the Venerable Anuruddha in many ways, reported this matter to the Blessed One, etc. "Is it true, Anuruddha, that you lay down in the same dwelling-place with a woman?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, Anuruddha, lie down in the same dwelling-place with a woman! This, Anuruddha, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

56. "Whatever monk should lie down in the same dwelling-place with a woman, there is an expiation."

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

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

"Together" means in one place.

"Sleeping place" means completely covered, completely enclosed, mostly covered, mostly enclosed.

"Should prepare a sleeping place" means when the sun has set, when the woman has lain down, the monk lies down, there is an offence requiring expiation. When the monk has lain down, the woman lies down, there is an offence requiring expiation. Or both lie down, there is an offence requiring expiation. Having got up, they lie down again and again, there is an offence requiring expiation.

58. If it is a woman and he perceives her as a woman, he lies down in the same sleeping place, there is an offence requiring expiation. If it is a woman and he is doubtful, he lies down in the same sleeping place, there is an offence requiring expiation. If it is a woman and he perceives her as not a woman, he lies down in the same sleeping place, there is an offence requiring expiation.

If half-roofed and half-enclosed, there is an offence of wrong-doing. If he lies down in the same sleeping place with a female yakkha or a female ghost or a eunuch or an animal woman, there is an offence of wrong-doing. If it is not a woman and he perceives her as a woman, there is an offence of wrong-doing. If it is not a woman and he is doubtful, there is an offence of wrong-doing. If it is not a woman and he perceives her as not a woman, there is no offence.

59. There is no offence if it is entirely covered and entirely not enclosed, if it is entirely enclosed and entirely uncovered, if it is mostly uncovered, if it is mostly not enclosed, if when the woman has lain down the monk sits down, if when the monk has lain down the woman sits down, or if both sit down, for a mad man, for the first

offender.

The second training rule on lying down in the same dwelling-place is finished as sixth.

7. The Training Rule on Expounding the Teaching

60. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was dependent on families in Sāvattthī, he approached many families. Then the Venerable Udāyī, having dressed in the earlier period of the day, taking his bowl and robe, approached a certain family. Now at that time the mistress of the house was sitting at the main door of the dwelling, the daughter-in-law was sitting at the door of the rest-house. Then the Venerable Udāyī approached the mistress of the house; having approached, he expounded the Teaching whispering to the mistress of the house. Then the daughter-in-law had this thought: "Is that ascetic my mother-in-law's paramour or is he illuminating?"

Then the Venerable Udāyī, having expounded the Teaching whispering to the mistress of the house, approached the daughter-in-law; having approached, he expounded the Teaching whispering to the daughter-in-law. Then the mistress of the house had this thought: "Is that ascetic the daughter-in-law's paramour or is he illuminating?" Then the Venerable Udāyī, having expounded the Teaching whispering to the daughter-in-law, departed. Then the mistress of the house said this to the daughter-in-law: "Hey you, what did that ascetic say to you?" "He expounded the Teaching to me, lady." "And what did he say to the lady?" "He expounded the Teaching to me too." They grumbled, criticised, and complained: "How indeed could the noble Udāyī expound the Teaching whispering to a woman! Surely the Teaching should be taught with a clear and open voice?"

The monks heard those women grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī expound the Teaching to a woman!" Then those monks, having rebuked the Venerable Udāyī in many ways, reported this matter to the Blessed One, etc. "Is it true, Udāyī, that you expounded the Teaching to a woman?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, expound the Teaching to a woman. This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should expound the Teaching to a woman, there is an expiation."

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

61. Now at that time, female lay followers, having seen the monks, said this - "Come, venerable sirs, expound the Teaching." "It is not allowable, sister, to expound the Teaching to a woman." "Come, venerable sirs, expound the Teaching with five or six sentences; the Teaching can be understood even by this much." "It is not allowable, sister, to expound the Teaching to a woman." Being scrupulous, they did not teach. The female lay followers grumbled, criticised, and complained - "How indeed could the venerable ones, being requested by us, not expound the Teaching!" The monks heard those female lay followers grumbling, criticising, and complaining. Then those

monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to expound the Teaching to a woman with five or six sentences. And thus, monks, you should recite this training rule -

"Whatever monk should expound the Teaching to a woman with more than five or six sentences, there is an expiation."

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

62. Now at that time the group of six monks -thinking "It has been allowed by the Blessed One to expound the Teaching to a woman with five or six sentences," having caused an unintelligent male person to sit nearby, expounded the Teaching to a woman with more than five or six sentences. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having caused an unintelligent male person to sit nearby, expound the Teaching to a woman with more than five or six sentences!"

Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that having caused an unintelligent male person to sit nearby, you expound the Teaching to a woman with more than five or six sentences?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having caused an unintelligent male person to sit nearby, expound the Teaching to a woman with more than five or six sentences! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

63. "Whatever monk should expound the Teaching to a woman with more than five or six sentences, except in the presence of an intelligent male person, there is an expiation."

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

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

"With more than five or six sentences" means with more than five or six sentences.

"Teaching" means spoken by the Buddha, spoken by disciples, spoken by seers, spoken by deities, connected with meaning, connected with the Teaching.

"Should teach" means he teaches by term, for each term there is an offence requiring expiation. He teaches by syllable, for each syllable there is an offence requiring expiation.

"Except in the presence of an intelligent male person" means setting aside an intelligent male person. An intelligent male person is competent to understand what is well-spoken and ill-spoken, what is lewd and not lewd.

65. If it is a woman and he perceives her as a woman, he expounds the Teaching with more than five or six sentences, except in the presence of an intelligent male person, there is an offence requiring expiation. If it is a woman and he is doubtful, he expounds the Teaching with more than five or six sentences, except in the presence of an intelligent male person, there is an offence requiring expiation. If it is a woman and he perceives her as not a woman, he expounds the Teaching with more than five or six sentences, except in the presence of an intelligent male person, there is an offence requiring expiation.

If he expounds the Teaching with more than five or six sentences to a female yakkha or a female ghost or a eunuch or an animal in human female form, except in the presence of an intelligent male person, there is an offence of wrong-doing. If it is not a woman and he perceives her as a woman, there is an offence of wrong-doing. If it is not a woman and he is doubtful, there is an offence of wrong-doing. If it is not a woman and he perceives her as not a woman, there is no offence.

66. There is no offence in the presence of an intelligent male person, if one expounds the Teaching with five or six sentences, if one expounds the Teaching with less than five or six sentences, if having got up one sits down again and teaches, if a woman having got up sits down again and one teaches to her, if one teaches to another woman, if one asks a question, if when asked a question one speaks, if a woman hears one speaking for the benefit of another, for a mad man, for the first offender.

The training rule on expounding the Teaching is finished as seventh.

8. The Training Rule on Announcing a Factual Attainment

67. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time many monks who were acquaintances and companions entered the rains retreat on the bank of the river Vaggumudā. Now at that time the Vajjis were afflicted by famine - with difficult livelihood, with white bones scattered about, subsisting by means of food tickets, not easy to sustain oneself by gleaning and exertion. Then those monks had this thought: "Now at present the Vajjis are afflicted by famine - with difficult livelihood, with white bones scattered about, subsisting by means of food tickets, not easy to sustain oneself by gleaning and exertion. By what means indeed might we dwell in unity, being joyful, without contention, comfortably for the rains retreat, and not be troubled about almsfood?" Some said thus - "Come, friends, let us undertake work for the laypeople. Thus they will think to give to us. Thus we will dwell in unity, being joyful, without contention, comfortably for the rains retreat, and will not be troubled about almsfood." Some said thus - "Enough, friends, what is the use of undertaking work for laypeople? Come, friends, let us carry messages for the laypeople. Thus they will think to give to us. Thus we will dwell in unity, being joyful, without contention, comfortably for the rains retreat, and will not be troubled about almsfood." Some said thus - "Enough, friends; what is the use of undertaking work for laypeople! What is the use of carrying messages for laypeople! Come, friends, let us praise to the laypeople each other's super-human achievements - 'Such and such a monk is an obtainer of the first meditative absorption, such and such a monk is an obtainer of the second meditative absorption, such and such a monk is an obtainer of the third

meditative absorption, such and such a monk is an obtainer of the fourth meditative absorption, such and such a monk is a stream-enterer, such and such a monk is a once-returner, such and such a monk is a non-returner, such and such a monk is a Worthy One, such and such a monk is a possessor of the threefold true knowledge, such and such a monk is a possessor of the six higher knowledges.' Thus they will think to give to us. Thus we will dwell in unity, being joyful, without contention, comfortably for the rains retreat, and will not be troubled about almsfood." "This indeed, friends, is better - that we have praised to the laypeople each other's super-human achievements."

Then those monks praised to the laypeople each other's super-human achievements - "Such and such a monk is an obtainer of the first meditative absorption, etc. such and such a monk is a possessor of the six higher knowledges." Then those people said - "It is a gain for us indeed, it is well-gained for us indeed, that such monks have entered the rains retreat for us; never indeed before have such monks entered the rains retreat for us as these monks who are moral and of good character." They did not consume for themselves such foods as they gave to the monks, but gave them to their mother and father, gave them to their children and wife, gave them to their slaves, workmen and servants, gave them to their friends and colleagues, gave them to their relatives and blood-relations. They did not eat, taste, and drink for themselves such solid foods, delicacies, and beverages as they gave to the monks, but gave them to their mother and father, gave them to their children and wife, gave them to their slaves, workmen and servants, gave them to their friends and colleagues, gave them to their relatives and blood-relations. Then those monks became of good complexion, with full faculties, with a bright facial complexion, with a very clear skin complexion.

68. 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 Vesālī. Gradually they approached Vesālī, the Great Wood, the Pinnacled Hall, where the Blessed One was; having approached, they paid respect to the Blessed One and sat down to one side. Now at that time monks who had completed the rains retreat in various directions were lean, miserable, ugly, pale and sallow, with veins showing all over their bodies. But the monks dwelling on the bank of the Vaggumudā were of good complexion, with full faculties, with a bright facial complexion, with a very clear skin complexion. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to the monks dwelling on the bank of the Vaggumudā - "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 the monks dwelling on the bank of the Vaggumudā - "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?" Then those monks reported this matter to the Blessed One. "But was it factual for you, monks?" "It was factual, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, monks, for the sake of the belly, praise to the laypeople each other's super-human achievements! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

69. "Whatever monk should report a super-human achievement to one not fully ordained, when it is factual, there is an expiation."

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

"Not fully ordained" means setting aside a monk and a nun, the remainder is called not fully ordained.

"Super-human achievement" means meditative absorption, deliverance, concentration, attainment, knowledge and vision, path development, realisation of the fruit, abandoning of mental defilements, freedom from mental hindrances of consciousness, delight in empty houses.

"Meditative absorption" means the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

"Deliverance" means deliverance through emptiness, signless deliverance, desireless deliverance.

"Concentration" means emptiness concentration, signless concentration, desireless concentration.

"Attainment" means emptiness attainment, signless attainment, desireless attainment.

"Knowledge and vision" means the three true knowledges.

"Path development" means the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path.

"Realisation of the fruit" means the realisation of the fruition of stream-entry, the realisation of the fruition of once-returning, the realisation of the fruition of non-returning, the realisation of arahantship.

"Abandoning of mental defilements" means the abandoning of lust, the abandoning of hate, the abandoning of delusion.

"Freedom from mental hindrances of consciousness" means the mind free from mental hindrances from lust, the mind free from mental hindrances from hate, the mind free from mental hindrances from delusion.

"Delight in empty houses" means delight in empty houses through the first meditative absorption, delight in empty houses through the second meditative absorption, delight in empty houses through the third meditative absorption, delight in empty houses through the fourth meditative absorption.

71. "Reports" means to one not fully ordained - for one saying "he attained the first meditative absorption," there is an offence requiring expiation.

"Reports" means to one not fully ordained - for one saying "I attain the first meditative absorption," there is an offence requiring expiation.

"Reports" means to one not fully ordained - for one saying "I have attained the first meditative absorption," there is an offence requiring expiation.

"Reports" means to one not fully ordained - for one saying "I am an obtainer of the first meditative absorption," there is an offence requiring expiation.

"Reports" means to one not fully ordained - for one saying "I am a master of the first meditative absorption," there is an offence requiring expiation.

"Reports" means to one not fully ordained - for one saying "the first meditative absorption has been realised by me," there is an offence requiring expiation.

"Reports" means to one not fully ordained - "the second meditative absorption... the third meditative absorption... the fourth meditative absorption I attained, I attain, I have attained; I am an obtainer of the fourth meditative absorption, I am a master; for one saying "the fourth meditative absorption has been realised by me," there is an offence requiring expiation.

"Reports" means to one not fully ordained - "emptiness deliverance... signless deliverance... desireless deliverance... emptiness concentration... signless concentration... desireless concentration I attained, I attain, I have attained; I am an obtainer of desireless concentration, I am a master; for one saying "desireless concentration has been realised by me," there is an offence requiring expiation.

"Reports" means to one not fully ordained - "emptiness attainment... signless attainment... desireless attainment I attained, I attain, I have attained; I am an obtainer of desireless attainment, I am a master; for one saying "desireless attainment has been realised by me," there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The three true knowledges I attained, I attain, I am an attainer; I am an obtainer of the three true knowledges, I have mastery; the three true knowledges have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The four establishments of mindfulness... the four right strivings... the four bases for spiritual power I attained, I attain, I am an attainer; I am an obtainer of the four bases for spiritual power, I have

mastery; the four bases for spiritual power have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The five faculties... the five powers I attained, I attain, I am an attainer; I am an obtainer of the five powers, I have mastery; the five powers have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The seven factors of enlightenment I attained, I attain, I am an attainer; I am an obtainer of the seven factors of enlightenment, I have mastery; the seven factors of enlightenment have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The noble eightfold path I attained, I attain, I am an attainer; I am an obtainer of the noble eightfold path, I have mastery; the noble eightfold path has been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The fruition of stream-entry... the fruition of once-returning... the fruition of non-returning... arahantship I attained, I attain, I am an attainer; I am an obtainer of arahantship, I have mastery; arahantship has been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "Lust in me has been given up... hate in me has been given up... delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected," for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "My mind is free from mental hindrances from lust... my mind is free from mental hindrances from hate... my mind is free from mental hindrances from delusion," for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "In an empty house the first meditative absorption... the second meditative absorption... the third meditative absorption... the fourth meditative absorption I attained, I attain, I have attained; in an empty house I am an obtainer of the fourth meditative absorption, I have mastery; in an empty house the fourth meditative absorption has been realised by me," for one speaking thus, there is an offence requiring expiation.

72. "Reports" means to one not fully ordained - "The first meditative absorption and the second meditative absorption I attained, I attain, I have attained; I am an obtainer of the first meditative absorption and of the second meditative absorption, I am a master; the first meditative absorption and the second meditative absorption have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and the third meditative absorption... the first meditative absorption and the fourth meditative absorption I attained, I attain, I have attained; I am an obtainer of the first meditative absorption and of the fourth meditative absorption, I am a master; the first meditative absorption and the fourth meditative absorption have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and deliverance through emptiness... and signless deliverance... and desireless deliverance... and emptiness concentration... and signless concentration... and desireless concentration I attained, I attain, I have attained; I am an obtainer of the first meditative absorption and of desireless concentration, I am a master; the first meditative absorption and desireless concentration have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and emptiness attainment... and signless attainment... and desireless attainment I attained, I attain, I have attained; I am an obtainer of the first meditative absorption and of desireless attainment, I am a master; the first meditative absorption and desireless attainment have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and the three true knowledges I attained, I attain, I have attained; I am an obtainer of the first meditative absorption and of the three true knowledges, I am a master; the first meditative absorption and the three true knowledges have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and the four establishments of mindfulness... etc. and the four right strivings... and the four bases for spiritual power I attained, I attain, I have attained; I am an obtainer of the first meditative absorption and of the four bases for spiritual power, I am a master; the first meditative absorption and the four bases for spiritual power have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and the five faculties... the five powers I attained, I attain, I am an attainer; I am an obtainer of the first meditative absorption and of the five powers, I have mastery; the first meditative absorption and the five powers have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and the seven factors of enlightenment I attained, I attain, I am an attainer; I am an obtainer of the first meditative absorption and of the seven factors of enlightenment, I have mastery; the first meditative absorption and the seven factors of enlightenment have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and the noble eightfold path I attained, I attain, I am an attainer; I am an obtainer of the first meditative absorption and of the noble eightfold path, I have mastery; the first meditative absorption and the noble eightfold path have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption and the fruition of stream-entry... and the fruition of once-returning... and the fruition of non-returning... and arahantship I attained, I attain, I am an attainer; I am an obtainer of

the first meditative absorption and of arahantship, I have mastery; the first meditative absorption and arahantship have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption I attained, I attain, I am an attainer... and lust in me has been given up... and hate in me has been given up... and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The first meditative absorption I attained, I attain, I am an attainer... and my mind is free from mental hindrances from lust... and my mind is free from mental hindrances from hate... and my mind is free from mental hindrances from delusion" - for one speaking thus, there is an offence requiring expiation.

73. "Reports" means to one not fully ordained - "The second meditative absorption and the third meditative absorption... the second meditative absorption and the fourth meditative absorption I attained, I attain, I have attained; I am an obtainer of the second meditative absorption and of the fourth meditative absorption, I am a master; the second meditative absorption and the fourth meditative absorption have been realised by me" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The second meditative absorption and deliverance through emptiness... etc. and my mind is free from mental hindrances from delusion" - for one speaking thus, there is an offence requiring expiation.

"Reports" means to one not fully ordained - "The second meditative absorption and the first meditative absorption I attained, I attain, I have attained; I am an obtainer of the second meditative absorption and of the first meditative absorption, I am a master; the second meditative absorption and the first meditative absorption have been realised by me" - for one speaking thus, there is an offence requiring expiation... etc.

The Root is in brief.

"Reports" means to one not fully ordained - "My mind is free from mental hindrances from delusion, and the first meditative absorption I attained, I attain, I have attained; my mind is free from mental hindrances from delusion, I am an obtainer of the first meditative absorption, I am a master; my mind is free from mental hindrances from delusion, and the first meditative absorption has been realised by me" - for one speaking thus, there is an offence requiring expiation... etc.

"Reports" means to one not fully ordained - "My mind is free from mental hindrances from delusion, and my mind is free from mental hindrances from hate" - for one speaking thus, there is an offence requiring expiation... etc.

"Reports" means to one not fully ordained - "The first meditative absorption and the second meditative absorption and the third meditative absorption and the fourth meditative absorption and deliverance through emptiness and signless deliverance and desireless deliverance and emptiness concentration and signless concentration and desireless concentration and emptiness attainment and signless attainment and

desireless attainment and the three true knowledges and the four establishments of mindfulness and the four right strivings and the four bases for spiritual power and the five faculties and the five powers and the seven factors of enlightenment and the noble eightfold path and the fruition of stream-entry and the fruition of once-returning and the fruition of non-returning and arahantship I attained... etc. and lust in me has been given up, and hate in me has been given up, and delusion in me has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected, and my mind is free from mental hindrances from lust, and my mind is free from mental hindrances from hate, and my mind is free from mental hindrances from delusion" - for one speaking thus, there is an offence requiring expiation.

74. "Reports" means to one not fully ordained - wishing to say "he attained the first meditative absorption," for one saying "he attained the second meditative absorption," if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - wishing to say "he attained the first meditative absorption," "the third meditative absorption... etc. the fourth meditative absorption, deliverance through emptiness, signless deliverance, desireless deliverance, emptiness concentration, signless concentration, desireless concentration, emptiness attainment, signless attainment, desireless attainment, the three true knowledges, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, arahantship I attained... etc. lust in me has been given up, hate in me has been given up, delusion in me has been given up, vomited out, released, abandoned; relinquished, rejected, completely rejected; my mind is free from mental hindrances from lust, my mind is free from mental hindrances from hate, my mind is free from mental hindrances from delusion," for one speaking thus, if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - wishing to say "he attained the second meditative absorption"... etc. for one saying "my mind is free from mental hindrances from delusion," if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing... etc.

"Reports" means to one not fully ordained - wishing to say "he attained the second meditative absorption" - for one saying "he attained the first meditative absorption," if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing... etc.

The Root is in brief.

"Reports" means to one not fully ordained - wishing to say "my mind is free from mental hindrances from delusion" - for one saying "he attained the first meditative absorption," if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing... etc.

"Reports" means to one not fully ordained - wishing to say "my mind is free from mental hindrances from delusion" - for one saying "my mind is free from mental hindrances from hate," if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing... etc.

"Reports" means to one not fully ordained - wishing to say "the first meditative absorption and the second meditative absorption and the third meditative absorption and the fourth meditative absorption... etc. and my mind is free from mental hindrances from hate" - for one saying "my mind is free from mental hindrances from delusion," if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - wishing to say "the second meditative absorption and the third meditative absorption and the fourth meditative absorption... etc. and my mind is free from mental hindrances from delusion" - for one saying "he attained the first meditative absorption," if one understands, there is an offence requiring expiation; if one does not understand, there is an offence of wrong-doing... etc.

75. "Reports" means to one not fully ordained - "Whoever dwelt in your monastery, that monk attained the first meditative absorption, attains, has attained; that monk is an obtainer of the first meditative absorption, a master; the first meditative absorption has been realised by that monk" - for one speaking thus, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - "Whoever dwelt in your monastery, that monk the second meditative absorption... etc. the third meditative absorption, the fourth meditative absorption attained, attains, has attained; that monk is an obtainer of the fourth meditative absorption, a master; the fourth meditative absorption has been realised by that monk" - for one speaking thus, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - "Whoever dwelt in your monastery, that monk deliverance through emptiness... etc. signless deliverance, desireless deliverance, emptiness concentration, signless concentration, desireless concentration attained, attains, has attained; that monk is an obtainer of desireless concentration, a master; desireless concentration has been realised by that monk" - for one speaking thus, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - "Whoever dwelt in your monastery, that monk emptiness attainment... etc. signless attainment, desireless attainment attained, attains, has attained; an obtainer of desireless attainment, a master; desireless attainment has been realised by that monk" - for one speaking thus, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - "Whoever dwelt in your monastery, that monk the three true knowledges... etc. the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path, the fruition of stream-entry, the fruition of once-returning, the fruition of non-returning, arahantship attained... etc. attains, has attained... etc. for that monk lust has been given up, hate

has been given up, delusion has been given up, vomited out, released, abandoned, relinquished, rejected, completely rejected; for that monk the mind is free from mental hindrances from lust, the mind is free from mental hindrances from hate, the mind is free from mental hindrances from delusion" - for one speaking thus, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - "Whoever dwelt in your monastery, that monk in an empty house the first meditative absorption... etc. the second meditative absorption, the third meditative absorption, the fourth meditative absorption attained, attains, has attained; that monk in an empty house is an obtainer of the fourth meditative absorption, a master; the fourth meditative absorption has been realised by that monk in an empty house" - for one speaking thus, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - "Whoever consumed your robe, whoever consumed your almsfood, whoever consumed your lodging, whoever consumed your requisite of medicines for the sick, that monk in an empty house attained the fourth meditative absorption, attains, has attained; that monk in an empty house is an obtainer of the fourth meditative absorption, a master; the fourth meditative absorption has been realised by that monk in an empty house" - for one speaking thus, there is an offence of wrong-doing.

76. "Reports" means to one not fully ordained - "By whom your monastery was used... etc. by whom your robe was used, by whom your almsfood was used, by whom your lodging was used, by whom your requisite of medicines for the sick was used, that monk in an empty house attained the fourth meditative absorption, attains, has attained; that monk in an empty house is an obtainer of the fourth meditative absorption, a master; the fourth meditative absorption has been realised by that monk in an empty house" - for one speaking thus, there is an offence of wrong-doing.

"Reports" means to one not fully ordained - "Based on whom you gave a monastery... etc. gave a robe, gave almsfood, gave lodging, gave a requisite of medicines for the sick, that monk in an empty house attained the fourth meditative absorption, attains, has attained; that monk in an empty house is an obtainer of the fourth meditative absorption, a master; the fourth meditative absorption has been realised by that monk in an empty house" - for one speaking thus, there is an offence of wrong-doing.

77. There is no offence for a fully ordained monk, if he reports what is factual, for the first offender.

The training rule on announcing a factual attainment is finished as eighth.

9. The Training Rule on Announcing a Grave Offence

78. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan had quarrelled with the group of six monks. He, having committed an intentional emission of semen offence, requested probation from the Community for that offence. The Community gave him probation for that offence. Now at that time in Sāvattthī a certain guild had a meal for the Community. He, while undergoing

probation, sat at the end of the seats in the refectory. The group of six monks said this to those lay followers - "This, friends, the Venerable Upananda the Sakyan, esteemed by you, dependent on families; with the very hand with which he eats offerings given in faith, having made effort with that very hand, he released semen. He, having committed an intentional emission of semen offence, requested probation from the Community for that offence. The Community gave him probation for that offence. He, while undergoing probation, is seated at the end of the seats." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks report a monk's coarse offence to one not fully ordained!" etc. "Is it true, monks, that you reported a monk's coarse offence to one not fully ordained?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, report a monk's coarse offence to one not fully ordained! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

79. "Whatever monk should report a monk's coarse offence to one not fully ordained, except with the authorization of the monks, there is an expiation."

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

"Of a monk" means of another monk.

"Coarse" means an offence - the four expulsions and the thirteen offences entailing initial and subsequent meetings of the Community.

"Not fully ordained" means setting aside a monk and a nun, the remainder is called not fully ordained.

"Should report" means should report to a woman or a man or a householder or one gone forth.

"Except with the authorization of the monks" means setting aside the authorization of the monks.

There is an authorization of the monks with a limit of offences, not with a limit of families. There is an authorization of the monks with a limit of families, not with a limit of offences; there is an authorization of the monks with a limit of offences and with a limit of families; there is an authorization of the monks with neither a limit of offences nor a limit of families.

"With a limit of offences" means the offences are specified - "He should be reported for this many offences."

"With a limit of families" means the families are specified - "He should be reported to this many families." "With a limit of offences and with a limit of families" means the offences are specified and the families are specified - "He should be reported for this many offences to this many families." "With neither a limit of offences nor a limit of families" means the offences are not specified and the families are not specified - "He should be reported for this many offences to this many families."

81. With a limit of offences, whatever offences are specified, setting aside those offences, he reports for other offences, there is an offence requiring expiation.

With a limit of families, whatever families are specified, setting aside those families, he reports to other families, there is an offence requiring expiation.

With a limit of offences and with a limit of families, whatever offences are specified, setting aside those offences, whatever families are specified, setting aside those families, he reports for other offences to other families, there is an offence requiring expiation.

Neither with a limit of offences nor with a limit of families, there is no offence.

82. If it is a coarse offence, perceiving it as a coarse offence, he reports to one not fully ordained, except with the authorization of the monks, there is an offence requiring expiation.

If it is a coarse offence, being doubtful, he reports to one not fully ordained, except with the authorization of the monks, there is an offence requiring expiation.

If it is a coarse offence, perceiving it as not a coarse offence, he reports to one not fully ordained, except with the authorization of the monks, there is an offence requiring expiation.

If he reports what is not a coarse offence, there is an offence of wrong-doing.

If he reports to one not fully ordained a coarse or not coarse transgression, there is an offence of wrong-doing.

If it is not a coarse offence, perceiving it as a coarse offence, there is an offence of wrong-doing.

If it is not a coarse offence, being doubtful, there is an offence of wrong-doing.

If it is not a coarse offence, perceiving it as not a coarse offence, there is an offence of wrong-doing.

83. There is no offence if he reports the subject matter but not the offence, if he reports the offence but not the subject matter, with the authorization of the monks, for a mad man, for the first offender.

The training rule on announcing a grave offence is finished as ninth.

10. The Training Rule on Digging Earth

84. At that time the Buddha, the Blessed One, was dwelling at Āḷavī in the Aggāḷava shrine. Now at that time the monks of Āḷavī, doing new construction work, were digging the earth and having it dug. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, dig the earth and have it dug! The ascetics, disciples of the Sakyan, are harming a living being with one faculty!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks of Āḷavī dig the earth and have it dug!" etc. "Is it true, monks, that you dig the earth and have it dug?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, dig the earth

and have it dug! For, foolish men, people perceive a living being in the earth. This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

85. "Whatever monk should dig the earth or have it dug, there is an expiation."

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

Earth is of two kinds - fertile earth and unfertile earth.

Fertile earth means - pure soil, pure clay, with little stone, with little gravel, with little potsherds, with little pebbles, with little sand, mostly soil, mostly clay. Unburnt is also called fertile earth. Also a heap of soil or a heap of clay that has been rained upon for more than four months, this too is called fertile earth.

Unfertile earth means - pure stone, pure gravel, pure potsherds, pure pebbles, pure sand, with little soil, with little clay, mostly stone, mostly gravel, mostly potsherds, mostly pebbles, mostly sand. Burnt is also called unfertile earth. Also a heap of soil or a heap of clay that has been rained upon for less than four months, this too is called unfertile earth.

"Should dig" means he digs himself, there is an offence requiring expiation.

"Should have dug" means he commands another, there is an offence requiring expiation. Having been commanded once, even if he digs much, there is an offence requiring expiation.

87. If one perceives earth as earth, and digs or causes to dig, or breaks or causes to break, or burns or causes to burn, there is an offence requiring expiation.

If one is doubtful about earth, and digs or causes to dig, or breaks or causes to break, or burns or causes to burn, there is an offence of wrong-doing.

If one perceives earth as not earth, and digs or causes to dig, or breaks or causes to break, or burns or causes to burn, there is no offence.

If it is not earth, and one perceives it as earth, there is an offence of wrong-doing. If it is not earth, and one is doubtful, there is an offence of wrong-doing. If it is not earth, and one perceives it as not earth, there is no offence.

88. No offence - if one says: "Know this, give this, bring this, there is need for this, make this allowable," for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for a mad man, for the first offender.

The training rule on digging earth is finished as tenth.

The Chapter on Lying is first.

Its summary:

Falsehood, disparaging speech and divisive speech, and indeed two regarding sleeping place;

Except for an intelligent one, what has come to be, coarse offence, and digging.

2. The Chapter on Growing Plants

1. The Training Rule on Growing Plants

89. At that time the Buddha, the Blessed One, was dwelling at Āḷavī in the Aggāḷava shrine. Now at that time the monks of Āḷavī, doing new construction work, were cutting down trees and having them cut down. A certain monk of Āḷavī also was cutting down a tree. A deity dwelling in that tree said this to that monk - "Venerable sir, do not, wishing to make a dwelling for yourself, cut down my dwelling." That monk, paying no heed, cut it anyway, and struck the arm of that deity's child. Then that deity had this thought - "What if I were to deprive this monk of life right here?" Then that deity had this thought - "It is not proper for me that I should deprive this monk of life right here. What if I were to report this matter to the Blessed One?" Then that deity approached the Blessed One; having approached, he reported this matter to the Blessed One. "Good, good, deity! It is good indeed that you, deity, did not deprive that monk of life. If today you, deity, had deprived that monk of life, you, deity, would have generated much demerit. Go, deity, in such and such a place there is an unoccupied tree, approach that one." People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, cut down trees and have them cut down! The ascetics, disciples of the Sakyan, are harming a living being with one faculty!"

The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks of Āḷavī cut down trees and have them cut down!" etc. "Is it true, monks, that you cut down trees and have them cut down?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, cut down trees and have them cut down! For, foolish men, people perceive a living being in a tree. This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

90. "For damaging growing plants, there is an expiation."

91. Growing plants means five species of seed - root-seed, stem-seed, joint-seed, cutting-seed, and seed-seed as the fifth.

Root-seed means - turmeric, ginger, sweet flag, orris root, aconite, picrorhiza, fragrant root, cyperus grass, or whatever others there are that are born from the root, are produced from the root - this is called root-seed.

Stem-seed means - the holy fig tree, the banyan tree, the wave-leafed fig tree, the glamorous fig tree, the marsh fig tree, the wood-apple tree, or whatever others there are that are born from the stem, are produced from the stem - this is called stem-seed.

Joint-seed means - sugar-cane, bamboo, reed, or whatever others there are that are born from the joint, are produced from the joint - this is called joint-seed.

Cutting-seed means - ajjuka plant, basil, hirivera, or whatever others there are that are born from the cutting, are produced from the cutting - this is called cutting-seed.

Seed-seed means - early crops, late crops, or whatever others there are that are born from the seed, are produced from the seed - this is called seed-seed.

92. If one perceives a seed as a seed, and cuts or causes to cut, or breaks or causes to break, or cooks or causes to cook, there is an offence requiring expiation. If one is doubtful about a seed, and cuts or causes to cut, or breaks or causes to break, or cooks or causes to cook, there is an offence of wrong-doing. If one perceives a seed as not a seed, and cuts or causes to cut, or breaks or causes to break, or cooks or causes to cook, there is no offence. If it is not a seed, and one perceives it as a seed, there is an offence of wrong-doing. If it is not a seed, and one is doubtful, there is an offence of wrong-doing. If it is not a seed, and one perceives it as not a seed, there is no offence.

93. No offence - if one says: "Know this, give this, bring this, there is need for this, make this allowable," for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for a mad man, for the first offender.

The training rule on growing plants is finished as first.

2. The Training Rule on Evasion

94. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Channa, having engaged in misconduct, when being questioned about an offence in the midst of the Community, evaded the issue with another issue - "Who has committed, what has been committed, in what has been committed, how has been committed, whom are you speaking of, what are you speaking of?" Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa, when being questioned about an offence in the midst of the Community, evade the issue with another issue - who has committed, what has been committed, in what has been committed, how has been committed, whom are you speaking of, what are you speaking of?" etc. "Is it true, Channa, that when being questioned about an offence in the midst of the Community, you evade the issue with another issue - who has committed, what has been committed, in what has been committed, how has been committed, whom are you speaking of, what are you speaking of?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, when being questioned about an offence in the midst of the Community, evade the issue with another issue - who has committed, what has been committed, in what has been committed, how has been committed, whom are you speaking of, what are you speaking of! This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Well then, monks, let the Community impose evasion on the monk Channa. And thus, monks, it should be imposed. An experienced and competent monk should inform the Community -

95. "Let the Community hear me, venerable sir. This monk Channa, when being questioned about an offence in the midst of the Community, evades the issue with another issue. If it is the proper time for the Community, the Community should impose evasion on the monk Channa. This is the motion.

