

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

5. The Supplement (Parivāra) (5. Parivārapāḷi)

The Division of Questions on the Sections (of Khandhakas)
(Kandhakapucchāvāro)



PaliVerse

5. The Supplement (Parivāra)

The Division of Questions on the Sections (of Khandhakas)

320. I shall ask about full ordination with its origin and with its description;
For the superior terms, how many offences?
I shall answer about full ordination with its origin and with its description;
For the superior terms, two offences.

I shall ask about the Observance with its origin and with its description;
For the superior terms, how many offences?
I shall answer about the Observance with its origin and with its description;
For the superior terms, three offences.

I shall ask about entering the rains retreat with its origin and with its description;
For the superior terms, how many offences?
I shall answer about entering the rains retreat with its origin and with its description;
For the superior terms, one offence.

I shall ask about the invitation to admonish with its origin and with its description;
For the superior terms, how many offences?
I shall answer about the invitation to admonish with its origin and with its description;
For the superior terms, three offences.

I shall ask about the leather section with its origin and with its description;
For the superior terms, how many offences?
I shall answer about the leather section with its origin and with its description;
For the superior terms, three offences.

I shall ask about medicine with its origin and with its description;
For the superior terms, how many offences?
I shall answer about medicine with its origin and with its description;
For the superior terms, three offences.

I shall ask about the kathina with its origin and with its description;
For the superior terms, how many offences?
I shall answer about the kathina with its origin and with its description;
For the superior terms, there is no offence therein.

I shall ask about the robe section with its origin and with its description;
For the superior terms, how many offences?
I shall answer the Robe-connected with its origin and with its description.
For the superior terms, three offences.

I shall ask the Campā Chapter with its origin and with its description.
For the superior terms, how many offences?
I shall answer the Campā Chapter with its origin and with its description.
For the superior terms, one offence.

I shall ask the Kosambī Chapter with its origin and with its description.
For the superior terms, how many offences?
I shall answer the Kosambī Chapter with its origin and with its description.
For the superior terms, one offence.

I shall ask the Legal Procedures Chapter with its origin and with its description.
For the superior terms, how many offences?
I shall answer the Legal Procedures Chapter with its origin and with its description.
For the superior terms, one offence.

I shall ask the Probation Chapter with its origin and with its description.
For the superior terms, how many offences?
I shall answer the Probation Chapter with its origin and with its description.
For the superior terms, one offence.

I shall ask the Accumulation with its origin and with its description.
For the superior terms, how many offences?
I shall answer the Accumulation with its origin and with its description.
For the superior terms, one offence.

I shall ask the Settlement with its origin and with its description.
For the superior terms, how many offences?
I shall answer the Settlement with its origin and with its description.
For the superior terms, two offences.

I shall ask the Minor Matters Chapter with its origin and with its description.
For the superior terms, how many offences?
I shall answer the Minor Matters Chapter with its origin and with its description.
For the superior terms, three offences.

I shall ask about lodging, with its origin and with its explanation;
For the superior terms, how many offences?
I shall answer about lodging, with its origin and with its explanation;
For the superior terms, three offences.

I shall ask about schism in the Community, with its origin and with its explanation;
For the superior terms, how many offences?
I shall answer about schism in the Community, with its origin and with its explanation;
For the superior terms, two offences.

I shall ask about conduct, with its origin and with its explanation;

For the superior terms, how many offences?

I shall answer about conduct, with its origin and with its explanation;

For the superior terms, one offence.

I shall ask about the setting aside, with its origin and with its explanation;

For the superior terms, how many offences?

I shall answer about the setting aside, with its origin and with its explanation;

For the superior terms, one offence.

I shall ask about the chapter on nuns, with its origin and with its explanation;

For the superior terms, how many offences?

I shall answer about the chapter on nuns, with its origin and with its explanation;

For the superior terms, two offences.

I shall ask about the five hundred, with its origin and with its explanation;

For the superior terms, how many offences?

I shall answer about the five hundred, with its origin and with its explanation;

For the superior terms, there is no offence therein.

I shall ask about the seven hundred, with its origin and with its explanation;

For the superior terms, how many offences?

I shall answer about the seven hundred, with its origin and with its explanation;

For the superior terms, there is no offence there.

The chapter questions section is concluded as first.

Its summary:

Full ordination, Observance, entering the rains retreat, invitation ceremony;
Leather, medicine, kathina, robe, and with Campā;

Kosambī chapter, action, probationer, accumulation;
Stilling, minor matters, lodgings, schism in the Community, conduct;
Suspension, nuns' chapter, and with five hundred and seven hundred.

The Method of Ascending Numerical Enumeration

1. The Section on Ones

321. Factors that cause offences should be known. Factors that do not cause offences should be known. Offence should be known. No offence should be known. Light offence should be known. Heavy offence should be known. Remediable offence should be known. Irremediable offence should be known. Coarse offence should be known. Not a coarse offence should be known. Remediable offence should be known. Irremediable offence should be known. Offence requiring confession should be known. Offence not requiring confession should be known. Obstructive offence should be known. Non-obstructive offence should be known. Offence of blameworthy regulation should be known. Offence of blameless regulation should be known. Offence arisen from action should be known. Offence arisen from non-action should be known.

Offence arisen from action and non-action should be known. Former offence should be known. Subsequent offence should be known. Intervening offence of former offences should be known. Intervening offence of subsequent offences should be known. Confessed offence that counts should be known. Confessed offence that does not count should be known. Regulation should be known. Supplementary regulation should be known. Regulation for what has not arisen should be known. Universal regulation should be known. Particular regulation should be known. Common regulation should be known. Non-common regulation should be known. One-sided regulation should be known. Two-sided regulation should be known. Grave fault offence should be known. Not a grave fault offence should be known. Offence connected with laypeople should be known. Offence not connected with laypeople should be known. Fixed offence should be known. Undetermined offence should be known. The original doer person should be known. The non-original doer person should be known. The occasional offender person should be known. The habitual offender person should be known. The accuser person should be known. The accused person should be known. The wrongful accuser person should be known. The wrongfully accused person should be known. The rightful accuser person should be known. The rightfully accused person should be known. The fixed in destiny person should be known. The undetermined person should be known. The incapable of offending person should be known. The capable of offending person should be known. The suspended person should be known. The non-suspended person should be known. The removed person should be known. The non-removed person should be known. The person belonging to the same communion should be known. The person not belonging to the same communion should be known. The setting aside should be known.

The ones are concluded.

Its summary:

Producing, offence, light, remediable and coarse;
Atonement, confession and, intervening, fault, action.

Action, non-action, former, intervening, countable;
Regulation, not arisen, all common and together.

Gross, layman, fixed and, beginning, accidental accuser;
Not according to the Teaching, Teaching, fixed, incapable, suspended,
expelled;
Same, setting aside and indeed, summary in the single section thus.

2. The Section on Twos

322. There is an offence with mitigation due to misperception, there is an offence with no mitigation due to misperception. There is an offence for one who has attained meditative attainment, there is an offence for one who has not attained meditative attainment. There is an offence connected with the Good Teaching, there is an offence connected with misconduct. There is an offence connected with one's own requisites, there is an offence connected with another's requisites. There is an offence connected with one's own person, there is an offence connected with another

person. There is one who speaking the truth commits a heavy offence, speaking falsely a light one. There is one who speaking falsely commits a heavy offence, speaking the truth a light one. There is an offence one commits while on the ground, not while in the air. There is an offence one commits while in the air, not while on the ground. There is an offence one commits while going out, not while entering. There is an offence one commits while entering, not while going out. There is an offence one commits while taking up, there is an offence one commits while not taking up. There is an offence one commits while undertaking, there is an offence one commits while not undertaking. There is an offence one commits while doing, there is an offence one commits while not doing. There is an offence one commits while giving, there is an offence one commits while not giving. (There is an offence one commits while teaching, there is an offence one commits while not teaching.) There is an offence one commits while receiving, there is an offence one commits while not receiving. There is an offence one commits through use, there is an offence one commits not through use. There is an offence one commits at night, not by day. There is an offence one commits by day, not at night. There is an offence one commits at the break of dawn, there is an offence one commits not at the break of dawn. There is an offence one commits while cutting, there is an offence one commits while not cutting. There is an offence one commits while concealing, there is an offence one commits while not concealing. There is an offence one commits while wearing, there is an offence one commits while not wearing.

