

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

4. The Minor Chapter (4. Cūḷavaggapāḷi)

9. The Section on Suspension of the Pātimokkha
(9. Pātimokkhaṭṭhapanakkhandhakaṃ)

[Kd 19, PTS 2.236-2.252]



PaliVerse

4. The Minor Chapter

9. The Section on Suspension of the Pātimokkha

1. Request for the Recitation of the Pātimokkha

383. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in the Eastern Park, in Migāramātā's mansion. Now at that time, on the uposatha day, the Blessed One was seated surrounded by the Community of monks. Then the Venerable Ānanda, when the night was far advanced, when the first watch had passed, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time. May the Blessed One, venerable sir, recite the Pātimokkha to the monks." When this was said, the Blessed One remained silent. For the second time the Venerable Ānanda, when the night was far advanced, when the middle watch had passed, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir, the middle watch has gone, the Community of monks has been seated for a long time. May the Blessed One, venerable sir, recite the Pātimokkha to the monks." For the second time the Blessed One remained silent. For the third time the Venerable Ānanda, when the night was far advanced, when the last watch had passed, when dawn had risen, when the night had a joyful face, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One - "The night has passed, venerable sir, the last watch has gone, dawn has risen, the night has a joyful face, the Community of monks has been seated for a long time. May the Blessed One, venerable sir, recite the Pātimokkha to the monks." "The assembly is not pure, Ānanda."

Then this occurred to the Venerable Mahāmoggallāna: "With reference to which person did the Blessed One say thus - 'The assembly is not pure, Ānanda'?" Then the Venerable Mahāmoggallāna, having encompassed the entire Community of monks with his own mind, attended to it. The Venerable Mahāmoggallāna saw that person who was immoral, of bad character, impure, of suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born, seated in the midst of the Community of monks. Having seen him, he approached that person; having approached, he said this to that person - "Get up, friend, you have been seen by the Blessed One; there is no communion for you with the monks." When this was said, that person remained silent. For the second time the Venerable Mahāmoggallāna said this to that person - "Get up, friend, you have been seen by the Blessed One; there is no communion for you with the monks." For the second time that person remained silent. For the third time the Venerable Mahāmoggallāna said this to that person - "Get up, friend, you have been seen by the Blessed One; there is no communion for you with the monks." For the third time that person remained silent. Then the Venerable Mahāmoggallāna, having taken that

person by the arm, having led him out of the porch, having fastened the door latch, approached the Blessed One; having approached, he said this to the Blessed One - "That person, venerable sir, has been removed by me; the assembly is pure; may the Blessed One, venerable sir, recite the Pātimokkha to the monks."

"Wonderful, Moggallāna, marvellous, Moggallāna! That foolish man would wait until he was taken by the arm!" Then the Blessed One addressed the monks:

2. Eight Marvels of the Great Ocean

384. "There are these eight, monks, wonderful and marvellous phenomena in the great ocean, seeing which again and again the titans delight in the great ocean. What are the eight?

The great ocean, monks, is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous. Since, monks, the great ocean is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous - this, monks, is the first wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean is stable in nature and does not overflow its boundaries. Since, monks, the great ocean is stable in nature and does not overflow its boundaries - this, monks, is the second wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean does not associate with a dead corpse. Whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land. Since, monks, the great ocean does not associate with a dead corpse, whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land - this, monks, is the third wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, whatever great rivers there are, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, and go by the term 'great ocean'. Since, monks, whatever great rivers there are, as follows - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, and go by the term 'great ocean' - this, monks, is the fourth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned. Since, monks, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned - this, monks, is the fifth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean has one flavour, the flavour of salt. Since, monks, the great ocean has one flavour, the flavour of salt - this, monks, is the sixth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean has many jewels, various jewels. There are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems. Since, monks, the great ocean has many jewels, various jewels, there are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems - this, monks, is the seventh wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean.

"Furthermore, monks, the great ocean is the residence of great beings. There are these beings - the timi, the timiṅgala, the timitimiṅgala, titans, serpents, and gandhabbas. There are in the great ocean bodies one hundred yojanas in size, bodies two hundred yojanas in size, bodies three hundred yojanas in size, bodies four hundred yojanas in size, bodies five hundred yojanas in size. Since, monks, the great ocean is the residence of great beings, there are these beings - the timi, the timiṅgala, the timitimiṅgala, titans, serpents, and gandhabbas; there are in the great ocean bodies one hundred yojanas in size, etc. bodies five hundred yojanas in size - this, monks, is the eighth wonderful and marvellous phenomenon in the great ocean, seeing which again and again the titans delight in the great ocean. These, monks, are the eight wonderful and marvellous phenomena in the great ocean, which having seen again and again the titans delight in the great ocean."

3. Eight Marvels in this Teaching and Discipline

385. "Just so, monks, in this Teaching and discipline there are eight wonderful and marvellous phenomena, seeing which again and again monks delight in this Teaching and discipline. What are the eight?

