

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

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[Kd 9, PTS 1.312-1.336]



PaliVerse

3. The Great Chapter

9. The Section on Campā

234. The Story of the Monk of the Kassapa Clan

380. At that time the Buddha, the Blessed One, was dwelling at Campā on the bank of the Gaggarā pond. Now at that time in the Kāsi country there was a village named Vāsabhaḡāma. There a monk named Kassapagotta was a resident, bound by duty, engaged in zeal - "How might well-behaved monks who have not come, come, and well-behaved monks who have come, dwell comfortably, and this residence attain growth, increase, and expansion." Now at that time several monks, wandering on a journey in the Kāsi country, arrived at Vāsabhaḡāma. The monk Kassapagotta saw those monks coming from afar; having seen them, he prepared a seat, set out water for washing the feet, a footstool, and a footstand, went forward to meet them and received their bowls and robes, asked about drinking water, made an effort regarding bathing, and also made an effort regarding rice gruel, solid food, and meal. Then this occurred to those visiting monks - "This resident monk is indeed good, friend; he makes an effort regarding bathing, and also makes an effort regarding rice gruel, solid food, and meal. Come, friends, let us take up residence right here in Vāsabhaḡāma." Then those visiting monks took up residence right there in Vāsabhaḡāma.

Then this occurred to the monk Kassapagotta - "The fatigue of visiting for these visiting monks has been calmed. Those who were previously unfamiliar with the food resort are now familiar with the food resort. It is difficult indeed to make an effort for as long as life lasts among other families, and asking from people is disagreeable. What if I were not to make an effort regarding rice gruel, solid food, and meal." He did not make an effort regarding rice gruel, solid food, and meal. Then this occurred to those visiting monks - "Before, friend, this resident monk made an effort regarding bathing, and also made an effort regarding rice gruel, solid food, and meal. But now he does not make an effort regarding rice gruel, solid food, and meal. This resident monk is corrupted, friend. Come, friends, let us suspend the resident monk." Then those visiting monks, having assembled, said this to the monk Kassapagotta - "Before, friend, you make an effort regarding bathing, and also make an effort regarding rice gruel, solid food, and meal. But now you do not make an effort regarding rice gruel, solid food, and meal. You, friend, have committed an offence. Do you see that offence?" "There is not, friend, an offence that I should see." Then those visiting monks suspended the monk Kassapagotta for not seeing an offence.

Then this occurred to the monk Kassapagotta - "I indeed do not know this: 'Is this an offence or is this no offence, have I committed an offence or have I not committed an offence, have I been suspended or have I not been suspended, by a legally valid act or by a not legally valid act, by an unshakable act or by a shakable act, by an act worthy of standing or by an act not worthy of standing.' What if I were to go to Campā and ask the Blessed One about this matter?" Then the monk Kassapagotta, having set

in order his lodging, taking his bowl and robe, set out towards Campā. Gradually he approached Campā, where the Blessed One was; having approached, he paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to the monk Kassapagotta - "Is it bearable, monk, is it endurable, have you come the journey with little fatigue, and from where are you coming, monk?" "It is bearable, Blessed One; it is endurable, Blessed One; and I, venerable sir, have come the journey with little fatigue. There is, venerable sir, in the Kāsi country a village named Vāsabhagāma. There I, Blessed One, was a resident, bound by duty, engaged in zeal - 'How might well-behaved monks who have not come, come, and well-behaved monks who have come, dwell comfortably, and this residence attain growth, increase, and expansion.' Then, venerable sir, several monks, wandering on a journey in Kāsi, arrived at Vāsabhagāma. I saw, venerable sir, those monks coming from afar; having seen them, I prepared a seat, set out water for washing the feet, a footstool, and a footstand, went forward to meet them and received their bowls and robes, asked them about drinking water, made an effort regarding bathing, and also made an effort regarding rice gruel, solid food, and meals. Then, venerable sir, this occurred to those visiting monks - 'This resident monk is indeed good, friend; he makes an effort regarding bathing, and also makes an effort regarding rice gruel, solid food, and meals. Come, friends, let us take up residence right here in Vāsabhagāma.' Then, venerable sir, those visiting monks took up residence right there in Vāsabhagāma. Then, venerable sir, this occurred to me: 'The fatigue of arrival of these visiting monks has been calmed. Those who were previously unfamiliar with the food resort are now familiar with the food resort. It is difficult indeed to make an effort for as long as life lasts among other families, and asking from people is disagreeable. What if I were not to make an effort regarding rice gruel, solid food, and meals.' So I, venerable sir, did not make an effort regarding rice gruel, solid food, and meals. Then, venerable sir, this occurred to those visiting monks - 'Before, friend, this resident monk makes an effort regarding bathing, and also makes an effort regarding rice gruel, solid food, and meals. But now he does not make an effort regarding rice gruel, solid food, and meal. This resident monk is corrupted, friend. Come, friends, let us suspend the resident monk.' Then, venerable sir, those visiting monks, having assembled, said this to me - 'Before, friend, you make an effort regarding bathing, and also make an effort regarding rice gruel, solid food, and meals. But now you do not make an effort regarding rice gruel, solid food, and meal. You, friend, have committed an offence. Do you see that offence?' 'There is not, friend, an offence that I should see.' Then, venerable sir, those visiting monks suspended me for not seeing an offence. Then, venerable sir, this occurred to me: 'I indeed do not know this: "Is this an offence or is this no offence, have I committed an offence or have I not committed an offence, have I been suspended or have I not been suspended, by a legally valid act or by a not legally valid act, by an unshakable act or by a shakable act, by an act worthy of standing or by an act not worthy of standing." What if I were to go to Campā and ask the Blessed One about this matter.' From there, Blessed One, I am coming." "This is no offence, monk, this is not an offence. You have not committed an offence, you are not one who has committed an offence. You are not suspended, you are not one who is suspended. You have been suspended by an act that is not legally valid, that is shakable, that is not worthy of standing. Go, monk, take up residence right there in Vāsabhagāma." "Yes, venerable sir," the monk

Kassapagotta, having assented to the Blessed One, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and set out towards Vāsabhagāma.

381. Then for those visiting monks there was indeed remorse, there was regret - "It is a loss for us indeed, it is not a gain for us indeed, it is ill-gained for us indeed, it is not well-gained for us indeed, that we suspended a pure monk who was not an offender without a case, without a cause. Come, friends, let us go to Campā and confess the transgression as a transgression in the presence of the Blessed One." Then those visiting monks, having set in order their lodgings, taking their bowls and robes, set out towards Campā. Gradually they approached Campā, where the Blessed One was; having approached, they paid respect to the Blessed One and sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks. Then the Blessed One said this to those monks: "Is it bearable, monks, is it endurable, have you come the journey with little fatigue, and from where are you coming, monks?" "It is bearable, Blessed One; it is endurable, Blessed One; and we, venerable sir, have come the journey with little fatigue. There is, venerable sir, in the Kāsi country a village named Vāsabhagāma. From there we are coming, Blessed One." "Did you, monks, suspend a resident monk?" "Yes, venerable sir." "On what case, monks, for what cause?" "Without a case, Blessed One, without a cause." The Buddha, the Blessed One, rebuked him - "Unsuitable, foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could you, foolish men, suspend a pure monk who was not an offender without a case, without a cause. This, foolish men, is not for the confidence of those without confidence, etc." Having rebuked them, having given a talk on the Teaching, he addressed the monks - "A pure monk who is not an offender should not be suspended without a case, without a cause. Whoever should suspend him, there is an offence of wrong-doing."

Then those monks, having risen from their seats, having arranged their upper robes on one shoulder, having fallen at the Blessed One's feet with their heads, said this to the Blessed One - "A transgression overcame us, venerable sir, as ones who were foolish, as ones who were confused, as ones who were unwholesome, in that we suspended a pure monk who was not an offender without a case, without a cause. May the Blessed One accept our transgression as a transgression for the sake of restraint in the future." "Truly, monks, a transgression overcame you as ones who were foolish, as ones who were confused, as ones who were unwholesome, in that you suspended a pure monk who was not an offender without a case, without a cause. But since you, monks, having seen the transgression as a transgression, make amends according to the Teaching, we accept it from you. For this is growth, monks, 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."

The story of the monk of the Kassapa clan is concluded.