Two Observances - the fourteenth day and the fifteenth day. Two invitation ceremonies to admonish - the fourteenth day and the fifteenth day. Two acts - an act for which permission ought to be asked, a legal act at which a motion is put. There are also another two acts - a legal act at which a motion is put and is followed by one proclamation, a legal act at which a motion is put and is followed by three proclamations. Two subject matters of legal acts - the subject matter of an act for which permission ought to be asked, the subject matter of a legal act at which a motion is put. There are also another two subject matters of legal acts - the subject matter of a legal act at which a motion is put and is followed by one proclamation, the subject matter of a legal act at which a motion is put and is followed by three proclamations. Two defects of legal acts - the defect of an act for which permission ought to be asked, the defect of a legal act at which a motion is put. There are also another two defects of legal acts - the defect of a legal act at which a motion is put and is followed by one proclamation, the defect of a legal act at which a motion is put and is followed by three proclamations. Two successes of legal acts - the success of an act for which permission ought to be asked, the success of a legal act at which a motion is put. There are also another two successes of legal acts - the success of a legal act at which a motion is put and is followed by one proclamation, the success of a legal act at which a motion is put and is followed by three proclamations. Two grounds for different communion - either one makes oneself of different communion, or a complete Community suspends him for not seeing or for not making amends or for not giving up. Two grounds for same communion - either one makes oneself of same communion, or a complete Community reinstates one who was suspended for seeing or for making amends or for giving up. Two expulsions - for monks and for nuns. Two offences entailing initial and subsequent meetings of the Community, two grave offences, two expiations, two acknowledgements, two wrong-doings, two

instances of insulting speech - for monks and for nuns. Seven offences, seven classes of offences. In two ways the monastic community splits - either by a legal act or by vote taking.

Two persons should not be given full ordination - one deficient in duration, one deficient in limbs. There are also another two persons who should not be given full ordination - one failed in the basis, one who has committed wrong-doing. There are also another two persons who should not be given full ordination - one who is incomplete, one who is complete but does not request. One should not live in dependence on two persons - a shameless one and a foolish one. Guidance should not be given to two persons - a shameless one and one who has shame but does not request. Guidance should be given to two persons - a foolish one and one who has shame who requests. Two persons are incapable of committing an offence - Buddhas and Individually Enlightened Ones. Two persons are capable of committing an offence - monks and nuns. Two persons are incapable of intentionally committing an offence - monks and nuns who are noble persons. Two persons are capable of intentionally committing an offence - monks and nuns who are worldlings. Two persons are incapable of intentionally transgressing a case with fault - monks and nuns who are noble persons. Two persons are capable of intentionally transgressing a case with fault - monks and nuns who are worldlings.

Two protests - one protests by body or one protests by speech. Two sendings away - there is a person who has not attained sending away; if the Community sends him away, one is well sent away, one is badly sent away. Two reinstatements - there is a person who has not attained reinstatement; if the Community reinstates him, one is well reinstated, one is badly reinstated. Two acknowledgments - one acknowledges by body or one acknowledges by speech. Two formal acceptances - one accepts by body or one accepts by something connected to the body. Two rejections - one rejects by body or one rejects by speech. Two harmful conducts - harmful conduct to the training and harmful conduct to possessions. Two accusations - one accuses by body or one accuses by speech. Two impediments to the kathina-privilege - the residence-impediment and the robes-impediment. Two non-impediments to the kathina-privilege - the residence-non-impediment and the robes-non-impediment. Two robes - householder's and rag. Two bowls - an iron bowl, a clay bowl. Two circular rests - made of tin, made of lead. Two determinations of a bowl - one determines by body or one determines by speech. Two determinations of a robe - one determines by body or one determines by speech. Two assignments - assignment in one's presence and assignment in one's absence. Two monastic disciplines - for monks and for nuns. Two matters established in the monastic discipline - what is laid down and what is in conformity with what is laid down. Two detachments of the monastic discipline - destruction of the bridge regarding what is not allowable, moderation regarding what is allowable. In two ways one commits an offence - one commits by body or one commits by speech. In two ways one emerges from an offence - one emerges by body or one emerges by speech. Two probations - probation for a concealed offence, probation for an unconcealed offence. There are also another two probations - purifying probation, combined probation. Two penances - penance for a concealed offence, penance for an unconcealed offence. There are also another two penances - penance for a fortnight, combined penance. Breaking of nights for two persons - for one under probation and for one undergoing penance.

Two disrespects - disrespect for persons and disrespect for the teaching. Two salts - natural and manufactured. There are also another two salts - sea salt, black salt. There are also another two salts - rock salt, kitchen salt. There are also another two salts - Roman salt, alkaline salt. Two uses - internal use and external use. Two revilings - inferior reviling and superior reviling. In two ways divisive speech occurs - either of one desiring to be dear or of one with the intention of causing division. In two ways one incurs a group meal - either from an invitation or from asking. Two periods for entering the rains retreat - the first period, the latter period. Two not legally valid suspensions of the principal monastic code (Pātimokkha). Two legally valid suspensions of the principal monastic code (Pātimokkha).

Two persons are foolish - one who bears a burden that has not come, and one who does not bear a burden that has come. Two persons are wise - one who does not bear a burden that has not come, and one who bears a burden that has come. There are also another two persons who are foolish - one who perceives what is not allowable as allowable, and one who perceives what is allowable as not allowable. Two persons are wise - one who perceives what is not allowable as not allowable, and one who perceives what is allowable as allowable. There are also another two persons who are foolish - one who perceives an offence in what is no offence, and one who perceives no offence in what is an offence. Two persons are wise - one who perceives an offence in what is an offence, and one who perceives no offence in what is no offence. There are also another two persons who are foolish - one who perceives what is not the Teaching as the Teaching, and one who perceives the Teaching as not the Teaching. Two persons are wise - one who perceives what is not the Teaching as not the Teaching, and one who perceives the Teaching as the Teaching. There are also another two persons who are foolish - one who perceives discipline in what is not discipline, and one who perceives non-discipline in what is discipline. Two persons are wise - one who perceives non-discipline in what is not discipline, and one who perceives discipline in what is discipline.

For two persons mental corruptions grow - one who is scrupulous about what should not be a cause for scrupulousness, and one who is scrupulous about what should be a cause for scrupulousness. For two persons mental corruptions do not grow - one who is not scrupulous about what should be a cause for scrupulousness, and one who is scrupulous about what should be a cause for scrupulousness. For another two persons also mental corruptions grow - one who perceives what is not allowable as allowable, and one who perceives what is allowable as not allowable. For two persons mental corruptions do not grow - one who perceives what is not allowable as not allowable, and one who perceives what is allowable as allowable. For another two persons also mental corruptions grow - one who perceives an offence in what is no offence, and one who perceives no offence in what is an offence. For two persons mental corruptions do not grow - one who perceives no offence in what is no offence, and one who perceives an offence in what is an offence. For another two persons also mental corruptions grow - one who perceives what is not the Teaching as the Teaching, and one who perceives the Teaching as not the Teaching. For two persons mental corruptions do not grow - one who perceives what is not the Teaching as not the Teaching, and one who perceives the Teaching as the Teaching. For another two persons also mental corruptions grow - one who perceives discipline in what is not

discipline, and one who perceives non-discipline in what is discipline. For two persons mental corruptions do not grow - one who perceives non-discipline in what is not discipline, and one who perceives discipline in what is discipline.

The twos are concluded.

Its summary:

Perception, obtained, and good qualities, requisites and persons;
Truth, ground, going out, taking up, undertaking.

Doing, giving, receiving, by use and night;
Dawn, cutting, concealing, keeping and Observances.