"Just as, monks, the great ocean is progressively slanting, progressively sloping, progressively inclining, not abruptly precipitous; just so, monks, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge. Since, monks, in this Teaching and discipline there is gradual training, gradual action, gradual practice, not a sudden penetration of final knowledge - this, monks, is the first wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean is stable in nature and does not overflow its boundaries; just so, monks, whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life. Since, monks, whatever training rule has been laid down by me for my disciples, my disciples do not transgress it even for the sake of their life - this, monks, is the second wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean does not associate with a dead corpse, whatever dead corpse there is in the great ocean, it quickly carries it to the shore, pushes it onto dry land; just so, monks, whatever person is immoral, of bad character, of impure and suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born, the Community does not associate with him, quickly having assembled together, it suspends him, even though he may be sitting in the midst of the community of monks. Yet he is far from the Community and the Community from him. Since, monks, whatever person is immoral, of bad character, of impure and suspicious conduct, of concealed actions, not a recluse though claiming to be a recluse, not a practitioner of the holy life though claiming to be a practitioner of the holy life, rotten inside, filled with desire, rubbish-born, the Community does not associate with him, quickly having assembled together, it suspends him, even though he may be sitting in the midst of the community of monks, yet he is far from the Community and the Community from him - this, monks, is the third wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, whatever great rivers there are, as follows -the Ganges, the Yamunā, the Aciravatī, the Sarabhū, the Mahī, having reached the great ocean, they give up their former names and clans, and go by the term 'great ocean'; just so, monks, these four castes - nobles, brahmins, merchants, and workers. Having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, they give up their former names and clans, and go by the term 'ascetics, disciples of the Sakyan'. Since, monks, these four castes - nobles, brahmins, merchants, and workers - having gone forth from home into homelessness in the Teaching and discipline proclaimed by the Truth-finder, they give up their former names and clans, and go by the term 'ascetics, disciples of the Sakyan' - this, monks, is the fourth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, whatever streams in the world flow into the great ocean and whatever showers of rain fall from the sky, by that neither deficiency nor fullness of the great ocean is discerned; just so, monks, even if many monks attain final Nibbāna through the Nibbāna element without residue of clinging, no deficiency or fullness of the Nibbāna element is discerned by that. Since, monks, even if many monks attain final Nibbāna through the Nibbāna element without residue of clinging, no deficiency or fullness of the Nibbāna element is discerned by that - this, monks, is the fifth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean has one flavour, the flavour of salt, just so, monks, this Teaching and discipline has one flavour, the flavour of liberation. Since, monks, this Teaching and discipline has one flavour, the flavour of liberation - this, monks, is the sixth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean has many jewels, various jewels, there are these jewels, as follows - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, rubies, and cat's eye gems; just so, monks, this Teaching and discipline has many

jewels, various jewels. There are these jewels, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. Since, monks, this Teaching and discipline has many jewels, various jewels, there are these jewels, as follows - the four establishments of mindfulness, etc. the noble eightfold path - this, monks, is the seventh wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline.

"Just as, monks, the great ocean is the residence of great beings, there are these beings - the *timī*, the *timīṅgala*, the *timitimīṅgala*, titans, serpents, and *gandhabbas*; there are in the great ocean bodies one hundred *yojanas* in size, bodies two hundred *yojanas* in size, bodies three hundred *yojanas* in size, bodies four hundred *yojanas* in size, bodies five hundred *yojanas* in size; just so, monks, this Teaching and discipline is the residence of great beings. There are these beings - a stream-enterer, one practising for the realisation of the fruition of stream-entry; a once-returner, one practising for the realisation of the fruition of once-returning; a non-returner, one practising for the realisation of the fruition of non-returning; a Worthy One, one practising for the realisation of the fruition of arahantship. Since, monks, this Teaching and discipline is the residence of great beings, there are these beings - a stream-enterer, one practising for the realisation of the fruition of stream-entry, etc. a Worthy One, one practising for the realisation of the fruition of arahantship - this, monks, is the eighth wonderful and marvellous phenomenon in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline. "These, monks, are the eight wonderful and marvellous phenomena in this Teaching and discipline, seeing which again and again monks delight in this Teaching and discipline."

Then the Blessed One, having understood this matter, at that time uttered this inspired utterance -

"What is covered rains upon, what is opened does not rain upon;
Therefore open what is covered, thus it will not rain upon that."

4. One Worthy of Hearing the Pātimokkha

386. Then the Blessed One addressed the monks: "From now on, monks, I will not perform the Observance, I will not recite the Pātimokkha. Now you yourselves, monks, from now on should perform the Observance, you should recite the Pātimokkha. This is impossible, monks, there is no chance that a Truth-finder should perform the Observance for an impure assembly, should recite the Pātimokkha. And, monks, the Pātimokkha should not be heard by one with an offence. Whoever should hear, there is an offence of wrong-doing. I allow, monks, whoever with an offence hears the Pātimokkha, to set aside the Pātimokkha for him. And thus, monks, it should be set aside. On that very Observance day, on the fourteenth or the fifteenth, when that person is present, it should be proclaimed in the midst of the Community:

'Let the Community hear me, venerable sir. The person of such and such a name is with an offence. I set aside the Pātimokkha for him. The Pātimokkha should not be recited when he is present.' Thus the Pātimokkha has been set aside."