"Let the Community hear me, venerable sir. This monk Channa, when being questioned about an offence in the midst of the Community, evades the issue with another issue. The Community imposes evasion on the monk Channa. If the imposition of evasion on the monk Channa is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"Evasion has been imposed by the Community on the monk Channa. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Blessed One, having rebuked the Venerable Channa in many ways, for being difficult to support, etc. And thus, monks, you should recite this training rule -

"For evasion, there is an expiation."

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

96. Now at that time the Venerable Channa, when being questioned about an offence in the midst of the Community, evading the issue with another issue - saying "I will commit an offence," remained silent and vexed the Community. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa, when being questioned about an offence in the midst of the Community, remain silent and vex the Community," etc. "Is it true, Channa, that when being questioned about an offence in the midst of the Community, you remained silent and vexed the Community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, when being questioned about an offence in the midst of the Community, remain silent and vex the Community! This, foolish man, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Well then, monks, let the Community impose vexatious silence on the monk Channa. And thus, monks, it should be imposed. An experienced and competent monk should inform the Community -

97. "Let the Community hear me, venerable sir. This monk Channa, when being questioned about an offence in the midst of the Community, remained silent and vexed the Community. If it is the proper time for the Community, the Community should impose vexatious silence on the monk Channa. This is the motion.

"Let the Community hear me, venerable sir. This monk Channa, when being questioned about an offence in the midst of the Community, remained silent and vexed the Community. The Community imposes vexatious silence on the monk Channa. If the imposition of vexatious silence on the monk Channa is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"Vexatious silence has been imposed by the Community on the monk Channa. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Blessed One, having rebuked the Venerable Channa in many ways, for being difficult to support, etc. And thus, monks, you should recite this training rule -

98. "For evasion and vexatious silence, there is an expiation."

99. Evasion means when being questioned in the midst of the Community regarding a case or an offence, not wishing to speak about it, not wishing to disclose it, he evades the issue with another issue - "Who has committed, what has been committed, in what has been committed, how has been committed, whom are you speaking of, what are you speaking of?" This is called evasion.

Vexatious silence means when being questioned in the midst of the Community regarding a case or an offence, not wishing to speak about it, not wishing to disclose it, remaining silent he vexes the Community. This is called vexatious silence.

100. When evasion has not been formally charged, being questioned in the midst of the Community regarding a case or an offence, not wishing to speak about it, not wishing to disclose it, he evades the issue with another issue - "Who has committed, what has been committed, in what has been committed, how has been committed, whom are you speaking of, what are you speaking of?" there is an offence of wrong-doing. When vexatious silence has not been formally charged, being questioned in the midst of the Community regarding a case or an offence, not wishing to speak about it, not wishing to disclose it, remaining silent he vexes the Community, there is an offence of wrong-doing. When evasion has been formally charged, being questioned in the midst of the Community regarding a case or an offence, not wishing to speak about it, not wishing to disclose it, he evades the issue with another issue - "Who has committed, what has been committed, in what has been committed, how has been committed, whom are you speaking of, what are you speaking of?" there is an offence requiring expiation. When vexatious silence has been formally charged, being questioned in the midst of the Community regarding a case or an offence, not wishing to speak about it, not wishing to disclose it, remaining silent he vexes the Community, there is an offence requiring expiation.

101. If it is a legally valid act, perceiving it as a legally valid act, for evasion and vexatious silence, there is an offence requiring expiation. If it is a legally valid act, being doubtful, for evasion and vexatious silence, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, for evasion and vexatious silence, there is an offence requiring expiation. If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

102. There is no offence if one not knowing asks, or if one who is sick does not speak; if one does not speak thinking "there will be quarrel or dispute or strife or contention in the Community"; if one does not speak thinking "there will be schism in the Community or dissension in the Community"; if one does not speak thinking "they will perform an act not by rule or by an incomplete assembly or against one not entitled to the act"; for a mad man, for the first offender.

The training rule on evasion is finished as second.

3. The Training Rule on Making Someone Look Down Upon

103. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Dabba the Mallian was preparing lodgings for the Community and assigning meals. Now at

that time the monks Mettiya and Bhūmajaka were both junior and of little merit. Whatever inferior lodgings belonged to the Community, those fell to them, and inferior meals too. They made the monks look down upon the Venerable Dabba the Mallian - "Dabba the Mallian prepares lodgings out of desire, and assigns meals out of desire." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks Mettiya and Bhūmajaka make the monks look down upon the Venerable Dabba the Mallian!" etc. "Is it true, monks, that you made the monks look down upon Dabba the Mallian?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, make the monks look down upon Dabba the Mallian! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"For making someone look down upon another, there is an expiation."

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

104. Now at that time the monks Mettiya and Bhūmajaka -thinking "Making someone look down upon has been rejected by the Blessed One," and "To this extent the monks will listen," criticised the Venerable Dabba the Mallian in the presence of the monks - "Dabba the Mallian prepares lodgings out of desire, and assigns meals out of desire." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks Mettiya and Bhūmajaka criticise the Venerable Dabba the Mallian!" etc. "Is it true, monks, that you criticise Dabba the Mallian?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, criticise Dabba the Mallian! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

105. "For making someone look down upon another and for criticising, there is an expiation."

106. Making someone look down upon another means: desiring to bring disrepute upon, desiring to bring ill repute upon, desiring to shame a fully ordained monk authorized by the monastic community as an appointer of lodgings or a distributor of meals or an apportioner of rice gruel or an apportioner of fruit or an apportioner of solid foods or a dispenser of trifles, he makes a fully ordained monk look down upon another or criticises, there is an offence requiring expiation. If it is a legally valid act, perceiving it as a legally valid act, for making someone look down upon another and for criticising, there is an offence requiring expiation. If it is a legally valid act, being doubtful, for making someone look down upon another and for criticising, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, for making someone look down upon another and for criticising, there is an offence requiring expiation.

He makes one not fully ordained look down upon another or criticises, there is an offence of wrong-doing. Desiring to bring disrepute upon, desiring to bring ill repute upon, desiring to shame a fully ordained monk not authorized by the monastic community as an appointer of lodgings or a distributor of meals or an apportioner of rice gruel or an apportioner of fruit or an apportioner of solid foods or a dispenser of trifles, he makes a fully ordained monk or one not fully ordained look down upon

another or criticises, there is an offence of wrong-doing. Desiring to bring disrepute upon, desiring to bring ill repute upon, desiring to shame one not fully ordained, whether authorized or not authorized by the monastic community as an appointer of lodgings or a distributor of meals or an apportioner of rice gruel or an apportioner of fruit or an apportioner of solid foods or a dispenser of trifles, he makes a fully ordained monk or one not fully ordained look down upon another or criticises, there is an offence of wrong-doing. If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

107. There is no offence if one who is acting through desire, hate, delusion, or fear by nature makes someone look down upon another or criticises, for a mad man, for the first offender.

The training rule on making someone look down upon is finished as third.

4. The First Training Rule on Lodging

108. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time monks, in the winter season, having prepared lodging in the open air, drying their bodies in the sun, when the time was announced, departing from there, neither removed it nor had it removed, and departed without asking permission. The lodging was rained upon. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks, having prepared lodging in the open air, departing from there, neither remove it nor have it removed, and depart without asking permission, so that the lodging is rained upon!" Then those monks, having rebuked them in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that monks in the open air, etc. And thus, monks, you should recite this training rule -

109. "Whatever monk, having spread or having caused to spread a bed or a chair or a mattress or a stool belonging to the monastic community in the open air, when departing from there should neither remove it nor have it removed, or should go without asking permission, there is an expiation."

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

110. Now at that time monks, having stayed in the open air, were bringing in their lodgings early in the morning. The Blessed One saw those monks bringing in their lodgings early in the morning. Having seen this, on this occasion, in this connection, having given a talk on the Teaching, he addressed the monks - "I allow, monks, for eight months during the rainless period, to set aside lodgings in a pavilion or at the root of a tree, wherever crows or hawks do not defecate."

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

"Belonging to the monastic community" means it has been given to the Community, bestowed.

"Bed" means four beds - a long bed, a bed with slats, a bed with curved legs, a bed with removable legs.

"Chair" means four chairs - a long chair, a chair with slats, a chair with curved legs, a chair with removable legs.

"Mattress" means five mattresses - a wool mattress, a cloth mattress, a bark mattress, a grass mattress, a leaf mattress.

"Stool" means - made of bark or made of fragrant root or made of muñja grass or made of reed, having been wrapped inside and bound.

"Having spread" means having spread oneself.

"Having caused to spread" means having caused another to spread. If he causes one not fully ordained to spread, it is that one's impediment. If he causes one fully ordained to spread, it is the spreader's impediment.

"When departing from there should neither remove" means he should not remove it himself.

"Nor have it removed" means he should not have another remove it.

"Or should go without asking permission" means without asking permission of a monk or a novice or a monastery attendant, for one going beyond a stone's throw of a middling man, there is an offence requiring expiation.

112. If it belongs to the monastic community, perceiving it as belonging to the monastic community, having spread or having caused to spread in the open air, when departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence requiring expiation. If it belongs to the monastic community, being doubtful, etc. If it belongs to the monastic community, perceiving it as belonging to an individual, having spread or having caused to spread in the open air, when departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence requiring expiation.

A carpet or an upper cover or a floor covering or a straw-mat or a piece of leather or a mat for the feet or a wooden chair, having spread or having caused to spread in the open air, when departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence of wrong-doing. If it belongs to an individual, perceiving it as belonging to the monastic community, there is an offence of wrong-doing. If it belongs to an individual, being doubtful, there is an offence of wrong-doing. If it belongs to an individual, perceiving it as belonging to an individual, if it belongs to another individual, there is an offence of wrong-doing. If it belongs to oneself as an individual, there is no offence.

113. There is no offence if one goes having removed it, if one goes having had it removed, if one goes having asked permission, if one goes drying it in the sun, if it is obstructed by anyone, in misfortunes, for a mad man, for the first offender.

The first training rule on lodging is finished as fourth.

5. The Second Training Rule on Lodging

114. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of seventeen monks were friends. When dwelling they dwelt together, when departing they departed together. They, having spread out bedding in a certain monastery belonging to the monastic community, departing from there, neither removed it nor had it removed, and departed without asking permission. The lodging was gnawed by termites. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of seventeen monks, having spread out bedding in a monastery belonging to the monastic community, departing from there, neither remove it nor have it removed, and depart without asking permission, so that the lodging is gnawed by termites!" Then those monks, having rebuked the group of seventeen monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that the group of seventeen monks, having spread out bedding in a monastery belonging to the monastic community, departing from there, neither removed it nor had it removed, and departed without asking permission, so that the lodging is gnawed by termites?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having spread out bedding in a monastery belonging to the monastic community, departing from there, neither remove it nor have it removed, and depart without asking permission, so that the lodging is gnawed by termites! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

115. "Whatever monk, having spread or having caused to spread bedding in a dwelling belonging to the monastic community, when departing from there should neither remove it nor have it removed, or should go without asking permission, there is an expiation."

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

A dwelling belonging to the monastic community, by name, is one given to the Community, bestowed.

"Sleeping place" means a mattress, a carpet, an upper cover, a floor covering, a straw-mat, a piece of leather, a sitting cloth, a bed-sheet, a grass spread, a leaf spread.

"Having spread" means having spread oneself.

"Having caused to spread" means having caused another to spread.

"When departing from there should neither remove" means he should not remove it himself.

"Nor have it removed" means he should not have another remove it.

"Or should go without asking permission" means without asking permission of a monk or a novice or a monastery attendant, for one going beyond the enclosure of a fenced monastery, there is an offence requiring expiation. For one going beyond the precincts of an unfenced monastery, there is an offence requiring expiation. If it belongs to the monastic community, perceiving it as belonging to the monastic community, having spread or having caused to spread a sleeping place, when

departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence requiring expiation. If it belongs to the monastic community, being doubtful, having spread or having caused to spread a sleeping place, when departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence requiring expiation. If it belongs to the monastic community, perceiving it as belonging to an individual, having spread or having caused to spread a sleeping place, when departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence requiring expiation.

117. Having spread or having caused to spread a sleeping place in the precincts of a dwelling-place or in the assembly hall or in a pavilion or at the root of a tree, when departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence of wrong-doing. Having spread or having caused to spread a bed or a chair in a dwelling-place or in the precincts of a dwelling-place or in the assembly hall or in a pavilion or at the root of a tree, when departing from there he should neither remove it nor have it removed, or should go without asking permission, there is an offence of wrong-doing.

If it belongs to an individual, perceiving it as belonging to the monastic community, there is an offence of wrong-doing. If it belongs to an individual, being doubtful, there is an offence of wrong-doing. If it belongs to an individual, perceiving it as belonging to an individual, if it belongs to another individual, there is an offence of wrong-doing. If it belongs to oneself as an individual, there is no offence.

118. There is no offence if one goes having removed it, if one goes having had it removed, if one goes having asked permission, if it is obstructed by anyone, if having gone with expectation and remaining there one asks permission, if one is obstructed by anyone, in misfortunes, for a mad man, for the first offender.

The second training rule on lodging is finished as fifth.

6. The Training Rule on Encroaching

119. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks were blocking the best sleeping places, evicting the elder monks. Then the group of six monks had this thought: "By what means indeed might we reside right here for the rains retreat?" Then the group of six monks, having intruded upon the elder monks, prepared their sleeping place - whoever finds it confining will depart. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having intruded upon the elder monks, prepare their sleeping place!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that having intruded upon the elder monks, you prepared your sleeping place?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having intruded upon the elder monks, prepare your sleeping place! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

120. "Whatever monk, knowing that a monk has arrived first, should prepare a sleeping place in a dwelling belonging to the monastic community by intruding upon him - 'Whoever finds it confining will depart' - having done so for this very reason and no other, there is an expiation."

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

A dwelling belonging to the monastic community, by name, is one given to the Community, bestowed.

"Knows" means he knows "senior", he knows "sick", he knows "given by the Community".

"Having intruded" means having entered.

"Should prepare a sleeping place" means in the vicinity of a bed or a chair, of one entering or leaving, he spreads out or causes to spread out bedding, there is an offence of wrong-doing. He sits down on or lies down on, there is an offence requiring expiation.

"Having done so for this very reason and no other" means there is no other reason for preparing a sleeping place by intruding.

122. If it belongs to the monastic community, perceiving it as belonging to the monastic community, having intruded, he prepares a sleeping place, there is an offence requiring expiation. If it belongs to the monastic community, being doubtful, having intruded, he prepares a sleeping place, there is an offence requiring expiation. If it belongs to the monastic community, perceiving it as belonging to an individual, having intruded, he prepares a sleeping place, there is an offence requiring expiation.

Setting aside the vicinity of a bed or a chair, of one entering or leaving, he spreads out or causes to spread out bedding, there is an offence of wrong-doing. He sits down on or lies down on, there is an offence of wrong-doing. In the precincts of a dwelling-place or in the assembly hall or in a pavilion or at the root of a tree or in the open air, he spreads out or causes to spread out bedding, there is an offence of wrong-doing. He sits down on or lies down on, there is an offence of wrong-doing. If it belongs to an individual, perceiving it as belonging to the monastic community, there is an offence of wrong-doing. If it belongs to an individual, being doubtful, there is an offence of wrong-doing. If it belongs to an individual, perceiving it as belonging to an individual, if it belongs to another individual, there is an offence of wrong-doing. If it belongs to oneself as an individual, there is no offence.

123. There is no offence if one who is sick enters, if one oppressed by cold or heat enters, in misfortunes, for a mad man, for the first offender.

The training rule on encroaching is finished as sixth.

7. The Training Rule on Expulsion

124. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of seventeen monks were repairing a certain great monastery in a border region - "Here we shall reside for the

rains retreat." The group of six monks saw the group of seventeen monks repairing the monastery. Having seen this, they said thus - "These, friends, the group of seventeen monks are repairing the monastery. Come, let us evict them!" Some said thus - "Wait, friends, until they repair it; when it is repaired, we shall evict them."

Then the group of six monks said this to the group of seventeen monks - "Rise, friends, the monastery is needed by us." "Surely, friends, you should have told us beforehand, and we would have repaired another." "Is not, friends, the monastery belonging to the monastic community?" "Yes, friends, the monastery belongs to the monastic community." "Rise, friends, the monastery is needed by us." "The monastery is large, friends. You too dwell here, we too shall dwell here." "Rise, friends, the monastery is needed by us" - angry and displeased, having seized them by the neck, they threw them out. They, being thrown out, wept. The monks said thus - "Why, friends, are you weeping?" "These, friends, the group of six monks, angry and displeased, are throwing us out of the monastery belonging to the monastic community." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, angry and displeased, throw out monks from a monastery belonging to the monastic community!" Then those monks, having rebuked the group of six monks in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you, angry and displeased, threw out monks from a monastery belonging to the monastic community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, angry and displeased, throw out monks from a monastery belonging to the monastic community? This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

125. "Whatever monk, angry and displeased, should throw out or have thrown out a monk from a dwelling belonging to the monastic community, there is an expiation."

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

"A monk" means another monk.

"Angry, displeased" means not satisfied, with a struck mind, with barrenness arisen.

A dwelling belonging to the monastic community, by name, is one given to the Community, bestowed.

"Should throw out" means having seized him in the inner room, he throws him out to the front, there is an offence requiring expiation. Having seized him at the front, he throws him out outside, there is an offence requiring expiation. With one effort, even if he makes him pass through many doors, there is an offence requiring expiation.

"Should have thrown out" means he commands another, there is an offence requiring expiation. Having been commanded once, even if he makes him pass through many doors, there is an offence requiring expiation.

127. If it belongs to the monastic community, perceiving it as belonging to the monastic community, angry and displeased, he throws out or has thrown out, there is an offence requiring expiation. If it belongs to the monastic community, being doubtful, angry and displeased, he throws out or has thrown out, there is an offence

requiring expiation. If it belongs to the monastic community, perceiving it as belonging to an individual, angry and displeased, he throws out or has thrown out, there is an offence requiring expiation.

He throws out or has thrown out his requisites, there is an offence of wrong-doing. From the precincts of a dwelling or from the assembly hall or from a pavilion or from a tree-root or from the open air, he throws out or has thrown out, there is an offence of wrong-doing. He throws out or has thrown out his requisites, there is an offence of wrong-doing. One not fully ordained, from a dwelling or from the precincts of a dwelling or from the assembly hall or from a pavilion or from a tree-root or from the open air, he throws out or has thrown out, there is an offence of wrong-doing. He throws out or has thrown out his requisites, there is an offence of wrong-doing.

If it belongs to an individual, perceiving it as belonging to the monastic community, there is an offence of wrong-doing. If it belongs to an individual, being doubtful, there is an offence of wrong-doing. If it belongs to an individual, perceiving it as belonging to an individual, if it belongs to another individual, there is an offence of wrong-doing. If it belongs to oneself as an individual, there is no offence.

128. There is no offence if one throws out or has thrown out a shameless one, throws out or has thrown out his requisites, throws out or has thrown out a mad man, throws out or has thrown out his requisites, throws out or has thrown out a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the monastic community, throws out or has thrown out his requisites, throws out or has thrown out a pupil or a co-resident pupil who is not practising rightly, throws out or has thrown out his requisites, for a mad man, for the first offender.

The training rule on expulsion is finished as seventh.

8. The Training Rule on Upper Chamber

129. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time two monks were dwelling in an upper chamber in a monastery belonging to the monastic community? One dwelt below, one above. The monk above hastily sat down on a bed with removable legs. The leg of the bed, having fallen off, landed on the head of the monk below. That monk let out a cry of distress. The monks, having run up, said this to that monk - "Why did you, friend, let out a cry of distress?" Then that monk reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk hastily sit down on a bed with removable legs in an upper chamber in a monastery belonging to the monastic community!" Then those monks, having rebuked that monk in many ways, reported this matter to the Blessed One, etc. "Is it true, monk, that you hastily sat down on a bed with removable legs in an upper chamber in a monastery belonging to the monastic community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, hastily sit down on a bed with removable legs in an upper chamber in a monastery belonging to the monastic community! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

130. "Whatever monk should sit down on or lie down on a bed with removable legs or a chair in an upper chamber in a dwelling belonging to the monastic community, there is an expiation."

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

A dwelling belonging to the monastic community, by name, is one given to the Community, bestowed.

An upper chamber, by name, is one that does not touch the head of a middling man.

A bed with removable legs, by name, is one that stands having been pierced into the frame. A chair with removable legs, by name, is one that stands having been pierced into the frame.

"Should sit down on" means he sits down on that, there is an offence requiring expiation.

"Should lie down on" means he lies down on that, there is an offence requiring expiation.

132. If it belongs to the monastic community, perceiving it as belonging to the monastic community, he sits down on or lies down on a bed with removable legs or a chair in an upper chamber, there is an offence requiring expiation. If it belongs to the monastic community, being doubtful, etc. If it belongs to the monastic community, perceiving it as belonging to an individual, he sits down on or lies down on a bed with removable legs or a chair in an upper chamber, there is an offence requiring expiation.

If it belongs to an individual, perceiving it as belonging to the monastic community, there is an offence of wrong-doing. If it belongs to an individual, being doubtful, there is an offence of wrong-doing. If it belongs to an individual, perceiving it as belonging to an individual, if it belongs to another individual, there is an offence of wrong-doing. If it belongs to oneself as an individual, there is no offence.

133. No offence - for an upper chamber where the head touches, below is unfit for use, is covered with boards, pegs have been given, standing on that one takes or hangs, for a mad man, for the first offender.

The training rule on upper chamber is finished as eighth.

9. The Training Rule on Large Dwelling

134. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time a chief minister who was the Venerable Channa's attendant was having a dwelling built for the Venerable Channa. Then the Venerable Channa had the completed dwelling thatched again and again, plastered again and again. The dwelling, being overloaded, collapsed. Then the Venerable Channa, while collecting grass and wood, damaged a certain brahmin's barley field. Then that brahmin grumbled, criticised, and complained - "How indeed could the venerable ones damage our barley field!" Monks heard that brahmin grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained -

"How indeed could the Venerable Channa have the completed dwelling thatched again and again, plastered again and again, so that the dwelling, being overloaded, collapsed!" Then those monks, having rebuked the Venerable Channa in many ways, reported this matter to the Blessed One, etc. "Is it true, Channa, that you had the completed dwelling thatched again and again, plastered again and again, so that the dwelling, being overloaded, collapsed?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, have the completed dwelling thatched again and again, plastered again and again, so that the dwelling, being overloaded, collapsed! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

135. Now when a monk is having a large dwelling built, standing where there is little green vegetation, he should determine up to the door-frame for fixing the door-bolt, for the preliminary work on the windows, for two or three layers of roofing. If beyond that, even standing where there is little green vegetation, he should determine, it is an expiation."

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

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

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

"Up to the door-frame" means within a stretched arm's reach all around the door frame.

"For fixing the door-bolt" means for fixing the door.

"For the preliminary work on the windows" means for the preliminary work on the windows: white colour, black colour, a coating of red chalk, garland work, creeper-work, a design in the shape of a flower, a five-strip design.

"Two or three layers of roofing should be determined by one standing where there is little green vegetation" - green vegetation, by name, means early crops and late crops. If one standing on green vegetation determines, there is an offence of wrongdoing. For one roofing by rows, having determined two rows, having commanded the third row, one should depart. For one roofing by layers, having determined two layers, having commanded the third layer, one should depart.

137. "If beyond that, even standing where there is little green vegetation, he should determine" - for one roofing with bricks, for each brick there is an offence requiring expiation. For one roofing with stones, for each stone there is an offence requiring expiation. For one roofing with lime, for each lump there is an offence requiring expiation. For one roofing with grass, for each bundle there is an offence requiring expiation. For one roofing with leaves, for each leaf there is an offence requiring expiation.

When there are more than two or three layers, perceiving it as exceeding, he determines - an offence requiring expiation. When there are more than two or three layers, being doubtful, he determines - an offence requiring expiation. When there are more than two or three layers, perceiving it as less, he determines - an offence requiring expiation.

When there are less than two or three layers, perceiving it as exceeding - an offence of wrong-doing. When there are less than two or three layers, being doubtful - an offence of wrong-doing. When there are less than two or three layers, perceiving it as less - no offence.

138. There is no offence for two or three layers, for less than two or three layers, for a rock cell, for a cave, for a grass hut, for the benefit of another, with one's own wealth, setting aside a dwelling house, everywhere there is no offence, for a mad man, for the first offender.

The training rule on large dwelling is finished as ninth.

10. The Training Rule on Containing Animate Beings

139. At that time the Buddha, the Blessed One, was dwelling at Āḷavī in the Aggāḷava shrine. Now at that time the monks of Āḷavī, doing new construction work, knowingly poured and had others pour water containing living beings on grass and clay. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the monks of Āḷavī knowingly pour and have others pour water containing living beings on grass and clay!" Then those monks, having rebuked the monks of Āḷavī in many ways, reported this matter to the Blessed One, etc. "Is it true, monks, that you knowingly pour and have others pour water containing living beings on grass and clay?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, knowingly pour and have others pour water containing living beings on grass and clay! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

140. "Whatever monk, knowingly, should pour or have poured water containing living beings on grass or clay, there is an expiation."

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

"Knows" means either he knows himself, or others inform him.

"Should sprinkle" means he sprinkles himself, there is an offence requiring expiation.

"Should have sprinkled" means he commands another, there is an offence requiring expiation. Having been commanded once, even if he sprinkles much, there is an offence requiring expiation.

142. If it contains living beings and one perceives it as containing living beings, and pours or causes to pour grass or clay, there is an offence requiring expiation. If it contains living beings and one is doubtful, and pours or causes to pour grass or clay, there is an offence of wrong-doing. If it contains living beings and one perceives it as not containing living beings, and pours or causes to pour grass or clay, there is no offence. If it does not contain living beings and one perceives it as containing living beings, there is an offence of wrong-doing. If it does not contain living beings and one is doubtful, there is an offence of wrong-doing. If it does not contain living beings and one perceives it as not containing living beings, there is no offence.

143. There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for a mad man, for the first offender.

The training rule on containing animate beings is finished as tenth.

The Chapter on Growing Plants is second.

Its summary:

Having understood what has come to be, grumbling, by one departing, these two;

Formerly expulsion having touched, and the door with animate beings.

3. The Chapter on Exhortation

1. The Training Rule on Exhortation

144. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the elder monks, exhorting the nuns, were obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. Then the group of six monks had this thought: "Now at present, friends, the elder monks, exhorting the nuns, are obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. Come, friends, let us too exhort the nuns." Then the group of six monks, having approached the nuns, said this: "Approach us too, sisters; we too shall exhort you."

Then those nuns approached the group of six monks; having approached, they paid respect to the group of six monks and sat down to one side. Then the group of six monks, having given only a slight talk on the Teaching to the nuns, having spent the day in pointless talk, dismissed them: "Go, sisters." Then those nuns approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. To those nuns standing to one side, the Blessed One said this - "Was the exhortation successful, nuns?" "How, venerable sir, could the exhortation be successful! The noble ones of the group of six, having given only a slight talk on the Teaching, having spent the day in pointless talk, dismissed us." Then the Blessed One instructed, encouraged, inspired, and gladdened those nuns with a talk on the Teaching. Then those nuns, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having paid respect to the Blessed One and circumambulated him keeping him on their right, departed.

Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the group of six monks in return - "Is it true, monks, that having given only a slight talk on the Teaching to the nuns, having spent the day in pointless talk, you dismissed them?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having given only a slight talk on the Teaching to the nuns, having spent the day in pointless talk, dismiss them! This, foolish men, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to authorize an exhorter of nuns. And thus, monks, he should be authorized. First a monk should be requested. Having requested, an experienced and competent monk should inform the Community -

145. "Let the Community hear me, venerable sir. If it is the proper time for the Community, the Community should authorise the monk of such and such a name as an exhorter of nuns. This is the motion.

"Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as an exhorter of nuns. If the authorisation of the monk of such and such a name as an exhorter of nuns is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - Let the Community hear me, venerable sir. The Community authorises the monk of such and such a name as an exhorter of nuns. If the authorisation of the monk of such and such a name as an exhorter of nuns is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"The monk of such and such a name is authorised by the Community as an exhorter of nuns. It is agreeable to the Community, therefore they are silent, thus I remember it."

Then the Blessed One, having rebuked the group of six monks in many ways, for being difficult to support, etc. And thus, monks, you should recite this training rule -

146. "Whatever monk, not authorized, should exhort nuns, there is an expiation."

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

147. Now at that time the elder monks who were authorized, exhorting the nuns, were likewise obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. Then the group of six monks had this thought: "Now at present, friends, the elder monks who are authorized, exhorting the nuns, are likewise obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. Come, friends, let us too, having gone outside the boundary, having authorized each other as exhorters of nuns, exhort the nuns." Then the group of six monks, having gone outside the boundary, having authorized each other as exhorters of nuns, having approached the nuns, said this: "We too, sisters, are authorized. Approach us too. We too shall exhort you."

Then those nuns approached the group of six monks; having approached, they paid respect to the group of six monks and sat down to one side. Then the group of six monks, having given only a slight talk on the Teaching to the nuns, having spent the day in pointless talk, dismissed them: "Go, sisters." Then those nuns approached the Blessed One; having approached, they paid respect to the Blessed One and stood to one side. To those nuns standing to one side, the Blessed One said this - "Was the exhortation successful, nuns?" "How, venerable sir, could the exhortation be successful! The noble ones of the group of six, having given only a slight talk on the Teaching, having spent the day in pointless talk, dismissed us."

Then the Blessed One instructed those nuns with a talk on the Teaching, etc. Then those nuns, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, having paid respect to the Blessed One and circumambulated him keeping him on their right, departed. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks,

questioned the group of six monks in return - "Is it true, monks, that having given only a slight talk on the Teaching to the nuns, having spent the day in pointless talk, you dismissed them?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having given only a slight talk on the Teaching to the nuns, having spent the day in pointless talk, dismiss them! This, foolish men, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "I allow, monks, to authorize a monk possessed of eight factors as an exhorter of nuns. He is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is of good speech, of good conversation; he is for the most part dear and agreeable to the nuns; he is competent to exhort the nuns; and he has not previously become guilty of a serious offence with one who has gone forth with reference to this Blessed One, wearing the ochre robe; he is of twenty years standing or more than twenty years standing - I allow, monks, to authorize a monk possessed of these eight factors as an exhorter of nuns."

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

"Not authorized" means not authorized by a legal act at which a motion is put and is followed by three proclamations.

"Nuns" means those fully ordained in both communities.

"Should exhort" means he exhorts with the eight rules of respect, there is an offence requiring expiation. He exhorts with another rule, there is an offence of wrong-doing. He exhorts one ordained unilaterally, there is an offence of wrong-doing.

149. That authorised monk, having swept the residential cell, having set out drinking water and water for washing, having prepared a seat, having taken a companion, should sit down. The nuns, having gone there, having paid respect to that monk, should sit down to one side. By that monk they should be asked - "Are you in unity, sisters?" If they say "We are in unity, venerable sir," "Are the eight rules of respect being observed, sisters?" If they say "They are being observed, venerable sir," "This, sisters, is the exhortation" should be handed over. If they say "They are not being observed, venerable sir," they should be reinstated. "A nun who has been fully ordained for a hundred years should pay respect, rise up in respect, salute with joined palms, and do the proper duties to a monk who has been fully ordained that very day; this too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts. A nun should not spend the rains retreat in a residence without monks; this too is a rule that, having honoured, having respected, having revered, having venerated, is not to be

transgressed for as long as life lasts. Every half-month a nun should expect two things from the community of monks - asking as to the date of the Observance day and approaching for exhortation; this too is a rule, etc. A nun who has completed the rains retreat should invite admonishment before both communities on three grounds - by what is seen or by what is heard or by suspicion; this too is a rule, etc. A nun who has become guilty of a serious offence should undergo penance for a fortnight before both communities; this too is a rule, etc. A female trainee who has completed the training in the six rules for two years should seek full ordination from both communities; this too is a rule, etc. A monk should not be reviled or abused by a nun by any method; this too is a rule, etc. Henceforth the path of speech is closed for nuns towards monks, but the path of speech is not closed for monks towards nuns; this too is a rule that, having honoured, having respected, having revered, having venerated, is not to be transgressed for as long as life lasts."

If when they say "We are in unity, venerable sir," he speaks another teaching, there is an offence of wrong-doing. If when they say "We are not in unity, venerable sir," he speaks the eight rules of respect, there is an offence of wrong-doing. Without having handed over the exhortation, he speaks another teaching, there is an offence of wrong-doing.

150. If it is not a legally valid act, perceiving it as not a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as an incomplete assembly - an offence requiring expiation. If it is not a legally valid act, perceiving it as not a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, being doubtful - an offence requiring expiation. If it is not a legally valid act, perceiving it as not a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as a complete assembly - an offence requiring expiation.

If it is not a legally valid act, being doubtful, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as an incomplete assembly - an offence requiring expiation. If it is not a legally valid act, being doubtful, he exhorts an incomplete assembly of the nuns' monastic community, being doubtful - an offence requiring expiation. If it is not a legally valid act, being doubtful, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as a complete assembly - an offence requiring expiation.

If it is not a legally valid act, perceiving it as a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as an incomplete assembly - an offence requiring expiation. If it is not a legally valid act, perceiving it as a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, being doubtful - an offence requiring expiation. If it is not a legally valid act, perceiving it as a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as a complete assembly - an offence requiring expiation.

If it is not a legally valid act, perceiving it as not a legally valid act, he exhorts a complete assembly of the nuns' monastic community, perceiving it as an incomplete assembly - an offence requiring expiation. If it is not a legally valid act, perceiving it as not a legally valid act, he exhorts a complete assembly of the nuns' monastic

community, being doubtful - an offence requiring expiation. If it is not a legally valid act, perceiving it as not a legally valid act, he exhorts a complete assembly of the nuns' monastic community, perceiving it as a complete assembly - an offence requiring expiation.

