

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

2. Expiation (2. Pācittiya-pāḷi)

7. The Section on Training Rules (7. Sekhiyakaṇḍaṃ)

[Bu Sk 1-75, PTS 4.185-4.206]



PaliVerse

2. Expiation

7. The Section on Training Rules

1. The Chapter on All Round

Venerable ones, these training rules

come up for recitation.

576. 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 wore their lower robes hanging down in front and behind. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, wear their lower robes hanging down in front and behind, 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 wear their lower robes hanging down in front and behind!" Then those monks, having rebuked the group of six monks 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 the group of six monks in return - "Is it true, monks, that you wear your lower robes hanging down in front and behind?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, wear your lower robes hanging down in front and behind! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"I will wear my lower robe all round' - training is to be observed."

The lower robe should be worn all round, covering the navel area and the knee area. Whoever out of disrespect wears his lower robe hanging down in front or behind, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, in misfortunes, for a mad man,

For the first offender.

The first training rule is finished.

577. 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 wore their upper robes hanging down in front and behind, etc.

"I will wear my upper robe all round' - training is to be observed."

The upper robe should be worn all round, having made both edges even. Whoever out of disrespect wears his upper robe hanging down in front or behind, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, in misfortunes, for a mad man,

For the first offender.

The second training rule is finished.

578. 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 uncovered their bodies, went into the inhabited area. Etc.

"I will go into the inhabited area well-covered' - training is to be observed."

One should go into the inhabited area well-covered. Whoever out of disrespect, having uncovered his body, goes into the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, in misfortunes, for a mad man,

For the first offender.

The third training rule is finished.

579. 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 uncovered their bodies, sat in the inhabited area. Etc.

"I will sit in the inhabited area well-covered' - training is to be observed."

One should sit in the inhabited area well-covered. Whoever out of disrespect, having uncovered his body, sits in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes, for a mad man, for the first offender.

The fourth training rule is finished.

580. 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, swinging their hands and feet, went into the inhabited area. Etc.

"I will go into the inhabited area well-restrained' - training is to be observed."

One should go into the inhabited area well-restrained. Whoever out of disrespect, swinging his hand or foot, goes into the inhabited area, there is an offence of wrong-doing.

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

The fifth training rule is finished.

581. 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, swinging their hands and feet, sat in the inhabited area. Etc.

"I will sit in the inhabited area well-restrained' - training is to be observed."

One should sit in the inhabited area well-restrained. Whoever out of disrespect, swinging his hand or foot, sits in the inhabited area, there is an offence of wrong-doing.

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

The sixth training rule is finished.

582. 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, looking here and there, went into the inhabited area. Etc.

"I will go into the inhabited area with eyes downcast' - training is to be observed."

One should go into the inhabited area with eyes downcast, looking only a yoke's length ahead. Whoever out of disrespect, looking here and there, goes into the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, in misfortunes, for a mad man,

For the first offender.

The seventh training rule is finished.

583. 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, looking here and there, sat in the inhabited area. Etc.

"I will sit in the inhabited area with eyes downcast' - training is to be observed."

One should sit in the inhabited area with eyes downcast, looking only a yoke's length ahead. Whoever out of disrespect, looking here and there, sits in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, in misfortunes, for a mad man,

For the first offender.

The eighth training rule is finished.

584. 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 went into the inhabited area lifting up their robes. Etc.

"I will not go into the inhabited area lifting up my robes' - training is to be observed."

One should not go into the inhabited area lifting up one's robes. Whoever out of disrespect, having lifted up on one side or on both sides, goes into the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, in misfortunes, for a mad man,

For the first offender.

The ninth training rule is finished.

585. 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 sat in the inhabited area lifting up their robes. Etc.

"I will not sit in the inhabited area lifting up my robes' - training is to be observed."

One should not sit in the inhabited area lifting up one's robes. Whoever out of disrespect, having lifted up on one side or on both sides, sits in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes, for a mad man, for the first offender.

The tenth training rule is finished.

The chapter on all round is first.

2. The Chapter on Loud Laughter

586. 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, laughing with loud laughter, went into the inhabited area. Etc.

"I will not go into the inhabited area with loud laughter' - training is to be observed."