Now at that time the group of six monks, thinking 'No one knows us,' while with an offence heard the Pātimokkha. The elder monks who knew the minds of others informed the monks: "The monk of such and such a name and the monk of such and such a name, friends, the group of six monks, thinking 'No one knows us,' while with an offence are hearing the Pātimokkha." The group of six monks heard: "It seems the elder monks who know the minds of others are informing the monks about us: 'The monk of such and such a name and the monk of such and such a name, friends, the group of six monks, thinking 'No one knows us,' while with an offence are hearing the Pātimokkha.'"

They - thinking "The well-behaved monks will set aside our Pātimokkha first" - beforehand set aside the Pātimokkha of pure monks who were not offenders, without grounds, without reason. Those monks who were of few wishes, etc. grumbled, criticised, and complained - "How indeed could the group of six monks set aside the Pātimokkha of pure monks who are not offenders, without grounds, without reason!" Then those monks reported this matter to the Blessed One. Etc. "Is it true, monks, that the group of six monks are setting aside the Pātimokkha of pure monks who are not offenders, without grounds, without reason?" "It is true, Blessed One." Etc. Having rebuked them, etc. having given a talk on the Teaching, he addressed the monks - "Monks, the Pātimokkha of pure monks who are not offenders should not be set aside without grounds, without reason. Whoever should set aside, there is an offence of wrong-doing."

5. Legally Valid and Not Legally Valid Suspension of the Pātimokkha

387. "Monks, there is one not legally valid suspension of the principal monastic code (Pātimokkha), and one legally valid; suspension of the principal monastic code (Pātimokkha), two not legally valid; suspensions of the principal monastic code (Pātimokkha), two legally valid; three not legally valid suspensions of the principal monastic code (Pātimokkha), three legally valid, four not legally valid suspensions of the principal monastic code (Pātimokkha), four legally valid; five not legally valid suspensions of the principal monastic code (Pātimokkha), five legally valid; six not legally valid suspensions of the principal monastic code (Pātimokkha), six legally valid; seven not legally valid suspensions of the principal monastic code (Pātimokkha), seven legally valid; eight not legally valid suspensions of the principal monastic code (Pātimokkha), eight legally valid; nine not legally valid suspensions of the principal monastic code (Pātimokkha), nine legally valid; ten not legally valid suspensions of the principal monastic code (Pātimokkha), ten legally valid.

"What is the one not legally valid suspension of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in morality - this is the one not legally valid suspension of the principal monastic code (Pātimokkha). What is the one legally valid suspension of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in morality - this is the one legally valid suspension of the principal monastic code (Pātimokkha).

"What are the two not legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in morality, he sets aside the principal monastic code

(Pātimokkha) on account of an unfounded failure in good conduct - these are the two not legally valid suspensions of the principal monastic code (Pātimokkha). What are the two legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in morality, he sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in good conduct - these are the two legally valid suspensions of the principal monastic code (Pātimokkha).

"What are the three not legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in morality, he sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in good conduct, he sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in view - these are the three not legally valid suspensions of the principal monastic code (Pātimokkha). What are the three legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in morality, he sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in good conduct, he sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in view - these are the three legally valid suspensions of the principal monastic code (Pātimokkha).

"What are the four not legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in morality, he sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in good conduct, he sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in view, he sets aside the principal monastic code (Pātimokkha) on account of an unfounded failure in livelihood - these are the four not legally valid suspensions of the principal monastic code (Pātimokkha). What are the four legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in morality, he sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in good conduct, he sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in view, he sets aside the principal monastic code (Pātimokkha) on account of a well-founded failure in livelihood - these are the four legally valid suspensions of the principal monastic code (Pātimokkha).

"What are the five not legally valid suspensions of the principal monastic code? He suspends the principal monastic code with an unfounded charge of expulsion, with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, etc. with an unfounded charge of expiation, with an unfounded charge of acknowledgement, he suspends the principal monastic code with an unfounded charge of wrong-doing - these are the five not legally valid suspensions of the principal monastic code. What are the five legally valid suspensions of the principal monastic code? He suspends the principal monastic code with a founded charge of expulsion, with a founded charge of an offence entailing initial and subsequent

meetings of the Community, etc. with expiation, with acknowledgement, he suspends the principal monastic code with wrong-doing - these are the five legally valid suspensions of the principal monastic code.

"What are the six not legally valid suspensions of the principal monastic code? He suspends the principal monastic code with an unfounded charge of failure in morality not done, he suspends the principal monastic code with an unfounded charge of failure in morality done; he suspends the principal monastic code with an unfounded charge of failure in good conduct not done, he suspends the principal monastic code with an unfounded charge of failure in good conduct done; he suspends the principal monastic code with an unfounded charge of failure in view not done, he suspends the principal monastic code with an unfounded charge of failure in view done - these are the six not legally valid suspensions of the principal monastic code. What are the six legally valid suspensions of the principal monastic code? He suspends the principal monastic code with a founded charge of failure in morality not done, he suspends the principal monastic code with a founded charge of failure in morality done; with a founded charge of failure in good conduct, etc. he suspends the principal monastic code with failure in view not done, etc. done - these are the six legally valid suspensions of the principal monastic code.