Invitation ceremony to admonish, legal acts and others, cases and others,
faults and;
And two others, success, different and same indeed.

Expulsion, Community, grave offence, expiation, acknowledgement;
Wrong-doing and insulting speech indeed, and seven classes of offences.

Is split, full ordination, likewise two others;
Not to be stayed with, not to be given, unable and able indeed.

Intentionally and with fault, protesting, sending away;
Reinstatement and acknowledgment, formal acceptance, rejecting.

Damaging and accusation, and kathina, two likewise;
Robes, bowl, circular bowl-rest, determination, likewise two.

Assignment and monastic disciplines, experts in monastic discipline and
detachment;
Commits and emerges, probation, two others.

Two penances and others, breaking of nights, disrespect;
Two salts, three others, and by use and abuse.

Divisive speech and group meal, setting aside, burden and allowable;
No offence, not the Teaching and the Teaching, in monastic discipline, mental
corruptions, likewise.

3. The Section on Threes

323. There is an offence one commits when the Blessed One is present, not when he has attained final Nibbāna; there is an offence one commits when the Blessed One has attained final Nibbāna, not when he is present; there is an offence one commits both when the Blessed One is present and when he has attained final Nibbāna. There is an offence one commits at the proper time, not at the improper time; there is an offence one commits at the improper time, not at the proper time; there is an offence one commits both at the proper time and at the improper time. There is an offence one commits at night, not by day; there is an offence one commits by day, not at

night; there is an offence one commits both at night and by day. There is an offence one with ten years seniority commits, not one with less than ten years seniority; there is an offence one with less than ten years seniority commits, not one with ten years seniority; there is an offence both one with ten years seniority commits and one with less than ten years seniority. There is an offence one with five years seniority commits, not one with less than five years seniority; there is an offence one with less than five years seniority commits, not one with five years seniority; there is an offence both one with five years seniority commits and one with less than five years seniority. There is an offence one with wholesome consciousness commits; there is an offence one with unwholesome consciousness commits; there is an offence one with indeterminate consciousness commits. There is an offence one possessing pleasant feeling commits; there is an offence one possessing unpleasant feeling commits; there is an offence one possessing neither-unpleasant-nor-pleasant feeling commits. Three grounds for accusation - by what is seen, by what is heard, by suspicion. Three vote takings - secret, open, whispering in the ear. Three things rejected - great desire, discontent, non-detachment. Three things permitted - fewness of wishes, contentment, detachment. There are also another three things rejected - great desire, discontent, immoderation. Three things permitted - fewness of wishes, contentment, moderation. Three regulations - regulation, supplementary regulation, regulation for what has not arisen. There are also another three regulations - universal regulation, particular regulation, common regulation. There are also another three regulations - non-common regulation, one-sided regulation, two-sided regulation.

There is an offence a fool commits, not a wise person; there is an offence a wise person commits, not a fool; there is an offence both a fool commits and a wise person. There is an offence one commits in the dark fortnight, not in the bright; there is an offence one commits in the bright fortnight, not in the dark; there is an offence one commits both in the dark fortnight and in the bright. There is something allowable in the dark fortnight, not in the bright; there is something allowable in the bright fortnight, not in the dark; there is something allowable both in the dark fortnight and in the bright. There is an offence one commits in winter, not in summer, not in the rainy season; there is an offence one commits in summer, not in winter, not in the rainy season; there is an offence one commits in the rainy season, not in winter, not in summer. There is an offence the monastic community commits, not a group, not an individual; there is an offence a group commits, not the monastic community, not an individual; there is an offence an individual commits, not the monastic community, not a group. There is something allowable for the monastic community, not for a group, not for an individual; there is something allowable for a group, not for the monastic community, not for an individual; there is something allowable for an individual, not for the monastic community, not for a group. Three concealments: one conceals the case, not the offence; one conceals the offence, not the case; one conceals both the case and the offence. Three coverings - a sweat room covering, a water covering, a cloth covering. Three things are conducive when concealed, not when unveiled - a woman is conducive when concealed, not when unveiled; the spells of brahmins are conducive when concealed, not when unveiled; wrong view is conducive when concealed, not when unveiled. Three things shine when unveiled, not when concealed - the disc of the moon shines when unveiled, not when concealed;

the orb of the sun shines when unveiled, not when concealed; the Teaching and discipline proclaimed by the Truth-finder shines when unveiled, not when concealed. Three lodging assignments - the first, the last, the intermediate release. There is an offence one who is sick commits, not one who is not sick; there is an offence one who is not sick commits, not one who is sick; there is an offence both one who is sick commits and one who is not sick.

Three not legally valid suspensions of the principal monastic code (Pātimokkha). Three legally valid suspensions of the principal monastic code (Pātimokkha). Three probations - probation for a concealed offence, probation for a not concealed offence, purifying probation. Three penances - penance for a concealed offence, penance for a not concealed offence, penance for a fortnight. Three breakings of nights for a monk under probation - living together, staying apart, not announcing. There is an offence one commits inside, not outside; there is an offence one commits outside, not inside; there is an offence one commits both inside and outside. There is an offence one commits within the boundary, not outside the boundary; there is an offence one commits outside the boundary, not within the boundary; there is an offence one commits both within the boundary and outside the boundary. In three ways one commits an offence - one commits by body, one commits by speech, one commits by body and speech. Also in three other ways one commits an offence - in the midst of the Community, in the midst of a group, in the presence of an individual. In three ways one emerges from an offence - one emerges by body, one emerges by speech, one emerges by body and speech. Also in three other ways one emerges from an offence - in the midst of the Community, in the midst of a group, in the presence of an individual. Three not legally valid givings of a verdict of past insanity. Three legally valid givings of a verdict of past insanity.

If it wishes, the Community may perform a legal act of censure against a monk possessed of three factors - he 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; he is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople. If it wishes, the Community may perform a legal act of guidance against a monk possessed of three factors - he is a maker of quarrels, etc. a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople. If it wishes, the Community may perform an act of banishment against a monk possessed of three factors - he is a maker of quarrels, etc. a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence, he is a corrupter of families, of evil conduct, his evil conduct is both seen and heard. If it wishes, the Community may perform a legal act of reconciliation against a monk possessed of three factors - he is a maker of quarrels, etc. a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence, he reviles and abuses laypeople. If it wishes, the Community may perform a legal act of suspension for not seeing an offence against a monk possessed of three factors - he is a maker of quarrels, etc. a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence, having committed an offence, he does not wish to see the offence. If it wishes, the Community may perform a legal act of suspension for not making amends for an

offence against a monk possessed of three factors - he is a maker of quarrels, etc. a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence, having committed an offence, he does not wish to make amends for the offence. If it wishes, the Community may perform a legal act of suspension for not giving up an evil view against a monk possessed of three factors - he is a maker of quarrels, etc. a maker of legal cases in the monastic community; he is foolish, inexperienced, full of offences, not rid of offence, he does not wish to give up an evil view.

If it wishes, the Community may intend firmly against a monk possessed of three factors - he is a maker of quarrels, a maker of disputes, a maker of contention, a maker of brawls, a maker of legal cases in the Community, he is foolish, inexperienced, full of offences, not rid of offence, he dwells in the company of laypeople with unbecoming associations with laypeople. A legal act should be performed against a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. Also a legal act should be performed against a monk possessed of another three factors - he is failing in morality regarding higher morality, he is failing in good conduct regarding transgression, he is failing in view regarding extreme views. Also a legal act should be performed against a monk possessed of another three factors - he is possessed of bodily sport, he is possessed of verbal sport, he is possessed of bodily and verbal sport. Also a legal act should be performed against a monk possessed of another three factors - he is possessed of bodily misconduct, he is possessed of verbal misconduct, he is possessed of bodily and verbal misconduct. Also a legal act should be performed against a monk possessed of another three factors - he is possessed of bodily harmful conduct, he is possessed of verbal harmful conduct, he is possessed of bodily and verbal harmful conduct. Also a legal act should be performed against a monk possessed of another three factors - he is possessed of bodily wrong livelihood, he is possessed of verbal wrong livelihood, he is possessed of bodily and verbal wrong livelihood. Also a legal act should be performed against a monk possessed of another three factors - having committed an offence, one against whom an act has been done gives full ordination, gives guidance, causes a novice to attend. Also a legal act should be performed against a monk possessed of another three factors - he commits that offence for which a legal act was performed by the Community, or another similar one, or one worse than that. Also a legal act should be performed against a monk possessed of another three factors - he dispraises the Buddha, he dispraises the Teaching, he dispraises the Community.