One should not go into the inhabited area with loud laughter. Whoever out of disrespect, laughing with loud laughter, goes into the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who merely smiles regarding a laughable matter, in misfortunes, for a mad man, for the first offender.

The first training rule is finished.

587. 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, laughing with loud laughter, sat in the inhabited area. Etc.

"I will not sit in the inhabited area with loud laughter' - training is to be observed."

One should not sit in the inhabited area with loud laughter. Whoever out of disrespect, laughing with loud laughter, sits in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who merely smiles regarding a laughable matter, in misfortunes, for a mad man, for the first offender.

The second training rule is finished.

588. 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, making loud noise, great noise, went into the inhabited area. Etc.

"I will go into the inhabited area quietly' - training is to be observed."

One should go into the inhabited area quietly. Whoever out of disrespect, making loud noise, great noise, goes into the inhabited area, there is an offence of wrong-doing.

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

The third training rule is finished.

589. 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, making loud noise, great noise, sat in the inhabited area. Etc.

"I will sit in the inhabited area quietly' - training is to be observed."

One should sit in the inhabited area quietly. Whoever out of disrespect, making loud noise, great noise, sits in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The fourth training rule is finished.

590. 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 went into the inhabited area swaying the body, letting the body hang down. Etc.

"I will not go into the inhabited area swaying the body' - training is to be observed."

One should not go into the inhabited area swaying the body. One should go with the body held upright. Whoever out of disrespect goes into the inhabited area swaying the body, letting the body hang down, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The fifth training rule is finished.

591. 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 sat in the inhabited area swaying the body, letting the body hang down. Etc.

"I will not sit in the inhabited area swaying the body' - training is to be observed."

One should not sit in the inhabited area swaying the body. One should sit with the body held upright. Whoever out of disrespect sits in the inhabited area swaying the body, letting the body hang down, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes, for a mad man, for the first offender.

The sixth training rule is finished.

592. 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 went into the inhabited area swaying the arms, letting the arms hang down. Etc.

"I will not go into the inhabited area swaying the arms' - training is to be observed."

One should not go into the inhabited area swaying the arms. One should go with the arms held upright. Whoever out of disrespect goes into the inhabited area swaying the arms, letting the arms hang down, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The seventh training rule is finished.

593. 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 sat in the inhabited area swaying the arms, letting the arms hang down. Etc.

"I will not sit in the inhabited area swaying the arms' - training is to be observed."

One should not sit in the inhabited area swaying the arms. One should sit with the arms held upright. Whoever out of disrespect sits in the inhabited area swaying the arms, letting the arms hang down, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes, for a mad man, for the first offender.

The eighth training rule is finished.

594. 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 went into the inhabited area swaying the head, letting the head hang down. Etc.

"I will not go into the inhabited area swaying the head' - training is to be observed."

One should not go into the inhabited area swaying the head. One should go with the head held upright. Whoever out of disrespect goes into the inhabited area swaying the head, letting the head hang down, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The ninth training rule is finished.

595. 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 sat in the inhabited area swaying the head, letting the head hang down. Etc.

"I will not sit in the inhabited area swaying the head" - training is to be observed."

One should not sit in the inhabited area swaying the head. One should sit with the head held upright. Whoever out of disrespect sits in the inhabited area swaying the head, letting the head hang down, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes, for a mad man, for the first offender.

The tenth training rule is finished.

The Chapter on Loud Laughter is second.

3. The Chapter on Arms Akimbo

596. 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 went into the inhabited area with arms akimbo. Etc.

"I will not go into the inhabited area with arms akimbo" - training is to be observed."

One should not go into the inhabited area with arms akimbo. Whoever out of disrespect, having placed his arm akimbo on one side or on both sides, goes into the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The first training rule is finished.

597. 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 sat in the inhabited area with arms akimbo. Etc.

"I will not sit in the inhabited area with arms akimbo" - training is to be observed."

One should not sit in the inhabited area with arms akimbo. Whoever out of disrespect, having placed his arm akimbo on one side or on both sides, sits in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes, for a mad man, for the first offender.

The second training rule is finished.

598. 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 covered themselves up to the head, went into the inhabited area. Etc.