If it is not a legally valid act, being doubtful, he exhorts a complete assembly of the nuns' monastic community, perceiving it as an incomplete assembly, etc. being doubtful, he exhorts, etc. perceiving it as a complete assembly, he exhorts - an offence requiring expiation.

If it is not a legally valid act, perceiving it as a legally valid act, he exhorts a complete assembly of the nuns' monastic community, perceiving it as an incomplete assembly, etc. being doubtful, he exhorts, etc. perceiving it as a complete assembly, he exhorts - an offence requiring expiation.

151. If it is a legally valid act, perceiving it as not a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as an incomplete assembly - an offence of wrong-doing. If it is a legally valid act, perceiving it as not a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, being doubtful, etc. perceiving it as a complete assembly, he exhorts - an offence of wrong-doing.

If it is a legally valid act, being doubtful, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as an incomplete assembly, etc. being doubtful, he exhorts, etc. perceiving it as a complete assembly, he exhorts - an offence of wrong-doing.

If it is a legally valid act, perceiving it as a legally valid act, he exhorts an incomplete assembly of the nuns' monastic community, perceiving it as an incomplete assembly, etc. being doubtful, he exhorts, etc. perceiving it as a complete assembly, he exhorts - an offence of wrong-doing.

If it is a legally valid act, perceiving it as not a legally valid act, he exhorts a complete assembly of the nuns' monastic community, perceiving it as an incomplete assembly, etc. being doubtful, he exhorts, etc. perceiving it as a complete assembly, he exhorts - an offence of wrong-doing.

If it is a legally valid act, being doubtful, he exhorts a complete assembly of the nuns' monastic community, perceiving it as an incomplete assembly, etc. being doubtful, he exhorts, etc. perceiving it as a complete assembly, he exhorts - an offence of wrong-doing.

If it is a legally valid act, perceiving it as a legally valid act, he exhorts a complete assembly of the nuns' monastic community, perceiving it as an incomplete assembly - an offence of wrong-doing. If it is a legally valid act, perceiving it as a legally valid act, he exhorts a complete assembly of the nuns' monastic community, being doubtful - an offence of wrong-doing. If it is a legally valid act, perceiving it as a legally valid act, he exhorts a complete assembly of the nuns' monastic community, perceiving it as a complete assembly - there is no offence.

152. There is no offence if one is giving a recitation, if one is giving an interrogation, if when being told "Reinstate, venerable lady," one reinstates, if one asks a question, if when asked a question one speaks, if nuns hear one speaking for the benefit of another, for a female trainee, for a female novice, for a mad man, for the first offender.

The training rule on exhortation is finished as first.

2. The Training Rule on Passing Away

153. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the elder monks were exhorting the nuns by turns. Now at that time it was the Venerable Cūḷapanthaka's turn to exhort the nuns. The nuns said thus - "Today the exhortation will not be successful; the noble Cūḷapanthaka will just recite that same inspired utterance again and again." Then those nuns approached the Venerable Cūḷapanthaka; having approached, they paid respect to the Venerable Cūḷapanthaka and sat down to one side. To those nuns seated to one side, the Venerable Cūḷapanthaka said this - "Are you in unity, sisters?" "We are in unity, venerable sir." "Are the eight rules of respect being observed, sisters?" "They are being observed, venerable sir." Having handed over "This, sisters, is the exhortation," he recited this inspired utterance again and again -

"For one of higher mind, not negligent, a sage training in the paths of wisdom;
Sorrows do not exist for such a one, who is at peace, always mindful."

The nuns said thus - "Did we not say - today the exhortation will not be successful; the noble Cūḷapanthaka will just recite that same inspired utterance again and again!" The Venerable Cūḷapanthaka heard this friendly conversation of those nuns. Then the Venerable Cūḷapanthaka, having risen up into the sky, walked back and forth in space, in the atmosphere, and stood, and sat down, and lay down, and smoked, and blazed, and disappeared, and recited that same inspired utterance and much other word of the Buddha. The nuns said thus - "Wonderful indeed, friend, marvellous indeed, friend, never indeed before has the exhortation been so successful as that of the noble Cūḷapanthaka." Then the Venerable Cūḷapanthaka, having exhorted those nuns until complete darkness, dismissed them - "Go, sisters."

Then those nuns, when the city gate was closed, having stayed outside the city, entered the city early in the morning. People grumbled, criticised, and complained - "These nuns are not practitioners of the holy life; having stayed in the monastery with the monks, they are now entering the city." The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Cūḷapanthaka exhort the nuns when the sun has set!" etc. "Is it true, Cūḷapanthaka, that you exhorted the nuns when the sun had set?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, Cūḷapanthaka, exhort the nuns when the sun has set! This, Cūḷapanthaka, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

154. "If even an authorized monk should exhort nuns when the sun has set, it is an expiation."

155. "Authorized" means authorized by a legal act at which a motion is put and is followed by three proclamations.

"When the sun has set" means when the sun has gone down.

"Nun" means one fully ordained in both communities.

"Should exhort" means he exhorts with the eight rules of respect or with another rule, there is an offence requiring expiation.

156. When it has passed away, perceiving it as passed away, he exhorts, there is an offence requiring expiation. When it has passed away, being doubtful, he exhorts, there is an offence requiring expiation. When it has passed away, perceiving it as not passed away, he exhorts, there is an offence requiring expiation.

He exhorts one ordained unilaterally, there is an offence of wrong-doing. When it has not passed away, perceiving it as passed away, there is an offence of wrong-doing. When it has not passed away, being doubtful, there is an offence of wrong-doing. When it has not passed away, perceiving it as not passed away, there is no offence.

157. There is no offence if one is giving a recitation, if one is giving an interrogation, if when being told "Reinstate, venerable lady," one reinstates, if one asks a question, if when asked a question one speaks, if nuns hear one speaking for the benefit of another, for a female trainee, for a female novice, for a mad man, for the first offender.

The training rule on passing away is finished as second.

3. The Training Rule on Nuns' Quarters

158. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time the group of six monks, having approached the nuns' quarters, were exhorting the group of six nuns. The nuns said this to the group of six nuns - "Come, ladies, let us go for the exhortation." "Even if we, lady, were to go for the sake of the exhortation, the noble ones of the group of six, having come right here, are exhorting us." The nuns grumbled, criticised, and complained - "How indeed could the group of six monks, having approached the nuns' quarters, exhort the nuns!" Then those nuns reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having approached the nuns' quarters, exhort the nuns!" etc. "Is it true, monks, that having approached the nuns' quarters, you exhorted the nuns?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having approached the nuns' quarters, exhort the nuns! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, having approached the nuns' quarters, should exhort nuns, there is an expiation."

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

159. Now at that time Mahāpajāpati Gotamī was sick. The elder monks approached Mahāpajāpati Gotamī; having approached, they said this to Mahāpajāpati Gotamī - "Is it bearable for you, Gotamī, is it endurable?" "It is not bearable for me, sirs, not endurable." "Come, venerable sirs, expound the Teaching." "It is not allowable, sister, having approached the nuns' quarters, to expound the Teaching to the nuns," being scrupulous, they did not teach. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached Mahāpajāpati Gotamī; having approached, he sat down on the prepared seat. Having sat down, the Blessed One said this to Mahāpajāpati Gotamī - "Is it bearable for you, Gotamī, is it endurable?" "Formerly, venerable sir, the elder monks, having come, expound the Teaching to me. By that it is comfortable for me. But now - thinking 'It has been rejected by the Blessed One,' being scrupulous, they do not teach. By that it is not comfortable for me." Then the Blessed One, having instructed, encouraged, inspired, and gladdened Mahāpajāpati Gotamī with a talk on the Teaching, rose from his seat and departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, having approached the nuns' quarters, to exhort a sick nun. And thus, monks, you should recite this training rule -

160. "Whatever monk, having approached the nuns' quarters, should exhort nuns, except at the right time, there is an expiation. Therein this is the right time. A nun is sick - this is the right time therein."

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

"Nuns' quarters" means where nuns dwell even for one night.

"Having approached" means having gone there.

"Nun" means one fully ordained in both communities.

"Should exhort" means he exhorts with the eight rules of respect, there is an offence requiring expiation.

"Except at the right time" means setting aside the right time.

"Sick" means a nun who is unable to go for the exhortation or for the communion.

162. If one is fully ordained and perceives one as fully ordained, having approached the nuns' quarters, exhorts except at the right time, there is an offence requiring expiation. If one is fully ordained and is doubtful, having approached the nuns' quarters, exhorts except at the right time, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, having approached the nuns' quarters, exhorts except at the right time, there is an offence requiring expiation.

He exhorts with another rule, there is an offence of wrong-doing. He exhorts one ordained unilaterally, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is no offence.

163. There is no offence at the right time, if one is giving a recitation, if one is giving an interrogation, if when being told "Reinstate, venerable lady," one reinstates, if one asks a question, if when asked a question one speaks, if nuns hear one speaking for the benefit of another, for a female trainee, for a female novice, for a mad man, for the first offender.

The training rule on nuns' quarters is finished as third.

4. The Training Rule on Material Gains

164. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the elder monks, exhorting the nuns, were obtainers of the requisites of robes, almsfood, lodging and medicine for the sick. The group of six monks said thus - "The elder monks do not show reverence in exhorting nuns; the elder monks exhort the nuns because of material gains." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks say thus - 'The elder monks do not show reverence in exhorting nuns; the elder monks exhort the nuns because of material gains'?" etc. "Is it true, monks, that you say thus - 'The elder monks do not show reverence in exhorting nuns; the elder monks exhort the nuns because of material gains'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, say thus - the elder monks do not show reverence in exhorting nuns; the elder monks exhort the nuns because of material gains! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

165. "Whatever monk should say thus - 'The elder monks exhort the nuns because of material gains,' there is an expiation."

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

"Because of material gains" means because of robes, because of almsfood, because of lodging, because of requisite of medicines for the sick, because of honour, because of respect, because of paying honour, because of homage, because of veneration.

"Should say thus" means desiring to bring disrepute upon, desiring to bring ill repute upon, desiring to shame a fully ordained exhorter of nuns authorized by the monastic community, he says thus - he says: "He exhorts because of robes, because of almsfood, because of lodging, because of requisite of medicines for the sick, because of honour, because of respect, because of paying honour, because of homage, because of veneration," there is an offence requiring expiation.

167. If it is a legally valid act, perceiving it as a legally valid act, he says thus, there is an offence requiring expiation. If it is a legally valid act, being doubtful, he says thus, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, he says thus, there is an offence requiring expiation.

Desiring to bring disrepute upon, desiring to bring ill repute upon, desiring to shame a fully ordained exhorter of nuns not authorized by the monastic community, he says thus - "Because of robes, etc. because of veneration he exhorts," he says, there is an offence of wrong-doing. Desiring to bring disrepute upon, desiring to bring ill repute

upon, desiring to shame one not fully ordained, whether authorized or not authorized by the monastic community as an exhorter of nuns, he says thus - he says: "He exhorts because of robes, because of almsfood, because of lodging, because of requisite of medicines for the sick, because of honour, because of respect, because of paying honour, because of homage, because of veneration," there is an offence of wrong-doing. If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

168. There is no offence if by nature one speaks because of robes, because of almsfood, because of lodging, because of requisite of medicines for the sick, because of honour, because of respect, because of paying honour, because of homage, because of veneration while exhorting, for a mad man, for the first offender.

The training rule on material gains is finished as fourth.

5. The Training Rule on Giving Robes

169. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain monk was going for almsfood on a certain street in Sāvattthī. A certain nun too was going for almsfood on that street. Then that monk said this to that nun - "Go, sister, almsfood is being given in such and such a place." She too said thus - "Go, noble sir, almsfood is being given in such and such a place." They became acquaintances through frequent seeing. Now at that time robe-material was being distributed to the Community. Then that nun, having gone for the exhortation, approached that monk; having approached, having paid respect to that monk, she stood to one side. To that nun standing to one side, that monk said this - "This, sister, is my share of robe-material; will you accept it?" "Yes, noble sir, I have worn-out robes."

Then that monk gave a robe to that nun. That monk too had worn-out robes. The monks said this to that monk - "Make your robe now, friend." Then that monk reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk give a robe to a nun!" etc. "Is it true, monk, that you gave a robe to a nun?" "True, Blessed One." "Is she a relative of yours, monk, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is good or not good, for one who is not a relative. How indeed could you, foolish man, give a robe to a nun who is not a relative! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should give a robe to a nun who is not a relative, there is an expiation."

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

170. Now at that time monks, being scrupulous, did not give the exchange of robes to nuns. The nuns grumbled, criticised, and complained - "How indeed could the venerable ones not give us the exchange of robes!" The monks heard those nuns

grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to give an exchange to five. To a monk, to a nun, to a female trainee, to a novice, to a female novice - I allow, monks, to give an exchange to these five. And thus, monks, you should recite this training rule -

171. "Whatever monk should give a robe to a nun who is not a relative, except in exchange, there is an expiation."

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

"Not a relative" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Nun" means one fully ordained in both communities.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Except in exchange" means setting aside an exchange, if he gives, there is an offence requiring expiation.

173. Perceiving one who is not a relative as not a relative, he gives a robe, except in exchange - an offence requiring expiation. If he is doubtful about one who is not a relative, he gives a robe, except in exchange - an offence requiring expiation. Perceiving one who is not a relative as a relative, he gives a robe, except in exchange - an offence requiring expiation.

He gives a robe to one ordained unilaterally, except in exchange - an offence of wrong-doing. Perceiving a relative as not a relative - an offence of wrong-doing. If she is doubtful about a relative - an offence of wrong-doing. Perceiving a relative as a relative - no offence.

174. There is no offence for a relative, for an exchange of something small for something large or something large for something small, if a nun takes on trust, if she takes temporarily, if setting aside the robe she gives another requisite, for a female trainee, for a female novice, for a mad man, for the first offender.

The training rule on giving robes is finished as fifth.

6. The Training Rule on Sewing Robes

175. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was competent to do robe-making work. A certain nun approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "It would be good, venerable sir, if the noble one would sew a robe for me." Then the Venerable Udāyī, having sewn a robe for that nun, having made it well-dyed and well-prepared, having produced an inspired design in the middle, having folded it up, laid it aside. Then that nun approached the Venerable Udāyī; having approached, he said this to the Venerable Udāyī - "Where is that robe, venerable sir?" "Come, sister, take this robe as it is folded and lay it aside, and when the community of nuns comes for the exhortation, then

having put on this robe, come following closely behind the community of nuns." Then that nun, having taken that robe as it was folded and laid it aside, when the community of nuns came for the exhortation, then having put on that robe, came following closely behind the community of nuns. People grumbled, criticised, and complained - "How shameless are these nuns, wicked and without moral shame, that they would have an inspired design produced on a robe!"

The nuns said thus - "Whose work is this?" "The noble Udāyī's." "Even for those who are shameless, wicked, and without moral shame, such a thing would not be fitting, how much less for the noble Udāyī!" Then those nuns reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī sew a robe for a nun!" etc. "Is it true, Udāyī, that you sewed a robe for a nun?" "True, Blessed One." "Is she a relative of yours, Udāyī, or not a relative?" "Not a relative, Blessed One." "One who is not a relative, foolish man, does not know what is proper or improper, what is pleasing or displeasing, for one who is not a relative. How indeed could you, foolish man, sew a robe for a nun who is not a relative! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

176. "Whatever monk should sew or have sewn a robe for a nun who is not a relative, there is an expiation."

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

"Not a relative" means one who is not connected through the mother's side or the father's side up to the seventh generation of ancestors.

"Nun" means one fully ordained in both communities.

"Robe" means any one of the six kinds of robes.

"Should sew" means he sews himself, for each needle-path there is an offence requiring expiation.

"Should have sewn" means he commands another, there is an offence requiring expiation. Having been commanded once, even if she sews much, there is an offence requiring expiation.

178. Perceiving one who is not a relative as not a relative, he sews or causes to sew a robe - an offence requiring expiation. If he is doubtful about one who is not a relative, he sews or causes to sew a robe - an offence requiring expiation. Perceiving one who is not a relative as a relative, he sews or causes to sew a robe - an offence requiring expiation.

He sews or causes to sew a robe for one ordained unilaterally - an offence of wrong-doing. Perceiving a relative as not a relative - an offence of wrong-doing. If she is doubtful about a relative - an offence of wrong-doing. Perceiving a relative as a relative - no offence.

179. There is no offence for a relative, if setting aside the robe she sews or causes to sew another requisite, for a female trainee, for a female novice, for a mad man, for the first offender.

7. The Training Rule on Arrangement

180. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, having arranged together with nuns, were proceeding along the same high-road. People grumbled, criticised, and complained - "Just as we wander about with our wives, just so these ascetics, disciples of the Sakyan, having arranged together with nuns, wander about!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having arranged together with nuns, proceed along the same high-road!" etc. "Is it true, monks, that having arranged together with nuns, you proceed along the same high-road?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having arranged together with nuns, proceed along the same high-road! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, having arranged together with a nun, should proceed along the same high-road, even between villages, there is an expiation."

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

181. Now at that time many monks and nuns were travelling on the highway from Sāketa to Sāvattthī. Then those nuns said this to those monks - "We too shall go together with the venerable ones." "It is not allowable, sister, having arranged together with a nun, to proceed along the same high-road. Either you go first or we shall go." "The venerable ones, venerable sir, are the foremost men. Let the venerable ones go first." Then as those nuns were going afterwards, on the road thieves robbed them and violated them. Then those nuns, having gone to Sāvattthī, reported this matter to the nuns. The nuns reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, on a road to be travelled with a caravan, considered dangerous and fearful, having arranged together with a nun, to proceed along the same high-road. And thus, monks, you should recite this training rule -

182. "Whatever monk, having arranged together with a nun, should proceed along the same high-road, even between villages, except at the right time, there is an expiation. Therein this is the right time. The road is one to be travelled with a caravan, considered dangerous, with peril - this is the right time therein."

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

"Nun" means one fully ordained in both communities.

"Together" means as one.

"Arranging" means - "Let us go, sister, let us go, lady; let us go, lady, let us go, sister; let us go today or yesterday or the day after" - if he arranges, there is an offence of wrong-doing.

"Even between villages" means in a village within a cock's flight, between villages, between villages, there is an offence requiring expiation. In a forest without villages, every half-yojana, every half-yojana, there is an offence requiring expiation.

"Except at the right time" means setting aside the right time.

"A road to be travelled with a caravan" means a road that is not possible to travel without a caravan.

"Dangerous" means on that road a place where thieves have settled is seen, a place where they have eaten is seen, a place where they have stood is seen, a place where they have sat is seen, a place where they have lain down is seen.

"Perilous" means on that road people killed by thieves are seen, people robbed are seen, people beaten are seen; having gone through the perilous area, having shown the area without peril, they should be sent off - "Go, sisters."

184. If it was arranged, perceiving it as arranged, he proceeds along the same high-road, even between villages, except at the right time, there is an offence requiring expiation. If it was arranged, being doubtful, he proceeds along the same high-road, even between villages, except at the right time, there is an offence requiring expiation. If it was arranged, perceiving it as not arranged, he proceeds along the same high-road, even between villages, except at the right time, there is an offence requiring expiation.

If a monk arranges and a nun does not arrange, there is an offence of wrong-doing. If it was not arranged, perceiving it as arranged, there is an offence of wrong-doing. If it was not arranged, being doubtful, there is an offence of wrong-doing. If it was not arranged, perceiving it as not arranged, there is no offence.

185. There is no offence at the right time, if one goes without having arranged, if a nun arranges and a monk does not arrange, if they go by a different rendezvous, in misfortunes, for a mad man, for the first offender.

The training rule on arrangement is finished as seventh.

8. The Training Rule on Embarking on a Boat

186. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, having arranged together with nuns, were boarding the same boat. People grumbled, criticised, and complained - "Just as we play on a boat with our wives, just so these ascetics, disciples of the Sakyan, having arranged together with nuns, play on a boat!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having arranged together with nuns, board the same boat!" etc. "Is it true, monks, that having arranged together with nuns, you board the same boat?" "True, Blessed One." The Buddha, the Blessed One, rebuked

them, etc. How indeed could you, foolish men, having arranged together with nuns, board the same boat! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, having arranged together with a nun, should board the same boat, going upstream or going downstream, there is an expiation."

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

187. Now at that time many monks and nuns were travelling on the highway from Sāketa to Sāvattthī. On the road a river had to be crossed. Then those nuns said this to those monks - "We too shall cross together with the venerable ones." "It is not allowable, sister, having arranged together with a nun, to board the same boat; either you cross first or we shall cross." "The venerable ones, venerable sir, are the foremost men. Let the venerable ones cross first." Then as those nuns were crossing afterwards, thieves robbed them and violated them. Then those nuns, having gone to Sāvattthī, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, having arranged together with a nun, to board the same boat for crossing across. And thus, monks, you should recite this training rule -

188. "Whatever monk, having arranged together with a nun, should board the same boat, going upstream or going downstream, except for crossing across, there is an expiation."

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

"Nun" means one fully ordained in both communities.

"Together" means as one.

"Having arranged" means "let us board, sister, let us board, lady; let us board, lady, let us board, sister; let us board today or yesterday or the day after" - if he arranges, there is an offence of wrong-doing.

When the nun has boarded, the monk boards, there is an offence requiring expiation. When the monk has boarded, the nun boards, there is an offence requiring expiation. Or both board, there is an offence requiring expiation.

"Going upstream" means a vessel going upstream.

"Going downstream" means a vessel going downstream.

"Except for crossing across" means setting aside crossing across.

In a village within a cock's flight, between villages, between villages, there is an offence requiring expiation. In a forest without villages, every half-yojana, every half-yojana, there is an offence requiring expiation.

190. If it was arranged, perceiving it as arranged, he boards the same boat, going upstream or going downstream, except for crossing across, there is an offence requiring expiation. If it was arranged, being doubtful, he boards the same boat,

going upstream or going downstream, except for crossing across, there is an offence requiring expiation. If it was arranged, perceiving it as not arranged, he boards the same boat, going upstream or going downstream, except for crossing across, there is an offence requiring expiation.

If a monk arranges and a nun does not arrange, there is an offence of wrong-doing. If it was not arranged, perceiving it as arranged, there is an offence of wrong-doing. If it was not arranged, being doubtful, there is an offence of wrong-doing. If it was not arranged, perceiving it as not arranged, there is no offence.

191. There is no offence for crossing across, if they board without having arranged, if a nun arranges and a monk does not arrange, if they board by a different rendezvous, in misfortunes, for a mad man, for the first offender.

The training rule on embarking on a boat is finished as eighth.

9. The Training Rule on Arranged

192. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the nun Thullanandā was dependent on a certain family, receiving regular meals. And by that householder the elder monks had been invited. Then the nun Thullanandā, having dressed in the earlier period of the day, taking her bowl and robe, approached that family; having approached, she said this to that householder - "What is this, householder, abundant solid and soft food prepared?" "The elder monks, lady, have been invited by me." "But who are these elder monks, householder?" "The noble Sāriputta, the noble Mahāmoggallāna, the noble Mahākaccāna, the noble Mahākoṭṭhika, the noble Mahākappina, the noble Mahācunda, the noble Anuruddha, the noble Revata, the noble Upāli, the noble Ānanda, the noble Rāhula." "But why did you, householder, invite servants when great elephants are present?"

"But who are these great elephants, lady?" "The noble Devadatta, the noble Kokālika, the noble Kaṭamodakatissaka, the noble son of Khaṇḍadevī, the noble Samuddadatta." Now while this talk of the nun Thullanandā was not finished, those elder monks entered. "Truly great elephants have been invited by you, householder." "Just now indeed you, lady, made them servants; now great elephants." And he drove her out from the house, and cut off the regular meal. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could Devadatta knowingly eat almsfood arranged by a nun!" etc. "Is it true, Devadatta, that you knowingly eat almsfood arranged by a nun?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, knowingly eat almsfood arranged by a nun. This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, knowingly, should eat almsfood arranged by a nun, there is an expiation."

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

193. Now at that time a certain monk who had gone forth from Rājagaha went to his relatives' family. People - "The venerable one has come after such a long time," they carefully prepared a meal. A nun dependent on that family said this to those people -

"Give food to the noble one, friends." Then that monk - "It has been rejected by the Blessed One to knowingly eat almsfood arranged by a nun," being scrupulous, did not accept. He was not able to walk for almsfood, he was without food. Then that monk, having gone to the monastery, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to knowingly eat almsfood arranged by a nun when there has been a prior arrangement with a householder. And thus, monks, you should recite this training rule -

194. "Whatever monk, knowingly, should eat almsfood arranged by a nun, except for an arrangement with a householder made beforehand, there is an expiation."

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

"Knows" means either he knows himself, or others inform him, or she informs.

"Nun" means one fully ordained in both communities.

"Arranges" means for those previously not wishing to give, not wishing to do - "The noble one is a reciter, the noble one is very learned, the noble one is versed in the discourses, the noble one is an expert in monastic discipline, the noble one is a speaker of the Teaching, give to the noble one, do for the noble one" - this is called arranging.

"Almsfood" means any one food among the five foods.

"Except for an arrangement with a householder made beforehand" means setting aside an arrangement with a householder.

"Arrangement with a householder" means either they are relatives, or they have been invited, or it is ordinarily prepared.

If, except for an arrangement with a householder made beforehand, he accepts thinking "I will eat," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

196. If it is arranged, perceiving it as arranged, she eats, except for an arrangement with a householder made beforehand, there is an offence requiring expiation. If it is arranged, being doubtful, she eats, except for an arrangement with a householder made beforehand, there is an offence of wrong-doing. If it is arranged, perceiving it as not arranged, she eats, except for an arrangement with a householder made beforehand, there is no offence. She eats what is arranged by one ordained unilaterally, except for an arrangement with a householder made beforehand, there is an offence of wrong-doing. If it is not arranged, perceiving it as arranged, there is an offence of wrong-doing. If it is not arranged, being doubtful, there is an offence of wrong-doing. If it is not arranged, perceiving it as not arranged, there is no offence.

197. There is no offence when there has been a prior arrangement with a householder, a female trainee arranges, a female novice arranges, setting aside the five foods everywhere there is no offence, for a mad man, for the first offender.

The training rule on arranged is finished as ninth.

10. The Training Rule on Sitting Down in a Secret Place

198. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī's former wife had gone forth among the nuns. She often came to the Venerable Udāyī's presence, and the Venerable Udāyī also often went to that nun's presence. Now at that time the Venerable Udāyī sat with that nun, one alone with one alone, in a secret place. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī sit with a nun, one alone with one alone, in a secret place!" etc. "Is it true, Udāyī, that you sat with a nun, one alone with one alone, in a secret place?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, sit with a nun, one alone with one alone, in a secret place! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

199. "Whatever monk should sit with a nun, one alone with one alone, in a secret place, there is an expiation."

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

"Nun" means one fully ordained in both communities.

"Together" means as one.

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

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

"Should sit" means when a nun is seated, a monk either sits close to her or lies down close to her, there is an offence requiring expiation.

When a monk is seated, a nun either sits close to him or lies down close to him, there is an offence requiring expiation. Or both are seated or both are lying down, there is an offence requiring expiation.

201. In a secret place, perceiving a secret place, one alone with one alone, he sits, there is an offence requiring expiation. In a secret place, being doubtful, one alone with one alone, he sits, there is an offence requiring expiation. In a secret place, perceiving one not in a secret place, one alone with one alone, he sits, there is an offence requiring expiation.

Not in a secret place, perceiving a secret place, there is an offence of wrong-doing. Not in a secret place, being doubtful, there is an offence of wrong-doing. Not in a secret place, perceiving one not in a secret place, there is no offence.

202. There is no offence if any intelligent person is a second, if one stands and does not sit down, if one is not wishing for a secret place, if one thinking about something else sits down, for a mad man, for the first offender.

The training rule on sitting down in a secret place is finished as tenth.

Not authorized, passed away, by giving material gains to the side;
Sews, course, boat, should eat, one alone with one alone, these are ten.

4. The Chapter on Food

1. The Training Rule on Meal in a Public Rest-House

203. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time not far from Sāvattthī a meal in a public rest-house had been laid down by a certain guild. The group of six monks, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood, and not obtaining almsfood, went to the public rest-house. People - "The venerable ones have come after such a long time," they carefully served them. Then the group of six monks for a second day also, etc. for a third day also, having dressed in the earlier period of the day, taking their bowls and robes, entered Sāvattthī for almsfood, and not obtaining almsfood, having gone to the public rest-house, ate. Then the group of six monks had this thought: "What shall we do having gone to the monastery! Tomorrow also we will have to come right here," and staying there again and again, they ate the meal in the public rest-house. The sectarians withdrew. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, staying again and again, eat the meal in the public rest-house! The meal in the public rest-house was not laid down for these alone; the meal in the public rest-house was laid down for everyone."

The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, staying again and again, eat the meal in the public rest-house!" etc. "Is it true, monks, that staying again and again, you eat the meal in the public rest-house?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, staying again and again, eat the meal in the public rest-house! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"One meal in a public rest-house may be eaten. If he should eat beyond that, it is an expiation."

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

204. Now at that time the Venerable Sāriputta, going from the Kosalan country to Sāvattthī, approached a certain public rest-house. People - "The elder has come after such a long time," they carefully served him. Then a severe illness arose in the Venerable Sāriputta who had finished eating, he was not able to depart from that public rest-house. Then those people on the second day also said this to the Venerable Sāriputta - "Eat, venerable sirs." Then the Venerable Sāriputta - "It has been rejected by the Blessed One to eat the meal in a public rest-house staying again and again," being scrupulous, did not accept; he was without food. Then the Venerable Sāriputta, having gone to Sāvattthī, reported this matter to the monks. The

monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a sick monk to eat the meal in a public rest-house staying again and again. And thus, monks, you should recite this training rule -

205. "One meal in a public rest-house may be eaten by a monk who is not sick. If he should eat beyond that, it is an expiation."

206. "Not sick" means he is able to depart from that public rest-house.

"Sick" means he is not able to depart from that public rest-house.

"Meal in a public rest-house" means any one food among the five foods - in a hall or in a pavilion or at the root of a tree or in the open air, indefinitely, as much as one likes, has been laid down. It may be eaten once by a monk who is not sick. If beyond that he accepts thinking "I will eat," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

207. If one is not sick and perceives himself as not sick, and eats a meal in a public rest-house beyond that, there is an offence requiring expiation. If one is not sick and is doubtful, and eats a meal in a public rest-house beyond that, there is an offence requiring expiation. If one is not sick and perceives himself as sick, and eats a meal in a public rest-house beyond that, there is an offence requiring expiation.

If one is sick and perceives himself as not sick, there is an offence of wrong-doing. If one is sick and is doubtful, there is an offence of wrong-doing. If one is sick and perceives himself as sick, there is no offence.

208. There is no offence for one who is sick, one who is not sick eats once, one who is going or one who is coming eats, the owners having invited feed, it has been laid down specifically, it has not been laid down as much as one likes, setting aside the five foods everywhere there is no offence, for a mad man, for the first offender.

The training rule on meal in a public rest-house is finished as first.

2. The Training Rule on Group Meal

209. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time Devadatta, having fallen away from material gain and honour, together with his following, having asked again and again among families, was eating. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having asked again and again among families, eat! For whom is good food not agreeable, for whom is what is sweet not pleasing!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could Devadatta together with his following, having asked again and again among families, eat!" etc. "Is it true, Devadatta, that you together with your following, having asked again and again among families, eat?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, together with your following, having asked again and again among families, eat! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"For a group meal, there is an expiation."

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

210. Now at that time people were inviting sick monks with a meal. The monks, being scrupulous, did not consent - "A group meal has been rejected by the Blessed One." They reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a sick monk to eat a group meal. And thus, monks, you should recite this training rule -

"For a group meal, except at the right time, there is an expiation. Therein this is the right time. The time of illness - this is the right time therein."

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

211. Now at that time, at the time of giving robes, people, having prepared a meal with robes, invited the monks - "Having fed them, we will clothe them with robes." The monks, being scrupulous, did not consent - "A group meal has been rejected by the Blessed One." Robes arose in small quantity. The monks reported this matter to the Blessed One, etc. I allow, monks, to eat a group meal at the time of giving robes. And thus, monks, you should recite this training rule -

"For a group meal, except at the right time, there is an expiation. Therein this is the right time. The time of illness, the time of giving robes - this is the right time therein."

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

212. Now at that time people were inviting monks who were making robes with a meal. The monks, being scrupulous, did not consent - "A group meal has been rejected by the Blessed One." They reported this matter to the Blessed One, etc. "I allow, monks, to eat a group meal at the time of making robes. And thus, monks, you should recite this training rule -

"For a group meal, except at the right time, there is an expiation. Therein this is the right time. The time of illness, the time of giving robes, the time of making robes - this is the right time therein."

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

213. Now at that time monks were going on a journey together with people. Then those monks said this to those people - "Wait a moment, friends; we will go for almsfood." They said thus: "Eat right here, venerable sirs." The monks, being scrupulous, did not accept - "A group meal has been rejected by the Blessed One." They reported this matter to the Blessed One, etc. I allow, monks, to eat a group meal at the time of going on a journey. And thus, monks, you should recite this training rule -

"For a group meal, except at the right time, there is an expiation. Therein this is the right time. The time of illness, the time of giving robes, the time of making robes, the time of going on a journey - this is the right time therein."

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

214. Now at that time monks were going by boat together with people. Then those monks said this to those people - "Wait a moment, friends, bring us to the shore; we will go for almsfood." They said thus: "Eat right here, venerable sirs." The monks, being scrupulous, did not accept - "A group meal has been rejected by the Blessed One." They reported this matter to the Blessed One, etc. "I allow, monks, to eat a group meal at the time of embarking on a boat. And thus, monks, you should recite this training rule -

"For a group meal, except at the right time, there is an expiation. Therein this is the right time. The time of illness, the time of giving robes, the time of making robes, the time of going on a journey, the time of embarking on a boat - this is the right time therein."

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

215. Now at that time monks who had completed the rains retreat in various directions came to Rājagaha to see the Blessed One. People, having seen monks from various countries, invited them with a meal. The monks, being scrupulous, did not consent - "A group meal has been rejected by the Blessed One." They reported this matter to the Blessed One, etc. "I allow, monks, to eat a group meal at a great assembly. And thus, monks, you should recite this training rule -

"For a group meal, except at the right time, there is an expiation. Therein this is the right time. The time of illness, the time of giving robes, the time of making robes, the time of going on a journey, the time of embarking on a boat, a great assembly - this is the right time therein."