For a monk possessed of three factors who is setting aside the Observance in the midst of the Community - having crushed him with "Enough, monk, no quarrel, no dispute, no strife, no contention," the Observance should be performed by the Community - he is shameless, and he is foolish, and he is not regular. For a monk possessed of three factors who is setting aside the invitation to admonish in the midst of the Community - having crushed him with "Enough, monk, no quarrel, no dispute, no strife, no contention," the invitation to admonish should be performed by the Community - he is shameless, and he is foolish, and he is not regular. No authorization from the Community should be given to a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. A monk possessed of three factors should not speak in the Community - he is shameless, and he is

foolish, and he is not regular. A monk possessed of three factors should not be placed in any separate position - he is shameless, and he is foolish, and he is not regular. One should not live in dependence on a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. Guidance should not be given to a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. For a monk possessed of three factors who is causing the act of giving permission to be done, the act of giving permission should not be done - he is shameless, and he is foolish, and he is not regular. An act requiring a statement should not be accepted from a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. The monastic discipline should not be questioned of a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. The monastic discipline should not be questioned by a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. The monastic discipline should not be answered to a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. The monastic discipline should not be answered by a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. A reply should not be given to a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. The monastic discipline should not be discussed together with a monk possessed of three factors - he is shameless, and he is foolish, and he is not regular. A monk possessed of three factors should not give full ordination, should not give guidance, should not cause a novice to attend - he is shameless, and he is foolish, and he is not regular.

Three Observances - the fourteenth day, the fifteenth day, the concord Observance. There are also another three Observances - the Community Observance, the group Observance, the individual Observance. There are also another three Observances - the Observance by way of recitation of the discourse, the Observance by way of entire purity, the Observance by way of determination. Three invitation ceremonies to admonish - the fourteenth day, the fifteenth day, the concord invitation ceremony to admonish. There are also another three invitation ceremonies to admonish - the Community invitation ceremony to admonish, the group invitation ceremony to admonish, the individual invitation ceremony to admonish. There are also another three invitation ceremonies to admonish - the triple announcement invitation ceremony to admonish, the double announcement invitation ceremony to admonish, the invitation ceremony to admonish of those of the same ordination age.

Three bound for the realm of misery, doomed to Niraya Hell - without having abandoned this, whoever is not a practitioner of the holy life though claiming to be a practitioner of the holy life, whoever accuses a pure practitioner of the holy life living the pure holy life with an unfounded charge of not living the holy life, and whoever holds such a doctrine and view - "There is no fault in sensual pleasures," he commits to gulping down sensual pleasures. Three unwholesome roots - greed is an unwholesome root, hate is an unwholesome root, delusion is an unwholesome root. Three wholesome roots - non-greed is a wholesome root, non-hate is a wholesome root, non-delusion is a wholesome root. Three kinds of misconduct - bodily misconduct, verbal misconduct, mental misconduct. The three kinds of good conduct - bodily good conduct, good verbal conduct, good mental conduct. Dependent on three reasons the rule about group meals among families was laid down by the Blessed One - for the refutation of obstinate persons, for the comfortable abiding of

well-behaved monks, and out of compassion for families, lest those with evil desires, relying on a faction, should break the Community. By three bad qualities overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for a cosmic cycle, incurable - evil desire, evil friendship, he stopped midway with a trifling specific attainment. Three authorizations - authorization as to a walking staff, authorization for a pingo-basket, authorization as to a walking staff with pingo-basket. Three kinds of shoes for fixed places, not movable -toilet footrest, urinal footrest, rinsing footwear. Three kinds of foot-rubbers - gravel, potsherds, sea-foam.

The threes are concluded.

Its summary:

Present, time, and night, ten, five, with wholesome;
Feeling, accusation, subject matter, voting ticket, two, rejecting.

Regulation, other two, and fool, dark fortnight, and is allowable;
Winter, Community, of the Community, covering, and concealing.

Concealed and open, and lodging, illness;
Pātimokkha, probation, penance, one under probation.

Inside, inside, and of the boundary, commits, again other;
Emerges, other, and indeed, verdict of past insanity, two.

Censure, guidance, and banishment, reconciliation;
For not seeing, making amends, and not relinquishing a view.

Forceful act, higher morality, jest, misconduct, damaging;
Wrong livelihood, such, and disparagement, Observance.

Invitation ceremony to admonish, authorization, and conventional expression, individual;
Not to be stayed with, not to be given, permission, should not make, likewise.

Should not make, act requiring a statement, not to be asked, two;
Should not answer, two, and indeed, pursuit, should not give.

Discussion, full ordination, guidance, novice, and;
Observance triads, three, invitation ceremony to admonish triads, three.

Bound for the realm of misery, unwholesome, wholesome, conduct, two;
Triad on food, good quality, authorization, with slippers;
Foot-scrubber, and indeed, summary in the triads thus.

4. The Section on Fours

324. There is an offence one commits by one's own speech, one emerges from by another's speech; there is an offence one commits by another's speech, one emerges from by one's own speech; there is an offence one commits by one's own speech, one

emerges from by one's own speech; there is an offence one commits by another's speech, one emerges from by another's speech. There is an offence one commits by body, one emerges from by speech; there is an offence one commits by speech, one emerges from by body; there is an offence one commits by body, one emerges from by body; there is an offence one commits by speech, one emerges from by speech. There is an offence one commits while asleep, one emerges from while awake; there is an offence one commits while awake, one emerges from while asleep; there is an offence one commits while asleep, one emerges from while asleep; there is an offence one commits while awake, one emerges from while awake. There is an offence one commits without consciousness, one emerges from with consciousness; there is an offence one commits with consciousness, one emerges from without consciousness; there is an offence one commits without consciousness, one emerges from without consciousness; there is an offence one commits with consciousness, one emerges from with consciousness. There is an offence one confesses while committing; one commits while confessing; there is an offence one emerges from while committing; one commits while emerging. There is an offence one commits by a legal act, one emerges from without a legal act; there is an offence one commits without a legal act, one emerges from by a legal act; there is an offence one commits by a legal act, one emerges from by a legal act; there is an offence one commits without a legal act, one emerges from without a legal act.

Four ignoble statements - claiming to have seen what has not been seen, claiming to have heard what has not been heard, claiming to have sensed what has not been sensed, claiming to have cognised what has not been cognised. Four noble statements - claiming not to have seen what has not been seen, claiming not to have heard what has not been heard, claiming not to have sensed what has not been sensed, claiming not to have cognised what has not been cognised. There are also another four ignoble statements - claiming not to have seen what has been seen, claiming not to have heard what has been heard, claiming not to have sensed what has been sensed, claiming not to have cognised what has been cognised. Four noble statements - claiming to have seen what has been seen, claiming to have heard what has been heard, claiming to have sensed what has been sensed, claiming to have cognised what has been cognised.

Four expulsions are common to monks with nuns; four expulsions are not common to nuns with monks. Four requisites - there is a requisite that should be guarded, should be protected, should be cherished, should be used; there is a requisite that should be guarded, should be protected, should be cherished, not to be used; there is a requisite that should be guarded, should be protected, not to be cherished, not to be used; there is a requisite that should not be guarded, should not be protected, not to be cherished, not to be used. There is an offence one commits in the presence, one emerges in the absence; there is an offence one commits in the absence, one emerges in the presence; there is an offence one commits in the presence, one emerges in the presence; there is an offence one commits in the absence, one emerges in the absence. There is an offence one commits not knowing, one emerges knowing; there is an offence one commits knowing, one emerges not knowing; there is an offence one commits not knowing, one emerges not knowing; there is an offence one commits knowing, one emerges knowing.