"I will not go into the inhabited area veiled over' - training is to be observed."

One should not go into the inhabited area veiled over. Whoever out of disrespect, having covered himself up to the head, goes into the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The third training rule is finished.

599. 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 covered themselves up to the head, sat in the inhabited area. Etc.

"I will not sit in the inhabited area veiled over' - training is to be observed."

One should not sit in the inhabited area veiled over. Whoever out of disrespect, having covered himself up to the head, sits in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes, for a mad man, for the first offender.

The fourth training rule is finished.

600. 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 went squatting into the inhabited area. Etc.

"I will not go squatting into the inhabited area' - training is to be observed."

One should not go squatting into the inhabited area. Whoever out of disrespect goes squatting into the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The fifth training rule is finished.

601. 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 sat clutching the knees in the inhabited area. Etc.

"I will not sit clutching the knees in the inhabited area' - training is to be observed."

One should not sit clutching the knees in the inhabited area. Whoever out of disrespect sits clutching the knees with the hands or clutching the knees with cloth in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who has taken up residence, in misfortunes,

For a mad man, for the first offender.

The sixth training rule is finished.

602. 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 accepted almsfood inattentively as if wanting to throw it away, etc.

"I will accept almsfood attentively' - training is to be observed."

Almsfood should be accepted attentively. Whoever out of disrespect accepts almsfood inattentively as if wanting to throw it away, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The seventh training rule is finished.

603. 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, looking here and there, accepted almsfood, not knowing even when it was being given or when it had passed by, etc.

"I will accept almsfood with attention focused on the bowl' - training is to be observed."

Almsfood should be accepted with attention focused on the bowl. Whoever out of disrespect, looking here and there, accepts almsfood, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The eighth training rule is finished.

604. 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 accepting almsfood, accepted only much lentil curry, etc.

"I will accept almsfood with lentil curry in proper proportion' - training is to be observed."

Lentil curry means two kinds of lentil curry -mung bean curry, black bean curry. Almsfood with lentil curry in proper proportion that can be carried by hand should be accepted. Whoever out of disrespect accepts only much lentil curry, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for other flavoured foods, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, in misfortunes, for a mad man, for the first offender.

The ninth training rule is finished.

605. 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 accepted almsfood heaped up, etc.

"I will accept almsfood at most to the rim level' - training is to be observed."

Almsfood should be accepted at most to the rim level. Whoever out of disrespect accepts almsfood heaped up, there is an offence of wrong-doing.

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

The tenth training rule is finished.

The Chapter on Arms Akimbo is third.

4. The Chapter on Attentiveness

606. 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 ate almsfood inattentively as if not wanting to eat, etc.

"I will eat almsfood attentively' - training is to be observed."

Almsfood should be eaten attentively. Whoever out of disrespect eats almsfood inattentively, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, in misfortunes, for a mad man,

For the first offender.

The first training rule is finished.

607. 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, looking here and there, ate almsfood, not knowing even when it was being given or when it had passed by, etc.

"I will eat almsfood with attention focused on the bowl' - training is to be observed."

Almsfood should be eaten with attention focused on the bowl. Whoever out of disrespect, looking here and there, eats almsfood, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The second training rule is finished.

608. 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 fondled here and there, ate almsfood. Etc.

"I will eat almsfood successively' - training is to be observed."

Almsfood should be eaten successively. Whoever out of disrespect, having fondled here and there, eats almsfood, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who fondles while giving to others, for one who fondles while pouring into another's vessel, for additional bits, in misfortunes, for a mad man, for the first offender.

The third training rule is finished.

609. 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 eating almsfood, ate only much lentil curry, etc.

"'I will eat almsfood with lentil curry in proper proportion' - training is to be observed."

Lentil curry means two kinds of lentil curry -mung bean curry, black bean curry that can be carried by hand. Almsfood with lentil curry in proper proportion should be eaten. Whoever out of disrespect eats only much lentil curry, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for other flavoured foods, for relatives, for those who have invited to admonish, with one's own wealth, in misfortunes, for a mad man, for the first offender.

The fourth training rule is finished.

610. 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 crushed from the middle top, ate almsfood. Etc.