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

216. Now at that time a blood-relation of King Seniya Bimbisāra of Magadha had gone forth among the naked ascetics. Then that naked ascetic approached King Seniya Bimbisāra of Magadha; having approached, he said this to King Seniya Bimbisāra of Magadha - "I wish, great king, to give a meal for all sectarians." "If you, venerable sir, would first feed the Community of monks headed by the Buddha." "I would do so." Then that naked ascetic sent a messenger to the monks - "May the monks consent to accept a meal from me for tomorrow." The monks, being scrupulous, did not consent - "A group meal has been rejected by the Blessed One." Then that naked ascetic approached the Blessed One; having approached, he exchanged friendly greetings with the Blessed One, and having concluded the pleasant and memorable talk, he stood to one side. Standing to one side, that naked ascetic said this to the Blessed One - "Master Gotama too has gone forth, I too have gone forth; it is proper for one gone forth to accept almsfood from one gone forth. May Master Gotama consent to accept a meal from me tomorrow together with the Community of monks." The Blessed One consented by silence. Then that naked ascetic, having learned of the Blessed One's acceptance, departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to eat a group meal at the time of a meal given by ascetics. And thus, monks, you should recite this training rule -

217. For a group meal, except at the right time, there is an expiation. Therein this is the right time. The time of illness, the time of giving robes, the time of making robes, the time of going on a journey, the time of embarking on a boat, a great assembly, the time of an ascetic's meal - this is the right time therein."

218. "Group meal" means where four monks, having been invited with any one food among the five foods, eat. This is called a group meal.

"Except at the right time" means setting aside the right time.

"Time of illness" means at least even when the feet are cracked. Thinking "It is the time of illness," one may eat.

"Time of giving robes" means when the kathina-privilege has not been allocated, the last month of the rainy season; when the kathina-privilege has been allocated, five months. Thinking "It is the time of giving robes," one may eat.

"Time of making robes" means when a robe is being made. Thinking "It is the time of making robes," one may eat.

"Time of going on a journey" means thinking "I will go half a yojana," one may eat; while going one may eat; having gone one may eat.

"Time of embarking on a boat" means thinking "I will board a boat," one may eat; having boarded one may eat; having disembarked one may eat.

"A great assembly" means where two or three monks, having gone for almsfood, sustain themselves, but when a fourth arrives they cannot sustain themselves. Thinking "It is a great assembly," one may eat.

"Time of an ascetic's meal" means whoever has attained the status of a wandering ascetic prepares a meal. Thinking "It is the time of an ascetic's meal," one may eat.

If he accepts thinking "I will eat except at the right time," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

219. If it is a group meal and he perceives it as a group meal, except at the right time, he eats, there is an offence requiring expiation. If it is a group meal and he is doubtful, except at the right time, he eats, there is an offence requiring expiation. If it is a group meal and he perceives it as not a group meal, except at the right time, he eats, there is an offence requiring expiation.

If it is not a group meal and he perceives it as a group meal, there is an offence of wrong-doing. If it is not a group meal and he is doubtful, there is an offence of wrong-doing. If it is not a group meal and he perceives it as not a group meal, there is no offence.

220. There is no offence at the right time, two or three eat together, having walked for almsfood they gather together and eat, a regular meal, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal, setting aside the five foods everywhere there is no offence, for a mad man, for the first offender.

The training rule on group meal is finished as second.

3. The Training Rule on Replacing a Meal Invitation

221. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time at Vesālī a succession of meals of superior food had been arranged. Then a certain poor labourer had this thought: "This will not be a trivial matter, the way these people are carefully preparing meals; what if I too were to prepare a meal." Then that poor labourer approached Kirapatika; having approached, he said this to that Kirapatika: "I wish, master's son, to prepare a meal for the Community of monks headed by the Buddha. Give me my wages." That Kirapatika too had faith and was devoted. Then that Kirapatika gave that poor labourer extra wages. Then that poor labourer approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, that poor labourer said this to the Blessed One: "May the Blessed One consent to accept a meal from me tomorrow together with the Community of monks, venerable sir." "The Community of monks is large, friend. Be aware of this." "Let it be, venerable sir, the Community of monks is large. I have many jujube fruits prepared; with a drink mixed with jujube they will be satisfied." The Blessed One consented by silence.

Then that poor labourer, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. The monks heard: "It seems a poor labourer has invited the Community of monks headed by the Buddha for tomorrow; with a drink mixed with jujube they will be satisfied." They went for almsfood early in the morning and ate. The people heard: "It seems a poor labourer has invited the Community of monks headed by the Buddha." They brought abundant solid and soft food to the poor labourer. Then that poor labourer, after that night had passed, having had superior solid and soft food prepared, announced the time to the Blessed One: "It is time, venerable sir, the meal is ready."

Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of that poor labourer; having approached, he sat down on the prepared seat together with the Community of monks. Then that poor labourer served food to the monks in the refectory. The monks said thus - "Give a little, friend. Give a little, friend." "Do not, venerable sirs, accept little by little thinking 'this is a poor labourer.' Abundant solid and soft food has been prepared by me.

Accept, venerable sirs, as much as you like." "We do not, friend, accept little by little for this reason. But we, having walked for almsfood early in the morning, have eaten; therefore we accept little by little."

Then that poor labourer grumbled, criticised, and complained - "How indeed could the venerable ones, having been invited by me, eat elsewhere! And I am not competent to give as much as they like?" Monks heard that poor labourer grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks, having been invited elsewhere, eat elsewhere?" etc. "Is it true, monks, that monks, having been invited elsewhere, eat elsewhere?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having been invited elsewhere, eat elsewhere! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"For replacing a meal invitation, there is an expiation."

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

222. Now at that time a certain monk was sick. A certain monk, having taken almsfood, approached that monk; having approached, he said this to that monk - "Eat, friend." "Enough, friend, I have an expectation of a meal." That monk's almsfood was brought when the sun was up. That monk did not eat properly. They reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a sick monk to eat replacing a meal invitation. And thus, monks, you should recite this training rule -

"For replacing a meal invitation, except at the right time, there is an expiation.

Therein this is the right time. The time of illness - this is the right time therein."

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

223. Now at that time, at the time of giving robes, people, having prepared a meal with robes, invited the monks - "Having fed them, we will clothe them with robes." The monks, being scrupulous, did not consent - "Replacing a meal invitation has been rejected by the Blessed One." Robes arose in small quantity. They reported this matter to the Blessed One, etc. I allow, monks, to eat replacing a meal invitation at the time of giving robes. And thus, monks, you should recite this training rule -

"For replacing a meal invitation, except at the right time, there is an expiation.

Therein this is the right time. The time of illness, the time of giving robes - this is the right time therein."

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

224. Now at that time people were inviting monks who were making robes with a meal. The monks, being scrupulous, did not consent - "Replacing a meal invitation has been rejected by the Blessed One." They reported this matter to the Blessed One, etc. "I allow, monks, to eat replacing a meal invitation at the time of making robes. And thus, monks, you should recite this training rule -

225. "For replacing a meal invitation, except at the right time, there is an expiation. Therein this is the right time. The time of illness, the time of giving robes, the time of making robes - this is the right time therein."

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

226. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, with the Venerable Ānanda as his attendant monk, approached a certain family; having approached, he sat down on the prepared seat. Then those people gave food to the Blessed One and to the Venerable Ānanda. The Venerable Ānanda, being scrupulous, did not accept. "Accept it, Ānanda." "Enough, Blessed One, I have an expectation of a meal." "Then, Ānanda, having assigned it, accept it." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, having assigned it, to eat replacing a meal invitation. And thus, monks, it should be assigned - 'I give my expectation of a meal to such and such a person.'"

227. "Replacing a meal invitation" means having been invited with any one food among the five foods, setting that aside, he eats another food among the five foods; this is called "replacing a meal invitation."

"Except at the right time" means setting aside the right time.

"Time of illness" means he is not able to eat as much as he likes while seated on one seat. Thinking "It is the time of illness," one may eat.

"Time of giving robes" means when the kathina-privilege has not been allocated, the last month of the rainy season; when the kathina-privilege has been allocated, five months. Thinking "It is the time of giving robes," one may eat.

"Time of making robes" means when a robe is being made. Thinking "It is the time of making robes," one may eat.

If he accepts thinking "I will eat except at the right time," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

228. If it is replacing a meal invitation and he perceives it as replacing a meal invitation, except at the right time, he eats, there is an offence requiring expiation. If it is replacing a meal invitation and he is doubtful, except at the right time, he eats, there is an offence requiring expiation. If it is replacing a meal invitation and he perceives it as not replacing a meal invitation, except at the right time, he eats, there is an offence requiring expiation.

If it is not replacing a meal invitation and he perceives it as replacing a meal invitation, there is an offence of wrong-doing. If it is not replacing a meal invitation and he is doubtful, there is an offence of wrong-doing. If it is not replacing a meal invitation and he perceives it as not replacing a meal invitation, there is no offence.

229. There is no offence at the right time, if having assigned it one eats, if one eats two or three invitations together, if one eats in the order of invitations, if invited by the whole village one eats anywhere in that village, if invited by the whole guild one eats anywhere in that guild, if when being invited one says "I will take almsfood," for a regular meal, for a ticket meal, for a fortnightly meal, for an observance day meal, for a first day of the fortnight meal, setting aside the five foods everywhere there is no offence, for a mad man, for the first offender.

The training rule on replacing a meal invitation is finished as third.

4. The Training Rule on Kāṇamātā

230. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the female lay follower Kāṇā's mother was faithful and devoted. Kāṇā had been given to a certain man in a small village. Then Kāṇā went to her mother's house on some business. Then Kāṇā's husband sent a messenger to Kāṇā - "Let Kāṇā come, I wish for Kāṇā's coming." Then the female lay follower Kāṇā's mother, thinking "How can one go empty-handed?" cooked a cake. When the cake was cooked, a certain alms-gathering monk entered the dwelling of the female lay follower Kāṇā's mother. Then the female lay follower Kāṇā's mother gave the cake to that monk. He, having gone out, told another. She gave a cake to him too. He too, having gone out, told another. She gave a cake to him

too. The cake that had been prepared came to utter elimination. For the second time Kāṇā's husband sent a messenger to Kāṇā - "Let Kāṇā come, I wish for Kāṇā's coming." For the second time the female lay follower Kāṇā's mother, thinking "How can one go empty-handed?" cooked a cake. When the cake was cooked, a certain alms-gathering monk entered the dwelling of the female lay follower Kāṇā's mother. Then the female lay follower Kāṇā's mother gave the cake to that monk. He, having gone out, told another. She gave a cake to him too. He too, having gone out, told another. She gave a cake to him too. The cake that had been prepared came to utter elimination. For the third time Kāṇā's husband sent a messenger to Kāṇā - "Let Kāṇā come, I wish for Kāṇā's coming. If Kāṇā does not come, I will bring another wife." For the third time the female lay follower Kāṇā's mother, thinking "How can one go empty-handed?" cooked a cake. When the cake was cooked, a certain alms-gathering monk entered the dwelling of the female lay follower Kāṇā's mother. Then the female lay follower Kāṇā's mother gave the cake to that monk. He, having gone out, told another. She gave a cake to him too. He too, having gone out, told another. She gave a cake to him too. The cake that had been prepared came to utter elimination. Then Kāṇā's husband brought another wife.

Kāṇā heard - "It seems that man has brought another wife." She stood crying. Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of the female lay follower Kāṇā's mother; having approached, he sat down on the prepared seat. Then the female lay follower Kāṇā's mother approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To the female lay follower Kāṇā's mother seated to one side, the Blessed One said this - "Why is this Kāṇā crying?" Then the female lay follower Kāṇā's mother reported this matter to the Blessed One. Then the Blessed One, having instructed, encouraged, inspired, and gladdened the female lay follower Kāṇā's mother with a talk on the Teaching, rose from his seat and departed.

231. Now at that time a certain caravan wished to go from Rājagaha to Paṭiyāloka. A certain alms-gathering monk entered that caravan for almsfood. A certain lay follower gave flour to that monk. He, having gone out, told another. He gave flour to him too. He, having gone out, told another. He gave flour to him too. The provisions that had been prepared came to utter elimination. Then that lay follower said this to those people - "Wait for today, sirs, the provisions as prepared have been given to the sirs. I will prepare provisions." "The sirs are not able to wait, the caravan has departed" - they went. Then as that lay follower, having prepared provisions, was going afterwards, thieves robbed him. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not knowing moderation, accept! This one, having given to them, going afterwards was robbed by thieves." The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Well then, monks, I will lay down a training rule for monks, dependent on ten reasons - for the excellence of the Community, for the comfort of the Community, etc. for the support of the monastic discipline. And thus, monks, you should recite this training rule -

232. "But if one should invite a monk who has approached a family, bringing cakes or parched corn-flour, two or three bowlfuls should be accepted by a monk who desires it. If he should accept beyond that, it is an expiation. Having accepted two or three bowlfuls, having taken them out from there, they should be shared with the monks. This is the proper course therein."

233. "But a monk who has approached a family" - "family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family.

"Approached" means gone there.

"Cake" means whatever is prepared for the purpose of a gift.

"Parched corn-flour" means whatever is prepared for the purpose of provisions.

"Should invite him, bringing" means "take as much as you wish."

"By one who desires" means by one who wishes.

"Two or three bowlfuls should be accepted" means two or three bowlfuls should be accepted.

"If beyond that he should accept" - if he accepts beyond that, there is an offence requiring expiation.

Having accepted two or three bowlfuls, one who is leaving from there, having seen a monk, should inform him - "Two or three bowlfuls have been accepted by me there; do not accept there." If having seen he does not inform, there is an offence of wrong-doing. If after being informed he accepts, there is an offence of wrong-doing.

"Having taken them out from there, they should be shared with the monks" means having taken them out to the resting place, they should be shared.

"This is the proper course therein" means this is the conformity with the Teaching therein.

234. When there are more than two or three bowls full, perceiving it as exceeding, he accepts - an offence requiring expiation. When there are more than two or three bowls full, being doubtful, he accepts - an offence requiring expiation. When there are more than two or three bowls full, perceiving it as less, he accepts - an offence requiring expiation.

When there are less than two or three bowls full, perceiving it as exceeding - an offence of wrong-doing. When there are less than two or three bowls full, being doubtful - an offence of wrong-doing. When there are less than two or three bowls full, perceiving it as less - no offence.

235. There is no offence if one accepts two or three bowlfuls, if one accepts less than two or three bowlfuls, if they give what is prepared not for the purpose of a gift nor for the purpose of provisions, if they give the remainder of what was prepared for the purpose of a gift or for the purpose of provisions, if they give when the journey has been abandoned, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad man, for the first offender.

5. The First Training Rule on Invitation Ceremony to Admonish

236. At that time the Buddha, the Blessed One, was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain brahmin, having invited monks, fed them. The monks, having eaten and been invited to admonish, having gone to the families of relatives, some ate and some, having taken almsfood, departed. Then that brahmin said this to the neighbours - "The monks have been satisfied by me, sirs. Come, I will satisfy you too." They said thus: "Why would you, sir, satisfy us? Even those who were invited by you, having come to our houses, some ate and some, having taken almsfood, departed!"

Then that brahmin grumbled, criticised, and complained - "How indeed could the venerable ones, having eaten at our house, eat elsewhere! And I am not competent to give as much as they like!" Monks heard that brahmin grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks, having eaten and been invited to admonish, eat elsewhere?" etc. "Is it true, monks, that monks, having eaten and been invited to admonish, eat elsewhere?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having eaten and been invited to admonish, eat elsewhere! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, having eaten and been invited to admonish, should eat or consume solid food or soft food, there is an expiation."

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

237. Now at that time monks were taking out superior almsfood for sick monks. The sick did not eat properly. The monks threw them away. The Blessed One heard loud noise, great noise, the sound of crows cawing. Having heard, he addressed the Venerable Ānanda - "What is that loud noise, great noise, the sound of crows cawing, Ānanda?" Then the Venerable Ānanda reported this matter to the Blessed One. "But would monks eat what is left over from the sick, Ānanda?" "They would not eat, Blessed One." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, for both the sick and the not sick to eat what is left over. And thus, monks, what is left over should be made - 'This is enough for all.' And thus, monks, you should recite this training rule -

238. "Whatever monk, having eaten and been invited to admonish, should eat or consume solid food or soft food that is not leftover, there is an expiation."

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

"One who has finished eating" means one who has eaten any one food among the five foods, even with the tip of kusa grass at the very least.

"Invited to admonish" means eating is evident, food is evident, one standing within arm's reach offers, rejecting is evident.

"Not leftover" means it is made not allowable, it is made not received, it is made not raised up, it is made outside arm's reach, it is made by one who has not finished eating, it is made by one who has finished eating and been invited to admonish having risen from the seat, "this is enough for all" has not been said, it is not leftover from a sick person - this is called not leftover.

"Leftover" means it is made allowable, it is made received, it is made raised up, it is made within arm's reach, it is made by one who has finished eating, it is made by one who has finished eating and been invited to admonish not having risen from the seat, "this is enough for all" has been said, it is leftover from a sick person - this is called leftover.

"Solid food" means the five foods -setting aside day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

If he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

240. If it is not leftover and one perceives it as not leftover, and eats or consumes solid food or soft food, there is an offence requiring expiation. If it is not leftover and one is doubtful, and eats or consumes solid food or soft food, there is an offence requiring expiation. If it is not leftover and one perceives it as leftover, and eats or consumes solid food or soft food, there is an offence requiring expiation.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. If it is leftover and one perceives it as not leftover, there is an offence of wrong-doing. If it is leftover and one is doubtful, there is an offence of wrong-doing. If it is leftover and one perceives it as leftover, there is no offence.

241. There is no offence if having had it made leftover he eats, if he accepts thinking "having had it made leftover I will eat," if he goes taking it for the benefit of another, if he eats the remainder of one who is ill, if when there is a reason he uses day-long medicine, seven days medicine, life-long medicine, for a mad man, for the first offender.

The first training rule on invitation ceremony to admonish is finished as fifth.

6. The Second Training Rule on Invitation Ceremony to Admonish

242. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time two monks were travelling on the highway from the Kosalan country to Sāvattthī. One monk engaged in misconduct. The second monk said this to that monk - "Friend, do not do such a thing, this is not allowable." He bore enmity towards him. Then those monks went to Sāvattthī. Now at that time in Sāvattthī a certain guild had a meal for the Community. The second monk had eaten and been invited to admonish. The monk who bore enmity, having gone to his relatives' family and having taken almsfood, approached that monk; having approached, he said this to that monk - "Eat, friend." "Enough, friend, I am full." "The almsfood is good, friend, eat." Then that monk, being pressured by that monk, ate

that almsfood. The monk who bore enmity said this to that monk - "So you too, friend, think you should speak to me, when you, having eaten and been invited to admonish, eat food that is not leftover." "Surely, friend, you should have told me." "Surely, friend, you should have asked."

Then that monk reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk invite a monk who has eaten and been invited to admonish, bringing food that is not leftover!" etc. Is it true, monk, that you invited a monk who had eaten and been invited to admonish, bringing food that is not leftover? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, invite a monk who has eaten and been invited to admonish, bringing food that is not leftover! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

243. "Whatever monk should invite a monk who has finished eating and been invited to admonish, bringing solid or soft food that is not leftover - 'Come, monk, eat or consume,' knowing, expecting to cause offence, when it has been eaten, there is an expiation."

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

"A monk" means another monk.

"One who has finished eating" means one who has eaten any one food among the five foods, even with the tip of kusa grass at the very least.

"Invited to admonish" means eating is evident, food is evident, one standing within arm's reach offers, rejecting is evident.

"Not leftover" means it is made not allowable, it is made not received, it is made not raised up, it is made outside arm's reach, it is made by one who has not finished eating, it is made by one who has finished eating and been invited to admonish having risen from the seat, "this is enough for all" has not been said, it is not leftover from a sick person - this is called not leftover.

"Solid food" means the five foods -setting aside day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

"Should invite him, bringing" means "take as much as you wish."

"Knows" means either he knows himself, or others inform him, or he informs.

"With expectation of offending" means he offers thinking "with this I will accuse him, I will remind him, I will reprove him, I will remind him in return, I will shame him," there is an offence of wrong-doing. By his word, if he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. At the end of the meal, there is an offence requiring expiation.

245. When invited to admonish, perceiving as invited to admonish, he invites bringing solid or soft food that is not leftover, there is an offence requiring expiation. When invited to admonish, being doubtful, he invites bringing solid or soft food that is not leftover, there is an offence of wrong-doing. When invited to admonish, perceiving as not invited to admonish, he invites bringing solid or soft food that is not leftover, there is no offence. If one brings day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. By his word, if he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. When not invited to admonish, perceiving as invited to admonish, there is an offence of wrong-doing. When not invited to admonish, being doubtful, there is an offence of wrong-doing. When not invited to admonish, perceiving as not invited to admonish, there is no offence.

246. There is no offence if having had it made leftover he gives, if he gives saying "having had it made leftover, eat," if he gives saying "go taking it for the benefit of another," if he gives the remainder to one who is ill, if he gives saying "when there is a reason use day-long medicine, seven days medicine, life-long medicine," for a mad man, for the first offender.

The second training rule on invitation ceremony to admonish is finished as sixth.

7. The Training Rule on Eating at the Improper Time

247. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time there was a mountain-top festival in Rājagaha. The group of seventeen monks went to see the mountain-top festival. People, having seen the group of seventeen monks, having bathed them, having anointed them, having fed them, gave them solid food. The group of seventeen monks, having taken the solid food, having gone to the monastery, said this to the group of six monks - "Take, friends, eat the solid food." "From where, friends, did you obtain the solid food?" The group of seventeen monks reported this matter to the group of six monks. "But do you, friends, eat food at the improper time?" "Yes, friend." The group of six monks grumbled, criticised, and complained - "How indeed could the group of seventeen monks eat food at the improper time!" Then the group of six monks reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of seventeen monks eat food at the improper time!" etc. "Is it true, monks, that you eat food at the improper time?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, eat food at the improper time! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

248. Whatever monk should eat or consume solid food or soft food at the improper time, there is an expiation.

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

"Improper time" means after midday has passed until the break of dawn.

"Solid food" means the five foods -setting aside day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

If he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

250. At the improper time, perceiving it as the improper time, if one eats or consumes solid food or soft food, there is an offence requiring expiation. At the improper time, being doubtful, if one eats or consumes solid food or soft food, there is an offence requiring expiation. At the improper time, perceiving it as the proper time, if one eats or consumes solid food or soft food, there is an offence requiring expiation.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. At the proper time, perceiving it as the improper time, there is an offence of wrong-doing. At the proper time, being doubtful, there is an offence of wrong-doing. At the proper time, perceiving it as the proper time, there is no offence.

251. There is no offence if when there is a reason he uses day-long medicine, seven days medicine, life-long medicine, for a mad man, for the first offender.

The training rule on eating at the improper time is finished as seventh.

8. The Training Rule on Stored

252. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Ānanda's preceptor, the Venerable Belaṭṭhasīsa, was staying in the forest. He, having walked for almsfood, carried dry boiled rice to the monastery, dried it, and laid it aside. Whenever there was need for food, he moistened it again and again with water and ate it, and after a long time he entered the village for almsfood. The monks said this to the Venerable Belaṭṭhasīsa - "Why do you, friend, enter the village for almsfood after such a long time?" Then the Venerable Belaṭṭhasīsa reported this matter to the monks. "But do you, friend, eat stored food?" "Yes, friend." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Belaṭṭhasīsa eat stored food!" etc. "Is it true, Belaṭṭhasīsa, that you eat stored food?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, Belaṭṭhasīsa, eat stored food! This, Belaṭṭhasīsa, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

253. "Whatever monk should eat or consume stored solid food or soft food, there is an expiation."

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

"Stored" means accepted today and eaten the following day.

"Solid food" means the five foods -setting aside day-long medicine, seven days medicine, and life-long medicine, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

If he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

255. If it is stored and one perceives it as stored, and eats or consumes solid food or soft food, there is an offence requiring expiation. If it is stored and one is doubtful, and eats or consumes solid food or soft food, there is an offence requiring expiation. If it is stored and one perceives it as not stored, and eats or consumes solid food or soft food, there is an offence requiring expiation.

If one accepts day-long medicine, seven days medicine, or life-long medicine for the purpose of food, there is an offence of wrong-doing. With each swallowing, there is an offence of wrong-doing. If it is not stored and one perceives it as stored, there is an offence of wrong-doing. If it is not stored and one is doubtful, there is an offence of wrong-doing. If it is not stored and one perceives it as not stored, there is no offence.

256. There is no offence if one stores food allowed until noon and eats it within the proper time, if one stores day-long medicine and eats it within the watch, if one stores seven days medicine and eats it within seven days, if when there is a reason one uses life-long medicine, for a mad man, for the first offender.

The training rule on stored is finished as eighth.

9. The Training Rule on Sumptuous Food

257. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, having asked for sumptuous food for their own benefit, were eating it. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having asked for sumptuous food for their own benefit, eat it! For whom is good food not agreeable, for whom is what is sweet not pleasing!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having asked for sumptuous food for their own benefit, eat it!", etc. "Is it true, monks, that having asked for sumptuous food for your own benefit, you eat it?" "True, Blessed One." The Buddha, the Blessed One, rebuked hi, etc. How indeed could you, foolish men, having asked for sumptuous food for your own benefit, eat it! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Now those sumptuous foods are as follows -ghee, butter, oil, honey, molasses, fish, meat, milk, curds. Whatever monk, having asked for such sumptuous food for his own benefit, should eat it, there is an expiation."

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

258. Now at that time monks were sick. Monks who enquired about the sick said this to the sick monks - "Is it bearable, friend, is it endurable?" "Before, friends, having asked for sumptuous food for our own benefit, we ate it, and by that it was

comfortable for us; but now, thinking 'It has been rejected by the Blessed One,' being scrupulous, we do not ask, and by that it is not comfortable for us." They reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a sick monk, having asked for sumptuous food for his own benefit, to eat it. And thus, monks, you should recite this training rule -

259. "Now those sumptuous foods are as follows -ghee, butter, oil, honey, molasses, fish, meat, milk, curds. Whatever monk, not being sick, having asked for such sumptuous food for his own benefit, should eat it, there is an expiation."

260. "Now those sumptuous foods": ghee means cow's ghee or goat's ghee or buffalo's ghee, the ghee of those whose meat is allowable.

Butter means the butter of those very same animals.

Oil means sesame oil, mustard oil, madhuka oil, castor oil, fat oil.

Honey means bee honey.

Molasses means produced from sugar-cane.

Fish means what lives in water is called.

Meat means the meat of those whose meat is allowable.

Milk means cow's milk or goat's milk or buffalo's milk, the milk of those whose meat is allowable.

Curds means the curds of those very same animals.

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

"Such sumptuous foods" means sumptuous foods of that kind.

"Not sick" means one for whom it is comfortable without sumptuous foods.

"Sick" means one for whom it is not comfortable without sumptuous foods.

If one who is not sick asks for his own benefit, there is a wrong-doing in the effort. If by the acquisition he accepts thinking "I will eat," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

261. If one is not sick and perceives himself as not sick, having asked for sumptuous food for his own benefit, he eats it, there is an offence requiring expiation. If one is not sick and is doubtful, having asked for sumptuous food for his own benefit, he eats it, there is an offence requiring expiation. If one is not sick and perceives himself as sick, having asked for sumptuous food for his own benefit, he eats it, there is an offence requiring expiation.

If one is sick and perceives himself as not sick, there is an offence of wrong-doing. If one is sick and is doubtful, there is an offence of wrong-doing. If one is sick and perceives himself as sick, there is no offence.

262. There is no offence for one who is sick, for one who having been sick asked for it and eats when not sick, for one who eats the remainder of one who is sick, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad man, for the first offender.

The training rule on sumptuous food is finished as ninth.

10. The Training Rule on Tooth-Bangle

263. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time a certain monk who wore only rag-robles was dwelling in a cemetery. He did not wish to accept what was being given by people, but in the cemetery, at the foot of trees, and at thresholds, he himself took and consumed offerings left for the departed. People grumbled, criticised, and complained - "How indeed could this monk himself take and consume our offerings left for the departed! This elder monk is fat - methinks he eats human flesh!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk bring food not given to the mouth opening!" etc. "Is it true, monk, that you bring food not given to the mouth opening?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, bring food not given to the mouth opening! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should bring food not given to the mouth opening, there is an expiation."

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

264. Now at that time monks were scrupulous about water and toothpicks. They reported this matter to the Blessed One, etc. "I allow, monks, to take water and toothpicks oneself and consume them. And thus, monks, you should recite this training rule -

265. "Whatever monk should bring food not given to the mouth opening, except for water and toothpick, there is an expiation."

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

"Not given" means what has not been received is said.

"Given" means when one giving with the body or with something connected to the body or with something thrown, one standing within arm's reach accepts with the body or with something connected to the body; this is called given.

"Food" means setting aside water and toothpick, whatever is fit to be swallowed; this is called food.

"Except for water and toothpick" means setting aside water and toothpick.

If he takes thinking "I will eat, I will consume," there is an offence of wrong-doing. With each swallowing, there is an offence requiring expiation.

267. If it is not received and he perceives it as not received, he takes food not given to the mouth opening, except for water and toothpick, there is an offence requiring expiation. If it is not received and he is doubtful, he takes food not given to the mouth opening, except for water and toothpick, there is an offence requiring expiation. If it is not received and he perceives it as received, he takes food not given to the mouth opening, except for water and toothpick, there is an offence requiring expiation.

If it is received and he perceives it as not received, there is an offence of wrongdoing. If it is received and he is doubtful, there is an offence of wrongdoing. If it is received and he perceives it as received, there is no offence.

268. There is no offence for water and toothpick, for the four great allowable items when there is a reason and when there is no caretaker of legally allowable things he himself takes and uses, for a mad man, for the first offender.

The training rule on tooth-bangle is finished as tenth.

The Chapter on Food is fourth.

Its summary:

Almsfood, group, another, cake, and two are spoken, invitation ceremony to admonish;

At the improper time, storage, milk, with toothpick - these are ten.

5. The Chapter on Naked Ascetics

1. The Training Rule on Naked Ascetic

269. At that time the Buddha, the Blessed One, was dwelling at Vesālī in the Great Wood in the Pinnacled Hall. Now at that time the Community had an abundance of solid food. Then the Venerable Ānanda reported this matter to the Blessed One. "Then, Ānanda, give cakes to the leftovers eaters." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and having caused the leftovers eaters to sit down in succession, while giving one cake each, imagining one, he gave two cakes to a certain female wandering ascetic. The female wandering ascetics nearby said this to that female wandering ascetic - "That ascetic is your paramour." "That ascetic is not my paramour, imagining one, he gave two cakes." For the second time, etc. For the third time the Venerable Ānanda, while giving one cake each, imagining one, gave two cakes to that very same female wandering ascetic. The female wandering ascetics nearby said this to that female wandering ascetic - "That ascetic is your paramour." "That ascetic is not my paramour, imagining one, he gave two cakes." "A paramour, not a paramour," they quarrelled. A certain naked ascetic also went to the food distribution. A certain monk, having mixed cooked rice with abundant ghee, gave a large lump of almsfood to that naked ascetic. Then that naked ascetic, having taken that almsfood, went away. A certain naked ascetic said this to that naked ascetic - "From where, friend, was this almsfood obtained by you?" "It was obtained, friend, at the food distribution of the ascetic Gotama, the shaven-headed householder."

The lay followers heard this friendly conversation of those naked ascetics. Then those lay followers approached the Blessed One; having approached, they paid respect to

the Blessed One and sat down to one side. Seated to one side, those lay followers said this to the Blessed One - "These, venerable sir, sectarians are desirous of blaming the Buddha, desirous of blaming the Teaching, desirous of blaming the Community. It would be good, venerable sir, if the noble ones would not give to sectarians with their own hands." Then the Blessed One instructed, encouraged, inspired, and gladdened those lay followers with a talk on the Teaching. Then those lay followers, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rising from their seats, having paid respect to the Blessed One and circumambulated him keeping him on their right, departed. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Well then, monks, I will lay down a training rule for monks, dependent on ten reasons - For the excellence of the Community, for the comfort of the Community, etc. for the duration of the Good Teaching, for the support of the monastic discipline. And thus, monks, you should recite this training rule -

270. "Whatever monk should give with his own hand solid food or soft food to a naked ascetic or to a wandering ascetic or to a female wandering ascetic, there is an expiation."

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

"Naked ascetic" means whoever has attained the status of a wandering ascetic and is naked.

"Wandering ascetic" means setting aside a monk and a novice, whoever has attained the status of a wandering ascetic.

"Female wandering ascetic" means setting aside a nun, a female trainee, and a female novice, whoever has attained the status of a female wandering ascetic.

"Solid food" means the five foods -setting aside water and toothpick, the remainder is called solid food.

"Soft food" means the five foods -cooked rice, food made with flour, flour, fish, meat.

"Should give" means he gives with the body or with something connected to the body or with something thrown, there is an offence requiring expiation.

272. If it is a sectarian and he perceives it as a sectarian, he gives with his own hand solid food or soft food, there is an offence requiring expiation. If it is a sectarian and he is doubtful, he gives with his own hand solid food or soft food, there is an offence requiring expiation. If it is a sectarian and he perceives it as a non-sectarian, he gives with his own hand solid food or soft food, there is an offence requiring expiation.

If he gives water and a toothpick, there is an offence of wrong-doing. If it is a non-sectarian and he perceives it as a sectarian, there is an offence of wrong-doing. If it is a non-sectarian and he is doubtful, there is an offence of wrong-doing. If it is a non-sectarian and he perceives it as a non-sectarian, there is no offence.

273. There is no offence if he induces to give but does not give, if having deposited near he gives, if he gives external ointment, for a mad man, for the first offender.

The training rule on naked ascetic is finished as first.