235. The Discussion on Legal Acts Not by Rule and with an Incomplete Assembly and so on

382. Now at that time at Campā monks were performing such legal acts -they perform a legal act in an incomplete assembly not by rule, they perform a legal act in a complete assembly not by rule; they perform a legal act in an incomplete assembly by rule, they perform a legal act in an incomplete assembly by distortion of a rule; they perform a legal act in a complete assembly by distortion of a rule; even one suspends one, even one suspends two, even one suspends several, even one suspends the monastic community; even two suspend one, even two suspend two, even two suspend several, even two suspend the monastic community; even several suspend one; even several suspend two, even several suspend several, even several suspend the monastic community; even the monastic community suspends the monastic community. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could monks at Campā perform such legal acts -they will perform a legal act in an incomplete assembly not by rule, they will perform a legal act in a complete assembly not by rule, they will perform a legal act in an incomplete assembly by rule, they will perform a legal act in an incomplete assembly by distortion of a rule, they will perform a legal act in a complete assembly by distortion of a rule, even one will suspend one, even one will suspend two, even one will suspend several, even one will suspend the monastic community, even two will suspend one, even two will suspend two, even two will suspend several, even two will suspend the monastic community, even several will suspend one, even several will suspend two, even several will suspend several, even several will suspend the monastic community, even the monastic community will suspend the monastic community." Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that monks at Campā perform such legal acts - they perform a legal act in an incomplete assembly not by rule, etc. even the monastic community suspends the monastic community?" "True, Blessed One." The Buddha, the Blessed One, rebuked him - "Unsuitable, monks, for those foolish men, not becoming, not proper, unbecoming of a recluse, not allowable, not to be done. How indeed could those foolish men, monks, perform such legal acts - they will perform a legal act in an incomplete assembly not by rule, etc. even the monastic community will suspend the monastic community. This, monks, 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 -

383. "If, monks, a legal act in an incomplete assembly not by rule is an invalid act and not to be done, a legal act in a complete assembly not by rule is an invalid act and not to be done, a legal act in an incomplete assembly by rule is an invalid act and not to be done; a legal act in an incomplete assembly by distortion of a rule is an invalid act and not to be done, a legal act in a complete assembly by distortion of a rule is an invalid act and not to be done; even one suspends one is an invalid act and not to be done, even one suspends two is an invalid act and not to be done, even one suspends several is an invalid act and not to be done, even one suspends the monastic community is an invalid act and not to be done; even two suspend one is an invalid act and not to be done, even two suspend two is an invalid act and not to be done, even two suspend several is an invalid act and not to be done, even two suspend the monastic community is an invalid act and not to be done; even several suspend one is an invalid act and not to be done, even several suspend two is an invalid act and not to be done, even several suspend several is an invalid act and not

to be done, even several suspend the monastic community is an invalid act and not to be done; even the monastic community suspends the monastic community is an invalid act and not to be done.

384. "There are, monks, these four legal acts - a legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in a complete assembly by rule. Therein, monks, that is to say a legal act in an incomplete assembly not by rule, this, monks, is a legal act that because of not being by rule and because of being with an incomplete assembly is invalid, worthy of impossibility; monks, such a legal act should not be done, and such a legal act has not been permitted by me. Therein, monks, that is to say a legal act in a complete assembly not by rule, this, monks, is a legal act that because of not being by rule is invalid, worthy of impossibility; monks, such a legal act should not be done, and such a legal act has not been permitted by me. Therein, monks, that is to say a legal act in an incomplete assembly by rule, this, monks, is a legal act that because of being with an incomplete assembly is invalid, worthy of impossibility; monks, such a legal act should not be done, and such a legal act has not been permitted by me. Therein, monks, that is to say a legal act in a complete assembly by rule, this, monks, is a legal act that because of being by rule and because of being with a complete assembly is unshakable, worthy of standing; such a legal act, monks, should be done, and such a legal act has been permitted by me. Therefore, monks, 'We shall perform such a legal act, that is to say, by rule and with a complete assembly' - thus indeed, monks, should you train."

The discussion on legal acts not by rule and with an incomplete assembly and so on is concluded.

236. The Discussion on Legal Acts Defective in Motion and so on

385. Now at that time the group of six monks performed such legal acts - they perform a legal act in an incomplete assembly not by rule, they perform a legal act in a complete assembly not by rule; they performed a legal act in an incomplete assembly by rule, they performed a legal act in an incomplete assembly by distortion of a rule, they performed a legal act in a complete assembly by distortion of a rule; they performed a legal act defective in motion but effective in proclamation, they performed a legal act defective in proclamation but effective in motion, they performed a legal act defective in motion and defective in proclamation; they performed a legal act apart from the Teaching, they performed a legal act apart from the monastic discipline, they performed a legal act apart from the Teacher's instruction; they performed an act that had been protested against, not legally valid, shakable, worthy of impossibility. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks perform such legal acts - they will perform a legal act in an incomplete assembly not by rule, they will perform a legal act in a complete assembly not by rule; they will perform a legal act in an incomplete assembly by rule, they will perform a legal act in an incomplete assembly by distortion of a rule, they will perform a legal act in a complete assembly by distortion of a rule; they will perform a legal act defective in motion but effective in proclamation, they will perform a legal act defective in proclamation but effective in motion, they will perform a legal act defective in motion and defective in proclamation; they will perform a legal act apart from the Teaching,

they will perform a legal act apart from the monastic discipline, they will perform a legal act apart from the Teacher's instruction; they will perform an act that had been protested against, not legally valid, shakable, worthy of impossibility." Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks perform such legal acts - they perform a legal act in an incomplete assembly not by rule, etc. they perform an act that had been protested against, not legally valid, shakable, worthy of impossibility?" "True, Blessed One." The Buddha, the Blessed One, rebuked them, etc. Having rebuked them, having given a talk on the Teaching, he addressed the monks -

386. "If, monks, a legal act in an incomplete assembly not by rule is an invalid act and not to be done; a legal act in a complete assembly not by rule is an invalid act and not to be done; a legal act in an incomplete assembly by rule is an invalid act and not to be done; a legal act in an incomplete assembly by distortion of a rule is an invalid act and not to be done; a legal act in a complete assembly by distortion of a rule is an invalid act and not to be done. If, monks, a legal act defective in motion but effective in proclamation is an invalid act and not to be done; if, monks, a legal act defective in proclamation but effective in motion is an invalid act and not to be done; if, monks, a legal act defective in motion and defective in proclamation is an invalid act and not to be done; a legal act apart from the Teaching is an invalid act and not to be done; a legal act apart from the monastic discipline is an invalid act and not to be done; a legal act apart from the Teacher's instruction is an invalid act and not to be done; if, monks, an act that had been protested against is not legally valid, invalid, worthy of impossibility, is an invalid act and not to be done.

387. There are, monks, these six legal acts -an act that is not legally valid, a legal act in an incomplete assembly, a legal act in a complete assembly, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, a legal act in a complete assembly by rule.

And what, monks, is an act that is not legally valid? If, monks, in a legal act requiring a motion and one proclamation, one performs the act with one motion and does not proclaim the wording of the legal act - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and one proclamation, one performs the act with two motions and does not proclaim the wording of the legal act - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and one proclamation, one performs the act with one wording of the legal act and does not put forward the motion - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and one proclamation, one performs the act with two wordings of the legal act and does not put forward the motion - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with one motion and does not proclaim the wording of the legal act - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with two motions and does not proclaim the wording of the legal act - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with three motions and does not proclaim the wording of the legal act - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with four motions and does not proclaim the wording of the legal act - it is an act that is not

legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with one wording of the legal act and does not put forward the motion - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with two wordings of the legal act and does not put forward the motion - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with three wordings of the legal act and does not put forward the motion - it is an act that is not legally valid. If, monks, in a legal act requiring a motion and three proclamations, one performs the act with four wordings of the legal act and does not put forward the motion - it is an act that is not legally valid. This is called, monks, an act that is not legally valid.

And what, monks, is a legal act in an incomplete assembly? If, monks, in a legal act requiring a motion and one proclamation, however many monks are competent for legal acts, they have not come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an incomplete assembly. If, monks, in a legal act requiring a motion and one proclamation, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an incomplete assembly. If, monks, in a legal act requiring a motion and one proclamation, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present protest - it is a legal act in an incomplete assembly. If, monks, in a legal act requiring a motion and three proclamations, however many monks are competent for legal acts, they have not come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an incomplete assembly. If, monks, in a legal act requiring a motion and three proclamations, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an incomplete assembly. If, monks, in a legal act requiring a motion and three proclamations, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present protest - it is a legal act in an incomplete assembly. This is called, monks, a legal act in an incomplete assembly.

And what, monks, is a legal act in a complete assembly? If, monks, in a legal act with a motion and one proclamation, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present do not protest - it is a legal act in a complete assembly. If, monks, in a legal act with a motion and three proclamations, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present do not protest - it is a legal act in a complete assembly. This is called, monks, a legal act in a complete assembly.