"'I will not eat almsfood having crushed from the middle top' - training is to be observed."

Almsfood should not be eaten having crushed from the middle top. Whoever out of disrespect eats almsfood having crushed from the middle top, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who eats having gathered together and crushed a small remainder, in misfortunes, for a mad man, for the first offender.

The fifth training rule is finished.

611. 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 concealed lentil curry and vegetables with cooked rice out of desire for more, etc.

"'I will not conceal lentil curry or vegetables with cooked rice out of desire for more' - training is to be observed."

Lentil curry or vegetables should not be concealed with cooked rice out of desire for more. Whoever out of disrespect conceals lentil curry or vegetables with cooked rice out of desire for more, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, if the owners give having covered it, if not out of desire for more, in misfortunes, for a mad man, for the first offender.

The sixth training rule is finished.

612. 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 lentil curry and cooked rice for their own benefit, were eating it. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, having asked for lentil curry and cooked rice 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 lentil curry and cooked rice for their own benefit, eat it!" etc. "Is it true, monks, that having asked for lentil curry and cooked rice for your own benefit, you eat it?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having asked for lentil curry and cooked rice 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 -

"I will not eat lentil curry or cooked rice having asked for it for my own benefit' - training is to be observed."

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

613. 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 lentil curry and cooked rice 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, etc. "I allow, monks, a sick monk to eat lentil curry and cooked rice having asked for it for his own benefit. And thus, monks, you should recite this training rule -

'I will not eat lentil curry or cooked rice, when not sick, having asked for it for my own benefit' - training is to be observed."

Lentil curry or cooked rice should not be eaten by one who is not sick, having asked for it for one's own benefit. Whoever out of disrespect, when not sick, having asked for lentil curry or cooked rice for his own benefit, eats it, there is an offence of wrongdoing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for relatives, for those who have invited to admonish, for the benefit of another, with one's own wealth, in misfortunes, for a mad man, for the first offender.

The seventh training rule is finished.

614. 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, intending on finding fault, looked at others' bowls, etc.

"I will not look at others' bowls intending on finding fault' - training is to be observed."

One intending on finding fault should not look at others' bowls. Whoever out of disrespect, intending on finding fault, looks at others' bowls, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who looks thinking "I will give" or "I will have it given", for one not intending on finding fault, in misfortunes, for a mad man, for the first offender.

The eighth training rule is finished.

615. 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 making large mouthfuls... etc...

"I will not make too large a mouthful' - training is to be observed."

A mouthful that is not too large should be made. Whoever out of disrespect makes a large mouthful, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for hard food, for various kinds of fruit, for additional bits, in misfortunes, for a mad man, for the first offender.

The ninth training rule is finished.

616. 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 making long morsels... etc...

"I will make a round morsel' - training is to be observed."

A round morsel should be made. Whoever out of disrespect makes a long morsel, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for hard food, for various kinds of fruit, for additional bits, in misfortunes, for a mad man, for the first offender.

The tenth training rule is finished.

The Chapter on Attentiveness is the fourth.

5. The Chapter on Mouthfuls

617. 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 opened the mouth opening when the mouthful had not been brought to it, etc.

"I will not open the mouth opening when the mouthful has not been brought to it' - training is to be observed."

The mouth opening should not be opened when the mouthful has not been brought to it. Whoever out of disrespect opens the mouth opening when the mouthful has not been brought to it, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The first training rule is finished.

618. 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 eating, put the whole hand into the mouth, etc.

"I will not, while eating, put the whole hand into the mouth" is a training to be observed.

The whole hand should not be put into the mouth while eating. Whoever out of disrespect, while eating, puts the whole hand into the mouth, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The second training rule is finished.

619. 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 spoke with food in their mouths, etc.

"I will not speak with food in my mouth' - training is to be observed."

One should not speak with food in one's mouth. Whoever out of disrespect speaks with food in his mouth, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The third training rule is finished.

620. 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 ate tossing up almsfood. Etc.

"I will not eat tossing up almsfood' - training is to be observed."

One should not eat tossing up almsfood. Whoever out of disrespect eats tossing up almsfood, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for hard food, for various kinds of fruit, in misfortunes, for a mad man, for the first offender.

The fourth training rule is finished.