"What are the seven not legally valid suspensions of the principal monastic code? He suspends the principal monastic code with an unfounded charge of expulsion, with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, etc. he suspends the principal monastic code with a grave offence, with expiation, with acknowledgement, with wrong-doing, with insulting speech - these are the seven not legally valid suspensions of the principal monastic code. What are the seven legally valid suspensions of the principal monastic code? He suspends the principal monastic code with a founded charge of expulsion, with a founded charge of an offence entailing initial and subsequent meetings of the Community, etc. he suspends the principal monastic code with a grave offence, with expiation, with acknowledgement, with wrong-doing, with insulting speech - these are the seven legally valid suspensions of the principal monastic code.

"What are the eight not legally valid suspensions of the principal monastic code (Pātimokkha)? He suspends the principal monastic code with an unfounded charge of failure in morality not done, he suspends the principal monastic code with an unfounded charge of failure in morality done; one accuses with an unfounded failure in good conduct, etc. for failure in view, etc. he sets aside the principal monastic code (Pātimokkha) for failure in livelihood that is not done, etc. done - these are the eight not legally valid suspensions of the principal monastic code (Pātimokkha). What are the eight legally valid suspensions of the principal monastic code (Pātimokkha)? He suspends the principal monastic code with a founded charge of failure in morality not done, he suspends the principal monastic code with a founded charge of failure in morality done; with a founded charge of failure in good conduct, etc. for failure in view, etc. he sets aside the principal monastic code (Pātimokkha) for failure in livelihood that is not done, etc. that is done. These are the eight legally valid suspensions of the principal monastic code (Pātimokkha).

"What are the nine not legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) for an

unfounded failure in morality that is not done, he sets aside the principal monastic code (Pātimokkha) for an unfounded failure in morality that is done, he sets aside the principal monastic code (Pātimokkha) for an unfounded failure in morality that is done and not done; for an unfounded failure in good conduct, etc. he suspends the principal monastic code with failure in view not done, etc. that is done, etc. that is done and not done - these are the nine not legally valid suspensions of the principal monastic code (Pātimokkha). What are the nine legally valid suspensions of the principal monastic code (Pātimokkha)? He sets aside the principal monastic code (Pātimokkha) for a founded failure in morality that is not done, he sets aside the principal monastic code (Pātimokkha) for a founded failure in morality that is done, he sets aside the principal monastic code (Pātimokkha) for a founded failure in morality that is done and not done; with a founded charge of failure in good conduct, etc. he suspends the principal monastic code with failure in view not done, etc. done - that is done and not done, etc. these are the nine legally valid suspensions of the principal monastic code (Pātimokkha).

"What are the ten not legally valid suspensions of the principal monastic code (Pātimokkha)? One who is expelled is not seated in that assembly, discussion about one who is expelled is not finished; one who rejects the training is not seated in that assembly, discussion about one who rejects the training is not finished; he approaches legally valid concord, he does not reject legally valid concord, discussion about rejection of legally valid concord is not finished; he is not suspected by what is seen and heard of failure in morality, he is not suspected by what is seen and heard of failure in good conduct, he is not suspected by what is seen and heard of failure in view - these are the ten not legally valid suspensions of the principal monastic code (Pātimokkha). What are the ten legally valid suspensions of the principal monastic code (Pātimokkha)? One who is expelled is seated in that assembly, discussion about one who is expelled is not finished; one who rejects the training is seated in that assembly, discussion about one who rejects the training is not finished; he does not approach legally valid concord, he rejects legally valid concord, discussion about rejection of legally valid concord is not finished; he is suspected by what is seen and heard of failure in morality, he is suspected by what is seen and heard of failure in good conduct, he is suspected by what is seen and heard of failure in view - these are the ten legally valid suspensions of the principal monastic code (Pātimokkha).

6. Legally Valid Suspension of the Pātimokkha

388. "How is one who is expelled seated in that assembly? Here, monks, by whatever characteristics, by whatever signs, by whatever marks there is committing an offence involving expulsion, by those characteristics, by those signs, by those marks a monk sees a monk committing an offence involving expulsion. A monk does not indeed see a monk committing an offence involving expulsion, but another monk informs a monk - 'The monk of such and such a name, friend, has committed an offence involving expulsion.' A monk does not indeed see a monk committing an offence involving expulsion, nor does another monk inform a monk - 'The monk of such and such a name, friend, has committed an offence involving expulsion,' but that very monk informs a monk - 'I, friend, have committed an offence involving

expulsion.' If he wishes, monks, a monk by what is seen, by what is heard, by that suspicion, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The person of such and such a name has committed an offence involving expulsion. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

389. When the principal monastic code (Pātimokkha) has been set aside for a monk, the assembly emerges due to one of ten obstacles - due to danger from kings, or due to danger from thieves, or due to danger from fire, or due to danger from water, or due to danger from human beings, or due to danger from non-human spirits, or due to danger from fierce animals, or due to danger from serpents, or due to danger to life, or due to danger to the holy life. If he wishes, monks, a monk in that residence or in another residence, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The discussion about expulsion concerning the person of such and such a name is not finished; that case has not been judged. If it is the proper time for the Community, the Community should judge that case."