And what, monks, is a legal act in an incomplete assembly by distortion of a rule? If, monks, in a legal act with a motion and one proclamation, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have not come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an

incomplete assembly by distortion of a rule. If, monks, in a legal act with a motion and one proclamation, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an incomplete assembly by distortion of a rule. If, monks, in a legal act with a motion and one proclamation, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present protest - it is a legal act in an incomplete assembly by distortion of a rule. If, monks, in a legal act with a motion and three proclamations, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have not come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an incomplete assembly by distortion of a rule. If, monks, in a legal act with a motion and three proclamations, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has not been brought, those present protest - it is a legal act in an incomplete assembly by distortion of a rule. If, monks, in a legal act with a motion and three proclamations, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present protest - it is a legal act in an incomplete assembly by distortion of a rule. This is called, monks, a legal act in an incomplete assembly by distortion of a rule.

And what, monks, is a legal act in a complete assembly by distortion of a rule? If, monks, in a legal act with a motion and one proclamation, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present do not protest - it is a legal act in a complete assembly by distortion of a rule. If, monks, in a legal act with a motion and three proclamations, one first proclaims the wording of the legal act, afterwards puts forward the motion, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present do not protest - it is a legal act in a complete assembly by distortion of a rule. This is called, monks, a legal act in a complete assembly by distortion of a rule.

And what, monks, is a legal act in a complete assembly by rule? If, monks, in a legal act with a motion and one proclamation, one first puts forward the motion, afterwards performs the legal act with one proclamation, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present do not protest - it is a legal act in a complete assembly by rule. If, monks, in a legal act with a motion and three proclamations, one first puts forward the motion, afterwards performs the legal act with three proclamations, however many monks are competent for legal acts, they have come, the consent of those deserving to send consent has been brought, those present do not protest, it is a legal act in a complete assembly by rule. This is called, monks, a legal act in a complete assembly by rule.

237. The Discussion on Legal Acts Requiring a Group of Four and so on

388. Five monastic communities - a community of monks of a group of four, a community of monks of a group of five, a community of monks of a group of ten, a community of monks of a group of twenty, a community of monks of a group of more than twenty. Therein, monks, this community of monks of a group of four, setting aside three legal acts - full ordination, the invitation ceremony to admonish, and rehabilitation, is a complete assembly by rule, competent for legal acts in all legal acts. Therein, monks, this community of monks of a group of five, setting aside two legal acts - full ordination in the middle countries and rehabilitation, is a complete assembly by rule, competent for legal acts in all legal acts. Therein, monks, this community of monks of a group of ten, setting aside one legal act - rehabilitation, is a complete assembly by rule, competent for legal acts in all legal acts. Therein, monks, this community of monks of a group of twenty is a complete assembly by rule, competent for legal acts in all legal acts. Therein, monks, this community of monks of a group of more than twenty is a complete assembly by rule, competent for legal acts in all legal acts.

389. If, monks, a legal act requiring a group of four monks were performed with a nun as the fourth - it is an invalid act and not to be done. If, monks, a legal act requiring a group of four monks were performed with a female trainee as the fourth... it is an invalid act and not to be done... etc. If it were performed with a novice as the fourth... it is an invalid act and not to be done. If it were performed with a female novice as the fourth... it is an invalid act and not to be done. If it were performed with one who rejects the training as the fourth... it is an invalid act and not to be done. If it were performed with one who has committed an extreme offence as the fourth... it is an invalid act and not to be done. If it were performed with one suspended for not seeing an offence as the fourth... it is an invalid act and not to be done. If it were performed with one suspended for not making amends for an offence as the fourth... it is an invalid act and not to be done. If it were performed with one suspended for not giving up an evil view as the fourth... it is an invalid act and not to be done. If it were performed with a eunuch as the fourth... it is an invalid act and not to be done. If it were performed with one who is in communion by theft as the fourth... it is an invalid act and not to be done. If it were performed with one gone over to other sects as the fourth... it is an invalid act and not to be done. If it were performed with an animal as the fourth... it is an invalid act and not to be done. If it were performed with a matricide as the fourth... it is an invalid act and not to be done. If it were performed with a patricide as the fourth... it is an invalid act and not to be done. If it were performed with a killer of an arahant as the fourth... it is an invalid act and not to be done. If it were performed with a seducer of nuns as the fourth... it is an invalid act and not to be done. If it were performed with a schismatic as the fourth... it is an invalid act and not to be done. If it were performed with one who wounds as the fourth... it is an invalid act and not to be done. If it were performed with a hermaphrodite as the fourth... it is an invalid act and not to be done. If it were performed with one of different communion as the fourth... it is an invalid act and not to be done. If it were performed with one standing in a different boundary as the fourth... it is an invalid act and not to be done. If it were performed with one standing

in the sky by supernormal power as the fourth... it is an invalid act and not to be done. If it were performed with the one against whom the Community is performing a legal act as the fourth... it is an invalid act and not to be done.

The four hindrances.

390. If, monks, a legal act requiring a group of five monks were performed with a nun as the fifth... it is an invalid act and not to be done. If, monks, a legal act requiring a group of five monks were performed with a female trainee as the fifth... etc. If it were performed with a novice as the fifth... If it were performed with a female novice as the fifth... If it were performed with one who rejects the training as the fifth... If it were performed with one who has committed an extreme offence as the fifth... If it were performed with one suspended for not seeing an offence as the fifth... If it were performed with one suspended for not making amends for an offence as the fifth... If it were performed with one suspended for not giving up an evil view as the fifth... If it were performed with a eunuch as the fifth... If it were performed with one who is in communion by theft as the fifth... If it were performed with one gone over to other sects as the fifth... If it were performed with an animal as the fifth... If it were performed with a matricide as the fifth... If it were performed with a patricide as the fifth... If it were performed with a killer of an arahant as the fifth... If it were performed with a seducer of nuns as the fifth... If it were performed with a schismatic as the fifth... If it were performed with one who wounds as the fifth... If it were performed with a hermaphrodite as the fifth... If it were performed with one of different communion as the fifth... If it were performed with one standing in a different boundary as the fifth... If it were performed with one standing in the sky by supernormal power as the fifth... If it were performed with the one against whom the Community is performing a legal act as the fifth - it is an invalid act and not to be done.

Legal acts requiring a group of five.

391. If, monks, a legal act requiring a group of ten monks were performed with a nun as the tenth, it is an invalid act and not to be done. If, monks, a legal act requiring a group of ten monks were performed with a female trainee as the tenth, it is an invalid act and not to be done... etc. If, monks, a legal act requiring a group of ten monks were performed with the one against whom the Community is performing a legal act as the tenth - it is an invalid act and not to be done.

Legal acts requiring a group of ten.

392. If, monks, a legal act requiring a group of twenty monks were performed with a nun as the twentieth - it is an invalid act and not to be done. If, monks, a legal act requiring a group of twenty monks were performed with a female trainee as the twentieth... etc. If it were performed with a novice as the twentieth... If it were performed with a female novice as the twentieth... If it were performed with one who rejects the training as the twentieth... If it were performed with one who has committed an extreme offence as the twentieth... If it were performed with one suspended for not seeing an offence as the twentieth... If it were performed with one suspended for not making amends for an offence as the twentieth... If it were performed with one suspended for not giving up an evil view as the twentieth... If it

were performed with a eunuch as the twentieth... If it were performed with one who is in communion by theft as the twentieth... If it were performed with one gone over to other sects as the twentieth... If it were performed with an animal as the twentieth... If it were performed with a matricide as the twentieth... If it were performed with a patricide as the twentieth... If it were performed with a killer of an arahant as the twentieth... If it were performed with a seducer of nuns as the twentieth... If it were performed with a schismatic as the twentieth... If it were performed with one who wounds as the twentieth... If it were performed with a hermaphrodite as the twentieth... If it were performed with one of different communion as the twentieth... If it were performed with one standing in a different boundary as the twentieth... If it were performed with one standing in the sky by supernormal power as the twentieth... If it were performed with the one against whom the Community is performing a legal act as the twentieth - it is an invalid act and not to be done.

Legal acts requiring a group of twenty.

The discussion on legal acts requiring a group of four and so on is concluded.

238. The Discussion on Those under Probation and so on

393. If, monks, with one under probation as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate - it is an invalid act and not to be done. If, monks, with one deserving to be sent back to the beginning as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate - it is an invalid act and not to be done. If, monks, with one deserving penance as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate - it is an invalid act and not to be done. If, monks, with one undergoing penance as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate - it is an invalid act and not to be done. If, monks, with one deserving rehabilitation as the fourth, one were to give probation, send back to the beginning, give penance, or with that one as the twentieth were to rehabilitate - it is an invalid act and not to be done.