2. The Training Rule on Sending Away

274. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan said this to his brother's co-resident pupil monk - "Come, friend, let us enter the village for almsfood." Without having given to him, he dismissed him - "Go, friend, neither talk nor sitting with you is comfortable for me, talk or sitting alone is comfortable for me." Then that monk, when the time was approaching, was not able to walk for almsfood, and even at the assembly hall he did not obtain participation in a meal, he was without food. Then that monk, having gone to the monastery, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, to a monk - 'Come, friend, let us enter the village for almsfood,' without having given to him, dismiss him!", etc. "Is it true, Upananda, that you, to a monk - 'Come, friend, let us enter the village for almsfood,' without having given to him, dismissed him?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, to a monk - 'Come, friend, let us enter the village for almsfood,' without having given to him, dismiss him! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

275. Whatever monk should dismiss a monk - "Come, friend, let us enter a village or a market town for almsfood" - whether having given to him or not having given to him - "Go, friend, neither talk nor sitting with you is comfortable for me, talk or sitting alone is comfortable for me" - having done so for this very reason and no other, there is an expiation.

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

"A monk" means another monk.

"Come, friend, to a village or a market town" means a village, a market town, and also a city are both village and market town.

"Having given to him" means having given rice gruel or a meal or solid food or soft food.

"Not having given" means not having given anything.

"Should dismiss" means desiring to laugh with a woman, desiring to play, desiring to sit in a secret place, desiring to engage in inappropriate conduct, he says thus - "Go, friend, neither talk nor sitting with you is comfortable for me, talk or sitting alone is comfortable for me" - he dismisses, there is an offence of wrong-doing. For one leaving the region of sight or the region of hearing, there is an offence of wrong-doing. When left, there is an offence requiring expiation.

"Having done so for this very reason and no other" means there is no other reason for dismissing.

277. If one is fully ordained and perceives one as fully ordained, one dismisses, there is an offence requiring expiation. If one is fully ordained and is doubtful, one dismisses, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, one dismisses, there is an offence requiring expiation.

One imposes a message of anger, there is an offence of wrong-doing. One dismisses one not fully ordained, there is an offence of wrong-doing. One imposes a message of anger, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

278. There is no offence if he dismisses thinking "both of us together will not sustain ourselves," if he dismisses thinking "having seen costly goods he will give rise to a state of greed," if he dismisses thinking "having seen a woman he will give rise to discontent," if he dismisses saying "take out rice gruel or a meal or solid food or soft food for one who is ill or for one who has stayed behind or for the monastery keeper," if not desiring to engage in inappropriate conduct, if when there is something to be done he dismisses, for a mad man, for the first offender.

The training rule on sending away is finished as second.

3. The Training Rule on With Food

279. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan, having gone to a friend's house, sat down with his wife in the sleeping-room. Then that man approached the Venerable Upananda the Sakyan; having approached, he paid respect to the Venerable Upananda the Sakyan and sat down to one side. Seated to one side, that man said this to his wife - "Give almsfood to the noble one." Then that woman gave almsfood to the Venerable Upananda the Sakyan. Then that man said this to the Venerable Upananda the Sakyan - "Go, venerable sir, since almsfood has been given to the noble one." Then that woman, having observed - "This man is obsessed," said this to the Venerable Upananda the Sakyan - "Sit down, venerable sir, do not go." For the second time that man, etc. For the third time that man said this to the Venerable Upananda the Sakyan - "Go, venerable sir, since almsfood has been given to the noble one." For the third time that woman said this to the Venerable Upananda the Sakyan - "Sit down, venerable sir, do not go."

Then that man, having departed, made the monks look down upon him - "This noble Upananda, venerable sirs, is seated with my wife in the sleeping-room. He, being urged by me to leave, does not wish to go. We have much to do, we have many duties." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, having intruded upon a family with a married couple, sit down!" etc. "Is it true, Upananda, that having intruded upon a family with a married couple, you sat down?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could

you, foolish man, having intruded upon a family with a married couple, sit down! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

280. "Whatever monk, having intruded upon a family with a married couple, should sit down, there is an expiation."

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

A family with food means there is both a woman and a man, and both the woman and the man have not departed, both are not free from lust.

"Having intruded" means having entered.

"Should sit" means in a large house, having left a stretched arm's reach from the door frame, he sits down, there is an offence requiring expiation. In a small house, having gone beyond the back verandah, he sits down, there is an offence requiring expiation.

282. If it is a sleeping-room, perceiving it as a sleeping-room, he sits down having intruded upon a family with a married couple, there is an offence requiring expiation. If it is a sleeping-room, being doubtful, he sits down having intruded upon a family with a married couple, there is an offence requiring expiation. If it is a sleeping-room, not perceiving it as a sleeping-room, he sits down having intruded upon a family with a married couple, there is an offence requiring expiation.

If it is not a sleeping-room, perceiving it as a sleeping-room, there is an offence of wrong-doing. If it is not a sleeping-room, being doubtful, there is an offence of wrong-doing. If it is not a sleeping-room, not perceiving it as a sleeping-room, there is no offence.

283. There is no offence if in a large house, not having left a stretched arm's reach from the door frame, he sits down, if in a small house, not having gone beyond the back verandah, he sits down, if a monk is a second, if both have gone forth, if both are without lust, if it is not a sleeping-room, for a mad man, for the first offender.

The training rule on with food is finished as third.

4. The Training Rule on Concealed in a Secret Place

284. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan, having gone to a friend's house, sat down with his wife in a secret place, on a concealed seat. Then that man grumbled, criticised, and complained - "How indeed could the noble Upananda sit with my wife in a secret place, on a concealed seat!" The monks heard that man grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan sit with a woman in a secret place, on a concealed seat!" etc. "Is it true, Upananda, that you sat with a woman in a secret place, on a concealed seat?" "True, Blessed One." The Buddha, the Blessed One, rebuked them,

etc. How indeed could you, foolish man, sit with a woman in a secret place, on a concealed seat! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

285. "Whatever monk should sit with a woman in a secret place, on a concealed seat, there is an expiation."

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

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

"Together" means as one.

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

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

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

287. If it is a woman and he perceives her as a woman, he sits in a secret place, on a concealed seat, there is an offence requiring expiation. If it is a woman and he is doubtful, he sits in a secret place, on a concealed seat, there is an offence requiring expiation. If it is a woman and he perceives her as not a woman, he sits in a secret place, on a concealed seat, there is an offence requiring expiation.

If he sits together with a female yakkha or a female ghost or a eunuch or a female animal or a woman with a human form, in a secret place, on a concealed seat, there is an offence of wrong-doing. If it is not a woman and he perceives her as a woman, there is an offence of wrong-doing. If it is not a woman and he is doubtful, there is an offence of wrong-doing. If it is not a woman and he perceives her as not a woman, there is no offence.

288. There is no offence if any intelligent person is a second, if one stands and does not sit down, if one is not wishing for a secret place, if one thinking about something else sits down, for a mad man, for the first offender.

The training rule on concealed in a secret place is finished as fourth.

5. The Training Rule on Sitting Down in a Secret Place

289. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan, having gone to a friend's house, sat with his wife, one alone with one alone, in a secret place. Then that man grumbled, criticised, and complained - "How indeed could

the noble Upananda sit with my wife, one alone with one alone, in a secret place!" The monks heard that man grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan sit with a woman, one alone with one alone, in a secret place!" etc. "Is it true, Upananda, that you sat with a woman, one alone with one alone, in a secret place?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, sit with a woman, one alone with one alone, in a secret place! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

290. "Whatever monk should sit with a woman, one alone with one alone, in a secret place, there is an expiation."

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

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

"Together" means as one.

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

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

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

292. If it is a woman and he perceives her as a woman, he sits one alone with one alone in a secret place, there is an offence requiring expiation. If it is a woman and he is doubtful, he sits one alone with one alone in a secret place, there is an offence requiring expiation. If it is a woman and he perceives her as not a woman, he sits one alone with one alone in a secret place, there is an offence requiring expiation.

If he sits one alone with one alone in a secret place with a female yakkha or a female ghost or a eunuch or an animal in human female form, there is an offence of wrong-doing. If it is not a woman and he perceives her as a woman, there is an offence of wrong-doing. If it is not a woman and he is doubtful, there is an offence of wrong-doing. If it is not a woman and he perceives her as not a woman, there is no offence.

293. There is no offence if any intelligent person is a second, if one stands and does not sit down, if one is not wishing for a secret place, if one thinking about something else sits down, for a mad man, for the first offender.

The training rule on sitting down in a secret place is finished as fifth.

6. The Training Rule on Conduct

294. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the supporting family of the Venerable Upananda the Sakyan invited the Venerable Upananda the Sakyan with a meal. They also invited other monks with a meal. Now at that time the Venerable Upananda the Sakyan was visiting families before the meal. Then those monks said this to those people - "Give us the meal, friends." "Wait, venerable sirs, until the noble Upananda comes." For the second time those monks, etc. For the third time those monks said this to those people - "Give us the meal, friends; the proper time is passing." "The meal that we prepared, venerable sirs, was for the sake of the noble Upananda. Wait, venerable sirs, until the noble Upananda comes."

Then the Venerable Upananda the Sakyan, having visited families before the meal, came during the day. The monks did not eat properly. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, having been invited, with food, visit families before the meal?" etc. "Is it true, Upananda, that you, having been invited, with food, visited families before the meal?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, having been invited, with food, visit families before the meal! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, having been invited, with food, should visit families before the meal, there is an expiation."

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

295. Now at that time the supporting family of the Venerable Upananda the Sakyan sent solid food for the benefit of the Community - "Having shown it to the noble Upananda, it should be given to the Community." Now at that time the Venerable Upananda the Sakyan had entered the village for almsfood. Then those people, having gone to the monastery, asked the monks - "Where, venerable sir, is the noble Upananda?" "This, friend, the Venerable Upananda the Sakyan has entered the village for almsfood." "This solid food, venerable sir, having been shown to the noble Upananda, should be given to the Community." They reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "Well then, monks, having accepted it, put it aside until Upananda comes."

Then the Venerable Upananda the Sakyan - "It has been rejected by the Blessed One to visit families before the meal," having visited families after the meal, returned during the day; the solid food was put aside. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan visit families after the meal?" etc. "Is it true, Upananda, that you visited families after the meal?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, visit families after the meal! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, having been invited, with food, should visit families before the meal or after the meal, there is an expiation."

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

296. Now at that time monks, being scrupulous at the time of giving robes, did not attend upon families. Robes arose in small quantity. They reported this matter to the Blessed One, etc. I allow, monks, to attend upon families at the time of giving robes. And thus, monks, you should recite this training rule -

"Whatever monk, having been invited, with food, should visit families before the meal or after the meal, except at the right time, there is an expiation. Therein this is the right time. The time of giving robes -this is the right time therein."

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

297. Now at that time monks were doing robe-making work, and there was need for a needle, for thread, and for scissors. Monks, being scrupulous, did not attend upon families. They reported this matter to the Blessed One, etc. I allow, monks, to attend upon families at the time of making robes. And thus, monks, you should recite this training rule -

"Whatever monk, having been invited, with food, should visit families before the meal or after the meal, except at the right time, there is an expiation. Therein this is the right time. The time of giving robes, the time of making robes -this is the right time therein."

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

298. Now at that time monks were sick, and there was need for medicines. Monks, being scrupulous, did not attend upon families. They reported this matter to the Blessed One, etc. I allow, monks, to attend upon families having asked permission from a monk who is present. And thus, monks, you should recite this training rule -

299. "Whatever monk, having been invited, with food, without asking permission from a monk who is present, should visit families before the meal or after the meal, except at the right time, there is an expiation. Therein this is the right time. The time of giving robes, the time of making robes - this is the right time therein."

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

"Invited" means invited with any one food among the five foods.

"With food" means with food by which he was invited, he is with food.

"Present" means a monk whom it is possible to enter having asked permission.

"Not present" means a monk whom it is not possible to enter having asked permission.

"Before the meal" means one who has not eaten that by which he was invited.

"After the meal" means that by which he was invited has been eaten, even with the tip of kusa grass at the very least.

"Family" means there are four families - a family of the warrior caste, a brahmin family, a merchant family, a worker family.

"Should visit families" - for one entering the precincts of another's house, there is an offence of wrong-doing. He moves the first foot past the threshold, there is an offence of wrong-doing. He moves the second foot past, there is an offence requiring expiation.

"Except at the right time" means setting aside the right time.

"Time of giving robes" means when the kathina-privilege has not been allocated, the last month of the rainy season; when the kathina-privilege has been allocated, five months.

"Time of making robes" means when a robe is being made.

301. If it was invited, perceiving it as invited, without asking permission from a monk who is present, he visits families before the meal or after the meal, except at the right time, there is an offence requiring expiation. If it was invited, being doubtful, without asking permission from a monk who is present, he visits families before the meal or after the meal, except at the right time, there is an offence requiring expiation. If it was invited, perceiving it as not invited, without asking permission from a monk who is present, he visits families before the meal or after the meal, except at the right time, there is an offence requiring expiation.

If it was not invited, perceiving it as invited, there is an offence of wrong-doing. If it was not invited, being doubtful, there is an offence of wrong-doing. If it was not invited, perceiving it as not invited, there is no offence.

302. There is no offence at the right time, if one enters having asked permission from a monk who is present, if one enters without asking permission when a monk is not present, if the path is through another's house, if the path is through the precincts of a house, if one goes to a monastery within the village, if one goes to the nuns' quarters, if one goes to a sleeping place of sectarians, if one goes to a resting place, if one goes to a house of devotees, in misfortunes, for a mad man, for the first offender.

The training rule on conduct is finished as sixth.

7. The Training Rule on Mahānāma

303. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time Mahānāma the Sakyan had an abundance of medicine. Then Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "I wish, venerable sir, to invite the Community with medicine for four months." "Good, good, Mahānāma! Well then, Mahānāma, invite the Community with medicine for four months." The monks, being scrupulous, did not consent. They reported this matter to the Blessed One, etc. I allow, monks, to accept an invitation for the requisite of medicine for four months.

304. Now at that time monks were asking Mahānāma the Sakyan for small amounts of medicine. Likewise Mahānāma the Sakyan had an abundance of medicine. For the second time Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "I wish, venerable sir, to invite the Community with medicine for another four months." "Good, good, Mahānāma! Well then, Mahānāma, invite the Community with medicine for another four months." The monks, being scrupulous, did not consent. They reported this matter to the Blessed One, etc. I allow, monks, to accept a renewed invitation.

305. Now at that time monks were asking Mahānāma the Sakyan for only small amounts of medicine. Likewise Mahānāma the Sakyan had an abundance of medicine. For the third time Mahānāma the Sakyan approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, Mahānāma the Sakyan said this to the Blessed One - "I wish, venerable sir, to invite the Community with medicine for as long as life lasts." "Good, good, Mahānāma! Well then, Mahānāma, invite the Community with medicine for as long as life lasts." The monks, being scrupulous, did not consent. They reported this matter to the Blessed One, etc. I allow, monks, to accept even a permanent invitation.

Now at that time the group of six monks were improperly dressed, improperly clothed, and not decently attired. Mahānāma the Sakyan spoke - "Why are you, venerable sirs, improperly dressed, improperly clothed, and not decently attired? Surely one gone forth should be properly dressed, properly clothed, and decently attired?" The group of six monks bore enmity towards Mahānāma the Sakyan. Then the group of six monks had this thought: "By what means indeed might we shame Mahānāma the Sakyan?" Then the group of six monks had this thought: "Friends, the Community has been invited with medicine by Mahānāma the Sakyan. Come, friends, let us ask Mahānāma the Sakyan for ghee." Then the group of six monks approached Mahānāma the Sakyan; having approached, they said this to Mahānāma the Sakyan - "Friend, there is need for a doṇa measure of ghee." "Wait for today, venerable sirs. The people have gone to the cattle pen to bring ghee. They will bring it in due time."

For the second time, etc. For the third time the group of six monks said this to Mahānāma the Sakyan - "Friend, there is need for a doṇa measure of ghee." "Wait for today, venerable sirs. The people have gone to the cattle pen to bring ghee. They will bring it in due time." "But what is the use, friend, of you who do not wish to give, having invited, when you, having invited, do not give!" Then Mahānāma the Sakyan grumbled, criticised, and complained - "How indeed could the venerable ones - when told 'Wait for today, venerable sirs,' not wait!" The monks heard Mahānāma the Sakyan grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, when told by Mahānāma the Sakyan - 'Wait for today, venerable sirs,' not wait!" etc. "Is it true, monks, that when told by Mahānāma the Sakyan - 'Wait for today, venerable sirs,' you did not wait?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, when told by Mahānāma the Sakyan - 'Wait for today, venerable sir,' not wait! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

306. "An invitation for four months' requisites may be accepted by a monk who is not sick, except for a renewed invitation, except for a permanent invitation; if he should consent to more than that, there is an expiation."

307. "An invitation for four months' requisites may be accepted by a monk who is not sick" means an invitation for requisites for the sick may be accepted.

"A renewed invitation also may be accepted" means "When I become sick, then I shall ask for."

"A permanent invitation also may be accepted" means "When I become sick, then I shall ask for."

"If he should consent to more than that" means there is an invitation with a limit of medicines, not with a limit of nights; there is an invitation with a limit of nights, not with a limit of medicines; there is an invitation with a limit of medicines and with a limit of nights; there is an invitation with neither a limit of medicines nor a limit of nights.

"With a limit of medicines" means the medicines are specified - "I invite with this much medicine." "With a limit of nights" means the nights are specified - "I invite for this many nights." "With a limit of medicines and with a limit of nights" means the medicines are specified and the nights are specified - "I invite with this much medicine for this many nights." "With neither a limit of medicines nor a limit of nights" means the medicines are not specified and the nights are not specified.

308. With a limit of medicines - whatever medicines he has been invited to admonish for, setting aside those medicines, he asks for other medicines, there is an offence requiring expiation. With a limit of nights - whatever nights he has been invited to admonish for, setting aside those nights, he asks for other nights, there is an offence requiring expiation. With a limit of medicines and with a limit of nights - whatever medicines he has been invited to admonish for, setting aside those medicines, whatever nights he has been invited to admonish for, setting aside those nights, he asks for other medicines on other nights, there is an offence requiring expiation. Neither with a limit of medicines nor with a limit of nights, there is no offence.

309. When there is nothing to be done with medicine, he asks for medicine, there is an offence requiring expiation. When there is something to be done with one medicine, he asks for another medicine, there is an offence requiring expiation. If it is beyond that and he perceives it as beyond that, he asks for medicine, there is an offence requiring expiation. If it is beyond that and he is doubtful, he asks for medicine, there is an offence requiring expiation. If it is beyond that and he perceives it as not beyond that, he asks for medicine, there is an offence requiring expiation.

If it is not beyond that and he perceives it as beyond that, there is an offence of wrong-doing. If it is not beyond that and he is doubtful, there is an offence of wrong-doing. If it is not beyond that and he perceives it as not beyond that, there is no offence.

310. There is no offence if whatever medicines he has been invited to admonish for, he asks for those medicines, if whatever nights he has been invited to admonish for, he asks for those nights, if having explained "We have been invited to admonish by you for these medicines, and we have need for this and that medicine," he asks, if having explained "Whatever nights we have been invited to admonish by you for, those nights have passed and we have need for medicine," he asks, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, for a mad man, for the first offender.

The training rule on Mahānāma is finished as seventh.

8. The Training Rule on a Parading Army

311. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time King Pasenadi of Kosala had marched out with the army. The group of six monks went to see the parading army. King Pasenadi of Kosala saw the group of six monks coming from afar. Having seen them, having summoned them, he said this - "Why have you come, venerable sirs?" "We wished to see the great king." "What, venerable sirs, by seeing me who delights in battle; should not the Blessed One be seen?" People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, come to see the parading army! It is a loss for us too, it is ill-gained for us too, that we, for the sake of livelihood, on account of children and wife, come to the army!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks go to see the parading army!" etc. "Is it true, monks, that you go to see the parading army?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, go to see the parading army! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should go to see the parading army, there is an expiation."

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

312. Now at that time a certain monk's maternal uncle was sick with the army. He sent a messenger to that monk - "For I am sick with the army. Let the venerable sir come. I wish for the venerable sir's coming." Then this occurred to that monk - "A training rule has been laid down by the Blessed One - 'One should not go to see a parading army.' And this maternal uncle of mine is sick with the army. How should I proceed?" He reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to go to the army for such a reason. And thus, monks, you should recite this training rule -

313. "Whatever monk should go to see the parading army, except for such a reason, there is an expiation."

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

"Parading" means an army that, having departed from a village, is either encamped or has set out.

"Army" means elephants, horses, chariots, and infantry. An elephant has twelve men, a horse has three men, a chariot has four men, four men with arrows in hand are infantry. If he goes to see, there is an offence of wrong-doing. Where standing he sees, there is an offence requiring expiation. Having left the region of sight, if he sees again and again, there is an offence requiring expiation.

"Except for such a reason" means setting aside such a reason.

315. When it is parading, perceiving it as parading, he goes to see, except for such a reason, there is an offence requiring expiation. When it is parading, being doubtful, he goes to see, except for such a reason, there is an offence requiring expiation. When it is parading, perceiving it as not parading, he goes to see, except for such a reason, there is an offence requiring expiation.

If he goes to see each one, there is an offence of wrong-doing. Where standing he sees, there is an offence of wrong-doing. Having left the region of sight, if he sees again and again, there is an offence of wrong-doing. When it is not parading, perceiving it as parading, there is an offence of wrong-doing. When it is not parading, being doubtful, there is an offence of wrong-doing. When it is not parading, perceiving it as not parading, there is no offence.

316. There is no offence if standing in the monastery he sees, if he comes to the monk's standing place or sitting place or lying place, if going along the opposite way he sees, for such a reason, in misfortunes, for a mad man, for the first offender.

The training rule on a parading army is concluded as eighth.

9. The Training Rule on Army Dwelling

317. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, when there was something to be done, having gone to the army, stayed with the army for more than three nights. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, stay with the army! It is a loss for us too, it is ill-gained for us too, that we, for the sake of livelihood, on account of children and wife, dwell with the army." The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks stay with the army for more than three nights!" etc. "Is it true, monks, that you stayed with the army for more than three nights?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, stay with the army for more than three nights! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

318. "And there may be some reason for that monk to go to the army, that monk may stay with the army for two or three nights. If he should stay beyond that, it is an expiation."

319. "And there may be some reason for that monk to go to the army" means there may be a reason, there may be something to be done.

"That monk may stay with the army for two or three nights" means he may stay for two or three nights.

"If he should stay beyond that" means on the fourth day when the sun has set, he stays with the army, there is an offence requiring expiation.

320. When it is more than three nights, perceiving it as exceeding, he stays with the army - an offence requiring expiation. When it is more than three nights, being doubtful, he stays with the army - an offence requiring expiation. When it is more than three nights, perceiving it as less, he stays with the army - an offence requiring expiation.

When it is less than three nights, perceiving it as exceeding - an offence of wrong-doing. When it is less than three nights, being doubtful - an offence of wrong-doing. When it is less than three nights, perceiving it as less - no offence.

321. There is no offence if one stays for two or three nights, if one stays for less than two or three nights, if having stayed for two nights one departs before dawn on the third night and stays again, if one who is sick stays, if one stays on business for one who is sick, if an army is obstructed by a counter-army, if one is obstructed by anyone, in misfortunes, for a mad man, for the first offender.

The training rule on army dwelling is concluded as ninth.

10. The Training Rule on Battlefield

322. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, while staying with the army for two or three nights, went to the battlefield, to the troops in array, to the massing of the army, and to the review of military units. A certain one of the group of six monks also, having gone to the battlefield, was struck by an arrow. People mocked that monk - "I hope, venerable sir, the battle was good, how many marks did you obtain?" That monk, being mocked by those people, became ashamed. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, come to see the battlefield! It is a loss for us too, it is ill-gained for us too, that we, for the sake of livelihood, on account of children and wife, come to the battlefield." The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks go to see the battlefield!" etc. "Is it true, monks, that you go to see the battlefield?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, go to see the battlefield! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

323. "If a monk staying with an army for two or three nights should go to a battlefield or to troops in array or to the massing of the army or to a review of military units, it is an expiation."

324. "If a monk staying with an army for two or three nights" means staying for two or three nights.

"Battlefield" means where fighting is seen.

"Troops in array" means this many elephants, this many horses, this many chariots, this many infantry.

"The massing of the army" means let the elephants be here, let the horses be here, let the chariots be here, let the infantry be here.

"Military unit" means elephant unit, cavalry unit, chariot unit, infantry unit. Three elephants are the smallest elephant unit, three horses are the smallest cavalry unit, three chariots are the smallest chariot unit, four men with arrows in hand as infantry are the smallest infantry unit. If he goes to see, there is an offence of wrong-doing. Where standing he sees, there is an offence requiring expiation. Having left the region of sight, if he sees again and again, there is an offence requiring expiation.

If he goes to see each one, there is an offence of wrong-doing. Where standing he sees, there is an offence of wrong-doing. Having left the region of sight, if he sees again and again, there is an offence of wrong-doing.

325. There is no offence if standing in the monastery he sees, if having come to the monk's standing place or sitting place or lying place fighting is seen, if going along the opposite way he sees, if when there is something to be done having gone he sees, in misfortunes, for a mad man, for the first offender.

The training rule on battlefield is concluded as tenth.

The Chapter on the Naked Ascetic is fifth.

Its summary:

The cake of Kathopananda, and the three attendants;
Mahānāma, Pasenadi, pierced by the army - these are ten.

6. The Chapter on Drinking of Strong Liquor

1. The Training Rule on Drinking of Strong Liquor

326. At that time the Buddha, the Blessed One, wandering on a journey among the Cetiya, set out towards Bhaddavatikā. Cowherds, cattle herders, farmers, and wayfarers saw the Blessed One coming from afar. Having seen the Blessed One, they said this - "Do not, venerable sir, let the Blessed One go to Ambatittha. At Ambatittha, venerable sir, in the hermitage of a matted-hair ascetic, there dwells a serpent possessing supernormal power, a venomous snake with terrible poison. Let him not vex the Blessed One." When this was said, the Blessed One remained silent. For the second time, etc. For the third time the cowherds, cattle herders, farmers, and wayfarers said this to the Blessed One - "Do not, venerable sir, let the Blessed One go to Ambatittha. At Ambatittha, venerable sir, in the hermitage of a matted-hair ascetic, there dwells a serpent possessing supernormal power, a venomous snake with terrible poison. Let him not vex the Blessed One." For the third time the Blessed One remained silent.

Then the Blessed One, wandering on a journey gradually, arrived at Bhaddavatikā. There the Blessed One stayed at Bhaddavatikā. Then the Venerable Sāgata approached the hermitage of the matted-hair ascetic of Ambatittha; having approached, having entered the fire room, having prepared a grass mat, he sat down folding his legs crosswise, directing his body upright, having established mindfulness in front of him. That serpent saw the Venerable Sāgata having entered. Having seen him, unhappy, it emitted smoke. The Venerable Sāgata also emitted smoke. Then that serpent, not enduring the contempt, blazed up. The Venerable Sāgata also, having attained the heat element, blazed up. Then the Venerable Sāgata, having overcome the fire of that serpent with his fire, approached Bhaddavatikā. Then the Blessed One, having dwelt at Bhaddavatikā as long as he liked, set out on a journey towards Kosambī. The lay followers of Kosambī heard - "The noble Sāgata, it is said, fought a battle with the serpent of Ambatittha."

Then the Blessed One, wandering on a journey gradually, arrived at Kosambī. Then the lay followers of Kosambī, having gone out to meet the Blessed One, approached the Venerable Sāgata; having approached, they paid respect to the Venerable Sāgata and stood to one side. Standing to one side, the lay followers of Kosambī said this to the Venerable Sāgata - "What, venerable sir, is rare and agreeable for the noble ones, what should we prepare?" When this was said, the group of six monks said this to the lay followers of Kosambī - "There is, friends, a liquor called kāpotikā, clear, which is rare and agreeable for monks; prepare that." Then the lay followers of Kosambī, having prepared the clear kāpotikā liquor in house after house, seeing the Venerable Sāgata having entered for almsfood, said this to the Venerable Sāgata - "Let the noble Sāgata drink the clear kāpotikā, venerable sir, let the noble Sāgata drink the clear kāpotikā." Then the Venerable Sāgata, having drunk the clear kāpotikā liquor in house after house, going out from the city, fell down at the city gate.

Then the Blessed One, while going out from the city together with several monks, saw the Venerable Sāgata falling about at the city gate. Having seen them, he addressed the monks - "Take Sāgata, monks." "Yes, venerable sir," those monks, having promised the Blessed One, having led the Venerable Sāgata to the monastery, laid him down with his head towards the Blessed One. Then the Venerable Sāgata, having turned around, prepared a sleeping place with his feet towards the Blessed One. Then the Blessed One addressed the monks: "Was not Sāgata, monks, formerly respectful and deferential towards the Truth-finder?" "Yes, venerable sir." "Is Sāgata, monks, now respectful and deferential towards the Truth-finder?" "No, Venerable Sir." "Did not Sāgata, monks, fight with the serpent of Ambatittha?" "Yes, venerable sir." "Is Sāgata, monks, now able to fight with a serpent?" "No, Venerable Sir." "Should that, monks, be drunk which having drunk one becomes unconscious?" "No, Venerable Sir." "Unsuitable, monks, for Sāgata, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could Sāgata, monks, drink intoxicants! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

327. "For drinking spirits and liquor, there is an expiation."

328. Intoxicating liquor means flour liquor, cake liquor, rice liquor, with yeast added, connected with ingredients.

Fermented liquor means flower extract, fruit extract, honey extract, molasses extract, connected with ingredients.

"Should drink" means even drinking with the tip of kusa grass at the very least, there is an offence requiring expiation.

If it is an intoxicant, perceiving it as an intoxicant, he drinks, there is an offence requiring expiation. If it is an intoxicant, being doubtful, he drinks, there is an offence requiring expiation. If it is an intoxicant, perceiving it as not an intoxicant, he drinks, there is an offence requiring expiation.

If it is not an intoxicant, perceiving it as an intoxicant, there is an offence of wrong-doing. If it is not an intoxicant, being doubtful, there is an offence of wrong-doing. If it is not an intoxicant, perceiving it as not an intoxicant, there is no offence.

329. There is no offence if it is not an intoxicant but has the colour of an intoxicant, the odour of an intoxicant, the flavour of an intoxicant, and he drinks it; in the cooking of lentil curry; in the cooking of meat; in the cooking of oil; in emblic myrobalan molasses; if he drinks medicinal spirit that is not an intoxicant; for a mad man; for the first offender.

The training rule on drinking of strong liquor is concluded as first.

2. The Training Rule on Nudging with One's Fingers

330. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks made a monk of the group of seventeen laugh by nudging with their fingers. That monk, exhausted and unable to breathe, died. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks make a monk laugh by nudging with their fingers!" etc. "Is it true, monks, that you made a monk laugh by nudging with your fingers?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, make a monk laugh by nudging with your fingers! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

331. "For nudging with one's fingers, there is an expiation."

332. "Nudging with fingers" means a fully ordained monk, with the intention of making laugh, touches body with body of a fully ordained monk, there is an offence requiring expiation. If one is fully ordained and perceives one as fully ordained, one makes laugh by nudging with fingers, there is an offence requiring expiation. If one is fully ordained and is doubtful, one makes laugh by nudging with fingers, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, one makes laugh by nudging with fingers, there is an offence requiring expiation.

One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing. One touches the body with something thrown, there is an offence of wrong-doing. One touches

something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing.

333. If one touches body with body of one not fully ordained, there is an offence of wrong-doing. One touches something connected to the body with the body, there is an offence of wrong-doing. One touches the body with something connected to the body, there is an offence of wrong-doing. One touches something connected to the body with something connected to the body, there is an offence of wrong-doing. One touches the body with something thrown, there is an offence of wrong-doing. One touches something connected to the body with something thrown, there is an offence of wrong-doing. One touches something thrown with something thrown, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

334. There is no offence for one not intending to make laugh, if when there is something to be done one touches, for a mad man, for the first offender.

The training rule on nudging with one's fingers is concluded as second.

3. The Training Rule on Laughter

335. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of seventeen monks were playing in the water of the river Aciravatī. Now at that time King Pasenadi of Kosala had gone up to the upper terrace of the palace together with Queen Mallikā. King Pasenadi of Kosala saw the group of seventeen monks playing in the water of the river Aciravatī. Having seen them, he said this to Queen Mallikā - "These, Mallikā, are your Worthy Ones playing in the water." "Without doubt, great king, a training rule has not been laid down by the Blessed One. Or those monks do not know what has been laid down." Then this occurred to King Pasenadi of Kosala - "By what means indeed might I not report to the Blessed One, yet the Blessed One would know that these monks have been playing in the water?" Then King Pasenadi of Kosala, having summoned the group of seventeen monks, gave a large lump of molasses - "Give this lump of molasses, venerable sirs, to the Blessed One." The group of seventeen monks, having taken that lump of molasses, approached the Blessed One; having approached, they said this to the Blessed One - "King Pasenadi of Kosala, venerable sir, gives this lump of molasses to the Blessed One." "But where, monks, did the king see you?" "Playing in the water of the river Aciravatī, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, play in the water! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

336. "For playing in water, there is an expiation."

337. "Playing in water" means with the intention of playing in water above the ankles, he dives or emerges or swims, there is an offence requiring expiation.

338. In water that is subject to playing, perceiving it as subject to playing, there is an offence requiring expiation. In water that is subject to playing, being doubtful, there is an offence requiring expiation. In water that is subject to playing, perceiving it as not subject to playing, there is an offence requiring expiation.

If one plays in water below the ankle, there is an offence of wrong-doing. If one plays with a boat in water, there is an offence of wrong-doing. If one strikes water with the hand or with the foot or with a stick or with a potsherd, there is an offence of wrong-doing. If one plays with water in a vessel or rice-gruel or milk or buttermilk or dye or urine or mud, there is an offence of wrong-doing.

In water that is not subject to playing, perceiving it as subject to playing, there is an offence of wrong-doing. In water that is not subject to playing, being doubtful, there is an offence of wrong-doing. In water that is not subject to playing, perceiving it as not subject to playing, there is no offence.