621. 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 ate biting off mouthfuls. Etc.

"I will not eat biting off mouthfuls' - training is to be observed."

One should not eat biting off mouthfuls. Whoever out of disrespect eats biting off mouthfuls, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for hard food, for various kinds of fruit, for additional bits, in misfortunes, for a mad man, for the first offender.

The fifth training rule is finished.

622. 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 ate nibbling at mouthfuls. Etc.

"I will not eat nibbling at mouthfuls' - training is to be observed."

One should not eat nibbling at mouthfuls. Whoever out of disrespect, having made a bulge on one side or on both sides, eats, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for various kinds of fruit, in misfortunes, for a mad man, for the first offender.

The sixth training rule is finished.

623. 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 ate while shaking their hands. Etc.

"I will not eat while shaking my hand' - training is to be observed."

One should not eat while shaking the hand. Whoever out of disrespect eats while shaking the hand, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who shakes the hand while discarding rubbish, in misfortunes, for a mad man, for the first offender.

The seventh training rule is finished.

624. 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 ate scattering rice grains. Etc.

"I will not eat scattering rice grains' - training is to be observed."

One should not eat scattering rice grains. Whoever out of disrespect eats scattering rice grains, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who discards rice grains while discarding rubbish, in misfortunes, for a mad man, for the first offender.

The eighth training rule is finished.

625. 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 ate while sticking out the tongue. Etc.

"I will not eat while sticking out the tongue" - training is to be observed."

One should not eat while sticking out the tongue. Whoever out of disrespect eats while sticking out the tongue, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The ninth training rule is finished.

626. 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 ate smacking the lips. Etc.

"I will not eat smacking the lips" - training is to be observed."

One should not eat smacking the lips. Whoever out of disrespect eats smacking the lips, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The tenth training rule is finished.

The Chapter on Mouthfuls is the fifth.

6. The Chapter on Slurping

627. At that time the Buddha, the Blessed One, was dwelling at Kosambī in Ghosita's park. Now at that time a milk beverage had been prepared by a certain brahmin for the Community. The monks were drinking the milk making a slurping noise. A certain monk who had formerly been an actor said thus - "Methinks this whole Community has been cooled down." Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could a monk make a jest concerning the Community?" etc. "Is it true, monk, that you made a jest concerning the Community?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish man, make a jest concerning 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 - "Monks, a jest should not be made concerning the Buddha or the Teaching or the

Community. Whoever should make one, there is an offence of wrong-doing."Then the Blessed One, having rebuked that monk in many ways, for being difficult to support, etc. And thus, monks, you should recite this training rule -

"I will not eat making a slurping noise' - training is to be observed."

One should not eat making a slurping noise. Whoever out of disrespect eats making a slurping noise, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The first training rule is finished.

628. 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 ate while licking the hands. Etc.

"I will not eat while licking the hands' - training is to be observed."

One should not eat while licking the hands. Whoever out of disrespect eats while licking the hands, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The second training rule is finished.

629. 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 ate licking the bowl. Etc.

"I will not eat licking the bowl' - training is to be observed."

One should not eat licking the bowl. Whoever out of disrespect eats licking the bowl, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who eats having gathered together and licked a small remainder, in misfortunes, for a mad man, for the first offender.

The third training rule is finished.

630. 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 ate while licking the lips. Etc.

"I will not eat while licking the lips' - training is to be observed."

One should not eat while licking the lips. Whoever out of disrespect eats while licking the lips, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The fourth training rule is finished.

631. 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 at

the Kokanada mansion were accepting a water vessel with a hand soiled with food. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, accept a water vessel with a hand soiled with food, 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 monks accept a water vessel with a hand soiled with food!" etc. "Is it true, monks, that monks accept a water vessel with a hand soiled with food?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, accept a water vessel with a hand soiled with food! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"'I will not accept a water vessel with a hand soiled with food' - training is to be observed."

A water vessel should not be accepted with a hand soiled with food. Whoever out of disrespect accepts a water vessel with a hand soiled with food, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who accepts thinking "I will wash" or "I will have it washed", in misfortunes, for a mad man, for the first offender.

The fifth training rule is finished.