394. For some, monks, an objection in the midst of the Community is valid, for some it is not valid. And for whom, monks, is an objection in the midst of the Community not valid? For a nun, monks, an objection in the midst of the Community is not valid. For a female trainee, monks, etc. For a novice, monks, For a female novice, monks, For one who rejects the training, monks, For one who has committed an extreme offence, monks, For a mad man, monks, For one who is mentally deranged, monks, For one afflicted by pain, monks, For one suspended for not seeing an offence, monks, For one suspended for not making amends for an offence, monks, For one suspended for not giving up an evil view, monks, For a eunuch, monks, For one who is in communion by theft, monks, For one gone over to other sects, monks, For an animal, monks, For a matricide, monks, For a patricide, monks, For a killer of an arahant, monks, For a seducer of nuns, monks, For a schismatic, monks, For one who wounds, monks, For a hermaphrodite, monks, For one of different communion, monks, For one standing in a different boundary, monks, For one standing in the sky by supernormal

power, monks, for one against whom the Community is performing a legal act, and for him, monks, an objection in the midst of the Community is not valid. For these, monks, an objection in the midst of the Community is not valid.

And whose protest, monks, is valid in the midst of the Community? For a monk, monks, who is regular,

belonging to the same communion, standing within the same boundary, even at least for a monk sitting next to him who is making a request, the protest is valid in the midst of the Community. For this one, monks, the protest is valid in the midst of the Community.

The discussion on those under probation and so on is concluded.

239. The Discussion on the Two Sendings Away and so on

395. Monks, there are these two sendings away. There is, monks, a person who has not attained sending away. If the Community sends him away, one is well sent away, one is badly sent away. And what, monks, is the person who has not attained sending away, if the Community sends him away - badly sent away? Here again, monks, a monk is pure, not an offender. If the Community sends him away - badly sent away. This is called, monks, a person who has not attained sending away, if the Community sends him away - badly sent away.

And what, monks, is the person who has not attained sending away, if the Community sends him away - well sent away? Here again, monks, a monk is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople, if the Community sends him away - well sent away. This is called, monks, a person who has not attained sending away, if the Community sends him away - well sent away.

396. Monks, there are these two reinstatements. There is, monks, a person who has not attained reinstatement; if the Community reinstates him, one is well reinstated, one is badly reinstated. And what, monks, is the person who has not attained reinstatement, if the Community reinstates him - badly reinstated? A eunuch, monks, has not attained reinstatement; if the Community reinstates him - badly reinstated. One who is in communion by theft, monks, has not attained reinstatement; if the Community reinstates him - badly reinstated. One gone over to other sects, monks, etc. an animal, monks... a matricide, monks... a patricide, monks... a killer of a Worthy One, monks... a seducer of nuns, monks... a schismatic, monks... one who wounds, monks... a hermaphrodite, monks, has not attained reinstatement; if the Community reinstates him - badly reinstated. This is called, monks, a person who has not attained reinstatement; if the Community reinstates him - badly reinstated. These are called, monks, persons who have not attained reinstatement; if the Community reinstates them - badly reinstated.

And what, monks, is the person who has not attained reinstatement, if the Community reinstates him - well reinstated? One with a cut off hand, monks, has not attained reinstatement; if the Community reinstates him, well reinstated. One with a cut off foot, monks, etc. one with cut off hands and feet, monks... one with cut off ears, monks... one with a cut off nose, monks... one with cut off ears and nose,

monks... one with cut off fingers, monks... one with cut off thumbs, monks... one with cut tendons, monks... one with webbed hands, monks... a humpback, monks... a dwarf, monks... one with a goitre, monks... one who has been branded, monks... one who has been flogged, monks... a registered thief, monks... one with elephantiasis, monks... one with a bad disease, monks... one who defiles an assembly, monks... a one-eyed person, monks... a cripple, monks... a lame person, monks... a paralytic, monks... one unable to walk, monks... one feeble with age, monks... a blind person, monks... a dumb person, monks... a deaf person, monks... one blind and dumb, monks... one blind and deaf, monks... one dumb and deaf, monks... one blind, dumb and deaf, monks, has not attained reinstatement; if the Community reinstates him - well reinstated. This is called, monks, a person who has not attained reinstatement; if the Community reinstates him - well reinstated. These are called, monks, persons who have not attained reinstatement; if the Community reinstates them - well reinstated.

The discussion on the two sendings away and so on is concluded.

The Vāsabhaḡāma recitation section is concluded as first.

240. The Discussion on Not a Legally Valid Act and so on

397. Here again, monks, a monk has no offence to be seen. The monastic community or many or one person accuses him - "You, friend, have committed an offence; do you see that offence?" He said thus - "There is not, friend, an offence that I should see." The monastic community suspends him for not seeing an offence - it is an act that is not legally valid.

Here again, monks, a monk has no offence to be made amends for. The monastic community or many or one person accuses him - "You, friend, have committed an offence; make amends for that offence." He said thus - "There is not, friend, an offence that I should make amends for." The monastic community suspends him for not making amends for an offence - it is an act that is not legally valid.

Here again, monks, a monk has no evil view to be given up. The monastic community or many or one person accuses him - "Your view, friend, is evil; give up that evil view." He said thus - "There is not, friend, an evil view that I should give up." The monastic community suspends him for not giving up an evil view - it is an act that is not legally valid.

Here again, monks, a monk has no offence to be seen, has no offence to be made amends for. The monastic community or many or one person accuses him - "You, friend, have committed an offence; do you see that offence? Make amends for that offence." He said thus - "There is not, friend, an offence that I should see. There is not, friend, an offence that I should make amends for." The monastic community suspends him for not seeing or for not making amends - it is an act that is not legally valid.

Here again, monks, a monk has no offence to be seen, and has no evil view to be given up. The monastic community or many or one person accuses him - "You, friend, have committed an offence; do you see that offence? Your view is evil; give up that

evil view." He said thus - "There is not, friend, an offence that I should see; there is not, friend, an evil view that I should give up." The monastic community suspends him for not seeing or for not giving up - it is an act that is not legally valid.

Here again, monks, a monk has no offence to be made amends for, and has no evil view to be given up. The monastic community or many or one person accuses him - "You, friend, have committed an offence; make amends for that offence; your view is evil; give up that evil view." He said thus - "There is not, friend, an offence that I should make amends for. There is not, friend, an evil view that I should give up." The monastic community suspends him for not making amends or for not giving up - it is an act that is not legally valid.

Here again, monks, a monk has no offence to be seen, has no offence to be made amends for, and has no evil view to be given up. The monastic community or many or one person accuses him - "You, friend, have committed an offence; do you see that offence? Make amends for that offence; your view is evil; give up that evil view." He said thus - "There is not, friend, an offence that I should see. There is not, friend, an offence that I should make amends for. There is not, friend, an evil view that I should give up." The monastic community suspends him for not seeing or for not making amends or for not giving up - it is an act that is not legally valid.

398. Here again, monks, a monk has an offence to be seen. He accuses him. The monastic community or many or one person - "You, friend, have committed an offence; do you see that offence?" He said thus - "Yes, friend, I see it." The monastic community suspends him for not seeing an offence - it is an act that is not legally valid.

Here again, monks, a monk has an offence to be made amends for. The monastic community or many or one person accuses him - "You, friend, have committed an offence; make amends for that offence." He said thus - "Yes, friend, I will make amends." The monastic community suspends him for not making amends for an offence - it is an act that is not legally valid.

Here again, monks, a monk has an evil view to be given up. The monastic community or many or one person accuses him - "Your view, friend, is evil; give up that evil view." He said thus - "Yes, friend, I will give it up." The monastic community suspends him for not giving up an evil view - it is an act that is not legally valid.

Here again, monks, a monk has an offence to be seen, has an offence to be made amends for... etc. there is an offence to be seen, there is an evil view to be given up... etc. there is an offence to be made amends for, there is an evil view to be given up... etc. there is an offence to be seen, there is an offence to be made amends for, there is an evil view to be given up. The monastic community or many or one person accuses him - "You, friend, have committed an offence; do you see that offence? Make amends for that offence; your view is evil; give up that evil view." He said thus - "Yes, friend, I see it; yes, I will make amends; yes, I will give it up." The monastic community suspends him for not seeing or for not making amends or for not giving up - it is an act that is not legally valid.

399. Here again, monks, a monk has an offence to be seen. The monastic community or many or one person accuses him - "You, friend, have committed an offence; do you see that offence?" He said thus - "There is not, friend, an offence that I should see." The monastic community suspends him for not seeing an offence - a legally valid act.

Here again, monks, a monk has an offence to be made amends for. The monastic community or many or one person accuses him - "You, friend, have committed an offence; make amends for that offence." He said thus - "There is not, friend, an offence that I should make amends for." The monastic community suspends him for not making amends for an offence - a legally valid act.

Here again, monks, a monk has an evil view to be given up. The monastic community or many or one person accuses him - "Your view, friend, is evil; give up that evil view." He said thus - "There is not, friend, an evil view that I should give up." The monastic community suspends him for not giving up an evil view - a legally valid act.