In four ways one commits an offence - one commits by body, one commits by speech, one commits by body and speech, one commits by the wording of the legal act. Also in another four ways one commits an offence - in the midst of the Community, in the midst of a group, in the presence of an individual, by the manifestation of sex. In four ways one emerges from an offence - one emerges by body, one emerges by speech, one emerges by body and speech, one emerges by the wording of the legal act. Also in another four ways one emerges from an offence - in the midst of the Community, in the midst of a group, in the presence of an individual, by the manifestation of sex. Together with the acquisition one gives up the former, one is established in the latter, intimations are allayed, descriptions cease. Together with the acquisition one gives up the latter, one is established in the former, intimations are allayed, descriptions cease. Four accusations - one accuses for failure in morality, one accuses for failure in good conduct, one accuses for failure in view, one accuses for failure in livelihood. Four probations - probation for a concealed offence, probation for a not concealed offence, purifying probation, combined probation. Four penances - penance for a concealed offence, penance for a not concealed offence, penance for a fortnight, combined penance. Four breakings of nights for a monk undergoing penance - living together, staying apart, not announcing, practising with a deficient group. Four great references. Four uses of what is received - food allowed until noon, day-long medicine, seven days medicine, life-long medicine. Four great filthy things - faeces, urine, ashes, clay. Four legal acts - an act for which permission ought to be asked, a legal act at which a motion is put, a legal act at which a motion is put and is followed by one proclamation, a legal act at which a motion is put and is followed by three proclamations. Also another 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. Four failures - failure in morality, failure in good conduct, failure in view, failure in livelihood. Four legal cases - legal case arising from contention, legal case arising from censure, legal case arising from offences, legal case arising from obligations. Four who defile the assembly - a monk who is immoral, of bad character, defiles the assembly; a nun who is immoral, of bad character, defiles the assembly; a lay follower who is immoral, of bad character, defiles the assembly; a female lay follower who is immoral, of bad character, defiles the assembly. Four who adorn the assembly - a monk who is moral, of good character, adorns the assembly; a nun who is moral, of good character, adorns the assembly; a lay follower who is moral, of good character, adorns the assembly; a female lay follower who is moral, of good character, adorns the assembly.

There is an offence a visitor commits, not a resident; there is an offence a resident commits, not a visitor; there is an offence both a visitor and a resident commit; there is an offence neither a visitor commits nor a resident. There is an offence a traveller commits, not a resident; there is an offence a resident commits, not a traveller; there is an offence both a traveller and a resident commit; there is an offence neither a traveller commits nor a resident. There is diversity of subject matter but not diversity of offence, there is diversity of offence but not diversity of subject matter, there is both diversity of subject matter and diversity of offence, there is neither diversity of subject matter nor diversity of offence. There is similarity of subject matter but not similarity of offence, there is similarity of offence but not similarity of subject matter,

there is both similarity of subject matter and similarity of offence, there is neither similarity of subject matter nor similarity of offence. There is an offence a preceptor commits but not a co-resident pupil, there is an offence a co-resident pupil commits but not a preceptor, there is an offence both a preceptor and a co-resident pupil commit, there is an offence neither a preceptor commits nor a co-resident pupil. There is an offence a teacher commits but not a pupil, there is an offence a pupil commits but not a teacher, there is an offence both a teacher and a pupil commit, there is an offence neither a teacher commits nor a pupil. Four conditions for no offence in cutting short the rains retreat - either the Community is split, or they wish to split the Community, or there is danger to life, or there is danger to the holy life. Four kinds of verbal misconduct - lying, divisive speech, harsh speech, idle chatter. Four kinds of good verbal conduct - truthful speech, non-divisive speech, gentle speech, wise speech. There is one who taking commits a heavy offence, employing a light one; there is one who taking commits a light offence, employing a heavy one; there is one who both taking and employing commits a heavy offence; there is one who both taking and employing commits a light offence.

There is a person worthy of paying respect, not worthy of rising up in respect; there is a person worthy of rising up in respect, not worthy of paying respect; there is a person worthy of both paying respect and rising up in respect; there is a person worthy of neither paying respect nor rising up in respect. There is a person worthy of a seat, not worthy of paying respect; there is a person worthy of paying respect, not worthy of a seat; there is a person worthy of both a seat and paying respect; there is a person worthy of neither a seat nor paying respect. There is an offence one commits at the proper time, not at the improper time; there is an offence one commits at the improper time, not at the proper time; there is an offence one commits both at the proper time and at the improper time; there is an offence one commits neither at the proper time nor at the improper time. There is something received that is allowable at the proper time, not at the improper time; there is something received that is allowable at the improper time, not at the proper time; there is something received that is allowable both at the proper time and at the improper time; there is something received that is allowable neither at the proper time nor at the improper time. There is an offence one commits in the border districts, not in the middle districts; there is an offence one commits in the middle districts, not in the border districts; there is an offence one commits both in the border districts and in the middle districts; there is an offence one commits neither in the border districts nor in the middle districts. There is something allowable in the border districts, not in the middle districts; there is something allowable in the middle districts, not in the border districts; there is something allowable both in the border districts and in the middle districts; there is something allowable neither in the border districts nor in the middle districts. There is an offence one commits inside, not outside; there is an offence one commits outside, not inside; there is an offence one commits both inside and outside; there is an offence one commits neither inside nor outside. There is an offence one commits within the boundary, not outside the boundary; there is an offence one commits outside the boundary, not within the boundary; there is an offence one commits both within the boundary and outside the boundary; there is an offence one commits neither within the boundary nor outside the boundary. There is an offence one commits in the village, not in the forest; there

is an offence one commits in the forest, not in the village; there is an offence one commits both in the village and in the forest; there is an offence one commits neither in the village nor in the forest.

Four accusations - pointing out the case, pointing out the offence, rejecting communion, rejecting proper conduct. Four preliminary functions. Four proper times. Four expiations for no other reason. Four authorizations of the monks. Four ways of going to bias - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. Four ways of not going to bias - one does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear. A shameless monk possessed of four factors breaks the Community -going to bias through desire, going to bias through hatred, going to bias through delusion, going to bias through fear. A well-behaved monk possessed of four factors makes a divided Community united - not going to bias through desire, not going to bias through hatred, not going to bias through delusion, not going to bias through fear. The monastic discipline should not be questioned of a monk possessed of four factors - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. The monastic discipline should not be questioned by a monk possessed of four factors - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. The monastic discipline should not be answered to a monk possessed of four factors - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. The monastic discipline should not be answered by a monk possessed of four factors - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. A reply should not be given to a monk possessed of four factors - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. The monastic discipline should not be discussed together with a monk possessed of four factors - one goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear. There is an offence one who is sick commits, not one who is not sick; there is an offence one who is not sick commits, not one who is sick; there is an offence both one who is sick commits and one who is not sick; there is an offence neither one who is sick commits nor one who is not sick. Four not legally valid suspensions of the principal monastic code (Pātimokkha). Four legally valid suspensions of the principal monastic code (Pātimokkha).

The fours are concluded.

Its summary:

By one's own speech, by body, asleep and unintentional;
And committing, by action, four statements likewise.

Of monks and of nuns, and requisite, and in the presence;
Not knowing, in the midst, and emerges, twofold likewise.

By acquisition, accusation, and probations are spoken;
And also one undergoing penance, self-raising, accepted.

Great filthy things, actions, again in action, failures;
Legal cases, and immoral, and beautiful, with visitor.

Traveller, diversity of case, and with same preceptor;
Teacher, or requisite, misconduct, good conduct.

Taking, and person, worthy, and with seat;
And at the proper time, and is allowable, in border districts is allowable.

Inside, inside, and of the boundary, in the village, and with accusation;
Preliminary duty, proper time, and other authorisations.

Bias, and non-bias indeed, shameless one, and with well-behaved;
Should be asked, two indeed, should answer, likewise two;
And pursuit, and discussion, sick, and with suspension.