If this can be obtained, this is wholesome. If it cannot be obtained, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, it should be proclaimed in the midst of the Community -

"Let the Community hear me, venerable sir. The discussion about expulsion concerning the person of such and such a name is not finished; that case has not been judged. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

390. "How is one who rejects the training seated in that assembly? Here again, monks, by whatever characteristics, by whatever signs, by whatever marks the training is rejected, by those characteristics, by those signs, by those marks a monk sees a monk rejecting the training. A monk does not indeed see a monk rejecting the training, but another monk informs a monk - 'The monk of such and such a name, friend, has rejected the training.' A monk does not indeed see a monk rejecting the training, nor does another monk inform a monk - 'The monk of such and such a name, friend, has rejected the training,' but that very monk informs a monk - 'I, friend, have rejected the training.' If he wishes, monks, a monk by what is seen, by what is heard, by that suspicion, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The person of such and such a name has rejected the training. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

391. When the principal monastic code (Pātimokkha) has been set aside for a monk, the assembly emerges due to one of ten obstacles - due to danger from kings, etc. due to danger to the holy life, if he wishes, monks, a monk in that residence or in another residence, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The discussion about one who rejects the training concerning the person of such and such a name is not finished; that case has not been judged. If it is the proper time for the Community, the Community should judge that case."

If this can be obtained, this is wholesome. If it cannot be obtained, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, it should be proclaimed in the midst of the Community -

"Let the Community hear me, venerable sir. The discussion about one who rejects the training concerning the person of such and such a name is not finished; that case has not been judged. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

392. "How does one not approach legally valid concord? Here again, monks, by whatever characteristics, by whatever signs, by whatever marks there is not approaching legally valid concord, by those characteristics, by those signs, by those marks a monk sees a monk not approaching legally valid concord. A monk does not indeed see a monk not approaching legally valid concord, but another monk informs a monk - 'The monk of such and such a name, friend, does not approach legally valid concord.' A monk does not indeed see a monk not approaching legally valid concord, nor does another monk inform a monk - 'The monk of such and such a name, friend, does not approach legally valid concord,' but that very monk informs a monk - 'I, friend, do not approach legally valid concord.' If he wishes, monks, a monk by what is seen, by what is heard, by that suspicion, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The person of such and such a name does not approach legally valid concord. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

393. "How does one reject legally valid concord? Here, monks, by whatever characteristics, by whatever signs, by whatever marks there is rejection of legally valid concord, by those characteristics, by those signs, by those marks a monk sees a monk rejecting legally valid concord. A monk does not indeed see a monk rejecting legally valid concord, but another monk informs a monk - 'The monk of such and such a name, friend, rejects legally valid concord.' A monk does not indeed see a monk rejecting legally valid concord, nor does another monk inform a monk - 'The monk of such and such a name, friend, rejects legally valid concord,' but that very monk informs a monk - 'I, friend, reject legally valid concord.' If he wishes, monks, a monk by what is seen, by what is heard, by that suspicion, on that very Observance day, on

the fourteenth or the fifteenth, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The person of such and such a name rejects legally valid concord. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

394. When the principal monastic code (Pātimokkha) has been set aside for a monk, the assembly emerges due to one of ten obstacles - due to danger from kings, or etc. due to danger to the holy life. If he wishes, monks, a monk in that residence or in another residence, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The discussion about rejection of legally valid concord concerning the person of such and such a name is not finished; that case has not been judged. If it is the proper time for the Community, the Community should judge that case."

If this can be obtained, this is wholesome. If it cannot be obtained, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, it should be proclaimed in the midst of the Community -

"Let the Community hear me, venerable sir. The discussion about rejection of legally valid concord concerning the person of such and such a name is not finished; that case has not been judged. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

395. "How is one suspected by what is seen and heard of failure in morality? Here again, monks, by whatever characteristics, by whatever signs, by whatever marks one is suspected by what is seen and heard of failure in morality, by those characteristics, by those signs, by those marks a monk sees a monk suspected by what is seen and heard of failure in morality. A monk does not indeed see a monk suspected by what is seen and heard of failure in morality, but another monk informs a monk - 'The monk of such and such a name, friend, is suspected by what is seen and heard of failure in morality.' A monk does not indeed see a monk suspected by what is seen and heard of failure in morality, nor does another monk inform a monk - 'The monk of such and such a name, friend, is suspected by what is seen and heard of failure in morality,' but that very monk informs a monk - 'I, friend, am suspected by what is seen and heard of failure in morality.' If he wishes, monks, a monk by what is seen, by what is heard, by that suspicion, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The person of such and such a name is suspected by what is seen and heard of failure in morality. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha)

should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

396. "How is one suspected by what is seen and heard of failure in good conduct? Here again, monks, by whatever characteristics, by whatever signs, by whatever marks one is suspected by what is seen and heard of failure in good conduct, by those characteristics, by those signs, by those marks a monk sees a monk suspected by what is seen and heard of failure in good conduct. A monk does not indeed see a monk suspected by what is seen and heard of failure in good conduct, but another monk informs a monk - 'The monk of such and such a name, friend, is suspected by what is seen and heard of failure in good conduct.' A monk does not indeed see a monk suspected by what is seen and heard of failure in good conduct, nor does another monk inform a monk - 'The monk of such and such a name, friend, is suspected by what is seen and heard of failure in good conduct,' but that very monk informs a monk - 'I, friend, am suspected by what is seen and heard of failure in good conduct.' If he wishes, monks, a monk by what is seen, by what is heard, by that suspicion, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The person of such and such a name is suspected by what is seen and heard of failure in good conduct. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