Here again, monks, a monk has an offence to be seen, has an offence to be made amends for... etc.

There is an offence to be seen, there is an evil view to be given up... etc. there is an offence to be made amends for, there is an evil view to be given up... etc. there is an offence to be seen, there is an offence to be made amends for, there is an evil view to be given up. The monastic community or many or one person accuses him - "You, friend, have committed an offence; do you see that offence? Make amends for that offence. Your view is evil; give up that evil view." He said thus - "There is not, friend, an offence that I should see. There is not, friend, an offence that I should make amends for. There is not, friend, an evil view that I should give up." The monastic community suspends him for not seeing or for not making amends or for not giving up - a legally valid act.

The discussion on not a legally valid act and so on is concluded.

241. The Discussion on Upāli's Questions

400. Then the Venerable Upāli approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. Seated to one side, the Venerable Upāli said this to the Blessed One - "Whoever indeed, venerable sir, when a complete community performs an act requiring presence without presence, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is not a legally valid act, Upāli, a non-disciplinary legal act." "Whoever indeed, venerable sir, when a complete community performs an act requiring questioning without questioning... etc. performs an act requiring acknowledgment without acknowledgment... gives a verdict of past insanity to one deserving a verdict of innocence... performs a decision for specific depravity on one deserving a verdict of past insanity... performs a legal act of censure on one deserving a decision for specific depravity... performs a legal act of guidance on one deserving a legal act of censure... performs an act of banishment on one deserving a legal act of guidance... performs a legal act of reconciliation on one deserving an act of banishment... performs a legal act of suspension on one deserving a legal act of reconciliation... gives probation to one deserving a legal act of suspension... sends back to the beginning one deserving probation... gives penance to one deserving to be sent back to the beginning... rehabilitates one deserving penance... gives full ordination to one deserving rehabilitation, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is not a legally valid act, Upāli, a non-disciplinary legal act."

"Whoever, Upāli, when a complete community performs an act requiring presence without presence, thus, Upāli, it is not a legally valid act, a non-disciplinary legal act,

and thus the Community is at fault. Whoever, Upāli, when a complete community performs an act requiring questioning without questioning... etc. performs an act requiring acknowledgment without acknowledgment... gives a verdict of past insanity to one deserving a verdict of innocence... performs a decision for specific depravity on one deserving a verdict of past insanity... performs a legal act of censure on one deserving a decision for specific depravity... performs a legal act of guidance on one deserving a legal act of censure... performs an act of banishment on one deserving a legal act of guidance... performs a legal act of reconciliation on one deserving an act of banishment... performs a legal act of suspension on one deserving a legal act of reconciliation... gives probation to one deserving a legal act of suspension... sends back to the beginning one deserving probation... gives penance to one deserving to be sent back to the beginning... rehabilitates one deserving penance... gives full ordination to one deserving rehabilitation, thus, Upāli, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault."

401. "Whoever indeed, venerable sir, when a complete community performs an act requiring presence in presence, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is a legally valid act, Upāli, a disciplinary legal act." "Whoever indeed, venerable sir, when a complete community performs an act requiring questioning with questioning... etc. performs an act requiring acknowledgment with acknowledgment... gives a verdict of innocence to one deserving a verdict of innocence... gives a verdict of past insanity to one deserving a verdict of past insanity... performs a decision for specific depravity on one deserving a decision for specific depravity... performs a legal act of censure on one deserving a legal act of censure... performs a legal act of guidance on one deserving a legal act of guidance... performs an act of banishment on one deserving an act of banishment... performs a legal act of reconciliation on one deserving a legal act of reconciliation... performs a legal act of suspension on one deserving a legal act of suspension... gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning... gives penance to one deserving penance... rehabilitates one deserving rehabilitation... gives full ordination to one deserving full ordination, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is a legally valid act, Upāli, a disciplinary legal act."

Whoever, Upāli, when a complete community performs an act requiring presence in presence, thus, Upāli, it is a legally valid act, a disciplinary legal act. And thus the Community is not at fault. Whoever, Upāli, when a complete community performs an act requiring questioning with questioning... performs an act requiring acknowledgment with acknowledgment... gives a verdict of innocence to one deserving a verdict of innocence... gives a verdict of past insanity to one deserving a verdict of past insanity... performs a decision for specific depravity on one deserving a decision for specific depravity... performs a legal act of censure on one deserving a legal act of censure... performs a legal act of guidance on one deserving a legal act of guidance... performs an act of banishment on one deserving an act of banishment... performs a legal act of reconciliation on one deserving a legal act of reconciliation... performs a legal act of suspension on one deserving a legal act of suspension... gives probation to one deserving probation... sends back to the beginning one deserving to be sent back to the beginning... gives penance to one deserving penance... rehabilitates one deserving rehabilitation... gives full ordination to one deserving full

ordination, thus, Upāli, it is a legally valid act, a disciplinary legal act. And thus the Community is not at fault."

402. "Whoever indeed, venerable sir, when a complete community gives a verdict of past insanity to one deserving a verdict of innocence, gives a verdict of innocence to one deserving a verdict of past insanity, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is not a legally valid act, Upāli, a non-disciplinary legal act." "Whoever indeed, venerable sir, when a complete community performs a decision for specific depravity on one deserving a verdict of past insanity, gives a verdict of past insanity to one deserving a decision for specific depravity, etc. performs a legal act of censure on one deserving a decision for specific depravity, performs a decision for specific depravity on one deserving a legal act of censure... performs a legal act of guidance on one deserving a legal act of censure, performs a legal act of censure on one deserving a legal act of guidance... performs an act of banishment on one deserving a legal act of guidance, performs a legal act of guidance on one deserving an act of banishment... performs a legal act of reconciliation on one deserving an act of banishment, performs an act of banishment on one deserving a legal act of reconciliation... performs a legal act of suspension on one deserving a legal act of reconciliation, performs a legal act of reconciliation on one deserving a legal act of suspension... gives probation to one deserving a legal act of suspension, performs a legal act of suspension on one deserving probation... sends back to the beginning one deserving probation, gives probation to one deserving to be sent back to the beginning... gives penance to one deserving to be sent back to the beginning, sends back to the beginning one deserving penance... rehabilitates one deserving penance, gives penance to one deserving rehabilitation... gives full ordination to one deserving rehabilitation, rehabilitates one deserving full ordination, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is not a legally valid act, Upāli, a non-disciplinary legal act."

"Whoever, Upāli, when a complete community gives a verdict of past insanity to one deserving a verdict of innocence, gives a verdict of innocence to one deserving a verdict of past insanity, thus, Upāli, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault. Whoever, Upāli, when a complete community performs a decision for specific depravity on one deserving a verdict of past insanity, gives a verdict of past insanity to one deserving a decision for specific depravity, etc. performs a legal act of censure on one deserving a decision for specific depravity, performs a decision for specific depravity on one deserving a legal act of censure... performs a legal act of guidance on one deserving a legal act of censure, performs a legal act of censure on one deserving a legal act of guidance... performs an act of banishment on one deserving a legal act of guidance, performs a legal act of guidance on one deserving an act of banishment... performs a legal act of reconciliation on one deserving an act of banishment, performs an act of banishment on one deserving a legal act of reconciliation... performs a legal act of suspension on one deserving a legal act of reconciliation, performs a legal act of reconciliation on one deserving a legal act of suspension... gives probation to one deserving a legal act of suspension, performs a legal act of suspension on one deserving probation... sends back to the beginning one deserving probation, gives probation to one deserving to be sent back to the beginning... gives penance to one deserving to be sent back to the beginning, sends back to the beginning one deserving penance - rehabilitates one

deserving penance, gives penance to one deserving rehabilitation... gives full ordination to one deserving rehabilitation, rehabilitates one deserving full ordination, thus, Upāli, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault."

403. "Whoever indeed, venerable sir, when a complete community gives a verdict of innocence to one deserving a verdict of innocence, gives a verdict of past insanity to one deserving a verdict of past insanity, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is a legally valid act, Upāli, a disciplinary legal act." "Whoever indeed, venerable sir, when a complete community gives a verdict of past insanity to one deserving a verdict of past insanity, etc. performs a decision for specific depravity on one deserving a decision for specific depravity, etc. performs a legal act of censure on one deserving a legal act of censure, etc. performs a legal act of guidance on one deserving a legal act of guidance, etc. performs an act of banishment on one deserving an act of banishment, etc. performs a legal act of reconciliation on one deserving a legal act of reconciliation, etc. performs a legal act of suspension on one deserving a legal act of suspension, etc. gives probation to one deserving probation, etc. sends back to the beginning one deserving to be sent back to the beginning, etc. gives penance to one deserving penance, etc. rehabilitates one deserving rehabilitation, gives full ordination to one deserving full ordination, is that a legally valid act, venerable sir, a disciplinary legal act?" "That is a legally valid act, Upāli, a disciplinary legal act."