339. There is no offence for one not intending to play, if when there is something to be done one enters the water and dives or emerges or swims, if going to the far shore one dives or emerges or swims, in misfortunes, for a mad man, for the first offender.

The training rule on laughter is concluded as third.

4. The Training Rule on Disrespect

340. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Channa was engaging in misconduct. The monks said thus - "Friend Channa, do not do such a thing. This is not allowable." He did it anyway out of disrespect. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa show disrespect?" etc. "Is it true, Channa, that you show disrespect?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, show disrespect! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

341. "For disrespect, there is an expiation."

342. Disrespect is of two kinds - disrespect for persons and disrespect for the teaching.

Disrespect for persons means when being spoken to by a fully ordained monk about what has been laid down - "This one is suspended or scoffed at or blamed, his word will be disregarded" - he shows disrespect, there is an offence requiring expiation.

Disrespect for the teaching means when being spoken to by a fully ordained monk about what has been laid down - "How might this perish or be destroyed or disappear" - or not wishing to train in it, he shows disrespect, there is an offence requiring expiation.

343. If one is fully ordained and perceives one as fully ordained, he shows disrespect, there is an offence requiring expiation. If one is fully ordained and is doubtful, he shows disrespect, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, he shows disrespect, there is an offence requiring expiation.

When being spoken to about what has not been laid down - "This does not lead to detachment, to austerity, to graciousness, to diminution, to arousal of energy" - he shows disrespect, there is an offence of wrong-doing. When being spoken to by one not fully ordained about what has been laid down or what has not been laid down - "This does not lead to detachment, to austerity, to graciousness, to diminution, to arousal of energy" - he shows disrespect, there is an offence of wrong-doing.

If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

344. No offence - for one who says "Thus is the learning and interrogation of our teachers," for a mad man, for the first offender.

The training rule on disrespect is concluded as fourth.

5. The Training Rule on Frightening

345. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks frightened the group of seventeen monks. They, being frightened, wept. The monks said thus - "Why, friends, are you weeping?" "These, friends, the group of six monks are frightening us." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks frighten a monk!" etc. "Is it true, monks, that you frightened a monk?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, frighten a monk! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

346. "Whatever monk should frighten a monk, there is an expiation."

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

"A monk" means another monk.

"Should frighten" means a fully ordained monk, desiring to frighten a fully ordained monk, presents a material form, or a sound, or an odour, or a flavour, or a tangible object. Whether he fears or does not fear, there is an offence requiring expiation. He tells of a wilderness of thieves, or a wilderness of wild beasts, or a wilderness of goblins. Whether he fears or does not fear, there is an offence requiring expiation.

348. If one is fully ordained and perceives one as fully ordained, he frightens, there is an offence requiring expiation. If one is fully ordained and is doubtful, he frightens, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, he frightens, there is an offence requiring expiation.

Desiring to frighten one not fully ordained, he presents a material form, or a sound, or an odour, or a flavour, or a tangible object. Whether he fears or does not fear, there is an offence of wrong-doing. He tells of a wilderness of thieves, or a wilderness of wild beasts, or a wilderness of goblins. Whether he fears or does not fear, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully

ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

349. There is no offence if one not desiring to frighten presents a material form, or a sound, or an odour, or a flavour, or a tangible object; tells of a wilderness of thieves, or a wilderness of wild beasts, or a wilderness of goblins; for a mad man, for the first offender.

The training rule on frightening is concluded as fifth.

6. The Training Rule on Fire

350. At that time the Buddha, the Blessed One, was dwelling among the Bhaggas at Sumsumāragira in the Bhesakaḷā Grove, in the Deer Park. Now at that time monks, in the winter season, having kindled a fire with a certain large hollow piece of wood, warmed themselves. And in that hollow a black snake, heated by the fire, having come out, attacked the monks. The monks ran here and there. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks, having kindled a fire, warm themselves!" etc. "Is it true, monks, that monks, having kindled a fire, warm themselves?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, having kindled a fire, warm themselves! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk, desiring to warm himself, should kindle a fire or have it kindled, there is an expiation."

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

351. Now at that time monks were sick. Monks who enquired about the sick said this to the sick monks - "Is it bearable, friend, is it endurable?" "Before, friends, having kindled a fire, we warmed ourselves; by that it was comfortable for us. But now, thinking 'It has been rejected by the Blessed One,' being scrupulous, we do not warm ourselves, and by that it is not comfortable for us." They reported this matter to the Blessed One, etc. I allow, monks, a sick monk to warm himself having kindled a fire or having had it kindled. And thus, monks, you should recite this training rule -

"Whatever monk, not sick, desiring to warm himself, should kindle a fire or have it kindled, there is an expiation."

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

352. Now at that time monks were scrupulous about lamps, about fire, and about the sweat room. They reported this matter to the Blessed One, etc. "I allow, monks, to kindle a fire or to have it kindled for such a reason. And thus, monks, you should recite this training rule -

353. "Whatever monk, not sick, desiring to warm himself, should kindle a fire or have it kindled, except for such a reason, there is an expiation."

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

"Not sick" means one for whom it is comfortable without fire.

"Sick" means one for whom it is not comfortable without fire.

"Desiring to warm oneself" means wishing to be warmed.

"Joti" means fire is called.

"Should kindle" means he kindles himself, there is an offence requiring expiation.

"Should have kindled" means he commands another, there is an offence requiring expiation. Having been commanded once, even if he kindles much, there is an offence requiring expiation.

"Except for such a reason" means setting aside such a reason.

355. If one is not sick and perceives himself as not sick, desiring to warm himself, he kindles a fire or has it kindled, except for such a reason, there is an offence requiring expiation. If one is not sick and is doubtful, desiring to warm himself, he kindles a fire or has it kindled, except for such a reason, there is an offence requiring expiation. If one is not sick and perceives himself as sick, desiring to warm himself, he kindles a fire or has it kindled, except for such a reason, there is an offence requiring expiation.

He picks up a fallen firebrand, there is an offence of wrong-doing. If one is sick and perceives himself as not sick, there is an offence of wrong-doing. If one is sick and is doubtful, there is an offence of wrong-doing. If one is sick and perceives himself as sick, there is no offence.

356. There is no offence for one who is sick, if one unsews what is made by another, if one unsews embers free from flames, for such a reason as a lamp, a light, a sweat room, in misfortunes, for a mad man, for the first offender.

The training rule on fire is concluded as sixth.

7. The Training Rule on Bathing

357. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time monks were bathing at the hot springs. Now at that time King Seniya Bimbisāra of Magadha, thinking "I will bathe my head," having gone to the hot springs - thinking "Until the venerable ones finish bathing," he waited to one side. The monks bathed until complete darkness. Then King Seniya Bimbisāra of Magadha, having bathed his head at the improper time, when the city gate was closed, having stayed outside the city, early in the morning with unbroken cosmetics approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. To King Seniya Bimbisāra of Magadha seated to one side, the Blessed One said this - "Why have you, great king, come so early in the morning with unbroken cosmetics?" Then King Seniya Bimbisāra of Magadha reported this matter to the Blessed One. Then the Blessed One instructed, encouraged, inspired, and gladdened King Seniya Bimbisāra of Magadha with a talk on the Teaching. Then King Seniya Bimbisāra of Magadha, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then the Blessed One, on this occasion,

in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that monks, even having seen the king, not knowing moderation, bathe?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, even having seen the king, not knowing moderation, bathe! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should bathe within a fortnight, there is an expiation."

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

358. Now at that time monks, being scrupulous during the hot season, during the feverish season, did not bathe, and they slept with bodies covered in sweat. Both robes and lodgings became soiled. They reported this matter to the Blessed One, etc. I allow, monks, to bathe within a fortnight during the hot season, during the feverish season. And thus, monks, you should recite this training rule -

"Whatever monk should bathe within a fortnight, except at the right time, there is an expiation. Therein this is the right time. When a month and a half of summer remains and the first month of the rainy season - these two and a half months are the hot season, the feverish season - this is the right time therein."

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

359. Now at that time monks were sick. Monks who enquired about the sick said this to the sick monks - "Is it bearable, friend, is it endurable?" "Before, friends, we bathed within a fortnight, and by that it was comfortable for us; but now, thinking 'It has been rejected by the Blessed One,' being scrupulous, we do not bathe, and by that it is not comfortable for us." They reported this matter to the Blessed One, etc. I allow, monks, a sick monk to bathe within a fortnight. And thus, monks, you should recite this training rule -

"Whatever monk should bathe within a fortnight, except at the right time, there is an expiation. Therein this is the right time. When a month and a half of summer remains and the first month of the rainy season - these two and a half months are the hot season, the feverish season, the time of illness - this is the right time therein."

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

360. Now at that time monks, having done new construction work, being scrupulous, did not bathe. They slept with bodies covered in sweat. Both robes and lodgings became soiled. They reported this matter to the Blessed One, etc. I allow, monks, to bathe within a fortnight during the time of work. And thus, monks, you should recite this training rule -

"Whatever monk should bathe within a fortnight, except at the right time, there is an expiation. Therein this is the right time. When a month and a half of summer remains and the first month of the rainy season - these two and a half months are the hot season, the feverish season, the time of illness, the time of work - this is the right time therein."

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

361. Now at that time monks, having gone on a journey, being scrupulous, did not bathe. They slept with bodies covered in sweat. Both robes and lodgings became soiled. They reported this matter to the Blessed One, etc. I allow, monks, to bathe within a fortnight at the time of going on a journey. And thus, monks, you should recite this training rule -

"Whatever monk should bathe within a fortnight, except at the right time, there is an expiation. Therein this is the right time. When a month and a half of summer remains and the first month of the rainy season - these two and a half months are the hot season, the feverish season, the time of illness, the time of work, the time of going on a journey - this is the right time therein."

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

362. Now at that time several monks doing robe-making work in the open air were covered with dusty wind. And the rain god was sprinkling little by little. The monks, being scrupulous, did not bathe, and they slept with wet bodies. Both robes and lodgings became soiled. They reported this matter to the Blessed One, etc. I allow, monks, to bathe within a fortnight during the time of wind and rain. And thus, monks, you should recite this training rule -

363. "Whatever monk should bathe within a fortnight, except at the right time, there is an expiation. Therein this is the right time. When a month and a half of summer remains and the first month of the rainy season - these two and a half months are the hot season, the feverish season, the time of illness, the time of work, the time of going on a journey, the time of wind and rain - this is the right time therein."

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

"Less than a fortnight" means less than a fortnight.

"Should bathe" means he bathes with bath powder or with clay; for each effort there is a wrong-doing. At the conclusion of bathing, there is an offence requiring expiation.

"Except at the right time" means setting aside the right time.

"Hot season" means a month and a half remaining of summer. "Feverish season" means the first month of the rainy season - "these two and a half months are the hot season, the feverish season," one may bathe.

"Time of illness" means one for whom it is not comfortable without bathing. "Time of illness," one may bathe.

"Time of work" means at least even when the residential cell has been swept. "Time of work," one may bathe.

"Time of going on a journey" means thinking "I will go half a yojana," one may bathe; while going one may bathe; having gone one may bathe.

"Time of wind and rain" means monks are covered with dusty wind, or two or three drops of water have fallen on the body. "Time of wind and rain," one may bathe.

365. With less than a fortnight, perceiving it as less, except at the right time, he bathes - an offence requiring expiation. With less than a fortnight, being doubtful, except at the right time, he bathes - an offence requiring expiation. With less than a fortnight, perceiving it as exceeding, except at the right time, he bathes - an offence requiring expiation.

With more than a fortnight, perceiving it as less - an offence of wrong-doing. With more than a fortnight, being doubtful - an offence of wrong-doing. With more than a fortnight, perceiving it as exceeding - no offence.

366. There is no offence at the right time, if one bathes for a fortnight, if one bathes for more than a fortnight, if going to the far shore one bathes, in all the border districts, in misfortunes, for a mad man, for the first offender.

The training rule on bathing is concluded as seventh.

8. The Training Rule on Disfigurement

367. At that time the Buddha, the Blessed One, was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time many monks and wandering ascetics were travelling on the highway from Sāketa to Sāvattṥī. On the road, thieves came out and robbed them. Royal soldiers from Sāvattṥī, having gone out, having seized those thieves together with the goods, sent a messenger to the monks - "Let the venerable ones come, having recognised their own robes, let them take them." The monks did not recognise them. They grumbled, criticised, and complained - "How indeed could the venerable ones not recognise their own robes!" The monks heard those people grumbling, criticising, and complaining. Then those monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, having given a suitable and appropriate talk on the Teaching to the monks, addressed the monks - "Well then, monks, I will lay down a training rule for monks, dependent on ten reasons - for the excellence of the Community, for the comfort of the Community, etc. for the duration of the Good Teaching, for the support of the monastic discipline. And thus, monks, you should recite this training rule -

368. Now when a monk has obtained a new robe, one of the three means of disfigurement is to be taken - blue or mud-colour or dark brown. If a monk, without taking one of the three means of disfigurement, should use a new robe, it is an expiation.

369. "New" means one on which the mark has not been made.

"Robe" means any one of the six kinds of robes.

"One of the three means of disfigurement is to be taken" means it is to be taken even with the tip of kusa grass at the very least.

"Blue" means there are two kinds of blue - bronze-blue, leaf-blue.

"Mud-colour" means water-coloured.

"Dark brown" means whatever is dark brown.

"If a monk, without taking one of the three means of disfigurement" means without

taking, even with the tip of kusa grass at the very least, one of the three means of disfigurement, he uses a new robe, there is an offence requiring expiation.

370. If it is not taken and one perceives it as not taken and uses it, there is an offence requiring expiation. If it is not taken and one is doubtful and uses it, there is an offence requiring expiation. If it is not taken and one perceives it as taken and uses it, there is an offence requiring expiation.

If it is taken and one perceives it as not taken, there is an offence of wrong-doing. If it is taken and one is doubtful, there is an offence of wrong-doing. If it is taken and one perceives it as taken, there is no offence.

371. There is no offence if having taken it he uses it, if the allowable mark is lost, if the place made allowable is worn out, if what is not made allowable is sewn together with what is made allowable, for a patch, for a facing strip, for a binding, for a mad man, for the first offender.

The training rule on disfigurement is concluded as eighth.

9. The Training Rule on Assignment

372. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan, having himself assigned a robe of his brother's co-resident pupil monk, used it without removal. Then that monk reported this matter to the monks - "This, friend, the Venerable Upananda the Sakyan, having himself assigned my robe, uses it without removal." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Upananda the Sakyan, having himself assigned a monk's robe, use it without removal!" etc. "Is it true, Upananda, that having yourself assigned a monk's robe, you use it without removal?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, having yourself assigned a monk's robe, use it without removal! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

373. "Whatever monk, having himself assigned a robe to a monk or to a nun or to a female trainee or to a novice or to a female novice, should use it without removal, it is an expiation."

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

"Of a monk" means of another monk.

"Nun" means one fully ordained in both communities.

"Female trainee" means one who has completed the training in the six rules for two years.

"Novice" means one who has the ten training rules.

"Female novice" means one who has the ten training rules.

"Oneself" means having assigned it oneself.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Assignment" means there are two kinds of assignment - assignment in one's presence and assignment in one's absence.

"Assignment in one's presence" means "I assign this robe to you or to the one of such and such a name."

"Assignment in one's absence" means "I give this robe to you for the purpose of assignment." He should be told - "Who is your friend or acquaintance?" "The one of such and such a name and the one of such and such a name." He should be told - "I give it to them, use what belongs to them or give it away or do with it as you wish."

"Without removal" means what is not given by him, or he uses it without trust in him, there is an offence requiring expiation.

375. If there is no removal and one perceives no removal and uses it, there is an offence requiring expiation. If there is no removal and one is doubtful and uses it, there is an offence requiring expiation. If there is no removal and one perceives no removal and uses it, there is an offence requiring expiation.

If one determines or gives up, there is an offence of wrong-doing. If there is removal and one perceives no removal, there is an offence of wrong-doing. If there is removal and one is doubtful, there is an offence of wrong-doing. If there is removal and one perceives removal, there is no offence.

376. There is no offence if he gives it, or if trusting in him he uses it, for a mad man, for the first offender.

The training rule on assignment is concluded as ninth.

10. The Training Rule on Hiding a Robe

377. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of seventeen monks had their requisites not kept nearby. The group of six monks hid away both the bowls and the robes of the group of seventeen monks. The group of seventeen monks said this to the group of six monks - "Give us, friends, both our bowls and our robes." The group of six monks laughed, they wept. The monks said thus - "Why, friends, are you weeping?" "These, friends, the group of six monks are hiding away both our bowls and our robes." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks hide away both the bowls and the robes of monks!" etc. "Is it true, monks, that you hide away both the bowls and the robes of monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, hide away both the bowls and the robes of monks! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

378. "Whatever monk should hide away or have hidden away a monk's bowl or robe or sitting cloth or needle case or waistband, even if looking for a laugh, there is an expiation."

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

"Of a monk" means of another monk.

"Bowl" means there are two bowls: an iron bowl and a clay bowl.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Sitting cloth" means with a fringe.

"Needle case" means with or without a needle.

"Waistband" means there are two waistbands: a cloth strip and a woven belt.

"Should hide away or" means he hides away himself, there is an offence requiring expiation.

"Should have hidden away or" means he commanded another, there is an offence requiring expiation. "Should have hidden away or" means he commands another, there is an offence requiring expiation. Having been commanded once, even if he hides away many, there is an offence requiring expiation.

"Even if looking for a laugh" means with the intention of play.

380. If one is fully ordained and perceives one as fully ordained, he hides away or has hidden away a bowl or a robe or a sitting cloth or a needle case or a waistband, even if looking for a laugh, there is an offence requiring expiation. If one is fully ordained and is doubtful, etc. If one is fully ordained and perceives one as not fully ordained, he hides away or has hidden away a bowl or a robe or a sitting cloth or a needle case or a waistband, even if looking for a laugh, there is an offence requiring expiation.

He hides away or has hidden away another requisite, even if looking for a laugh, there is an offence of wrong-doing. He hides away or has hidden away a bowl or a robe or another requisite of one not fully ordained, even if looking for a laugh, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

381. There is no offence for one not intending to steal, for one who sets in order what was badly placed, for one who sets in order thinking "I will give it after giving a talk on the Teaching", for a mad man, for the first offender.

The training rule on hiding a robe is concluded as tenth.

The Chapter on Drinking of Strong Liquor is sixth.

Its summary:

Intoxicating liquor, finger, laughter, and disrespect, and terrifying;
Light, bathing, discoloured, oneself, and with hiding away.

7. The Chapter on Containing Animate Beings

1. The Training Rule on Intentionally

382. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Udāyī was an archer, and crows were disagreeable to him. He, having shot the crows again and again, having cut off their heads, placed them on stakes in succession. The monks said thus - "By whom, friend, were these crows deprived of life?" "By me, friend. Crows are disagreeable to me." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Udāyī intentionally deprive a living being of life?" etc. "Is it true, Udāyī, that you intentionally deprived a living being of life?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, intentionally deprive a living being of life! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

383. "Whatever monk should intentionally deprive a living being of life, there is an expiation."

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

"Intentionally" means knowing, perceiving, deliberately, having considered, a transgression.

A living being means an animal is called.

"Should deprive of life" means he cuts off the life faculty, obstructs it, destroys the continuity, there is an offence requiring expiation.

385. If one perceives a living being as a living being and deprives it of life, there is an offence requiring expiation. If one is doubtful about a living being and deprives it of life, there is an offence of wrong-doing. If one perceives a living being as not a living being and deprives it of life, there is no offence. If one perceives what is not a living being as a living being, there is an offence of wrong-doing. If one is doubtful about what is not a living being, there is an offence of wrong-doing. If one perceives what is not a living being as not a living being, there is no offence.

386. There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one not intending death, for a mad man, for the first offender.

The training rule on intentionally is concluded as first.

2. The Training Rule on Containing Animate Beings

387. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks knowingly consumed water containing living beings. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks knowingly consume water containing living beings!" etc. "Is it true, monks, that you knowingly consume water containing living beings?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men,

knowingly consume water containing living beings! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

388. "Whatever monk, knowingly, should use water containing living beings, there is an expiation."

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

"Knows" means either he knows himself, or others inform him. Knowing "it contains living beings," knowing "they will die through use," he uses it, there is an offence requiring expiation.

390. If it contains living beings and one perceives it as containing living beings and uses it, there is an offence requiring expiation. If it contains living beings and one is doubtful and uses it, there is an offence of wrong-doing. If it contains living beings and one perceives it as not containing living beings and uses it, there is no offence. If it does not contain living beings and one perceives it as containing living beings, there is an offence of wrong-doing. If it does not contain living beings and one is doubtful, there is an offence of wrong-doing. If it does not contain living beings and one perceives it as not containing living beings, there is no offence.

391. There is no offence if not knowing "it contains living beings," knowing "it does not contain living beings," knowing "they will not die through use" he uses it, for a mad man, for the first offender.

The training rule on containing animate beings is concluded as second.

3. The Training Rule on Perverting Justice

392. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks knowingly reopened a legal case that had been settled according to the rule for renewed action - "The action was not done, the action was wrongly done, the action should be done again, it was not settled, it was badly settled, it should be settled again." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks knowingly reopen a legal case that had been settled according to the rule for renewed action!", etc. "Is it true, monks, that you knowingly reopen a legal case that had been settled according to the rule for renewed action?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, knowingly reopen a legal case that had been settled according to the rule for renewed action! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

393. "Whatever monk, knowingly, should reopen a legal case that had been settled according to the rule for renewed action, there is an expiation."

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

"Knows" means either he knows himself, or others inform him, or he informs.

"According to the Teaching" means done by the Teaching, by the monastic discipline, by the Teacher's instruction; this is called "according to the Teaching."

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

"Should reopen for renewed action" means he reopens saying "the action was not done, the action was wrongly done, the action should be done again, it was not settled, it was badly settled, it should be settled again," there is an offence requiring expiation.

395. If it is a legally valid act, perceiving it as a legally valid act, he reopens it - an offence requiring expiation. If it is a legally valid act, being doubtful, he reopens it - an offence of wrong-doing. If it is a legally valid act, perceiving it as not a legally valid act, he reopens it - no offence. If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - no offence.

396. There is no offence if one knowing "the act was done not by rule or by an incomplete assembly or against one not entitled to the act" reopens it, for a mad man, for the first offender.

The training rule on perverting justice is concluded as third.

4. The Training Rule on Inertia

397. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan, having committed an intentional emission of semen offence, reported to his brother's co-resident pupil monk - "I, friend, have committed an intentional emission of semen offence. Do not report it to anyone." Now at that time a certain monk, having committed an intentional emission of semen offence, requested probation from the Community for that offence. The Community gave him probation for that offence. He, while undergoing probation, having seen that monk, said this - "I, friend, having committed an intentional emission of semen offence, requested probation from the Community for that offence. The Community gave me probation for that offence. I am undergoing probation. I am experiencing it, friend. May the venerable one remember me as 'one who is experiencing it.'"

"But, friend, does anyone else who commits this offence also do thus?" "Yes, friend."

"This, friend, the Venerable Upananda the Sakyan, having committed an intentional emission of semen offence, he reported to me: 'Do not report it to anyone.'" "But did you, friend, conceal it?" "Yes, friend." Then that monk reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk knowingly conceal a monk's coarse offence!" etc. "Is it true, monk, that you knowingly concealed a monk's coarse offence?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could

you, foolish man, knowingly conceal a monk's coarse offence! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

398. "Whatever monk should knowingly conceal a monk's coarse offence, there is an expiation."

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

"Of a monk" means of another monk.

"Knows" means either he knows himself, or others inform him, or he informs.

"Coarse" means an offence - the four expulsions and the thirteen offences entailing initial and subsequent meetings of the Community.

"Should conceal" means thinking "Having known this, they will accuse, they will remind, they will jeer at, they will scoff at, they will shame - I will not inform" - at the mere moment of laying down the responsibility, there is an offence requiring expiation.

400. If it is a coarse offence, perceiving it as a coarse offence, he conceals it, there is an offence requiring expiation. If it is a coarse offence, being doubtful, he conceals it, there is an offence of wrong-doing. If it is a coarse offence, perceiving it as not a coarse offence, he conceals it, there is an offence of wrong-doing. If he conceals what is not a coarse offence, there is an offence of wrong-doing. If he conceals a coarse or not coarse transgression of one not fully ordained, there is an offence of wrong-doing. If it is not a coarse offence, perceiving it as a coarse offence, there is an offence of wrong-doing. If it is not a coarse offence, being doubtful, there is an offence of wrong-doing. If it is not a coarse offence, perceiving it as not a coarse offence, there is an offence of wrong-doing.

401. No offence - if one does not report thinking "there will be quarrel or dispute or strife or contention in the Community"; if one does not report thinking "there will be schism in the Community or dissension in the Community"; if one does not report thinking "this hard, harsh one will cause an obstacle to life or an obstacle to the holy life"; if one does not report not seeing other suitable monks; if one does not report not wishing to conceal; if one does not report thinking "it will become known through his own action"; for a mad man, for the first offender.

The training rule on inertia is concluded as fourth.

5. The Training Rule on Less Than Twenty Years

402. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time in Rājagaha there were seventeen boys who were friends. The boy Upālī was their leader. Then Upālī's mother and father had this thought: "By what means indeed might Upālī, after our passing, live happily and not become weary?" Then Upālī's mother and father had this thought: "If Upālī were to learn writing, thus Upālī, after our passing, would live happily and would not become weary." Then Upālī's mother and father had this thought: "If Upālī learns writing, his fingers will become painful. If Upālī were to learn

arithmetic, thus Upāli, after our passing, would live happily and would not become weary." Then Upāli's mother and father had this thought: "If Upāli learns arithmetic, his chest will become painful. If Upāli were to learn money-changing, thus Upāli, after our passing, would live happily and would not become weary." Then Upāli's mother and father had this thought: "If Upāli learns money-changing, his eyes will become painful. These ascetics, disciples of the Sakyan, are of comfortable habits, of comfortable conduct; having eaten good food, they sleep in sheltered beds. If Upāli were to go forth among the ascetics, disciples of the Sakyan, thus Upāli, after our passing, would live happily and would not become weary."

The boy Upāli heard this friendly conversation of his mother and father. Then the boy Upāli approached those boys; having approached, he said this to those boys: "Come, sirs, let us go forth among the ascetics, disciples of the Sakyan." "If you, sir, will go forth, thus we too will go forth." Then those boys, having approached each one's mother and father, said this: "Allow me to go forth from home into homelessness." Then the mother and father of those boys, thinking "All these boys are of the same desire and of good intention," gave permission. They approached the monks and requested the going forth. The monks gave them the going forth and gave them the full ordination. They, having risen towards the break of dawn, wept: "Give us rice gruel, give us food, give us solid food." The monks said thus - "Wait, friends, until the night becomes light. If there is rice gruel, you will drink. If there is food, you will eat. If there is solid food, you will eat. If there is no rice gruel or food or solid food, having gone for almsfood, you will eat." Even when spoken to thus by the monks, those monks just kept weeping: "Give us rice gruel, give us food, give us solid food." They defecated and urinated in the lodging.

The Blessed One, having risen towards the break of dawn, heard the sound of boys. Having heard, he addressed the Venerable Ānanda - "What is that sound of boys, Ānanda?" Then the Venerable Ānanda reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monks in return - "Is it true, monks, that monks knowingly give full ordination to a person less than twenty years old?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, knowingly give full ordination to a person less than twenty years old! A person less than twenty years old, monks, is not patient with cold and heat, with hunger and thirst, with the contact of gadflies, mosquitoes, wind, sun, and creeping creatures, with ill-spoken and ill-expressed ways of speech; he is one who by nature does not endure arisen bodily feelings that are painful, sharp, rough, severe, disagreeable, unpleasant, and life-threatening. A person of twenty years, monks, is patient with cold and heat, etc. he is one who by nature endures life-threatening feelings. This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

403. "Whatever monk, knowingly, should give full ordination to a person less than twenty years old, that person is not fully ordained, and those monks are blameworthy, in this there is an expiation."

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

"Knows" means either he knows himself, or others inform him, or he informs.

"Less than twenty years" means one who has not attained twenty years.

"I will give full ordination" - he seeks a group or a teacher or a bowl or a robe, or authorises a boundary, there is an offence of wrong-doing. At the motion there is a wrong-doing. At the two proclamations there are wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation for the preceptor. For the group and for the teacher there is an offence of wrong-doing.

405. If she is less than twenty years and he perceives her as less than twenty years and gives full ordination, there is an offence requiring expiation. If she is less than twenty years and he is doubtful and gives full ordination, there is an offence of wrong-doing. If she is less than twenty years and he perceives her as a full twenty years and gives full ordination, there is no offence. If she is a full twenty years and he perceives her as less than twenty years, there is an offence of wrong-doing. If she is a full twenty years and he is doubtful, there is an offence of wrong-doing. If she is a full twenty years and he perceives her as a full twenty years, there is no offence.

406. There is no offence if one perceives one less than twenty years as a full twenty years and gives full ordination, if one perceives one a full twenty years as a full twenty years and gives full ordination, for a mad man, for the first offender.

The training rule on less than twenty years is concluded as fifth.

6. The Training Rule on Caravan of Thieves

407. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain caravan wished to go from Rājagaha to Paṭiyāloka. A certain monk said this to those people - "I too will go together with the venerable ones." "We, venerable sir, will evade the toll." "You understand, friends." The toll collectors heard - "The caravan, it is said, will evade the toll." They lay in wait on the road. Then those toll collectors, having seized that caravan and having plundered it, said this to that monk - "Why do you, venerable sir, knowingly go together with a caravan of thieves?" Having detained him, they released him. Then that monk, having gone to Sāvattthī, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk, knowingly, having arranged together with a caravan of thieves, proceed along the same high-road!" etc. "Is it true, monk, that you, knowingly, having arranged together with a caravan of thieves, proceeded along the same high-road?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, knowingly, having arranged together with a caravan of thieves, proceed along the same high-road! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

408. "Whatever monk, knowingly, having arranged together with a caravan of thieves, should proceed along the same high-road, even between villages, there is an expiation."

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

"Knows" means either he knows himself, or others inform him, or he informs.

"Caravan of thieves" means thieves who have either done their deed or not done their deed, or they go stealing from the king or they evade the toll.

"Together" means as one.

"Arranging" means - "Let us go, friend, let us go, venerable sir; let us go, venerable sir, let us go, friend, let us go today or yesterday or the day after" - if he arranges, there is an offence of wrong-doing.

"Even between villages" means in a village within a cock's flight, between villages, between villages, there is an offence requiring expiation. In a forest without villages, every half-yojana, every half-yojana, there is an offence requiring expiation.

410. If it is a caravan of thieves, perceiving it as a caravan of thieves, having arranged, he proceeds along the same high-road, even between villages, there is an offence requiring expiation. If it is a caravan of thieves, being doubtful, having arranged, he proceeds along the same high-road, even between villages, there is an offence of wrong-doing. If it is a caravan of thieves, perceiving it as not a caravan of thieves, having arranged, he proceeds along the same high-road, even between villages, there is no offence. If a monk arranges and the people do not arrange, there is an offence of wrong-doing. If it is not a caravan of thieves, perceiving it as a caravan of thieves, there is an offence of wrong-doing. If it is not a caravan of thieves, being doubtful, there is an offence of wrong-doing. If it is not a caravan of thieves, perceiving it as not a caravan of thieves, there is no offence.

411. There is no offence if one goes without having arranged, if people arrange and a monk does not arrange, if one goes by a different rendezvous, in misfortunes, for a mad man, for the first offender.

The training rule on caravan of thieves is concluded as sixth.

7. The Training Rule on Arrangement

412. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain monk, going from the Kosalan country to Sāvattthī, was passing by a certain village entrance. A certain woman, having quarrelled with her husband, having left the village, having seen that monk, said this - "Where, venerable sir, will the noble one go?" "I, sister, will go to Sāvattthī." "I will go together with the noble one." "Come, sister." Then that woman's husband, having left the village, asked the people - "Sirs, have you seen such a woman?" "There she is, sir, going together with one gone forth." Then that man, having followed, having seized that monk, having beaten him, released him. Then that monk sat down at the foot of a certain tree, brooding. Then that woman said this to that man - "That monk, sir, did not take me away; but rather, I myself am going together with that monk; that monk is innocent; go, ask his forgiveness." Then that man asked forgiveness of that monk. Then that monk, having gone to Sāvattthī, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk, having arranged together with a woman, proceed along the same high-road!" etc. "Is it true, monk, that you, having arranged together with a woman, proceeded along the same high-

road?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, having arranged together with a woman, proceed along the same high-road! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

413. "Whatever monk, having arranged together with a woman, should proceed along the same high-road, even between villages, there is an expiation."

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

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

"Together" means as one.

"Arranging" means - "Let us go, sister, let us go, lady, let us go, lady, let us go, sister, let us go today or yesterday or the day after" - if he arranges, there is an offence of wrong-doing.

"Even between villages" means in a village within a cock's flight, between villages, between villages, there is an offence requiring expiation. In a forest without villages, every half-yojana, every half-yojana, there is an offence requiring expiation.

415. If it is a woman and he perceives her as a woman, having arranged, he proceeds along the same high-road, even between villages, there is an offence requiring expiation. If it is a woman and he is doubtful, having arranged, he proceeds along the same high-road, even between villages, there is an offence requiring expiation. If it is a woman and he perceives her as not a woman, having arranged, he proceeds along the same high-road, even between villages, there is an offence requiring expiation.

If a monk arranges and a woman does not arrange, there is an offence of wrong-doing. If, having arranged with a female yakkha or a female ghost or a eunuch or an animal in human female form, he proceeds along the same high-road, even between villages, there is an offence of wrong-doing. If it is not a woman and he perceives her as a woman, there is an offence of wrong-doing. If it is not a woman and he is doubtful, there is an offence of wrong-doing. If it is not a woman and he perceives her as not a woman, there is no offence.

416. There is no offence if one goes without having arranged, if a woman arranges and a monk does not arrange, if one goes by a different rendezvous, in misfortunes, for a mad man, for the first offender.

The training rule on arrangement is finished as seventh.