632. 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 at the Kokanada mansion were throwing away bowl-rinsing water with rice grains in the inhabited area. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, throw away bowl-rinsing water with rice grains in the inhabited area, 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 monks throw away bowl-rinsing water with rice grains in the inhabited area!" etc. "Is it true, monks, that monks throw away bowl-rinsing water with rice grains in the inhabited area?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could those foolish men, monks, throw away bowl-rinsing water with rice grains in the inhabited area! This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"'I will not throw away bowl-rinsing water with rice grains in the inhabited area' - training is to be observed."

Bowl-rinsing water with rice grains should not be thrown away in the inhabited area. Whoever out of disrespect throws away bowl-rinsing water with rice grains in the inhabited area, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, if one throws it away having removed the rice grains or having broken them up or into a receptacle or

having taken it outside, in misfortunes, for a mad man, for the first offender.

The sixth training rule is finished.

633. 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 expounded the Teaching to one with an umbrella in hand. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks expound the Teaching to one with an umbrella in hand!" etc. "Is it true, monks, that you expound the Teaching to one with an umbrella in hand?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, expound the Teaching to one with an umbrella in hand! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"I will not expound the Teaching to one with an umbrella in hand' - training is to be observed."

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

634. Now at that time monks were scrupulous about expounding the Teaching to one who is sick with an umbrella in hand. People grumbled, criticised, and complained - "How indeed could the ascetics, disciples of the Sakyan, not expound the Teaching to one who is sick with an umbrella in hand!" 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 - "I allow, monks, to expound the Teaching to one who is sick with an umbrella in hand. And thus, monks, you should recite this training rule -

"I will not expound the Teaching to one who is not sick with an umbrella in hand' - training is to be observed."

"Umbrella" means three kinds of umbrellas - a white umbrella, a rush-mat umbrella, a leaf umbrella, bound in a circle, bound with ribs.

"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 of wrong-doing. He teaches by syllable, for each syllable there is an offence of wrong-doing. The Teaching should not be taught to one who is not sick with an umbrella in hand. Whoever out of disrespect expounds the Teaching to one who is not sick with an umbrella in hand, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The seventh training rule is finished.

635. 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 expounded the Teaching to one with a walking staff in hand, etc.

"I will not expound the Teaching to one who is not sick with a walking staff in hand' -

training is to be observed."

A staff, by name, is a staff of four cubits of a middling man. Larger than that is not a staff, smaller than that is not a staff.

The Teaching should not be taught to one who is not sick with a walking staff in hand. Whoever out of disrespect expounds the Teaching to one who is not sick with a walking staff in hand, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The eighth training rule is finished.

636. 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 expounded the Teaching to one with a bladed weapon in hand, etc.

"I will not expound the Teaching to one who is not sick with a bladed weapon in hand' - training is to be observed."

"Bladed weapon" means a single-edged or double-edged striking weapon.

The Teaching should not be taught to one who is not sick with a bladed weapon in hand. Whoever out of disrespect expounds the Teaching to one who is not sick with a bladed weapon in hand, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The ninth training rule is finished.

637. 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 expounded the Teaching to one with a weapon in hand, etc.

"I will not expound the Teaching to one who is not sick with a weapon in hand' - training is to be observed."

"Weapon" means a bow or a crossbow.

The Teaching should not be taught to one who is not sick with a weapon in hand. Whoever out of disrespect expounds the Teaching to one who is not sick with a weapon in hand, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The tenth training rule is finished.

The Chapter on Slurping is the sixth.

7. The Chapter on Sandals

638. 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 expounded the Teaching to one wearing shoes, etc.

"I will not expound the Teaching to one who is not sick wearing shoes' - training is to be observed."

The Teaching should not be taught to one who is not sick wearing shoes. Whoever out of disrespect expounds the Teaching to one who is not sick who has stepped on them or who has fastened them on or who has cast them off, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The first training rule is finished.

639. 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 expounded the Teaching to one wearing sandals, etc.

"I will not expound the Teaching to one who is not sick wearing sandals' - training is to be observed."

The Teaching should not be taught to one who is not sick wearing sandals. Whoever out of disrespect expounds the Teaching to one who is not sick who has stepped on them or who has fastened them on or who has cast them off, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The second training rule is finished.