5. The Section on Fives

325. Five offences. Five classes of offences. Five disciplinary cases. Five actions with immediate result. Five persons fixed in destiny. Five offences requiring cutting off. One commits an offence in five ways. Five offences. With lying as condition, a legal act is not befitting in five ways - either one does not perform the legal act oneself, or does not invite another, or does not give consent or purity, or protests when the legal act is being done, or when the legal act is done, one has the view that it is not the Teaching. A legal act is befitting in five ways - either one performs the legal act oneself, or invites another, or gives consent or purity, or does not protest when the legal act is being done, or when the legal act is done, one has the view that it is the Teaching. Five things are allowable for an almsfood-eating monk - going without taking leave, a group meal, replacing a meal invitation, non-determination, non-assignment. A monk possessed of five factors is suspected and distrusted - even an evil monk, even one of unshakeable nature, either frequents prostitutes, or frequents widows, or frequents unmarried grown-up women, or frequents eunuchs, or frequents nuns. Five oils - sesame oil, mustard oil, madhuka oil, castor oil, fat oil. Five fats - bear fat, fish fat, porpoise fat, pig fat, donkey fat. Five disasters - disaster regarding relatives, disaster regarding wealth, disaster regarding illness, disaster regarding morality, disaster regarding view. Five accomplishments - accomplishment regarding relatives, accomplishment regarding wealth, accomplishment regarding health, accomplishment in morality, accomplishment in right view. Five cessations of dependence from a preceptor - the preceptor has departed, or has left the monastic community, or has died, or has gone over to another faction, or by command as the fifth. Five persons should not be given full ordination - one deficient in duration, one deficient in limbs, one failed in subject matter, one with a wrong-doing in procedure, one who is incomplete. Five rag-robcs - from a charnel ground, from a shop, gnawed by rats, gnawed by termites, burnt by fire. There are also another five rag-robcs - gnawed by cattle, gnawed by goats, a shrine robe, a consecration robe, one taken and brought back. Five types of carrying away - carrying away by theft, carrying away by force, carrying away by scheming, carrying away by concealment, carrying away by lot. Five great thieves existing and found in the world. Five things not to be given away. Five things not to be divided up. Five offences originate from the body, not

from speech, not from the mind. Five offences originate from the body and from speech, from the mind. Five offences requiring confession. Five monastic communities. Five recitations of the Pātimokkha. In all the border districts, full ordination should be given by a group with a Vinaya expert as the fifth member. Five benefits in the allocation of kathina-privileges. Five legal acts. Five offences in the up to the third time procedure. For one taking what is not given, there is an offence entailing defeat in five ways. For one taking what is not given, there is a grave offence in five ways. For one taking what is not given, there is an offence of wrongdoing in five ways. Five things not allowable should not be consumed - it is not given, it is not known, it is not allowable, it is not received, it is not made leftover. Five things allowable should be consumed - it is given, it is known, it is allowable, it is received, it is made leftover. Five gifts that are demeritorious but considered meritorious in the world - giving of intoxicants, giving of entertainment, giving of women, giving of a bull, giving of paintings. Five things, when arisen, are hard to dispel - arisen lust is hard to dispel, arisen hate is hard to dispel, arisen delusion is hard to dispel, arisen inspiration is hard to dispel, arisen urge to travel is hard to dispel. Five benefits of sweeping - one's own mind becomes clear, others' minds become clear, the deities are delighted, one accumulates action conducive to what is pleasing, upon the body's collapse at death, one is reborn in a fortunate realm, in a heavenly world. There are also another five benefits of sweeping - one's own mind becomes clear, others' minds become clear, the deities are delighted, the Teacher's instruction has been done, the later generation follows the example of what they have seen.

An expert in monastic discipline possessed of five factors goes by the term "foolish" - he does not learn the limit of his own statement, he does not learn the limit of another's statement, not having learnt the limit of his own statement, not having learnt the limit of another's statement, he causes action not by rule without acknowledgment. An expert in monastic discipline possessed of five factors goes by the term "wise" - he learns the limit of his own statement, he learns the limit of another's statement, having learnt the limit of his own statement, having learnt the limit of another's statement, he causes action by rule with acknowledgment. Also an expert in monastic discipline possessed of another five factors goes by the term "foolish" - he does not know an offence, he does not know the root of an offence, he does not know the origin of an offence, he does not know the cessation of an offence, he does not know the practice leading to the cessation of an offence. An expert in monastic discipline possessed of five factors goes by the term "wise" - he knows an offence, he knows the root of an offence, he knows the origin of an offence, he knows the cessation of an offence, he knows the practice leading to the cessation of an offence. Also an expert in monastic discipline possessed of another five factors goes by the term "foolish" - he does not know a legal case, he does not know the root of a legal case, he does not know the origin of a legal case, he does not know the cessation of a legal case, he does not know the practice leading to the cessation of a legal case. An expert in monastic discipline possessed of five factors goes by the term "wise" - he knows a legal case, he knows the root of a legal case, he knows the origin of a legal case, he knows the cessation of a legal case, he knows the practice leading to the cessation of a legal case. Also an expert in monastic discipline possessed of another five factors goes by the term "foolish" - he does not know the case, he does

not know the source, he does not know the regulation, he does not know the supplementary regulation, he does not know the way of saying for connection. An expert in monastic discipline possessed of five factors goes by the term "wise" - he knows the case, he knows the source, he knows the regulation, he knows the supplementary regulation, he knows the way of saying for connection. Also an expert in monastic discipline possessed of another five factors goes by the term "foolish" - he does not know the motion, he does not know the doing of the motion, he is not skilled in what comes before, he is not skilled in what comes after, and he does not know the proper time. An expert in monastic discipline possessed of five factors goes by the term "wise" - he knows the motion, he knows the doing of the motion, he is skilled in what comes before, he is skilled in what comes after, and he knows the proper time. Also an expert in monastic discipline possessed of another five factors goes by the term "foolish" - he does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he does not know coarse and not coarse offence, and the teacher's lineage is not rightly taken by him, not well attended to, not well considered. An expert in monastic discipline possessed of five factors goes by the term "wise" - he knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, and the teacher's lineage is rightly taken by him, well attended to, well considered. Also an expert in monastic discipline possessed of another five factors goes by the term "foolish" - he does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he knows coarse and not coarse offence, and both Pātimokkhas are not well learnt by him in detail, not well divided, not well recited, not well determined, by rule and by feature. An expert in monastic discipline possessed of five factors goes by the term "wise" - he knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature. Also an expert in monastic discipline possessed of another five factors goes by the term "foolish" - he does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he does not know coarse and not coarse offence, and he is not skilled in judgment regarding legal cases. An expert in monastic discipline possessed of five factors goes by the term "wise" - he knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, and he is skilled in judgment regarding legal cases.

Five forest-dwellers - One is a forest-dweller due to dullness and sheer delusion; one is a forest-dweller having evil desires, overcome by desire; one is a forest-dweller due to madness and derangement of the mind; one is a forest-dweller thinking "It is praised by Buddhas and disciples of Buddhas"; but one is a forest-dweller in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose. Five almsfood eaters, etc. Five wearers of rag-robles, etc. Five tree-root dwellers, etc. Five cemetery dwellers, etc. Five dwellers in the open air, etc. Five three-robe wearers, etc. Five successive house-to-house alms goers, etc.

Five who remain in a sitting position, etc. Five who use whatever seat is assigned, etc. Five one-session eaters, etc. Five who refuse food offered later, etc. Five who eat from one bowl only - One eats from one bowl only due to dullness and sheer delusion; one eats from one bowl only having evil desires, overcome by desire; one eats from one bowl only due to madness and derangement of the mind; one eats from one bowl only thinking "It is praised by Buddhas and disciples of Buddhas"; but one eats from one bowl only in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose.