8. The Training Rule on Ariṭṭha

417. At that time the Buddha, the Blessed One, was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in the monk named Ariṭṭha, formerly a vulture-killer: "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the

Blessed One, for one indulging in them they are not sufficient for obstruction." Several monks heard - "It seems that such an evil wrong view has arisen in the monk named Ariṭṭha, formerly a vulture-killer: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'" Then those monks approached the monk Ariṭṭha, formerly a vulture-killer; having approached, they said this to the monk Ariṭṭha, formerly a vulture-killer - "Is it true, friend Ariṭṭha, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction'?" "Indeed thus, friends, I understand the Teaching taught by the Blessed One - 'that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'"

"Do not, friend Ariṭṭha, speak thus. Do not misrepresent the Blessed One. For it is not good to slander the Blessed One. For the Blessed One would not say thus. In many ways, friend Ariṭṭha, things that are obstructions have been declared as obstructions by the Blessed One. And they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by the Blessed One as having little gratification, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a skeleton, having much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by the Blessed One as like a slice of flesh... etc. Sensual pleasures have been declared by the Blessed One as like a grass torch... Sensual pleasures have been declared by the Blessed One as like a pit of burning charcoal... Sensual pleasures have been declared by the Blessed One as like a dream... Sensual pleasures have been declared by the Blessed One as like borrowed goods... Sensual pleasures have been declared by the Blessed One as like tree fruits... Sensual pleasures have been declared by the Blessed One as like a butcher's block... Sensual pleasures have been declared by the Blessed One as like a stake of spears... Sensual pleasures have been declared by the Blessed One as like a snake's head, having much suffering, much anguish, the danger here is greater."

Yet even when being spoken to thus by those monks, the monk Ariṭṭha, formerly a vulture-killer, still declared that same evil wrong view, holding onto it with tenacity and adherence - "Indeed thus, friends, I understand the Teaching taught by the Blessed One - 'that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'" When those monks were not able to dissuade the monk Ariṭṭha, formerly a vulture-killer, from that evil wrong view, then those monks approached the Blessed One; having approached, they reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the monk Ariṭṭha, formerly a vulture-killer, in return - "Is it true, Ariṭṭha, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction'?" "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One - 'that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'"

To whom indeed, foolish man, do you understand the Teaching taught thus by me? Have I not, foolish man, in many ways declared things that are obstructions to be obstructions? And they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by me as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by me as like a skeleton... etc. Sensual pleasures have been declared by me as like a piece of meat... Sensual pleasures have been declared by me as like a grass torch... Sensual pleasures have been declared by me as like a pit of burning charcoal... Sensual pleasures have been declared by me as like a dream... Sensual pleasures have been declared by me as like borrowed goods... Sensual pleasures have been declared by me as like tree fruits... Sensual pleasures have been declared by me as like a butcher's block... Sensual pleasures have been declared by me as like a stake of spears... Sensual pleasures have been declared by me as like a snake's head, having much suffering, much anguish, the danger here is greater. And yet you, foolish man, through your own misapprehension, misrepresent us, and you dig up yourself, and you generate much demerit. For that, foolish man, will be for your harm and suffering for a long time. This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

418. "Whatever monk should say thus - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction' - that monk should be addressed thus by the monks - 'Let not the venerable one speak thus, do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend, things that are obstructions have been declared as obstructions by the Blessed One, and they are sufficient for obstruction for one indulging in them.' And if that monk, when spoken to thus by the monks, should still persist, that monk should be admonished by the monks up to the third time for the relinquishment of that. If being admonished up to the third time he should give it up, this is wholesome; if he should not give it up, it is an expiation."

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

"Should say thus" means - "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction."

"That monk" means that monk who speaks thus.

"By the monks" means by other monks. Those who see, those who hear, by them he should be told - "Let not the venerable one speak thus, do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend, things that are obstructions have been declared as obstructions by the Blessed One. And they are sufficient for obstruction for one indulging in them." He should be told a second time. He should be told a third time. If he gives up, this is wholesome; if he does not give up, there is an offence of wrongdoing. Having heard, they do not speak, there is an offence of wrongdoing. That monk, even having been dragged into the midst of the Community, should be told - "Let not the venerable one speak thus, do not misrepresent the Blessed One, for it is

not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend, things that are obstructions have been declared as obstructions by the Blessed One. And they are sufficient for obstruction for one indulging in them."He should be told a second time. He should be told a third time. If he gives up, this is wholesome. If he does not give up, there is an offence of wrong-doing. That monk should be admonished. And thus, monks, he should be admonished. An experienced and competent monk should inform the Community -

420. "Let the Community hear me, venerable sir. Such an evil wrong view has arisen in the monk of such and such a name - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' He does not give up that view. If it is the proper time for the Community, the Community should admonish the monk of such and such a name - for the relinquishment of that view. This is the motion.

"Let the Community hear me, venerable sir. Such an evil wrong view has arisen in the monk of such and such a name - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' He does not give up that view. The Community admonishes the monk of such and such a name for the relinquishment of that view. If the admonition of the monk of such and such a name for the relinquishment of that view is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"For the second time I say this matter, etc. For the third time I say this matter - "Let the Community hear me, venerable sir. Such an evil wrong view has arisen in the monk of such and such a name - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.' He does not give up that view. The Community admonishes the monk of such and such a name for the relinquishment of that view. If the admonition of the monk of such and such a name for the relinquishment of that view is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

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

At the motion there is a wrong-doing. At the two proclamations there are wrong-doings. At the conclusion of the proclamation there is an offence requiring expiation.

421. If it is a legally valid act, perceiving it as a legally valid act, he does not give up - an offence requiring expiation. If it is a legally valid act, being doubtful, he does not give up - an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, he does not give up - an offence requiring expiation.

If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

422. There is no offence for one who is not admonished, for one who gives up, for a mad man.

The training rule on Ariṭṭha is concluded as eighth.

9. The Training Rule on Eating with a Suspended Monk

423. At that time the Buddha, the Blessed One, was dwelling at Sāvattṭhī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, knowingly, together with the monk Ariṭṭha who spoke thus, against whom the act of conformity with the Teaching had not been done, who had not relinquished that view, ate together, lived in communion, and prepared their sleeping place together. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, knowingly, together with the monk Ariṭṭha who spoke thus, against whom the act of conformity with the Teaching had not been done, who had not relinquished that view, eat together, live in communion, and prepare their sleeping place together!" etc. "Is it true, monks, that you, knowingly, together with the monk Ariṭṭha who spoke thus, against whom the act of conformity with the Teaching had not been done, who had not relinquished that view, eat together, live in communion, and prepare your sleeping place together?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, knowingly, together with the monk Ariṭṭha who spoke thus, against whom the act of conformity with the Teaching had not been done, who had not relinquished that view, eat together, live in communion, and prepare your sleeping place together! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

424. "Whatever monk, knowingly, should eat together with, or live in communion with, or prepare a sleeping place together with a monk who speaks thus, against whom the act of conformity with the Teaching has not been done, who has not relinquished that view, there is an expiation."

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

"Knows" means either he knows himself, or others inform him, or he informs.

"One who speaks thus" means - "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction" - by one speaking thus.

"One against whom the act of conformity with the Teaching has not been done" means one who is suspended and not reinstated.

"Together with one who has not relinquished that view" means together with one who has not relinquished that view.

"Should eat together" means living together is of two kinds - living together with material gains and living together with the Teaching. "Living together with material gains" means he gives or accepts material gains, there is an offence requiring expiation. "Living together with the Teaching" means he recites or makes recite, he

recites or makes recite by term, for each term there is an offence requiring expiation. He recites or makes recite by syllable, for each syllable there is an offence requiring expiation.

"Should live in communion" means he performs the Observance or the invitation ceremony to admonish or a legal act of the Community together with a suspended person, there is an offence requiring expiation.

"Should prepare a sleeping place together" means when a suspended person has lain down under the same roof, the monk lies down, there is an offence requiring expiation. When the monk has lain down, the suspended person lies down, there is an offence requiring expiation. Or both lie down, there is an offence requiring expiation. Having got up, they lie down again and again, there is an offence requiring expiation.

426. If one perceives a suspended person as suspended and eats together with or lives in communion with or prepares a sleeping place together with him, there is an offence requiring expiation. If one is doubtful about a suspended person and eats together with or lives in communion with or prepares a sleeping place together with him, there is an offence of wrong-doing. If one perceives a suspended person as not suspended and eats together with or lives in communion with or prepares a sleeping place together with him, there is no offence. If one perceives a non-suspended person as suspended, there is an offence of wrong-doing. If one is doubtful about a non-suspended person, there is an offence of wrong-doing. If one perceives a non-suspended person as not suspended, there is no offence.

427. There is no offence if he knows "not suspended", if he knows "suspended but reinstated", if he knows "suspended but has relinquished that view", for a mad man, for the first offender.

The training rule on eating with a suspended monk is concluded as ninth.

10. The Training Rule on Kaṇṭaka

428. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in the novice named Kaṇṭaka: "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." Several monks heard that such an evil wrong view had arisen in the novice named Kaṇṭaka: "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." Then those monks approached the novice Kaṇṭaka; having approached, they said this to the novice Kaṇṭaka: "Is it true, friend Kaṇṭaka, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction'?" "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One - 'that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'"

Do not, friend Kaṇṭhaka, speak thus. Do not misrepresent the Blessed One. For it is not good to slander the Blessed One. For the Blessed One would not say thus. In many ways, friend Kaṇṭhaka, things that are obstructions have been declared as obstructions by the Blessed One. And they are sufficient for obstruction for one indulging in them. Sensual pleasures have been declared by the Blessed One as having little gratification, much suffering, much anguish, the danger here is greater, etc. Yet even when being spoken to thus by those monks, the novice Kaṇṭhaka still declared that same evil wrong view, holding onto it with tenacity and adherence: "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One - 'that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'"

When those monks were not able to dissuade the novice Kaṇṭhaka from that evil wrong view, then those monks approached the Blessed One; having approached, they reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having assembled the Community of monks, questioned the novice Kaṇṭhaka in return: "Is it true, Kaṇṭhaka, that such an evil wrong view has arisen in you: 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction'?" "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One - 'that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction.'"

"To whom indeed, foolish man, do you understand the Teaching taught thus by me? Have I not, foolish man, in many ways declared things that are obstructions to be obstructions, and they are sufficient for obstruction for one indulging in them? Sensual pleasures have been declared by me as having little enjoyment, much suffering, much anguish, the danger here is greater. Sensual pleasures have been declared by me as like a skeleton... etc. Sensual pleasures have been declared by me as like a snake's head, having much suffering, much anguish, the danger here is greater. And yet you, foolish man, through your own misapprehension, misrepresent us, and you dig up yourself, and you generate much demerit. For that, foolish man, will be for your harm and suffering for a long time. This, foolish man, is not for the confidence of those without confidence, etc. and for the alteration of some of those with confidence." Having rebuked him, etc. having given a talk on the Teaching, he addressed the monks - "Well then, monks, let the Community remove the novice Kaṇṭhaka. And thus, monks, he should be removed: From this day forth, friend Kaṇṭhaka, that Blessed One is not to be cited by you as Teacher. And that which other novices obtain - lying down in the same dwelling-place with monks for two or three nights - that too does not exist for you. Go away, you outsider, be gone!" Then the Community removed the novice Kaṇṭhaka.

Now at that time the group of six monks, knowingly, enticed, caused to attend, ate together with, and prepared their sleeping place together with the novice Kaṇṭhaka who had been thus expelled. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, knowingly, entice, cause to attend, eat together with, and prepare their sleeping place together with the novice Kaṇṭhaka who had been thus expelled!" etc. "Is it true, monks, that you, knowingly, entice, cause to attend, eat together with, and prepare your sleeping

place together with the novice Kaṇṭhaka who has been thus expelled?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, knowingly, entice, cause to attend, eat together with, and prepare your sleeping place together with the novice Kaṇṭhaka who has been thus expelled! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

429. "If a novice should say thus - 'Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction' - that novice should be addressed thus by the monks - 'Friend novice, do not speak thus, do not misrepresent the Blessed One, for it is not good to slander the Blessed One, for the Blessed One would not say thus. In many ways, friend novice, things that are obstructions have been declared as obstructions by the Blessed One. And they are sufficient for obstruction for one indulging in them.' And if that novice, when spoken to thus by the monks, should still persist, that novice should be addressed thus by the monks - 'From this day forth, friend novice, that Blessed One is not to be cited by you as Teacher. And that which other novices obtain - lying down in the same dwelling-place with monks for two or three nights - that too does not exist for you. Go away, you outsider, be gone!' Whatever monk, knowingly, should entice, or cause to attend, or eat together with, or prepare a sleeping place together with a novice who has been thus expelled, there is an expiation."

430. "Novice" means a novice is called.

"Should say thus" means - "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction."

"That novice" means that novice who speaks thus.

"By the monks" means by other monks, those who see, those who hear, by them he should be told - "Do not, friend novice, speak thus. Do not misrepresent the Blessed One. For it is not good to slander the Blessed One. For the Blessed One would not say thus. In many ways, friend novice, things that are obstructions have been declared as obstructions by the Blessed One. And they are sufficient for obstruction for one indulging in them." He should be told a second time. He should be told a third time, etc. If he gives up, this is wholesome; if he does not give up, that novice should be addressed thus by the monks - "From this day forth, friend novice, that Blessed One is not to be cited by you as Teacher. And that which other novices obtain - lying down in the same dwelling-place with monks for two or three nights - that too does not exist for you. Go away, you outsider, be gone!"

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

"Knows" means either he knows himself, or others inform him, or he informs.

"Thus expelled" means expelled in this way.

"Novice" means a novice is called.

"Should entice" means he entices him saying "I will give you a bowl or a robe or a

recitation or an interrogation," there is an offence requiring expiation.

"Should cause to attend" means he consents to his bath powder or clay or wooden toothbrush or water for washing the face, there is an offence requiring expiation.

"Should eat together" means living together is of two kinds -living together with material gains and living together with the Teaching. "Living together with material gains" means he gives or accepts material gains, there is an offence requiring expiation. "Living together with the Teaching" means he recites or makes recite, he recites or makes recite by term, for each term there is an offence requiring expiation. He recites or makes recite by syllable, for each syllable there is an offence requiring expiation.

"Should prepare a sleeping place together" means when a removed novice has lain down under the same roof, the monk lies down, there is an offence requiring expiation. When the monk has lain down, the removed novice lies down, there is an offence requiring expiation. Or both lie down, there is an offence requiring expiation. Having got up, they lie down again and again, there is an offence requiring expiation.

431. If one perceives a removed novice as removed and entices or causes to attend or eats together with or prepares a sleeping place together with him, there is an offence requiring expiation. If one is doubtful about a removed novice and entices or causes to attend or eats together with or prepares a sleeping place together with him, there is an offence of wrong-doing. If one perceives a removed novice as not removed and entices or causes to attend or eats together with or prepares a sleeping place together with him, there is no offence. If one perceives a not removed novice as removed, there is an offence of wrong-doing. If one is doubtful about a not removed novice, there is an offence of wrong-doing. If one perceives a not removed novice as not removed, there is no offence.

432. There is no offence if he knows "not clinging to", if he knows "has relinquished that view", for a mad man, for the first offender.

The training rule on Kaṇṭaka is concluded as tenth.

The Chapter on Containing Animate Beings is seventh.

Its summary:

Intentional killing of a living being, offal, concealing a grave offence;
Less than twenty, knife, and arrangement, Ariṭṭhaka;
Suspended and thorn, these are the ten training rules.

8. The Chapter on Legitimate

1. The Training Rule on Legitimate Question

433. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time the Venerable Channa was engaging in misconduct. The monks said thus - "Friend Channa, do not do such a thing. This is not allowable." He said thus - "I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline." Those monks who were

of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Channa, when being spoken to legitimately by monks, say thus - 'I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline,'" etc. "Is it true, Channa, that when being spoken to legitimately by monks, you said thus - 'I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish man, when being spoken to legitimately by monks, say thus - 'I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline.'" This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

434. "Whatever monk, when being spoken to legitimately by monks, should say thus - 'I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline,' there is an expiation. By a monk who is training, monks, it should be known, it should be inquired about, it should be questioned. This is the proper course therein."

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

"By the monks" means by other monks.

"Legitimate rule" is the name for whatever training rule has been laid down by the Blessed One; this is called "legitimate rule". When being spoken to by that, he says thus - "I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline." He says "I will inquire of a wise person, an experienced one, an intelligent one, a very learned one, a teacher of the Teaching," there is an offence requiring expiation.

436. If one is fully ordained and perceives one as fully ordained, he says thus, there is an offence requiring expiation. If one is fully ordained and is doubtful, he says thus, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, he says thus, there is an offence requiring expiation.

When being spoken to about what has not been laid down - "This does not lead to detachment, to austerity, to graciousness, to diminution, to arousal of energy," he says thus, he says: "I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline, wise, intelligent, very learned, a teacher of the Teaching," there is an offence of wrong-doing.

When being spoken to by one not fully ordained about what has been laid down or what has not been laid down - "This does not lead to detachment, to austerity, to graciousness, to diminution, to arousal of energy," he says thus, he says: "I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline, wise, intelligent, very learned, a teacher of the Teaching," there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If

one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

"By one who is training" means by one who wishes to train.

"Should be known" means should be understood.

"Should be inquired about" means "How is this, venerable sir? Or what is the meaning of this?"

"Should be investigated" means should be considered, should be weighed.

"This is the proper course therein" means this is the conformity with the Teaching therein.

437. There is no offence for one who says "I will know, I will train," for a mad man, for the first offender.

The training rule on legitimate question is concluded as first.

2. The Training Rule on Scratching

438. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Blessed One was speaking to the monks in many ways about the talk on monastic discipline, praising the monastic discipline, praising the learning of the monastic discipline, repeatedly praising the Venerable Upāli. The monks had this thought: "The Blessed One indeed in many ways speaks about the talk on monastic discipline, praises the monastic discipline, praises the learning of the monastic discipline, repeatedly praises the Venerable Upāli. Come, friends, let us learn the monastic discipline in the presence of the Venerable Upāli," and those many monks, elders and newly ordained and those of middle standing, learned the monastic discipline in the presence of the Venerable Upāli.

Then the group of six monks had this thought: "Now at present, friends, many monks, elders and newly ordained and those of middle standing, are learning the monastic discipline in the presence of the Venerable Upāli. If these become experts in the monastic discipline, they will drag us and pull us about wherever they wish, however they wish, as much as they wish. Come, friends, let us disparage the monastic discipline." Then the group of six monks, having approached the monks, said thus: "What is the use of these lesser and minor training rules being recited? They only lead to remorse, to harming, to perplexity!" Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks disparage the monastic discipline!" etc. "Is it true, monks, that you disparage the monastic discipline?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, disparage the monastic discipline! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

439. "Whatever monk, while the Pātimokkha is being recited, should say thus - 'What is the use of these lesser and minor training rules being recited? They only lead to remorse, to harming, to perplexity!' - for disparaging the training rules, there is an expiation."

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

"While the Pātimokkha is being recited" means while reciting or while having it recited or while rehearsing.

"Should say thus" means - "What is the use of these lesser and minor training rules being recited? They only lead to remorse, to harming, to perplexity!" "Those who learn this thoroughly have remorse, have harming, have perplexity; those who do not learn this thoroughly do not have remorse, do not have harming, do not have perplexity. It is better that this is not recited, it is better that this is not taken up, it is better that this is not learned thoroughly, it is better that this is not maintained; let the monastic discipline disappear, or let these monks be ungrateful" - he disparages the monastic discipline to a fully ordained monk, there is an offence requiring expiation.

441. If one is fully ordained and perceives one as fully ordained, he disparages the monastic discipline, there is an offence requiring expiation. If one is fully ordained and is doubtful, he disparages the monastic discipline, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, he disparages the monastic discipline, there is an offence requiring expiation.

He disparages another teaching, there is an offence of wrong-doing. He disparages the monastic discipline or another teaching to one not fully ordained, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

442. There is no offence for one not wishing to dispraise, for one who says "Come now, you learn thoroughly the discourses or the verses or the higher teaching, afterwards you will learn the monastic discipline," for a mad man, for the first offender.

The training rule on scratching is finished as second.

3. The Training Rule on Enticement

443. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, having engaged in misconduct, while the Pātimokkha was being recited, said thus thinking "Let them know that I have committed an offence through not knowing" - "Only now do we know that this rule too, having come down in the discourses, included in the discourses, comes up for recitation fortnightly." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, while the Pātimokkha is being recited, say thus - 'Only now do we know that this rule too, having come down in the discourses, included in the discourses, comes up for recitation fortnightly,'" etc. "Is it true, monks, that while the Pātimokkha is being recited, you say thus - 'Only now do we know that this rule too, having come down in the discourses, included in the discourses, comes up for recitation fortnightly'?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed

could you, foolish men, while the Pātimokkha is being recited, say thus - "Only now do we know that this rule too, having come down in the discourses, included in the discourses, comes up for recitation fortnightly!" This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

444. "Whatever monk, while the Pātimokkha is being recited fortnightly, should say thus - 'Only now do I know that this rule too, having come down in the discourses, included in the discourses, comes up for recitation fortnightly.' If other monks should know that monk has sat before while the Pātimokkha was being recited by this monk two or three times, what then to say of more, and there is no freedom for that monk through not knowing, and whatever offence he has committed therein, he should be dealt with according to the rule, and further, bewilderment should be charged against him - 'It is a loss for you, friend, it is ill-gained for you, that you, while the Pātimokkha is being recited, do not thoroughly give attention and reflect.' In this bewilderment there is an expiation."

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

"Fortnightly" means at each Uposatha.

"While the Pātimokkha is being recited" means while it is being recited.

"Should say thus" means having engaged in misconduct -thinking "Let them know that I have committed an offence through not knowing," while the Pātimokkha is being recited, he says thus - "Only now do I know that this rule too, having come down in the discourses, included in the discourses, comes up for recitation fortnightly," there is an offence of wrong-doing.

If other monks should know that monk who wishes to cause bewilderment has sat before while the Pātimokkha was being recited by this monk two or three times, what then to say of more, and there is no freedom for that monk through not knowing, and whatever offence he has committed therein, he should be dealt with according to the rule, and further, bewilderment should be charged against him. And thus, monks, it should be charged. An experienced and competent monk should inform the Community -

446. "Let the Community hear me, venerable sir. This monk of such and such a name, while the Pātimokkha is being recited, does not thoroughly give attention and reflect. If it is the proper time for the Community, the Community should impose delusion on the monk of such and such a name. This is the motion.

"Let the Community hear me, venerable sir. This monk of such and such a name, while the Pātimokkha is being recited, does not thoroughly give attention and reflect. The Community imposes delusion on the monk of such and such a name. If the imposition of delusion on the monk of such and such a name is agreeable to the venerable one, he should remain silent; he to whom it is not agreeable should speak.

"Delusion has been imposed by the Community on the monk of such and such a name. It is agreeable to the Community, therefore they are silent, thus I remember it."

When delusion has not been imposed, he deceives, there is an offence of wrong-doing. When delusion has been imposed, he deceives, there is an offence requiring expiation.

447. If it is a legally valid act, perceiving it as a legally valid act, there is an offence requiring expiation. If it is a legally valid act, being doubtful, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, he deceives, there is an offence requiring expiation.

If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - an offence of wrong-doing.

448. There is no offence if it has not been heard in detail, if it has been heard in detail less than twice or thrice, for one not wishing to confuse, for a mad man, for the first offender.

The training rule on enticement is finished as third.

4. The Training Rule on Striking

449. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, angry and displeased, struck the group of seventeen monks. They wept. The monks said thus - "Why, friends, are you weeping?" "These, friends, the group of six monks, angry and displeased, are striking us." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, angry and displeased, strike monks!" etc. "Is it true, monks, that you, angry and displeased, strike monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, angry and displeased, strike monks! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

450. "Whatever monk, angry and displeased, should strike a monk, there is an expiation."

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

"Of a monk" means of another monk.

"Angry, displeased" means not satisfied, with a struck mind, with barrenness arisen.

"Should give a blow" means he gives a blow with the body or with something connected to the body or with something thrown, even with a waterlily petal at the very least, there is an offence requiring expiation.

452. If one is fully ordained and perceives one as fully ordained, angry and displeased, gives a blow, there is an offence requiring expiation. If one is fully ordained and is doubtful, angry and displeased, gives a blow, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, angry and displeased, gives a blow, there is an offence requiring expiation.

If one is not fully ordained, angry and displeased, gives a blow, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

453. There is no offence if being harassed by someone, with the intention for release, he strikes a blow; for a mad man; for the first offender.

The training rule on striking is finished as fourth.

5. The Training Rule on Raising Palm in Threat

454. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, angry and displeased, raised their palms in threat against the group of seventeen monks. They, accustomed to blows, wept. The monks said thus - "Why, friends, are you weeping?" "These, friends, the group of six monks, angry and displeased, are raising their palms in threat against us." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, angry and displeased, raise their palms in threat against the group of seventeen monks!" etc. "Is it true, monks, that you, angry and displeased, raised your palms in threat against the group of seventeen monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, angry and displeased, raise your palms in threat against the group of seventeen monks! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

455. "Whatever monk, angry and displeased, should raise his palm in threat against a monk, there is an expiation."

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

"Of a monk" means of another monk.

"Angry, displeased" means not satisfied, with a struck mind, with barrenness arisen.

"Should raise palm in threat" means he lifts up the body or something connected to the body, even at least a waterlily petal, there is an offence requiring expiation.

457. If one is fully ordained and perceives one as fully ordained, angry and displeased, raises one's palm in threat, there is an offence requiring expiation. If one is fully ordained and is doubtful, angry and displeased, raises one's palm in threat, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, angry and displeased, raises one's palm in threat, there is an offence requiring expiation.

If one is not fully ordained, angry and displeased, raises one's palm in threat, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

458. There is no offence if being harassed by someone, with the intention for release, he raises his palm in threat; for a mad man; for the first offender.

The training rule on raising palm in threat is finished as fifth.

6. The Training Rule on Groundless Charge

459. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks accused a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks accuse a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community!" etc. "Is it true, monks, that you accused a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, accuse a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

460. "Whatever monk should accuse a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, there is an expiation."

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

"A monk" means another monk.

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

"With an offence entailing initial and subsequent meetings of the Community" means with any one of the thirteen.

"Should accuse" means he accuses or causes to accuse, there is an offence requiring expiation.

462. If one is fully ordained and perceives one as fully ordained, one accuses with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, there is an offence requiring expiation. If one is fully ordained and is doubtful, one accuses with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, one accuses with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, there is an offence requiring expiation.

One accuses with failure in good conduct or with failure in view, there is an offence of wrong-doing. One accuses one not fully ordained, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

463. There is no offence if one who perceives it as actual accuses or causes to accuse, for a mad man, for the first offender.

The training rule on groundless charge is finished as sixth.

7. The Training Rule on Intentionally

464. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks intentionally caused remorse to the group of seventeen monks - "A training rule has been laid down by the Blessed One, friend - 'A person less than twenty years old should not be given full ordination.' And you were fully ordained when less than twenty years old. Are you perhaps not fully ordained?" They wept. The monks said thus - "Why, friends, are you weeping?" "These, friends, the group of six monks are intentionally causing us remorse." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks intentionally cause remorse to monks?" etc. "Is it true, monks, that you intentionally cause remorse to monks?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, intentionally cause remorse to monks! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

465. "Whatever monk should intentionally cause remorse to a monk - 'Thus for him there will be discomfort even for a moment' - having done so for this very reason and no other, there is an expiation."

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

"Of a monk" means of another monk.

"Intentionally" means knowing, perceiving, deliberately, having considered, a transgression.

"Should cause remorse" means he causes remorse saying "Methinks you were fully ordained when less than twenty years old, methinks you ate at the improper time, methinks you drank intoxicants, methinks you sat in a secret place with a woman," there is an offence requiring expiation.

"Having done so for this very reason and no other" means there is no other reason for causing remorse.

467. If one is fully ordained and perceives one as fully ordained, intentionally causes remorse, there is an offence requiring expiation. If one is fully ordained and is doubtful, intentionally causes remorse, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, intentionally causes remorse, there is an offence requiring expiation.

If one intentionally causes remorse to one not fully ordained, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

468. There is no offence for one not wishing to cause remorse who says "Methinks you were fully ordained when less than twenty years old, methinks you ate at the improper time, methinks you drank intoxicants, methinks you sat in a secret place with a woman, come now, find out, lest there be remorse for you afterwards," for a mad man, for the first offender.

The training rule on intentional action is finished as seventh.

8. The Training Rule on Eavesdropping

469. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks were quarrelling with well-behaved monks. The well-behaved monks said thus - "These group of six monks, friends, are shameless. It is not possible to quarrel with them." The group of six monks said thus - "Why, friends, do you bring us to ruin with the accusation of being shameless?" "But where, friends, did you hear this?" "We were standing listening to the venerable ones." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks stand listening to monks who were quarrelling, disputing, engaging in contention!" etc. Is it true, monks, that you stand listening to monks who were quarrelling, disputing, engaging in contention? "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, stand listening to monks who were quarrelling, disputing, engaging in contention! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

470. "Whatever monk should stand listening to monks who are quarrelling, disputing, engaging in contention - 'I will hear what they will say' - having done so for this very reason and no other, there is an expiation."

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

"Of monks" means of other monks.

"Quarrelling, disputing, engaging in contention" means having a legal case arisen.

"Should stand listening" means he goes thinking "having heard from these I will accuse, I will remind, I will reprove, I will remind in return, I will shame," there is an offence of wrong-doing. Where standing he hears, there is an offence requiring expiation. Going from behind, he goes quickly thinking "I will listen," there is an offence of wrong-doing. Where standing he hears, there is an offence requiring expiation. Going from in front, he falls behind thinking "I will listen," there is an offence of wrong-doing. Where standing he hears, there is an offence requiring expiation. Having come to a monk's standing place or sitting place or lying place while he is consulting, one should cough, one should make oneself known; if one does not cough or make oneself known, there is an offence requiring expiation.

"Having done so for this very reason and no other" means there is no other reason for standing listening.

472. If one is fully ordained and perceives one as fully ordained, one stands listening, there is an offence requiring expiation. If one is fully ordained and is doubtful, one stands listening, there is an offence requiring expiation. If one is fully ordained and perceives one as not fully ordained, one stands listening, there is an offence requiring expiation.

If one stands listening to one not fully ordained, there is an offence of wrong-doing. If one is not fully ordained and perceives one as fully ordained, there is an offence of wrong-doing. If one is not fully ordained and is doubtful, there is an offence of wrong-doing. If one is not fully ordained and perceives one as not fully ordained, there is an offence of wrong-doing.

473. No offence - for one who goes thinking "having heard from these I will desist, I will refrain, I will be appeased, I will free myself," for a mad man, for the first offender.

The training rule on eavesdropping is finished as eighth.

9. The Training Rule on Obstructing an Act

474. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, having engaged in misconduct, protested when an act was being performed against each one. Now at that time the Community had assembled for some business. The group of six monks, while doing robe-making work, gave consent to one of them. Then the Community - "This monk of the group of six has come alone; come, let us perform an act against him," and performed an act against him. Then that monk approached the group of six monks. The group of six monks said this to that monk - "What, friend, did the Community do?" "The Community, friend, performed an act against me." "We, friend, did not give consent for this purpose - 'They will perform an act against you.' If we had known 'They will perform an act against you,' we would not have given consent." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having given consent to legally valid acts, afterwards commit the offence of criticising?" etc. "Is it true, monks, that having given consent to legally valid acts, you afterwards committed the offence of criticising?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having given consent to legally valid acts, afterwards commit the offence of criticising! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

475. "Whatever monk, having given consent to legally valid acts, should afterwards commit the offence of criticising, there is an expiation."

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

A legally valid act means an act for which permission ought to be asked, a legal act at which a motion is put, a legal act at which a motion is put and is followed by one proclamation, a legal act at which a motion is put and is followed by three

proclamations, done by the Teaching, by the monastic discipline, by the Teacher's instruction; this is called a legally valid act. Having given consent, he criticises, there is an offence requiring expiation.

477. If it is a legally valid act, perceiving it as a legally valid act, having given consent, he criticises, there is an offence requiring expiation. If it is a legally valid act, being doubtful, having given consent, he criticises, there is an offence of wrong-doing. If it is a legally valid act, perceiving it as not a legally valid act, having given consent, he criticises, there is no offence. If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - no offence.

478. No offence - if one knowing "the act was done not by rule or by an incomplete assembly or against one not entitled to the act" criticises, for a mad man, for the first offender.

The training rule on obstructing an act is finished as ninth.

10. The Training Rule on Leaving without Giving Consent

479. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Community had assembled for some business. The group of six monks, while doing robe-making work, gave consent to one of them. Then the Community put forward the motion: "We will do the business for which we have assembled." Then that monk - "Just so these do work for each one, for whom will you do work?" - without giving consent, having risen from his seat, departed. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk, while a discussion for judgment is taking place in the Community, without giving consent, having risen from his seat, depart?" Etc. "Is it true, monk, that while a discussion for judgment was taking place in the Community, without giving consent, having risen from your seat, you departed?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, while a discussion for judgment is taking place in the Community, without giving consent, having risen from your seat, depart! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

480. "Whatever monk, while a discussion for judgment is taking place in the monastic community, without giving consent, having risen from his seat, should depart, there is an expiation."

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

"Discussion for judgment in the monastic community" means either a case has been reported but not judged, or a motion has been placed, or the wording of the legal act is not finished.

"Without giving consent, having risen from his seat, should depart" means -He goes thinking "how might this act be invalid, how might it be of an incomplete assembly, how might it not be done," there is an offence of wrong-doing. For one leaving a

stretched arm's reach from the assembly, there is an offence of wrong-doing. When left, there is an offence requiring expiation.

482. If it is a legally valid act, perceiving it as a legally valid act, without giving consent, having risen from his seat, he departs, there is an offence requiring expiation. If it is a legally valid act, being doubtful, without giving consent, having risen from his seat, he departs, there is an offence of wrong-doing. If it is a legally valid act, perceiving it as not a legally valid act, without giving consent, having risen from his seat, he departs, there is no offence. If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - no offence.