397. "How is one suspected by what is seen and heard of failure in view? Here again, monks, by whatever characteristics, by whatever signs, by whatever marks one is suspected by what is seen and heard of failure in view, by those characteristics, by those signs, by those marks a monk sees a monk suspected by what is seen and heard of failure in view. A monk does not indeed see a monk suspected by what is seen and heard of failure in view, but another monk informs a monk - 'The monk of such and such a name, friend, is suspected by what is seen and heard of failure in view.' A monk does not indeed see a monk suspected by what is seen and heard of failure in view, nor does another monk inform a monk - 'The monk of such and such a name, friend, is suspected by what is seen and heard of failure in view,' but that very monk informs a monk - 'I, friend, am suspected by what is seen and heard of failure in view.' If he wishes, monks, a monk by what is seen, by what is heard, by that suspicion, on that very Observance day, on the fourteenth or the fifteenth, when that person is present, may proclaim in the midst of the Community -

"Let the Community hear me, venerable sir. The person of such and such a name is suspected by what is seen and heard of failure in view. I set aside the principal monastic code (Pātimokkha) for him. The principal monastic code (Pātimokkha) should not be recited when he is present." This is a legally valid suspension of the principal monastic code (Pātimokkha).

"These are the ten legally valid suspensions of the principal monastic code (Pātimokkha)."

The first recitation section is concluded.

7. Factor for Undertaking a Case on One's Own Behalf

398. 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 - "Venerable sir, by a monk wishing to undertake a legal case on one's own behalf, possessed of how many factors should undertaking a legal case on one's own behalf be undertaken?"

"Upāli, by a monk wishing to undertake a legal case on one's own behalf, undertaking a legal case on one's own behalf possessed of five factors should be undertaken. Upāli, by a monk wishing to undertake a legal case on one's own behalf, it should be reviewed thus - 'This undertaking a legal case on one's own behalf that I wish to undertake, is it the proper time to undertake this undertaking a legal case on one's own behalf or not?' If, Upāli, a monk reviewing thus knows - 'It is not the proper time to undertake this undertaking a legal case on one's own behalf, not the proper time,' that undertaking a legal case on one's own behalf, Upāli, should not be undertaken.

But if, Upāli, a monk reviewing thus knows - 'It is the proper time to undertake this undertaking a legal case on one's own behalf, not an improper time,' then, Upāli, by that monk it should be further reviewed - 'This undertaking a legal case on one's own behalf that I wish to undertake, is this undertaking a legal case on one's own behalf factual or not?' If, Upāli, a monk reviewing thus knows - 'This undertaking a legal case on one's own behalf is not factual, not factual,' that undertaking a legal case on one's own behalf, Upāli, should not be undertaken.

But if, Upāli, a monk reviewing thus knows - 'This undertaking a legal case on one's own behalf is factual, not unfactual,' then, Upāli, by that monk it should be further reviewed - 'This undertaking a legal case on one's own behalf that I wish to undertake, is this undertaking a legal case on one's own behalf connected with benefit or not?' If, Upāli, a monk reviewing thus knows - 'This undertaking a legal case on one's own behalf is not connected with benefit, not connected with benefit,' that undertaking a legal case on one's own behalf, Upāli, should not be undertaken.

But if, Upāli, a monk reviewing thus knows - 'This undertaking a legal case on one's own behalf is connected with benefit, not unconnected with benefit,' then, Upāli, by that monk it should be further reviewed - 'Undertaking this undertaking a legal case on one's own behalf, will I obtain monks who are friends and companions as supporters according to the Teaching and the monastic discipline or not?' If, Upāli, a monk reviewing thus knows - 'Undertaking this undertaking a legal case on one's own behalf, I will not obtain monks who are friends and companions as supporters according to the Teaching and the monastic discipline,' that undertaking a legal case on one's own behalf, Upāli, should not be undertaken.

But if, Upāli, a monk reviewing thus knows - 'Undertaking this undertaking a legal case on one's own behalf, I will obtain monks who are friends and companions as supporters according to the Teaching and the monastic discipline,' then, Upāli, by that monk it should be further reviewed - 'When I undertake this undertaking a legal case on one's own behalf, will there be on that account for the Community quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community or not?' If, Upāli, a monk reviewing thus knows - 'When I undertake this undertaking a legal case on

one's own behalf, there will be on that account for the Community quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community,' that undertaking a legal case on one's own behalf, Upāli, should not be undertaken. But if, Upāli, a monk reviewing thus knows - 'When I undertake this undertaking a legal case on one's own behalf, there will not be on that account for the Community quarrel, dispute, strife, contention, schism in the Community, dissension in the Community, altercation in the Community, disagreements in the Community,' that undertaking a legal case on one's own behalf, Upāli, should be undertaken. Thus, Upāli, undertaking a legal case on one's own behalf possessed of five factors, having been undertaken, will not cause remorse even afterwards."