A monk possessed of five factors should not dwell independently - He does not know the Observance, he does not know the legal act of Observance, he does not know the Pātimokkha, he does not know the recitation of the Pātimokkha, he has less than five rains retreats. A monk possessed of five factors may dwell independently - He knows the Observance, he knows the legal act of Observance, he knows the Pātimokkha, he knows the recitation of the Pātimokkha, he has five rains retreats or more than five rains retreats. Also a monk possessed of another five factors should not dwell independently - He does not know the invitation to admonish, he does not know the legal act of invitation to admonish, he does not know the Pātimokkha, he does not know the recitation of the Pātimokkha, he has less than five rains retreats. A monk possessed of five factors may dwell independently - He knows the invitation to admonish, he knows the legal act of invitation to admonish, he knows the Pātimokkha, he knows the recitation of the Pātimokkha, he has five rains retreats or more than five rains retreats. Also a monk possessed of another five factors should not dwell independently - He does not know offence and non-offence, he does not know a light and heavy offence, he does not know an offence with remainder and without remainder, he does not know a coarse and not coarse offence, he has less than five rains retreats. A monk possessed of five factors may dwell independently - He knows offence and non-offence, he knows a light and heavy offence, he knows an offence with remainder and without remainder, he knows a coarse and not coarse offence, he has five rains retreats or more than five rains retreats. A nun possessed of five factors should not dwell independently - She does not know the Observance, she does not know the legal act of Observance, she does not know the Pātimokkha, she does not know the recitation of the Pātimokkha, she has less than five rains retreats. A nun possessed of five factors may dwell independently - She knows the Observance, she knows the legal act of Observance, she knows the Pātimokkha, she knows the recitation of the Pātimokkha, she has five rains retreats or more than five rains retreats. Also a nun possessed of another five factors should not dwell independently - She does not know the invitation to admonish, she does not know the legal act of invitation to admonish, she does not know the Pātimokkha, she does not know the recitation of the Pātimokkha, she has less than five rains retreats. A nun possessed of five factors may dwell independently - She knows the invitation to admonish, she knows the legal act of invitation to admonish, she knows the Pātimokkha, she knows the recitation of the Pātimokkha, she has five rains retreats or more than five rains retreats. Also a nun possessed of another five factors should not dwell independently - She does not know offence and non-offence, she does not know a light and heavy offence, she does not know an offence with remainder and without remainder, she does not know a coarse and not coarse offence, she has less than five

rains retreats. A nun possessed of five factors may dwell independently -She knows offence and non-offence, she knows a light and heavy offence, she knows an offence with remainder and without remainder, she knows a coarse and not coarse offence, she has five rains retreats or more than five rains retreats.

Five dangers of the unpleasing -one blames oneself, the wise having investigated censure one, a bad reputation arises, one dies deluded, upon the body's collapse at death one is reborn in a realm of misery, an unfortunate realm, a nether world, in hell. Five benefits of the pleasing -one does not blame oneself, the wise having investigated praise one, a good reputation arises, one dies undeluded, upon the body's collapse at death one is reborn in a fortunate realm, in a heavenly world. There are also another five dangers of the unpleasing -those without faith do not gain faith, and for some of those with faith there is alteration, the Teacher's instruction has not been done, the later generation does not follow the example of what they have seen, one's mind does not become clear. Five benefits of the pleasing - those without faith gain faith, and for those with faith there is increase, the Teacher's instruction has been done, the later generation follows the example of what they have seen, one's mind becomes clear. Five dangers of being dependent on families - one commits an offence of going without informing, one commits an offence of sitting down in a secret place, one commits an offence of a concealed seat, one commits an offence by expounding the Teaching to a woman with more than five or six sentences, one dwells with abundant thoughts of sensual pleasure. Five dangers for a monk dependent on families - for one dwelling in company with families for a protracted time, there is repeated seeing of a woman, when there is seeing there is bonding, when there is bonding there is intimacy, when there is intimacy there is an opportunity, for a monk with a mind overcome by lust this is to be expected - he will either live the holy life without delight, or he will commit a certain defiled offence, or having rejected the training, he will return to the lower life.

Five species of seed - root-seed, stem-seed, joint-seed, cutting-seed, and seed-seed as the fifth. Fruit should be consumed by means of five procedures proper for ascetics - damaged by fire, damaged by a knife, damaged by a fingernail, seedless, and with the seed removed as the fifth. Five purifications - having recited the introduction, the remainder should be announced as heard, this is the first purification; having recited the introduction, having recited the four expulsions, the remainder should be announced as heard, this is the second purification; having recited the introduction, having recited the four expulsions, having recited the thirteen entailing initial and subsequent meetings of the Community, the remainder should be announced as heard, this is the third purification; having recited the introduction, having recited the four expulsions, having recited the thirteen entailing initial and subsequent meetings of the Community, having recited the two undetermined, the remainder should be announced as heard, this is the fourth purification; the fifth is in detail. There are also another five purifications - the recitation of the discourse, the Observance by way of entire purity, the Observance by way of determination, the invitation ceremony to admonish, and the Observance by way of concord as the fifth. Five benefits for an expert in monastic discipline - one's own aggregate of morality is well guarded and well protected, one is a refuge for those acting badly through remorse, one speaks confidently in the midst of the Community, one thoroughly refutes opponents with

reason, one is practising for the duration of the Good Teaching. Five not legally valid suspensions of the principal monastic code (Pātimokkha). Five legally valid suspensions of the principal monastic code (Pātimokkha).

The fives are concluded.

Its summary:

Offence, classes of offence, and disciplined, with what follows immediately;
persons, and cutting, and one commits, and requisites.

It is not befitting and it is befitting, and cosmic cycle, suspected;
Control, disasters, accomplishments, tranquillity, and with person.

Cemetery-dweller and gnawed, theft and thief are spoken;
Not to be given away, not to be divided, from body, from body and speech.

The Teaching, Community, recitation, and with border-region kathina;
Legal acts, up to the third time, defeat, grave offence, wrong-doing.

Not allowable and allowable, demerit, hard to dispel;
Broom and others, speech and offence indeed.

Legal case, subject matter, motion, offences and both;
Light and eighth, these, dark and bright, understand.

Forest and almsfood, rag-robe, tree, cemetery-dweller;
Open air and robe, successive alms-round, sitter.

Spreading indeed and afterwards too, and bowl-food eater indeed;
Observance, invitation to admonish, and offence and non-offence too.

These with dark and bright terms, for nuns too those likewise;
Displeasing and pleasing, likewise two others.

Dependent on families, protracted time, seed and ascetic's allowable;
Purification and others indeed, and with not legally valid monastic discipline;
And legally valid likewise spoken, finished is the pentad on purity.

6. The Section on Sixes

326. Six kinds of disrespect. Six kinds of respect. Six disciplinary cases. Six proper courses. Six origins of offences. Six offences requiring cutting off. One commits an offence in six ways. Six benefits for an expert in monastic discipline. Six maximums. One may stay apart from the three robes for six nights. Six robes. Six dyes. Six offences originate from the body and from the mind, not from speech. Six offences originate from speech and from the mind, not from the body. Six offences originate from the body and from speech and from the mind. Six actions. Six sources of contention. Six sources of censure. Six principles of cordiality in length. Six spans, by

the Fortunate One's span, across six spans. Six cessations of dependence from a teacher. Six supplementary regulations regarding bathing - having taken an unfinished robe, one departs; having accepted an unfinished robe, one departs.

A monk possessed of six factors should give full ordination, should give guidance, should cause a novice to attend - he is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training, he is endowed with the aggregate of wisdom of one beyond training, he is endowed with the aggregate of liberation of one beyond training, he is endowed with the aggregate of knowledge and vision of liberation of one beyond training, he has ten years seniority or more than ten years seniority.

Also a monk possessed of another six factors should give full ordination, should give guidance, should cause a novice to attend - he himself is endowed with the aggregate of morality of one beyond training, and encourages others in the aggregate of morality of one beyond training; he himself is endowed with the aggregate of concentration of one beyond training, and encourages others in the aggregate of concentration of one beyond training; he himself is endowed with the aggregate of wisdom of one beyond training, and encourages others in the aggregate of wisdom of one beyond training; he himself is endowed with the aggregate of liberation of one beyond training, and encourages others in the aggregate of liberation of one beyond training; he himself is endowed with the aggregate of knowledge and vision of liberation of one beyond training, and encourages others in the aggregate of knowledge and vision of liberation of one beyond training; he has ten years seniority or more than ten years seniority.