"Whoever, Upāli, when a complete community gives a verdict of innocence to one deserving a verdict of innocence, gives a verdict of past insanity to one deserving a verdict of past insanity, thus, Upāli, it is a legally valid act, a disciplinary legal act. And thus the Community is not at fault. Whoever, Upāli, when a complete community gives a verdict of past insanity to one deserving a verdict of past insanity, etc. performs a decision for specific depravity on one deserving a decision for specific depravity, etc. performs a legal act of censure on one deserving a legal act of censure, etc. performs a legal act of guidance on one deserving a legal act of guidance, etc. performs an act of banishment on one deserving an act of banishment, etc. performs a legal act of reconciliation on one deserving a legal act of reconciliation, etc. performs a legal act of suspension on one deserving a legal act of suspension, etc. gives probation to one deserving probation, etc. sends back to the beginning one deserving to be sent back to the beginning, etc. gives penance to one deserving penance, etc. rehabilitates one deserving rehabilitation, gives full ordination to one deserving full ordination, thus, Upāli, it is a legally valid act, a disciplinary legal act. And thus the Community is not at fault."

404. Then the Blessed One addressed the monks: "Whoever, monks, when a complete community gives a verdict of past insanity to one deserving a verdict of innocence, thus, monks, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault. Whoever, monks, when a complete community performs a decision for specific depravity on one deserving a verdict of innocence... etc. performs a legal act of censure on one deserving a verdict of innocence... performs a legal act of guidance on one deserving a verdict of innocence... performs an act of banishment on one deserving a verdict of innocence... performs a legal act of reconciliation on one deserving a verdict of innocence... performs a legal act of

suspension on one deserving a verdict of innocence... gives probation to one deserving a verdict of innocence... sends back to the beginning one deserving a verdict of innocence... gives penance to one deserving a verdict of innocence... rehabilitates one deserving a verdict of innocence... gives full ordination to one deserving a verdict of innocence, thus, monks, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault.

405. Whoever, monks, when a complete community performs a decision for specific depravity on one deserving a verdict of past insanity, thus, monks, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault. Whoever, monks, when a complete community performs a legal act of censure on one deserving a verdict of past insanity... etc. performs a legal act of guidance on one deserving a verdict of past insanity... performs an act of banishment on one deserving a verdict of past insanity... performs a legal act of reconciliation on one deserving a verdict of past insanity... performs a legal act of suspension on one deserving a verdict of past insanity... gives probation to one deserving a verdict of past insanity... sends back to the beginning one deserving a verdict of past insanity... gives penance to one deserving a verdict of past insanity... rehabilitates one deserving a verdict of past insanity... gives full ordination to one deserving a verdict of past insanity... gives a verdict of innocence to one deserving a verdict of past insanity, thus, monks, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault.

406. Whoever, monks, when a complete community performs a legal act of censure on one deserving a decision for specific depravity... etc. on one deserving a legal act of censure... on one deserving a legal act of guidance... on one deserving an act of banishment... on one deserving a legal act of reconciliation... on one deserving a legal act of suspension... one deserving probation... on one deserving to be sent back to the beginning... one deserving penance... one deserving rehabilitation... gives a verdict of innocence to one deserving full ordination, thus, monks, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault. Whoever, monks, when a complete community gives a verdict of past insanity to one deserving full ordination... etc. performs a decision for specific depravity on one deserving full ordination... performs a legal act of censure on one deserving full ordination... performs a legal act of guidance on one deserving full ordination... performs an act of banishment on one deserving full ordination... performs a legal act of reconciliation on one deserving full ordination... performs a legal act of suspension on one deserving full ordination... gives probation to one deserving full ordination... sends back to the beginning one deserving full ordination... gives penance to one deserving full ordination... rehabilitates one deserving full ordination, thus, monks, it is not a legally valid act, a non-disciplinary legal act. And thus the Community is at fault.

The discussion on Upāli's questions is concluded.

The recitation section on Upāli's questions is concluded as second.

242. The Discussion on the Legal Act of Censure

407. Here again, monks, a monk is 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. If therein it occurs to the monks thus: "This monk, friend, is indeed 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. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -by distortion of a rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -by distortion of a rule and with a complete assembly.

408. Here again, monks, a monk is 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. If therein it occurs to the monks thus: "This monk, friend, is indeed 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. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -not by rule and with a complete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by distortion of a rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by distortion of a rule and with a complete assembly. He goes from that

residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with an incomplete assembly.

409. Here again, monks, a monk is 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. If therein it occurs to the monks thus: "This monk, friend, is indeed 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. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by distortion of a rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by distortion of a rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with a complete assembly.

410. Here again, monks, a monk is 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. If therein it occurs to the monks thus: "This monk, friend, is indeed 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. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -by distortion of a rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -by distortion of a rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him -not by rule and with an incomplete

assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by rule and with an incomplete assembly.

411. Here again, monks, a monk is 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. If therein it occurs to the monks thus: "This monk, friend, is indeed 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. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by distortion of a rule and with a complete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by distortion of a rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community not by rule and with a complete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of censure performed against him by the monastic community by rule and with an incomplete assembly. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by distortion of a rule and with an incomplete assembly.

The discussion on the legal act of censure is concluded.

243. The Discussion on the Legal Act of Guidance

412. Here again, monks, a monk is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople. If therein it occurs to the monks thus: "This monk, friend, is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople. Come, let us perform a legal act of guidance against him." They perform a legal act of guidance against him - not by rule and with an incomplete assembly. He goes from that residence to another

residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of guidance performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of guidance against him." They perform a legal act of guidance against him -not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

As below, so the cycle should be done.

The discussion on the legal act of guidance is concluded.

244. The Discussion on the Act of Banishment

413. Here again, monks, a monk is a corrupter of families, of evil conduct. If therein it occurs to the monks thus: "This monk, friend, is a corrupter of families, of evil conduct. Come, let us perform an act of banishment against him." They perform an act of banishment against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had an act of banishment performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform an act of banishment against him." They perform an act of banishment against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the act of banishment is concluded.

245. The Discussion on the Legal Act of Reconciliation

414. Here again, monks, a monk reviles and abuses laypeople. If therein it occurs to the monks thus: "This monk, friend, reviles and abuses laypeople. Come, let us perform a legal act of reconciliation against him." They perform a legal act of reconciliation against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of reconciliation performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of reconciliation against him." They perform a legal act of reconciliation against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the legal act of reconciliation is concluded.

246. Discussion on the Legal Act of Suspension for Not Seeing

415. Here again, monks, a monk having committed an offence does not wish to see the offence. If therein it occurs to the monks thus: "This monk, friend, having committed an offence does not wish to see the offence. Come, let us perform a legal act of suspension for not seeing an offence against him." They perform a legal act of suspension for not seeing an offence against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of suspension for not seeing an offence performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of suspension for not seeing an offence against him." They perform a legal act of suspension for not seeing an offence against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the legal act of suspension for not seeing is concluded.

247. Discussion on the Legal Act of Suspension for Not Making Amends

416. Here again, monks, a monk having committed an offence does not wish to make amends for the offence. If therein it occurs to the monks thus: "This monk, friend, having committed an offence does not wish to make amends for the offence. Come, let us perform a legal act of suspension for not making amends for an offence against him." They perform a legal act of suspension for not making amends for an offence against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of suspension for not making amends for an offence performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of suspension for not making amends for an offence against him." They perform a legal act of suspension for not making amends for an offence against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the legal act of suspension for not making amends is concluded.

248. Discussion on the Legal Act of Suspension for Not Giving Up

417. Here again, monks, a monk does not wish to give up an evil view. If therein it occurs to the monks thus: "This monk, friend, does not wish to give up an evil view. Come, let us perform a legal act of suspension for not giving up an evil view against him." They perform a legal act of suspension for not giving up an evil view against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had a legal act of suspension for not giving up an evil view performed against him by the monastic community not by rule and with an incomplete assembly. Come, let us perform a legal act of suspension for not giving up an evil view against him." They

perform a legal act of suspension for not giving up an evil view against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the legal act of suspension for not giving up is concluded.

249. Discussion on the Revocation of the Legal Act of Censure

418. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with a complete assembly.

419. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with a complete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They

revoke the legal act of censure against him - by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with an incomplete assembly.

420. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with a complete assembly.

421. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed

against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by rule and with an incomplete assembly.

422. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with a complete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by distortion of a rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with a complete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community not by rule and with a complete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by rule and with an incomplete assembly. He goes from that residence too to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of censure revoked by the monastic community by rule and with

an incomplete assembly. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him -by distortion of a rule and with an incomplete assembly.

The discussion on the revocation of the legal act of censure is concluded.

250. Discussion on the Revocation of the Legal Act of Guidance

423. Here again, monks, a monk who has had a legal act of guidance performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of guidance performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. Come, let us revoke the legal act of guidance against him." They revoke the legal act of guidance against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of guidance revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the legal act of guidance against him." They revoke the legal act of guidance against him -not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the revocation of the legal act of guidance is concluded.

251. Discussion on the Revocation of the Act of Banishment

424. Here again, monks, a monk who has had an act of banishment performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the act of banishment. If therein it occurs to the monks thus: "This monk, friend, who has had an act of banishment performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the act of banishment. Come, let us revoke the act of banishment against him." They revoke the act of banishment against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the act of banishment revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the act of banishment against him." They revoke the act of banishment against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the revocation of the act of banishment is concluded.

252. Discussion on the Revocation of the Legal Act of Reconciliation

425. Here again, monks, a monk who has had a legal act of reconciliation performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of reconciliation. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of reconciliation performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of reconciliation. Come, let us revoke the legal act of reconciliation against him." They revoke the legal act of reconciliation against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of reconciliation revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the legal act of reconciliation against him." They revoke the legal act of reconciliation against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the revocation of the legal act of reconciliation is concluded.

253. Discussion on the Revocation of the Legal Act of Suspension for Not Seeing

426. Here again, monks, a monk who has had a legal act of suspension for not seeing an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not seeing an offence. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of suspension for not seeing an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not seeing an offence. Come, let us revoke the legal act of suspension for not seeing an offence against him." They revoke the legal act of suspension for not seeing an offence against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of suspension for not seeing an offence revoked by the monastic community not by rule and with an incomplete assembly. Come, let us revoke the legal act of suspension for not seeing an offence against him." They revoke the legal act of suspension for not seeing an offence against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the revocation of the legal act of suspension for not seeing is concluded.

254. Discussion on the Revocation of the Legal Act of Suspension for Not Making Amends

427. Here again, monks, a monk who has had a legal act of suspension for not making amends for an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the

legal act of suspension for not making amends for an offence. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of suspension for not making amends for an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not making amends for an offence. Come, let us revoke the legal act of suspension for not making amends for an offence against him." They revoke the legal act of suspension for not making amends for an offence against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of suspension for not making amends for an offence revoked by the monastic community - not by rule and with an incomplete assembly. Come, let us revoke the legal act of suspension for not making amends for an offence against him." They revoke the legal act of suspension for not making amends for an offence against him - not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the revocation of the legal act of suspension for not making amends is concluded.

255. Discussion on the Revocation of the Legal Act of Suspension for Not Giving Up

428. Here again, monks, a monk who has had a legal act of suspension for not giving up an evil view performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not giving up an evil view. If therein it occurs to the monks thus: "This monk, friend, has had a legal act of suspension for not giving up an evil view performed against him by the monastic community; he behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not giving up an evil view. Come, let us revoke the legal act of suspension for not giving up an evil view against him." They revoke the legal act of suspension for not giving up an evil view against him - not by rule and with an incomplete assembly. He goes from that residence to another residence. There too it occurs to the monks thus: "This monk, friend, has had the legal act of suspension for not giving up an evil view revoked by the monastic community - not by rule and with an incomplete assembly. Come, let us revoke the legal act of suspension for not giving up an evil view against him." They revoke the legal act of suspension for not giving up an evil view against him... not by rule and with a complete assembly. Etc. by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. Etc.

The cycle should be done.

The discussion on the revocation of the legal act of suspension for not giving up is concluded.

256. Discussion on the Contention Regarding the Legal Act of Censure

429. Here again, monks, a monk is 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. If therein it occurs to the monks thus: "This monk, friend, is indeed a maker of quarrels... etc. a maker of legal cases in the monastic community. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with an incomplete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in an incomplete assembly not by rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

430. Here again, monks, a monk is a maker of quarrels... etc. a maker of legal cases in the monastic community. If therein it occurs to the monks thus: "This monk, friend, is indeed a maker of quarrels... etc. a maker of legal cases in the monastic community. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - not by rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly not by rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

431. Here again, monks, a monk is a maker of quarrels... etc. a maker of legal cases in the monastic community. If therein it occurs to the monks thus: "This monk, friend, is indeed a maker of quarrels... etc. a maker of legal cases in the monastic community. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by rule and with an incomplete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in an incomplete assembly by rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

432. Here again, monks, a monk is a maker of quarrels... etc. a maker of legal cases in the monastic community. If therein it occurs to the monks thus: "This monk, friend, is indeed a maker of quarrels... etc. a maker of legal cases in the monastic community. Come, let us perform a legal act of censure against him." They perform a

legal act of censure against him - by distortion of a rule and with an incomplete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

433. Here again, monks, a monk is a maker of quarrels... etc. a maker of legal cases in the monastic community. If therein it occurs to the monks thus: "This monk, friend, is indeed a maker of quarrels... etc. a maker of legal cases in the monastic community. Come, let us perform a legal act of censure against him." They perform a legal act of censure against him - by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

The discussion on the contention regarding the legal act of censure is concluded.

257. Discussion on the Contention Regarding the Legal Act of Guidance

434. Here again, monks, a monk is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople. If therein it occurs to the monks thus: "This monk, friend, is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople. Come, let us perform a legal act of guidance against him." They perform a legal act of guidance against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions are in brief.

The discussion on the contention regarding the legal act of guidance is concluded.

258. Discussion on the Contention Regarding the Act of Banishment

435. Here again, monks, a monk is a corrupter of families, of evil conduct. If therein it occurs to the monks thus: "This monk, friend, is a corrupter of families, of evil conduct. Come, let us perform an act of banishment against him." They perform an act of banishment against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions are in brief.

The discussion on the contention regarding the act of banishment is concluded.

259. Discussion on the Contention Regarding the Legal Act of Reconciliation

436. Here again, monks, a monk reviles and abuses laypeople. If therein it occurs to the monks thus: "This monk, friend, reviles and abuses laypeople. Come, let us perform a legal act of reconciliation against him." They perform a legal act of reconciliation against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions are in brief.

The discussion on the contention regarding the legal act of reconciliation is concluded.

260. Discussion on the Contention Regarding the Legal Act of Suspension for Not Seeing

437. Here again, monks, a monk having committed an offence does not wish to see the offence. If therein it occurs to the monks thus: "This monk, friend, having committed an offence does not wish to see the offence. Come, let us perform a legal act of suspension for not seeing an offence against him." They perform a legal act of suspension for not seeing an offence against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by

distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions are in brief.

The discussion on the contention regarding the legal act of suspension for not seeing is concluded.

261. The Discussion on the Contention Regarding the Legal Act of Suspension for Not Making Amends

438. Here again, monks, a monk having committed an offence does not wish to make amends for the offence. If therein it occurs to the monks thus: "This monk, friend, having committed an offence does not wish to make amends for the offence. Come, let us perform a legal act of suspension for not making amends for an offence against him." They perform a legal act of suspension for not making amends for an offence against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions are in brief.

The discussion on the contention regarding the legal act of suspension for not making amends is concluded.

262. The Discussion on the Contention Regarding the Legal Act of Suspension for Not Giving Up

439. Here again, monks, a monk does not wish to give up an evil view. If therein it occurs to the monks thus: "This monk, friend, does not wish to give up an evil view. Come, let us perform a legal act of suspension for not giving up an evil view against him." They perform a legal act of suspension for not giving up an evil view against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by

distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions are in brief.

The discussion on the contention regarding the legal act of suspension for not giving up is concluded.

263. Discussion on the Revocation of the Legal Act of Censure

440. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with an incomplete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in an incomplete assembly not by rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

441. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - not by rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly not by rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

442. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes

amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by rule and with an incomplete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in an incomplete assembly by rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

443. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with an incomplete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in an incomplete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

444. Here again, monks, a monk who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of censure performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of censure. Come, let us revoke the legal act of censure against him." They revoke the legal act of censure against him - by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching.

The discussion on the revocation of the legal act of censure is concluded.

264. Discussion on the Revocation of the Legal Act of Guidance

445. Here again, monks, a monk who has had a legal act of guidance performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of guidance performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of guidance. Come, let us revoke the legal act of guidance against him." They revoke the legal act of guidance against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions too are in brief.

The discussion on the revocation of the legal act of guidance is concluded.

265. Discussion on the Revocation of the Act of Banishment

446. Here again, monks, a monk who has had an act of banishment performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the act of banishment. If therein it occurs to the monks thus: "This monk, friend, who has had an act of banishment performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the act of banishment. Come, let us revoke the act of banishment against him." They revoke the act of banishment against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions too are in brief.