640. 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 expounded the Teaching to one travelling in a vehicle, etc.

"I will not expound the Teaching to one who is not sick travelling in a vehicle' - training is to be observed."

A vehicle means a litter, a chariot, a cart, a palanquin, a sedan chair, a hammock.

The Teaching should not be taught to one who is not sick travelling in a vehicle. Whoever out of disrespect expounds the Teaching to one who is not sick travelling in a vehicle, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The third training rule is finished.

641. 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 expounded the Teaching to one who was lying down, etc.

"I will not expound the Teaching to one who is not sick who is lying down' - training is to be observed."

The Teaching should not be taught to one who is not sick who is lying down. Whoever out of disrespect expounds the Teaching to one who is not sick who is lying down, even on the ground, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The fourth training rule is finished.

642. 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 expounded the Teaching to one sitting clutching the knees, etc.

"I will not expound the Teaching to one who is not sick sitting clutching the knees' - training is to be observed."

The Teaching should not be taught to one who is not sick sitting clutching the knees. Whoever out of disrespect expounds the Teaching to one who is not sick sitting clutching the knees with the hands or clutching the knees with cloth, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The fifth training rule is finished.

643. 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 expounded the Teaching to one wearing headgear, etc.

"I will not expound the Teaching to one who is not sick wearing headgear' - training is to be observed."

"Wearing headgear" means one who is wrapped so that the ends of the hair are not shown.

The Teaching should not be taught to one who is not sick wearing headgear. Whoever out of disrespect expounds the Teaching to one who is not sick wearing headgear, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who teaches having had the ends of the hair uncovered, in misfortunes, for a mad man, for the first offender.

The sixth training rule is finished.

644. 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 expounded the Teaching to one with covered head and shoulders, etc.

"I will not expound the Teaching to one who is not sick with covered head and shoulders' - training is to be observed."

"With covered head and shoulders" means one who is wrapped up to the head.

The Teaching should not be taught to one who is not sick with covered head and shoulders. Whoever out of disrespect expounds the Teaching to one who is not sick with covered head and shoulders, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, for one who teaches having had the head uncovered, in misfortunes, for a mad man, for the first offender.

The seventh training rule is finished.

645. 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 sat down on the ground, expounded the Teaching to one sitting on a seat, etc.

"I will not expound the Teaching to one who is not sick sitting on a seat while I am sitting on the ground' - training is to be observed."

The Teaching should not be taught to one who is not sick sitting on a seat while one is sitting on the ground. Whoever out of disrespect expounds the Teaching to one who is not sick sitting on a seat while sitting on the ground, there is an offence of wrongdoing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The eighth training rule is finished.

646. 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 sat down on a low seat, expounded the Teaching to one sitting on a high seat. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks, having sat down on a low seat, expound the Teaching to one sitting on a high seat!" etc. "Is it true, monks, that having sat down on a low seat, you expound the Teaching to one sitting on a high seat?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, having sat down on a low seat, expound the Teaching to one sitting on a high seat! 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 -

647. "Once in the past, monks, in Bārāṇasī, a certain outcast's wife was pregnant. Then, monks, that outcast woman said this to that outcast - 'I am pregnant, master's son! I wish to eat a mango.' 'There is no mango, it is not the season for mangoes.' 'If I do not get it, I will die.' Now at that time, the king's mango tree was bearing fruit constantly. Then, monks, that outcast approached that mango tree; having approached, having climbed that mango tree, he remained hidden. Then, monks, the king together with the brahmin chaplain approached that mango tree; having approached, having sat down on a high seat, he learned the sacred verses thoroughly. Then, monks, it occurred to that outcast - 'How unrighteous is this king, that he should learn the sacred verses thoroughly while sitting on a high seat. And this brahmin is unrighteous, that having sat down on a low seat, he should teach the sacred verses to one sitting on a high seat. And I am unrighteous, in that for the sake of a woman I am stealing the king's mango. All this has been done as the last,' and he fell down right there.

"Both do not know the meaning, both do not see the Teaching;
He who teaches the sacred verses, and he who learns not by rule.