8. Qualities to be Reflected upon by the Accuser

399. "Venerable sir, by a monk who is an accuser, wishing to accuse another, having reviewed how many qualities internally, should another be accused?" "Upāli, by a monk who is an accuser, wishing to accuse another, having reviewed five qualities internally, another should be accused.

"Upāli, by a monk who is an accuser, wishing to accuse another, it should be reviewed thus - 'Am I indeed one of pure bodily conduct, am I endowed with pure bodily conduct - that is without fault and without defect? Does this quality exist in me or not?' If, Upāli, a monk is not one of pure bodily conduct, is not endowed with pure bodily conduct - that is without fault and without defect, there are those who will say of him - 'Come now, venerable sir, first train in bodily conduct.' Thus there are those who will say of him.

"Furthermore, Upāli, by a monk who is an accuser, wishing to accuse another, it should be reviewed thus - 'Am I indeed one of pure verbal conduct, am I endowed with pure verbal conduct - that is without fault and without defect? Does this quality exist in me or not?' If, Upāli, a monk is not one of pure verbal conduct, is not endowed with pure verbal conduct - that is without fault and without defect, there are those who will say of him - 'Come now, venerable sir, first train in verbal conduct.' Thus there are those who will say of him.

"Furthermore, Upāli, by a monk who is an accuser, wishing to accuse another, it should be reviewed thus - 'Is a mind of friendliness present in me towards my fellows in the holy life, without resentment? Does this quality exist in me or not?' If, Upāli, a monk does not have a mind of friendliness present towards his fellows in the holy life, without resentment, there are those who will say of him - 'Come now, venerable sir, establish a mind of friendliness towards your fellows in the holy life.' Thus there are those who will say of him.

"Furthermore, Upāli, by a monk who is an accuser, wishing to accuse another, it should be reviewed thus - 'Am I indeed very learned, remembering what has been learnt, having great accumulation of learning? Whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - are such teachings very learned by me, retained, practised in speech, contemplated in mind, thoroughly penetrated by view? Does this quality exist in me or not?' If, Upāli, a monk is not very

learned, not remembering what has been learnt, not having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are not very learned by him, not retained, not practised in speech, not contemplated in mind, not thoroughly penetrated by view, there are those who will say of him - 'Come now, venerable sir, first learn the scriptures thoroughly.' Thus there are those who will say of him.

"Furthermore, Upāli, by a monk who is an accuser, wishing to accuse another, it should be reviewed thus - 'Are both Pātimokkhas well learnt by me in detail, well divided, well recited, well determined - by rule and by feature? Does this quality exist in me or not?' If, Upāli, both Pātimokkhas are not well learnt by a monk in detail, not well divided, not well recited, not well determined - by rule and by feature, when asked 'But friend, where was this said by the Blessed One?' he will not be able to answer, there are those who will say of him - 'Come now, venerable sir, first learn the monastic discipline thoroughly.' Thus there are those who will say of him. Upāli, a monk who is an accuser, wishing to accuse another, having reviewed these five principles internally, should accuse another."

9. Qualities to be Established by the Accuser

400. "Venerable sir, by a monk who is an accuser, wishing to accuse another, having established how many principles internally, should another be accused?" "Upāli, by a monk who is an accuser, wishing to accuse another, having established five principles internally, another should be accused - 'I will speak at the proper time, not at an improper time; I will speak what is factual, not what is not factual; I will speak smoothly, not harshly; I will speak what is beneficial, not what is unbeneficial; I will speak with a mind of friendliness, not with hate within.' Upāli, a monk who is an accuser, wishing to accuse another, having established these five principles internally, should accuse another."

10. Discussion Connected with the Accuser and the Accused

401. "Venerable sir, in how many ways should remorse be given to a monk who is an accuser not according to the Teaching?" "Upāli, for a monk who is an accuser not according to the Teaching, remorse should be given in five ways: 'The venerable one accused at an improper time, not at the proper time; it is fitting for you to have remorse; the venerable one accused with what is not factual, not with what is factual; it is fitting for you to have remorse; the venerable one accused harshly, not smoothly; it is fitting for you to have remorse; the venerable one accused with what is unbeneficial, not with what is beneficial; it is fitting for you to have remorse; the venerable one accused with hate within, not with a mind of friendliness; it is fitting for you to have remorse.' Upāli, for a monk who is an accuser not according to the Teaching, remorse should be given in these five ways. What is the reason for this? So that another monk too would not think one should be accused with what is not factual."