483. No offence - if one goes thinking "there will be quarrel or dispute or strife or contention in the Community"; if one goes thinking "there will be schism in the Community or dissension in the Community"; if one goes thinking "they will perform an act not by rule or by an incomplete assembly or against one not entitled to the act"; if one who is ill goes; if one goes on business for one who is ill; if one oppressed by excrement or urine goes; if one goes thinking "not wishing to invalidate the act I will return again"; for a mad man, for the first offender.

The training rule on departing without giving consent is finished as tenth.

11. The Training Rule on Weakness

484. At that time the Buddha, the Blessed One, was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground. Now at that time the Venerable Dabba the Mallian was preparing lodgings for the Community and assigning meals. And that venerable one had worn-out robes. Now at that time a robe had arisen for the Community. Then the Community gave that robe to the Venerable Dabba the Mallian. The group of six monks grumbled, criticised, and complained - "The monks are diverting material gain belonging to the Community according to friendship." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having given a robe by a complete community, afterwards commit the offence of criticising?" etc. "Is it true, monks, that having given a robe by a complete community, you afterwards committed the offence of criticising?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having given a robe by a complete community, afterwards commit the offence of criticising! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

485. "Whatever monk, having given a robe by a complete community, should afterwards commit the offence of criticising: 'The monks are diverting material gain belonging to the Community according to friendship,' there is an expiation."

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

A Community named "united" is one belonging to the same communion, standing within the same boundary.

"Robe" means any one of the six kinds of robes, the smallest fit for assignment.

"Having given" means having given oneself.

"According to friendship" means according to the disposition of a friend, according to being an intimate, according to being a devoted person, according to having the same preceptor, according to having the same teacher.

"Belonging to the monastic community" means it has been given to the Community, bestowed.

"Material gain" means requisites of robes, almsfood, lodging and medicine for the sick, even down to a lump of bath powder, a wooden toothbrush, or a loose thread.

"Should afterwards commit the offence of criticising" means when a robe has been given to a fully ordained monk authorised by the Community as an appointer of lodgings, or a distributor of meals, or an apportioner of rice gruel, or an apportioner of fruit, or an apportioner of solid foods, or a dispenser of trifles, he criticises, there is an offence requiring expiation.

487. If it is a legally valid act, perceiving it as a legally valid act, when a robe has been given, he criticises, there is an offence requiring expiation. If it is a legally valid act, being doubtful, when a robe has been given, he criticises, there is an offence requiring expiation. If it is a legally valid act, perceiving it as not a legally valid act, when a robe has been given, he criticises, there is an offence requiring expiation.

When another requisite has been given, he criticises, there is an offence of wrong-doing. When a robe or another requisite has been given to a fully ordained monk not authorised by the Community as an appointer of lodgings, or a distributor of meals, or an apportioner of rice gruel, or an apportioner of fruit, or an apportioner of solid foods, or a dispenser of trifles, he criticises, there is an offence of wrong-doing. When a robe or another requisite has been given to one not fully ordained, whether authorised or not authorised by the Community, as an appointer of lodgings, or a distributor of meals, or an apportioner of rice gruel, or an apportioner of fruit, or an apportioner of solid foods, or a dispenser of trifles, he criticises, there is an offence of wrong-doing. If it is not a legally valid act, perceiving it as a legally valid act - an offence of wrong-doing. If it is not a legally valid act, being doubtful - an offence of wrong-doing. If it is not a legally valid act, perceiving it as not a legally valid act - no offence.

488. No offence - if one criticises one who is acting through desire, hate, delusion, or fear by nature, saying "What is the use of what is given to him? Even having gained it, he will waste it, he will not properly present it," for a mad man, for the first offender.

The training rule on weakness is finished as eleventh.

12. The Training Rule on Diverting

489. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time in Sāvattthī a meal with robes had been prepared by a certain guild for the Community - "Having fed them, we will clothe them with robes." Then the group of six monks approached that guild; having approached, they said this to that guild - "Give these robes to these monks, friends."

"We will not give them, venerable sir. A robe offering has been laid down by us for the Community annually." "Friends, the Community has many donors, the Community has many supporters. These dwell here in dependence on you, looking to you. If you will not give to them, then who now will give to them? Give these robes to these monks, friends." Then that guild, being pressured by the group of six monks, having given the robes as prepared to the group of six monks, served the Community with a meal. Those monks who knew that a meal with robes had been prepared for the Community, but did not know that it had been given to the group of six monks, they said thus - "Distribute the robes for the Community, friends." "There are none, venerable sir. The noble ones of the group of six diverted the robes as prepared to the noble ones of the group of six." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, knowingly divert material gain designated for the Community to an individual!" etc. "Is it true, monks, that you knowingly diverted material gain designated for the Community to an individual?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, knowingly divert material gain designated for the Community to an individual! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

490. "Whatever monk, knowingly, should divert material gain designated for the monastic community to an individual, there is an expiation."

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

"Knows" means either he knows himself, or others inform him, or he informs.

"Belonging to the monastic community" means it has been given to the Community, bestowed.

"Material gain" means requisites of robes, almsfood, lodging and medicine for the sick, even down to a lump of bath powder, a wooden toothbrush, or a loose thread.

"Designated" means the words "we will give, we will do" have been spoken; he diverts that to an individual, there is an offence requiring expiation.

492. When it is designated, perceiving it as designated, he diverts to an individual - an offence requiring expiation. When it is designated, being doubtful, he diverts to an individual - an offence of wrong-doing. When it is designated, perceiving it as not designated, he diverts to an individual - no offence. What is designated for the Community, he diverts to another Community or to a shrine - an offence of wrong-doing. What is designated for a shrine, he diverts to another shrine or to the Community or to an individual - an offence of wrong-doing. What is designated for an individual, he diverts to another individual or to the Community or to a shrine - an offence of wrong-doing. When it is not designated, perceiving it as designated - an offence of wrong-doing. When it is not designated, being doubtful - an offence of wrong-doing. When it is not designated, perceiving it as not designated - no offence.

493. No offence - for one who, when asked "Where should we give?" -says "Give where your gift would receive use or would receive restoration or would be long-lasting, or else where your mind is pleased, give there," for a mad man, for the first

offender.

The training rule on diverting is finished as twelfth.

The Chapter on Legitimate is the eighth.

Its summary:

And disparaging one with the Teaching, causing delusion, striking;
Palm-spear and groundless, and intentional eavesdropping;
And obstructing consent, and diverting material goods.

9. The Chapter on Valuables

1. The Training Rule on the Inner Palace

494. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time King Pasenadi of Kosala commanded the park keeper - "Go, my good man, clean the park. We shall go to the park." "Yes, Sire," that park keeper, having replied to King Pasenadi of Kosala, while cleaning the park, saw the Blessed One seated at the foot of a certain tree. Having seen her, he approached King Pasenadi of Kosala; having approached, she said this to King Pasenadi of Kosala - "The park is clean, Sire. But the Blessed One is seated there." "Let it be, my good man! We shall attend upon the Blessed One." Then King Pasenadi of Kosala, having gone to the park, approached the Blessed One. Now at that time a certain lay follower was seated attending upon the Blessed One. King Pasenadi of Kosala saw that lay follower seated attending upon the Blessed One. Having seen him, he stood frightened. Then this occurred to King Pasenadi of Kosala - "This man cannot be evil, seeing how he attends upon the Blessed One." He approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Then that lay follower, out of respect for the Blessed One, neither paid respect to King Pasenadi of Kosala nor rose up. Then King Pasenadi of Kosala was displeased - "How indeed could this man, when I have arrived, neither pay respect nor rise up!" Then the Blessed One, having understood that King Pasenadi of Kosala was displeased, said this to King Pasenadi of Kosala - "This lay follower, great king, is very learned, has learnt the collections, and is free from lust towards sensual pleasures." Then this occurred to King Pasenadi of Kosala - "This lay follower cannot be inferior, since even the Blessed One praises him." He said this to that lay follower - "Please say, lay follower, what you need." "Very well, Sire." Then the Blessed One instructed, encouraged, inspired, and gladdened King Pasenadi of Kosala with a talk on the Teaching. Then King Pasenadi of Kosala, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed.

495. Now at that time King Pasenadi of Kosala had gone up to the upper terrace of the palace. King Pasenadi of Kosala saw that lay follower going along the road with an umbrella in hand. Having seen them, having summoned them, he said this - "You, I hear, lay follower, are very learned, one who has learnt the collections. It would be good, lay follower, if you would expound the Teaching to our women's quarters." "What I know, Sire, is owing to the noble ladies; the noble ladies themselves will

expound the Teaching to the Sire's women's quarters." Then King Pasenadi of Kosala - thinking "The lay follower has spoken the truth," approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, King Pasenadi of Kosala said this to the Blessed One - "It would be good, venerable sir, if the Blessed One would command a monk who will expound the Teaching to our women's quarters." Then the Blessed One instructed King Pasenadi of Kosala with a talk on the Teaching, etc. circumambulated him keeping him on his right, and departed. Then the Blessed One addressed the Venerable Ānanda - "Then, Ānanda, expound the Teaching to the king's women's quarters." "Yes, venerable sir," the Venerable Ānanda replied to the Blessed One, and from time to time, having entered, he expounds the Teaching to the king's women's quarters. Then the Venerable Ānanda, having dressed in the earlier period of the day, taking his bowl and robe, approached the dwelling of King Pasenadi of Kosala.

496. Now at that time King Pasenadi of Kosala had gone to lie down together with Queen Mallikā. Queen Mallikā saw the Venerable Ānanda coming from afar. Having seen him, she suddenly rose up; her yellow polished cloth slipped off. Then the Venerable Ānanda, having turned back from that very place and having gone to the monastery, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the Venerable Ānanda enter the king's inner palace without being announced beforehand?" etc. "Is it true, Ānanda, that you entered the king's inner palace without being announced beforehand?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, Ānanda, enter the king's inner palace without being announced beforehand! This, Ānanda, is not for the confidence of those without confidence, etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks -

497. "Monks, there are these ten dangers in entering royal inner quarters. What are the ten? Here, monks, a king is seated together with the chief queen, there a monk enters. Either the chief queen, having seen the monk, manifests a smile. Or the monk, having seen the chief queen, manifests a smile. There the king thinks thus - 'Surely these have done it or will do it!' This, monks, is the first danger in entering royal inner quarters.

"Furthermore, monks, a king, having much to do, having many duties. Having gone to a certain woman, he does not remember. She conceived an embryo by him. There the king thinks thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the second danger in entering royal inner quarters.

"Furthermore, monks, a certain jewel disappears in the king's inner palace. There the king thinks thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the third danger in entering royal inner quarters.

"Furthermore, monks, in the king's inner palace, internal secret counsels go outside to confusion. There the king thinks thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the fourth danger in entering royal inner quarters.

"Furthermore, monks, in the king's inner palace, either a son desires the father or a father desires the son. They think thus - 'No one else indeed enters here, except for one gone forth. Could this be the deed of one gone forth?' This, monks, is the fifth danger in entering royal inner quarters.

"Furthermore, monks, a king places one of low standing in a high position. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the sixth danger in entering royal inner quarters.

"Furthermore, monks, a king places one of high standing in a low position. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the seventh danger in entering royal inner quarters.

"Furthermore, monks, a king sends out the army at an improper time. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the eighth danger in entering royal inner quarters.

"Furthermore, monks, a king having sent out the army at the proper time, makes it turn back from midway on the road. Those to whom that is disagreeable, they think thus - 'The king is indeed in company with one gone forth. Could this be the deed of one gone forth?' This, monks, is the ninth danger in entering royal inner quarters.

"Furthermore, monks, a king's royal inner palace is crowded with elephants, crowded with horses, crowded with chariots, with enticing forms, sounds, odours, flavours, and tangible objects, which are not suitable for one gone forth. This, monks, is the tenth danger in entering royal inner quarters. These, monks, are the ten dangers in entering royal inner quarters." Then the Blessed One, having rebuked the Venerable Ānanda in many ways, for being difficult to support, etc. And thus, monks, you should recite this training rule -

498. "Whatever monk, without being announced beforehand, should pass the gate of a properly anointed king of the warrior caste, while the king has not departed and the queen has not gone out, there is an expiation."

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

"Of the warrior caste" means one who is well-born on both sides, of pure descent on the mother's side and the father's side, up to the seventh generation of ancestors, unassailed and irreproachable with respect to birth.

"Properly anointed" means one who has been consecrated with the noble consecration.

"While the king has not departed" means the king has not departed from the sleeping-room.

"While the queen has not gone out" means the chief queen has not departed from the sleeping-room, or both have not departed.

"Without being announced beforehand" means without having addressed beforehand.

"Gate" means the threshold of the sleeping-room is called.

"Sleeping-room" means wherever the king's bed is laid down, even one enclosed by a screen wall.

"Should pass the gate" means he moves the first foot past the threshold, there is an offence of wrong-doing. He moves the second foot past, there is an offence requiring expiation.

500. If it is unannounced, perceiving it as unannounced, he passes the gate, there is an offence requiring expiation. If it is unannounced, being doubtful, he passes the gate, there is an offence requiring expiation. If it is unannounced, perceiving it as announced, he passes the gate, there is an offence requiring expiation.

If it is announced, perceiving it as unannounced, there is an offence of wrong-doing. If it is announced, being doubtful, there is an offence of wrong-doing. If it is announced, perceiving it as announced, there is no offence.

501. There is no offence if it is announced, if he is not of the warrior caste, if he has not been consecrated with the noble consecration, if the king has departed from the sleeping-room, if the chief queen has departed from the sleeping-room, or if both have departed, if it is not a sleeping-room, for a mad man, for the first offender.

The training rule on the inner palace is finished as first.

2. The Training Rule on Valuables

502. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain monk was bathing in the river Aciravatī. A certain brahmin too, having placed a bag containing five hundred coins on dry ground, while bathing in the river Aciravatī, forgot and went away. Then that monk - "This is that brahmin's bag, may it not be lost here" - took hold of it. Then that brahmin, having remembered, having hurried and run up, said this to that monk - "Might you, friend, have seen my bag?" "Here, brahmin" - he gave it. Then this occurred to that brahmin - "By what means indeed might I not give a gift to this monk!" "There are not five hundred for me, friend, there are a thousand for me" - having obstructed, he released him. Then that monk, having gone to the monastery, reported this matter to the monks. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk take a valuable!" etc. Is it true, monk, that you took a valuable?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, take a valuable! This, foolish man, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should take a valuable or what is considered a valuable, or have it taken, there is an expiation."

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

503. Now at that time there was a festival in Sāvattthī. People, adorned and prepared, were going to the park. Visākhā, Migāra's mother too, adorned and prepared, having left the village thinking "I will go to the park" - "What shall I do having gone to the park? What if I were to attend upon the Blessed One?" - having taken off her ornaments, having tied a bundle with her upper robe, she gave it to a female slave - "Come, woman, take this bundle." Then Visākhā, Migāra's mother, approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. The Blessed One instructed, encouraged, inspired, and gladdened Visākhā, Migāra's mother, seated to one side, with a talk on the Teaching. Then Visākhā, Migāra's mother, having been instructed, encouraged, inspired, and gladdened by the Blessed One with a talk on the Teaching, rising from her seat, having paid respect to the Blessed One and circumambulated him keeping him on her right, departed. Then that female slave, having forgotten that bundle, went away. The monks, having seen it, reported this matter to the Blessed One. "Well then, monks, having picked it up, put it aside." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to put aside a valuable or what is considered a valuable within a monastery, having picked it up or having had it picked up - 'Whoever it belongs to will take it.'" And thus, monks, you should recite this training rule -

"Whatever monk should take a valuable or what is considered a valuable, except within a monastery, or have it taken, there is an expiation."

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

504. Now at that time in the Kāsi country there was a work-village belonging to the householder Anāthapiṇḍika. And by that householder an attendant had been commanded - "If venerable ones come, you should prepare a meal." Now at that time several monks, wandering on a journey in the Kāsi country, approached the work-village of the householder Anāthapiṇḍika. That man saw those monks coming from afar. Having seen them, he approached those monks; having approached, having paid respect to those monks, he said this - "May the venerable sirs consent to accept the householder's meal for tomorrow." Those monks consented by silence. Then that man, after that night had passed, having had superior solid and soft food prepared, having announced the time, having taken off his signet ring, having served those monks with a meal - "May the venerable sirs, having eaten, go; I too will go to work" - having forgotten the signet ring, he went away. The monks, having seen it - "If we go, this signet ring will be lost" - they remained right there. Then that man, coming from work, having seen those monks, said this - "Why, venerable sir, are the venerable sirs remaining right here?" Then those monks, having reported this matter to that man, having gone to Sāvattthī, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to put aside a valuable or what is considered a valuable within a monastery or within a house, having picked it up or having had it picked up - whoever it belongs to will take it." And thus, monks, you should recite this training rule -

505. "Whatever monk should take a valuable or what is considered a valuable, except within a monastery or within a house, or have it taken, there is an expiation. A valuable or what is considered a valuable, within a monastery or within a house,

having been picked up or having been had picked up by a monk, should be put aside - 'Whoever it belongs to will take it.' This is the proper course therein."

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

"Valuable" means pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems.

"What is considered a valuable" means whatever is for the use and enjoyment of human beings, this is called "what is considered a valuable".

"Except within a monastery or within a house" means setting aside within a monastery and within a house.

"Within a monastery" means for a fenced monastery, the monastery inside the monastery; for an unfenced one, the precincts.

"Within a house" means for a fenced public rest-house, the public rest-house inside the public rest-house; for an unfenced one, the precincts.

"Should take" means he takes it himself, there is an offence requiring expiation.

"Should have it taken" means he has another take it, there is an offence requiring expiation.

"A valuable or what is considered a valuable, within a monastery or within a house, having been picked up or having been had picked up by a monk, should be put aside" means having made a mark by appearance or by sign, having put it aside, it should be announced - "Let him whose goods are lost come." If he comes there, he should be told - "Friend, what kind of goods are yours?" If he identifies it by appearance or by sign, it should be given; if he does not identify it, he should be told "Search, friend." By one departing from that residence, to those monks who are there who are suitable, having placed it in their hands, one should depart. If there are no suitable monks, to those householders who are there who are suitable, having placed it in their hands, one should depart.

"This is the proper course therein" means this is the conformity with the Teaching therein.

507. There is no offence if within a monastery or within a house, having picked up or having had picked up a valuable or what is considered a valuable, he puts it aside - thinking "Whoever it belongs to will take it", if he takes what is considered a valuable on trust, if he takes temporarily, for one perceiving them as rag-robbers, for a mad man, for the first offender.

The training rule on valuables is finished as second.

3. The Training Rule on Entering a Village at the Wrong Time

508. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks, having entered the village at the improper time and sat down in the assembly hall, engaged in various kinds of pointless talk, as follows - talk about kings, talk about thieves, talk

about ministers, talk about armies, talk about perils, talk about battles, talk about food, talk about drink, talk about clothes, talk about beds, talk about garlands, talk about odours, talk about relatives, talk about vehicles, talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about the dead, talk about diversity, speculations about the world, speculations about the sea, talk about existence and non-existence, and so on. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having entered the village at the improper time and sat down in the assembly hall, engage in various kinds of pointless talk, as follows - talk about kings, talk about thieves, etc. talk about existence and non-existence, and so on, just like laymen enjoying sensual pleasures!"

The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having entered the village at the improper time and sat down in the assembly hall, engage in various kinds of pointless talk, as follows - talk about kings, talk about thieves, etc. talk about existence and non-existence, and so on," etc. "Is it true, monks, that having entered the village at the improper time and sat down in the assembly hall, you engage in various kinds of pointless talk, as follows - talk about kings, talk about thieves, etc. talk about existence and non-existence, and so on?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. "How indeed could you, foolish men, having entered the village at the improper time and sat down in the assembly hall, engage in various kinds of pointless talk, as follows - talk about kings, talk about thieves, etc. talk about existence and non-existence, and so on! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Whatever monk should enter a village at the improper time, there is an expiation."

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

509. Now at that time several monks, going from the Kosalan country to Sāvattthī, approached a certain village in the evening. People, having seen those monks, said this - "Enter, venerable sir." Then those monks - "It has been rejected by the Blessed One to enter a village at the improper time," being scrupulous, did not enter. Thieves robbed those monks. Then those monks, having gone to Sāvattthī, reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to enter a village at the improper time with permission. And thus, monks, you should recite this training rule -

"Whatever monk should enter a village at the improper time without asking permission, there is an expiation."

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

510. Now at that time a certain monk, going from the Kosalan country to Sāvattthī, approached a certain village in the evening. People, having seen that monk, said this - "Enter, venerable sir." Then that monk - "It has been rejected by the Blessed One to enter a village at the improper time without asking permission," being scrupulous, did not enter. Thieves robbed that monk. Then that monk, having gone to Sāvattthī,

reported this matter to the monks. The monks reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, to enter a village at the improper time having asked permission from a monk who is present. And thus, monks, you should recite this training rule -

"Whatever monk should enter a village at the improper time without asking permission from a monk who is present, there is an expiation."

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

511. Now at that time a certain monk was bitten by a snake. A certain monk, thinking "I will bring fire," goes to the village. Then that monk - "It has been rejected by the Blessed One to enter a village at the improper time without asking permission from a monk who is present," being scrupulous, did not enter, etc. They reported this matter to the Blessed One. Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, in such an urgent task to be done, to enter a village at the improper time without asking permission from a monk who is present. And thus, monks, you should recite this training rule -

512. "Whatever monk should enter a village at the improper time without asking permission from a monk who is present, except when there is such an urgent matter to be done, there is an expiation."

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

"Present" means a monk whom it is possible to enter having asked permission.

"Not present" means a monk whom it is not possible to enter having asked permission.

"Improper time" means after midday has passed until the break of dawn.

"Should enter a village" means for one going beyond the enclosure of a fenced village, there is an offence requiring expiation. For one entering the precincts of an unfenced village, there is an offence requiring expiation.

"Except when there is such an urgent matter to be done" means setting aside such an urgent matter to be done.

514. At the improper time, perceiving it as the improper time, without asking permission from a monk who is present, he enters a village, except when there is such an urgent matter to be done, there is an offence requiring expiation. At the improper time, being doubtful, without asking permission from a monk who is present, he enters a village, except when there is such an urgent matter to be done, there is an offence requiring expiation. At the improper time, perceiving it as the proper time, without asking permission from a monk who is present, he enters a village, except when there is such an urgent matter to be done, there is an offence requiring expiation.

At the proper time, perceiving it as the improper time, there is an offence of wrong-doing. At the proper time, being doubtful, there is an offence of wrong-doing. At the proper time, perceiving it as the proper time, there is no offence.

515. There is no offence in such an urgent task to be done, if one enters having asked permission from a monk who is present, if one enters without asking permission when a monk is not present, if one goes to a monastery within the village, if one goes to the nuns' quarters, if one goes to a sleeping place of sectarians, if one goes to a resting place, if the path is through the village, in misfortunes, for a mad man, for the first offender.

The training rule on entering a village at the wrong time is finished as third.

4. The Training Rule on Needle Case

516. At that time the Buddha, the Blessed One, was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Now at that time monks had been invited by a certain ivory-worker - "Whichever sirs have need of a needle case, I will provide with a needle case." Now at that time monks were asking for many needle cases. Those who had small needle cases asked for large needle cases. Those who had large needle cases asked for small needle cases. Then that ivory-worker, making many needle cases for the monks, was not able to make other merchandise, he could not sustain himself, and his children and wife became exhausted. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not knowing moderation, ask for many needle cases! This one, making many needle cases for them, is not able to make other merchandise, he cannot sustain himself, and his children and wife are becoming exhausted." The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks, not knowing moderation, ask for many needle cases!" etc. "Is it true, monks, that monks, not knowing moderation, are asking for many needle cases?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, not knowing moderation, ask for many needle cases! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

517. "Whatever monk should have a needle case made of bone or made of ivory or made of horn, fit to be broken, there is an expiation."

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

"Bone" means whatever bone.

"Ivory" is the name for elephant tusk.

"Horn" means whatever horn.

"Should have made" means he makes or has made, for the effort there is a wrong-doing. By the acquisition, having broken it, an offence requiring expiation must be confessed.

519. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrong-doing. If one receives what is made by another and uses it - an offence of wrong-doing.

520. There is no offence for a knot, for a fire-kindling stick, for a drill, for an eye ointment container, for an eye ointment stick, for an adze handle, for a water wiper, for a mad man, for the first offender.

The training rule on needle case is finished as fourth.

5. The Training Rule on Beds and Chairs

521. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Upananda the Sakyan was sleeping on a high bed. Then the Blessed One, wandering on a lodging tour together with several monks, approached the dwelling of the Venerable Upananda the Sakyan. The Venerable Upananda the Sakyan saw the Blessed One coming from afar. Having seen the Blessed One, he said this - "Let the Blessed One come, venerable sir, let the Blessed One see my bed." Then the Blessed One, having turned back from that very place, addressed the monks - "Monks, a foolish man should be known from his dwelling place." Then the Blessed One, having rebuked the Venerable Upananda the Sakyan in many ways, for being difficult to support, etc. And thus, monks, you should recite this training rule -

522. Now when a monk is having a new bed or chair made, it should be made with legs eight finger-breadths high by the Fortunate One's finger-breadth, apart from the lower frame; for one who exceeds that, requiring cutting off, there is an expiation.

523. "New" is said with reference to the making.

"Bed" means four beds - a long bed, a bed with slats, a bed with curved legs, a bed with removable legs.

"Chair" means four chairs - a long chair, a chair with slats, a chair with curved legs, a chair with removable legs.

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

"It should be made with legs eight finger-breadths high by the Fortunate One's finger-breadth, apart from the lower frame" means setting aside the lower frame; having exceeded that, he makes or causes to be made, for the effort there is a wrong-doing, by the acquisition, having cut it, an offence requiring expiation must be confessed.

524. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by

oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrongdoing. If one receives what is made by another and uses it - an offence of wrongdoing.

525. There is no offence if one makes it of proper measure, if one makes it less, if having received what is made by another exceeding the proper measure one cuts it and uses it, for a mad man, for the first offender.

The training rule on beds and chairs is finished as fifth.

6. The Training Rule on Cotton-Stuffed

526. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the group of six monks were having beds and chairs made that were cotton-stuffed. People, wandering on a monastery tour, having seen this, grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, have beds and chairs made that are cotton-stuffed, just like laymen enjoying sensual pleasures!" The monks heard those people grumbling, criticising, and complaining. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks have beds and chairs made that are cotton-stuffed!" etc. "Is it true, monks, that you have beds and chairs made that are cotton-stuffed?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, have beds and chairs made that are cotton-stuffed! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

527. "Whatever monk should have a bed or a chair made that is cotton-stuffed, it is to be torn out, and there is an expiation."

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

"Bed" means four beds - a long bed, a bed with slats, a bed with curved legs, a bed with removable legs.

"Chair" means four chairs - a long chair, a chair with slats, a chair with curved legs, a chair with removable legs.

"Cotton" means three kinds of cotton - tree cotton, creeper cotton, reed cotton.

"Should have made" means he makes or has made, for the effort there is a wrongdoing. By the acquisition, having torn it out, an offence requiring expiation must be confessed.

529. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrongdoing. If one receives what is made by another and uses it - an offence of wrongdoing.

530. There is no offence for a bandage, for a waistband, for a shoulder strap, for a bowl bag, for a water strainer, if one makes a pillow, if having received what is made by another one tears it out and uses it, for a mad man, for the first offender.

The training rule on cotton-stuffed is finished as sixth.

7. The Training Rule on Sitting Cloth

531. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the sitting cloth had been permitted by the Blessed One for the monks. The group of six monks - thinking "The sitting cloth has been permitted by the Blessed One," kept sitting cloths not of proper measure. They hung them over both the front and back of beds and chairs. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks keep sitting cloths not of proper measure!" etc. "Is it true, monks, that you keep sitting cloths not of proper measure?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, keep sitting cloths not of proper measure! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"Now when a monk is having a sitting cloth made, it should be made of proper measure. Herein this is the measure - in length two spans, by the Fortunate One's span; in width one and a half. For one who exceeds that, requiring cutting off, there is an expiation."

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

532. Now at that time the Venerable Udāyī had a large body. He, having prepared a sitting cloth in front of the Blessed One, sat down stretching it all around. Then the Blessed One said this to the Venerable Udāyī - "Why do you, Udāyī, stretch the sitting cloth all around; just like an old leather-worker?" "Because indeed, venerable sir, a too small sitting cloth has been permitted by the Blessed One for the monks." Then the Blessed One, on this occasion, in this connection, having given a talk on the Teaching, addressed the monks - "I allow, monks, a border of a span for the sitting cloth. And thus, monks, you should recite this training rule -

533. "Now when a monk is having a sitting cloth made, it should be made of proper measure. Herein this is the measure - in length two spans, by the Fortunate One's span; in width one and a half. The border is a span. For one who exceeds that, requiring cutting off, there is an expiation."

534. "Sitting cloth" means with a fringe.

"When having it made" means either making or causing to be made, it should be made of proper measure. Herein this is the measure - in length two spans, by the Fortunate One's span; in width one and a half. The border is a span. Having exceeded

that, he makes or causes to be made, for the effort there is a wrong-doing. By the acquisition, having cut it, an offence requiring expiation must be confessed.

535. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrong-doing. If one receives what is made by another and uses it - an offence of wrong-doing.

536. There is no offence if one makes it of proper measure, if one makes it less, if having received what is made by another exceeding the proper measure one cuts it and uses it, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on sitting cloth is finished as seventh.

8. The Training Rule on Scab Cloth

537. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the scab cloth had been permitted by the Blessed One for the monks. The group of six monks - thinking "The scab cloth has been permitted by the Blessed One," kept scab cloths not of proper measure; dragging them in front and behind, they wandered about. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks keep scab cloths not of proper measure!" etc. "Is it true, monks, that you keep scab cloths not of proper measure?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, keep scab cloths not of proper measure! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

538. "Now when a monk is having a scab cloth made, it should be made of proper measure. Herein this is the measure - in length four spans, by the Fortunate One's span; across two spans. For one who exceeds that, requiring cutting off, there is an expiation."

539. "Scab cloth" means for one who has below the navel and above the knee-cap an itch or boils or a discharge or a severe scab affliction, for the purpose of covering that.

"When having it built" means either building or causing to be built. It should be made of proper measure. Herein this is the measure - in length four spans, by the Fortunate One's span; across two spans. Having exceeded that, he makes or causes to be made, for the effort there is a wrong-doing. By the acquisition, having cut it, an offence requiring expiation must be confessed.

540. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by

oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrong-doing. If one receives what is made by another and uses it - an offence of wrong-doing.

541. There is no offence if one makes it of proper measure, if one makes it less, if having received what is made by another exceeding the proper measure one cuts it and uses it, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on scab cloth is finished as eighth.

9. The Training Rule on Cloth for the Rains

542. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the cloth for the rains had been permitted by the Blessed One for the monks. The group of six monks - thinking "The cloth for the rains has been permitted by the Blessed One," kept cloths for the rains not of proper measure. Dragging them in front and behind, they wandered about. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks keep cloths for the rains not of proper measure!" etc. "Is it true, monks, that you keep cloths for the rains not of proper measure?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, keep cloths for the rains not of proper measure! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

543. "Now when a monk is having a cloth for the rains made, it should be made of proper measure. Herein this is the measure - in length six spans, by the Fortunate One's span; across two and a half. For one who exceeds that, requiring cutting off, there is an expiation."

544. "Cloth for the rains" means for the purpose of the four months of the rainy season.

"When having it built" means either building or causing to be built. It should be made of proper measure. Herein this is the measure - in length six spans, by the Fortunate One's span; across two and a half. Having exceeded that, he makes or causes to be made, for the effort there is a wrong-doing. By the acquisition, having cut it, an offence requiring expiation must be confessed.

545. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrong-doing. If one receives what is made by another and uses it - an offence of wrong-doing.

546. There is no offence if one makes it of proper measure, if one makes it less, if having received what is made by another exceeding the proper measure one cuts it and uses it, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on cloth for the rains is finished as ninth.

10. The Training Rule on Nanda

547. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time the Venerable Nanda, the Blessed One's maternal aunt's son, was handsome, good-looking, pleasing, four finger-breadths shorter than the Blessed One. He wore a robe of the sugata measure. The elder monks saw the Venerable Nanda coming from afar. Having seen him - "The Blessed One is coming," they rose from their seats. Having recognised him when he approached, they grumbled, criticised, and complained - "How indeed could the Venerable Nanda wear a robe of the sugata measure!" etc. "Is it true, Nanda, that you wear a robe of the sugata measure?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, Nanda, wear a robe of the sugata measure! This, Nanda, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

548. "Whatever monk should have a robe made of the sugata measure or exceeding, requiring cutting off, there is an expiation. Herein this is the sugata measure of a robe of the Fortunate One: in length nine spans, by the Fortunate One's span; across six spans. This is the sugata measure of a robe of the Fortunate One."

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

The sugata measure of a robe means in length nine spans, by the Fortunate One's span; across six spans.

"Should have made" means he makes or has made, for the effort there is a wrongdoing. By the acquisition, having cut it, an offence requiring expiation must be confessed.

550. What is not finished by oneself, one makes complete by oneself - an offence requiring expiation. What is not finished by oneself, one makes complete by others - an offence requiring expiation. What is not finished by others, one makes complete by oneself - an offence requiring expiation. What is not finished by others, one makes complete by others - an offence requiring expiation.

If one makes or causes to be made for the benefit of another - an offence of wrongdoing. If one receives what is made by another and uses it - an offence of wrongdoing.

551. There is no offence if one makes it less, if having received what is made by another one cuts it and uses it, if one makes a canopy or a floor covering or a screen wall or a mattress or a pillow, for a mad man, for the first offender.

The training rule on Nanda is finished as tenth.

The Chapter on Valuables is the ninth.

Its summary:

And the king's jewel existing, needle and bed and cotton quilt;
And sitting cloth and itch, jasmine and with the Fortunate One.

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

The Minor Section is complete.

The Section on Expiation is finished.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

*PaliVerse (2026). The Triple Canon. 2. The Canon of Discipline.
2. Expiation. 5. The Section on Expiation Retrieved from
paliverse.org*

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org