"Cooked rice of fine rice was eaten, with pure meat as sauce;
Therefore I do not practise the Teaching, the Teaching praised by the noble
ones.

"Shame on that gain of wealth, and gain of fame, brahmin;
Whatever livelihood is by downfall, or by unrighteous conduct.

"Wander forth, great brahmin, other living beings too are cooking;
Let not wrongdoing practised, like a stone a pot, break you."

"Even then, monks, it was disagreeable to me to teach the sacred verses while sitting on a low seat to one sitting on a high seat; how much more then will it be disagreeable now to expound the Teaching while sitting on a low seat to one sitting on a high seat. This, monks, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"I will not expound the Teaching to one who is not sick sitting on a high seat while I am sitting on a low seat' - training is to be observed."

The Teaching should not be taught while sitting on a low seat to one who is not sick sitting on a high seat. Whoever out of disrespect expounds the Teaching to one who is not sick sitting on a high seat while sitting on a low seat, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The ninth training rule is finished.

648. 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 standing, expounded the Teaching to one who was sitting, etc.

"I will not, while standing, expound the Teaching to one who is not sick and is sitting' - training is to be observed."

The Teaching should not be taught by one who is standing to one who is not sick and is sitting. Whoever out of disrespect, while standing, expounds the Teaching to one who is not sick and is sitting, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The tenth training rule is finished.

649. 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, going from behind, expounded the Teaching to one going in front, etc.

"I will not, going from behind, expound the Teaching to one who is not sick going in front' - training is to be observed."

The Teaching should not be taught by one going from behind to one who is not sick going in front. Whoever out of disrespect, going from behind, expounds the Teaching to one who is not sick going in front, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The eleventh training rule is concluded.

650. 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, going by a side road, expounded the Teaching to one going by the path, etc.

"I will not, going by a side road, expound the Teaching to one who is not sick going by the path' - training is to be observed."

The Teaching should not be taught by one going by a side road to one who is not sick going by the path. Whoever out of disrespect, going by a side road, expounds the Teaching to one who is not sick going by the path, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The twelfth training rule is concluded.

651. 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 standing, were defecating and urinating... etc...

"I will not, while standing and not sick, defecate or urinate' - training is to be observed."

Excrement or urine should not be passed by one who is standing and not sick. Whoever out of disrespect, while standing and not sick, defecates or urinates, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, etc. For the first offender.

The thirteenth training rule is concluded.

652. 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 defecating and urinating and spitting on green vegetation... etc...

"I will not, while not sick, defecate or urinate or spit on green vegetation' - training is to be observed."

Excrement or urine or spittle should not be passed on green vegetation by one who is not sick. Whoever out of disrespect, while not sick, defecates or urinates or spits on green vegetation, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, if done where there is little green vegetation and green vegetation spreads over it, in misfortunes, for a mad man, for the first offender.

The fourteenth training rule is concluded.

653. 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 defecating and urinating and spitting in water. People grumbled, criticised, and

complained - "How indeed could the ascetics, disciples of the Sakyan, defecate and urinate and spit in water, 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 defecate and urinate and spit in water!" etc. "Is it true, monks, that you defecate and urinate and spit in water?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. How indeed could you, foolish men, defecate and urinate and spit in water! This, foolish men, is not for the confidence of those without confidence, etc. And thus, monks, you should recite this training rule -

"I will not defecate or urinate or spit in water' - training is to be observed."

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

654. Now at that time sick monks were scrupulous about defecating and urinating and spitting in water. 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 defecate and urinate and spit in water. And thus, monks, you should recite this training rule -

"I will not, while not sick, defecate or urinate or spit in water' - training is to be observed."

Excrement or urine or spittle should not be passed in water by one who is not sick. Whoever out of disrespect, while not sick, defecates or urinates or spits in water, there is an offence of wrong-doing.

There is no offence for one who acts unintentionally, for one who acts without mindfulness, for one who does not know, for one who is sick, if done on dry ground and water spreads over it, in misfortunes, for a mad man, for one who is mentally deranged, for one afflicted by pain, for the first offender.

The fifteenth training rule is concluded.

The Chapter on Sandals is the seventh.

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

The training rules are concluded.

The Chapter on Training Rules is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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