"But, venerable sir, in how many ways should freedom from remorse be given to a monk accused not according to the Teaching?" "Upāli, for a monk accused not according to the Teaching, freedom from remorse should be given in five ways: 'The venerable one was accused at an improper time, not at the proper time; it is fitting

for you to have no remorse; the venerable one was accused with what is not factual, not with what is factual; it is fitting for you to have no remorse; the venerable one was accused harshly, not smoothly; it is fitting for you to have no remorse; the venerable one was accused with what is unbeneficial, not with what is beneficial; it is fitting for you to have no remorse; the venerable one was accused with hate within, not with a mind of friendliness; it is fitting for you to have no remorse.' Upāli, for a monk accused not according to the Teaching, freedom from remorse should be given in these five ways."

"Venerable sir, in how many ways should freedom from remorse be given to a monk who accuses in accordance with the Teaching?" "Upāli, for a monk who accuses in accordance with the Teaching, freedom from remorse should be given in five ways: 'The venerable one accused at the proper time, not at an improper time; it is fitting for you to have no remorse; the venerable one accused with what is factual, not with what is not factual; it is fitting for you to have no remorse; the venerable one accused smoothly, not harshly; it is fitting for you to have no remorse; the venerable one accused with what is beneficial, not with what is unbeneficial; it is fitting for you to have no remorse; the venerable one accused with a mind of friendliness, not with hate within; it is fitting for you to have no remorse.' Upāli, for a monk who accuses in accordance with the Teaching, freedom from remorse should be given in these five ways. What is the reason for this? So that another monk too might think one should be accused with what is factual."

"But, venerable sir, in how many ways should remorse be given to a monk accused according to the Teaching?" "Upāli, for a monk accused according to the Teaching, remorse should be given in five ways: 'The venerable one was accused at the proper time, not at an improper time; it is fitting for you to have remorse; the venerable one was accused with what is factual, not with what is not factual; it is fitting for you to have remorse; the venerable one was accused smoothly, not harshly; it is fitting for you to have remorse; the venerable one was accused with what is beneficial, not with what is unbeneficial; it is fitting for you to have remorse; the venerable one was accused with a mind of friendliness, not with hate within; it is fitting for you to have remorse.' Upāli, for a monk accused according to the Teaching, remorse should be given in these five ways."

"Venerable sir, by a monk who is an accuser, wishing to accuse another, having attended to how many qualities internally, should another be accused?" "Upāli, by a monk who is an accuser, wishing to accuse another, having attended to five qualities internally, another should be accused - compassion, seeking welfare, sympathy, emergence from offences, putting the discipline first. Upāli, by a monk who is an accuser, wishing to accuse another, having attended to these five qualities internally, another should be accused."

"But, venerable sir, by a monk who has been accused, in how many qualities should one be established?" "Upāli, by a monk who has been accused, one should be established in two qualities - in truth and in being unshakable."

The second recitation section is concluded.

The Chapter on the Suspension of the Pātimokkha is the ninth.

In this chapter there are thirty cases.

Its summary:

On the Observance, for as long as, the evil monk did not go out;
Cast out by Moggallāna, a marvel in the Conqueror's Dispensation.

Slanting towards gradual training, stable in nature, not transgressing;
The Community casts out corpses, and the rivers give up.

They flow, they attain final Nibbāna, and liberation of one flavour;
Many in the Teaching and discipline too, noble persons who are factual in meaning.

Having made the ocean as a simile, he taught the virtues in the Dispensation;
On the Observance, the Pātimokkha, no one knows us.

They grumble beforehand, one, two, three, four;
Five, six, seven, eight, and nine and ten.

Morality, good conduct, and view, livelihood in the fourfold;
And expulsion, and entailing initial and subsequent meetings of the Community, expiation, acknowledgement.

Wrong-doing in the fivefold, and failure in morality and good conduct;
For not done and for done, in the sixfold according to rule.

And expulsion, and entailing initial and subsequent meetings of the Community, grave offence and with expiation;
And acknowledgement, and wrong-doing and insulting speech.

And failure in morality and good conduct, failure in view and livelihood;
And whatever purposes in done and not done, therefore these in morality, good conduct, and view.

For not done and for done too, and for done and not done indeed;
Thus ninefold has been spoken, according to reality by the true method.

Expelled, not finished, and rejected likewise;
He approaches, he rejects, and whatever discussion about rejection.

And failure in morality and good conduct, likewise with failure in view;
What is seen, heard, and suspected, cognise that in ten ways.

A monk sees a monk with insight, another informs him of that;
He himself declares to him, he sets aside the principal monastic code.

One emerges by an obstacle, kings, thieves, fire, and water;
Humans and non-humans, fierce beasts and serpents, life and the holy life.

By one or another of the ten, in that or in any of them;

Both legally valid and not legally valid, know by the method.

At the proper time, factual, connected with benefit, "I shall obtain," "it will be";
Bodily and verbal friendliness, great learning, both.

At the proper time, factually, smoothly, with benefit and friendliness one
should accuse;

By the principle of remorse, likewise one should dispel speech.

For one accused by a rightful accuser, remorse dispels;

Compassion, welfare, sympathy, with emergence as the aim.

The practice of the accuser, proclaimed by the Self-awakened One;

In truth and in being unshakable, this is the nature of the accused.

The Chapter on the Suspension of the Pātimokkha 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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