The discussion on the revocation of the act of banishment is concluded.

266. Discussion on the Revocation of the Legal Act of Reconciliation

447. Here again, monks, a monk who has had a legal act of reconciliation performed

against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of reconciliation. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of reconciliation performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of reconciliation. Come, let us revoke the legal act of reconciliation against him." They revoke the legal act of reconciliation against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again." These monks there are those who speak what is the Teaching. These five occasions too are in brief.

The discussion on the revocation of the legal act of reconciliation is concluded.

267. Discussion on the Revocation of the Legal Act of Suspension for Not Seeing

448. Here again, monks, a monk who has had a legal act of suspension for not seeing an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not seeing an offence. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of suspension for not seeing an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not seeing an offence. Come, let us revoke the legal act of suspension for not seeing an offence against him." They revoke the legal act of suspension for not seeing an offence against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions too are in brief.

The discussion on the revocation of the legal act of suspension for not seeing is concluded.

268. Discussion on the Revocation of the Legal Act of Suspension for Not Making Amends

449. Here again, monks, a monk who has had a legal act of suspension for not making amends for an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not making amends for an offence. If therein it occurs to the monks thus: "This monk, friend, who has had a legal act of suspension for not making amends for an offence performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not making amends for an offence. Come, let us revoke the legal act of suspension for not making amends for an offence against him." They revoke the legal act of suspension for not making amends for an offence against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions too are in brief.

The discussion on the revocation of the legal act of suspension for not making amends is concluded.

269. Discussion on the Revocation of the Legal Act of Suspension for Not Giving Up

450. Here again, monks, a monk who has had a legal act of suspension for not giving up an evil view performed against him by the monastic community behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not giving up an evil view. If therein it occurs to the monks thus: "This monk, friend, has had a legal act of suspension for not giving up an evil view performed against him by the monastic community; he behaves properly, is subdued, makes amends, and requests the revocation of the legal act of suspension for not giving up an evil view. Come, let us revoke the legal act of suspension for not giving up an evil view against him." They revoke the legal act of suspension for not giving up an evil view against him - not by rule and with an incomplete assembly... etc. not by rule and with a complete assembly... by rule and with an incomplete assembly. by distortion of a rule and with an incomplete assembly. by distortion of a rule and with a complete assembly. The monastic community present there disputes: "A legal act in an incomplete assembly not by rule, a legal act in a complete assembly not by rule, a legal act in an incomplete assembly by rule, a legal act in an incomplete assembly by distortion of a rule, a legal act in a complete assembly by distortion of a rule, the action was not done, the action was wrongly done, the action should be done again." Therein, monks, those monks who said thus: "A legal act in a complete assembly by distortion of a rule," and those monks who said thus: "The action was not done, the action was wrongly done, the action should be done again," these monks there are those who speak what is the Teaching. These five occasions too are in brief.

The discussion on the revocation of the legal act of suspension for not giving up is concluded.

The Campeyya Chapter is the ninth.

270. Its Summary

The Blessed One was at Campā, the case was at the village of Vāsabha;
He made an effort for visitors, in desirable matters.

Knowing him to be one who knows what is done, he did not make an effort
then;

"The suspended one does not perform," he came with scripture to the
presence of the Conqueror.

A legal act in an incomplete assembly not by rule, and in a complete assembly
not by rule;

And a legal act in an incomplete assembly by rule, and in an incomplete
assembly by distortion of a rule.

In a complete assembly by distortion of a rule, one suspends one alone;
And one suspends two, several, and the monastic community, one alone.

Even two, even several, and the monastic community suspended the monastic
community;

The supreme omniscient one, having heard, rejected it as not by rule.

Whatever legal act is defective in motion, but accomplished in proclamation;
Defective in proclamation, but accomplished in motion.

And defective in both, and apart from the rule itself;
Rejected by the Teacher from the monastic discipline, shakable, worthy of
impossibility.

Not by rule and incomplete, and complete, and the two that are distortions of a
rule;

And concord by rule alone, the Truth-finder allowed.

A group of four, a group of five, a group of ten and twenty;
And a group of more than twenty, thus the Community is fivefold.

Setting aside full ordination, and the legal act of invitation to admonish;
Together with the legal act of rehabilitation, one who carries out a legal act
with a group of four.

Setting aside two legal acts, full ordination in the middle country;
Rehabilitation with a group of five, one who carries out a legal act in all legal
acts.

Setting aside rehabilitation alone, those monks with a group of ten;
The Community performs all legal acts, with twenty one who carries out a legal
act everywhere.

A nun, a female trainee, and a novice, a female novice;
One who has rejected, one who has committed an extreme offence, one
suspended for not seeing an offence.

For not making amends, for view, a eunuch, one in communion by theft;
Sectarians, an animal, and a matricide and a patricide.

A Worthy One, a seducer of nuns, a schismatic, one who wounds;
A hermaphrodite, one of different communion, by supernormal power in a
different boundary.

Against whom the Community would perform a legal act, these are twenty-
four;
Rejected by the Self-awakened One, these are not ones who complete the
quorum.

With one under probation as the fourth, one might give probation;
From the beginning give penance, rehabilitate, it is an invalid act and not to
be done.

From the beginning deserving penance, and deserving rehabilitation indeed;
Five are not doers of legal acts, proclaimed by the Self-awakened One.

A nun and a female trainee, a novice and a female novice;
One who has rejected, the last, a mad one, a mentally deranged one, one
afflicted by pain, for not seeing.

For not making amends, for view, and also eunuchs and hermaphrodites;
Those of different communion, in a boundary, in the sky, and one against
whom a legal act.

For these eighteen, an objection is not valid;
For a monk who is regular, an objection is valid.

For one who is pure, badly sent away, for the fool indeed well sent away;
A eunuch, one living in communion by theft, one who has departed, one gone
to the animal realm.

A mother-killer, a father-killer, a Worthy One defiler, a schismatic;
And one who wounds, and whoever is a hermaphrodite.

For these eleven, reinstatement is not fitting;
A hand, a foot, both of those, an ear, a nose, both of those.

A finger, a tendon, a hood, a humpback and a dwarf;
One with boils, one branded with a mark, an outlaw and one with
elephantiasis.

Evil, one-eyed in the assembly, a cripple, a lame person and one who is
destroyed;

Weak in deportment, blind, dumb and deaf.

Blind and dumb and deaf, dumb and deaf only;
And blind, dumb and deaf, these thirty-two are not lacking.

For them there is reinstatement, made known by the Self-awakened One;
To be seen, to be made amends for, one who relinquishes is not found.

For him, seven suspension acts are not legally valid;
One who has committed an offence and conforms, seven, those too are not legally valid.

One who has committed an offence and does not conform, seven acts are legally valid;
In the presence, questioning, and by acknowledgment and by cause.

Mindfulness, non-confusion, evil, censure and guidance;
Banishment, reconciliation, suspension and probation.

Sending back to the beginning, penance, rehabilitation, likewise full ordination;
Should one perform a different act for another, these sixteen are not legally valid.

Should one perform that act for that one, these sixteen are legally valid;
Should one charge another with another, these sixteen are not legally valid.

Two by two rooted in that for him, those too are sixteen legally valid;
A wheel rooted in one by one, "not according to the Teaching," the Conqueror said.

The Community, a maker of quarrels, performed the act of censure;
A legal act in an incomplete assembly not by rule, he went to another residence.

There, in a complete assembly not by rule, they performed the censure for him;
Elsewhere, in an incomplete assembly not by rule, they performed the censure for him.

With a semblance, both in an incomplete assembly and in a complete assembly, likewise they performed;
Not by rule and with a complete assembly, and by rule and with an incomplete assembly.

With an imposter and incomplete, and complete - these are the terms;
Having made each one as a basis, the wise one should bind the wheel.

Fools, guidance for the experienced, should banish the corrupter of families;
Should perform a legal act of reconciliation for one who reviles.

For non-appearance and non-making amends, and whoever does not relinquish a view;

For them the legal act of suspension was spoken by the caravan leader.

Above, for the method of legal acts, the wise one should apply censure;
In conformity with those very ones, when properly behaving and requesting.

Revocation of those legal acts, and below by the method of legal acts;
But in each of those legal acts, the one present there disputes.

Not done and wrongly done, and should be done again;
And also in the revocation of the legal act, those monks are those who speak what is the Teaching.

Having seen one afflicted by failure, competent for legal acts, the great sage;
Declared the revocation, like a surgeon with medicine.

In this chapter there are thirty-six cases.

The Campeyya Chapter is concluded.



ABOUT THIS TRANSLATION

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

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