Also a monk possessed of another six factors should give full ordination, should give guidance, should cause a novice to attend - He has faith, has shame, has moral fear, is putting forth strenuous energy, is mindful, he has ten years seniority or more than ten years seniority.

Also a monk possessed of another six factors should give full ordination, should give guidance, should cause a novice to attend - He is not failing in morality regarding higher morality, he is not failing in good conduct regarding transgression, he is not failing in view regarding extreme views, he is very learned, he is wise, he has ten years seniority or more than ten years seniority.

Also a monk possessed of another six factors should give full ordination, should give guidance, should cause a novice to attend - He is competent to attend a pupil or co-resident who is sick or to have them attended, to withdraw one who is discontent or to have them withdrawn, to dispel arisen remorse by means of the Teaching, he knows an offence, he knows emergence from an offence, he has ten years seniority or more than ten years seniority.

Also a monk possessed of another six factors should give full ordination, should give guidance, should cause a novice to attend - He is competent to train a pupil or co-resident in the training in the fundamentals of conduct, to instruct in the training in the fundamentals of holy life, to instruct in the higher teaching, to instruct in the higher discipline, to dissuade from arisen wrong view by means of the Teaching, he has ten years seniority or more than ten years seniority.

Also a monk possessed of another six factors should give full ordination, should give guidance, should cause a novice to attend - He knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature, he has ten years seniority or more than ten years seniority.

Six not legally valid suspensions of the principal monastic code (Pātimokkha), six legally valid suspensions of the principal monastic code (Pātimokkha).

The sixes are concluded.

Its summary:

Disrespects and respects, disciplined and proper course too;
Origins and cutting too, and with manner and benefit.

Maximums and six nights, robe and dyes too;
From the body and from the mind, from speech and from the mind too.

From body, speech and mind, and action and contention;
Censures and lengthwise, across and with dependence.

Supplementary regulation, having taken, having accepted, likewise too;
Encouraging in what is beyond training, faith and with higher morality;
Sick and fundamentals of conduct, offence and not legally valid and legally valid.

7. The Section on Sevens

327. Seven offences. Seven classes of offences. Seven disciplinary cases. Seven proper courses. Seven not legally valid carryings out on acknowledgement. Seven legally valid carryings out on acknowledgement. For seven there is no offence to go on seven-day business. Seven benefits for an expert in monastic discipline. Seven maximums. At the break of dawn on the seventh day, it becomes forfeitable. Seven settlements. Seven actions. Seven raw grains. In width seven inside. Seven supplementary regulations for a group meal. Having received medicines, they may be consumed stored for seven days at most. Having taken the made robe, one departs. Having accepted the made robe, one departs. A monk has no offence to be seen. A monk has an offence to be seen. A monk has an offence to be seen. Seven not legally valid suspensions of the principal monastic code (Pātimokkha). Seven legally valid suspensions of the principal monastic code (Pātimokkha).

A monk possessed of seven factors is an expert in monastic discipline -he knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them, he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, and with the elimination

of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

Also a monk possessed of another seven factors is an expert in monastic discipline - he knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life, and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

Also a monk possessed of another seven factors is an expert in monastic discipline - he knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

Also a monk possessed of another seven factors is an expert in monastic discipline - he knows an offence; he knows no offence; he knows a light offence; he knows a heavy offence; he recollects manifold past lives, as follows - one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion - "There I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose there; there too I was, having such a name, such a clan, such beauty, such food, experiencing such pleasure and pain, with such a life span; passing away from there, I arose here." Thus with aspects and terms he recollects manifold past lives; with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions - "These beings indeed, sirs, endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, revilers of the noble ones, holding wrong views, undertaking actions based on wrong views, upon the body's collapse at death, they have arisen in a realm of misery, an unfortunate realm, a nether world, in hell; but these beings, sirs, endowed with bodily good conduct, endowed with verbal good conduct, endowed with mental good conduct, not revilers of the noble ones, holding right views, undertaking actions based on right views, upon the body's collapse at death, they have arisen in a

fortunate realm, in a heavenly world." Thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

An expert in monastic discipline possessed of seven factors shines -he knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he is virtuous, etc. having accepted the training rules he trains in them; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

Also an expert in monastic discipline possessed of another seven factors shines - he knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, he is very learned, etc. thoroughly penetrated by view; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

Also an expert in monastic discipline possessed of another seven factors shines -he knows an offence, he knows no offence, he knows a light offence, he knows a heavy offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; he is one who obtains at will, obtains without difficulty, obtains without trouble, the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life; and with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

Also an expert in monastic discipline possessed of another seven factors shines -he knows an offence; he knows no offence; he knows a light offence; he knows a heavy offence; he recollects manifold past lives, as follows -one birth, two births, etc. thus with aspects and terms he recollects manifold past lives; with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions, etc. thus with the divine eye, which is pure and surpasses the human, he sees beings passing away and arising, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands beings according to their actions; with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, he dwells in the liberation of mind and liberation by wisdom that are without mental corruptions.

Seven bad qualities - he is faithless, is shameless, has no moral fear, is of little learning, is lazy, is unmindful, is unwise.

Seven good qualities - he has faith, has shame, has moral fear, is very learned, is putting forth strenuous energy, is mindful, is wise.

The sevens are concluded.

Its summary:

Offence, classes of offence, disciplined and proper course too;
Not legally valid and legally valid, and no offence and seven days.

Benefits and maximums, and with dawn and stilling;
Actions and raw grain, across and in group meal.

Seven days at most, having taken, having accepted, likewise too;
There is not, there is, there is, and not by rule and legally valid.

Four experts in monastic discipline, and four monks in beautiful ones;
And seven bad qualities, seven good qualities taught.

8. The Octad Section

328. Seeing eight benefits, that monk should not be suspended for not seeing an offence. Seeing eight benefits, that offence should be confessed even trusting others. Eight up to the third time. He corrupts families in eight ways. Eight grounds for the arising of robes. Eight grounds for the withdrawal of the kathina-privilege. Eight beverages. By eight bad qualities overcome, with mind consumed, Devadatta is bound for the realm of misery, doomed to hell, will remain there for an aeon, incurable. Eight worldly adversities. Eight rules of respect. Eight acknowledgements. Lying having eight factors. Eight factors of the Observance. Eight factors of messenger duty. Eight duties regarding heretical teachers. Eight wonderful and marvellous phenomena in the great ocean. Eight wonderful and marvellous phenomena in this Teaching and discipline. Eight not leftovers. Eight leftovers. At the break of dawn on the eighth day, it becomes forfeitable. Eight expulsions. One fulfilling the eighth case should not be removed. For one fulfilling the eighth case, even what is confessed becomes not confessed. Full ordination with eight statements. One should rise for eight. A seat should be given to eight. A female lay follower requests eight boons. A monk possessed of eight factors should be authorized as an exhorter of nuns. Eight benefits for an expert in monastic discipline. Eight maximums. A monk against whom a decision for specific depravity has been carried out should conduct himself rightly in eight principles. Eight not legally valid suspensions of the principal monastic code (Pātimokkha), eight legally valid suspensions of the principal monastic code (Pātimokkha).

The eights are concluded.

Its summary:

That monk and even for others, up to the third time and corruptions;
Grounds and kathina-privilege withdrawals, beverages and by one overcome.

Worldly adversities and rules of respect, acknowledgements and falsehood;

Observances and messenger factors, sectarians and in the ocean too.

Marvels and not leftover, leftover and forfeiture;
Expulsion and eighth case, not confessed and full ordination.

Rising up in respect and seat, and boon and with exhorter;
Benefits and maximums, conduct in eight rules;
Not legally valid and legally valid, the eights are well proclaimed.

9. The Nonad Section

329. Nine grounds of resentment. Nine removals of resentment. Nine disciplinary cases. Nine become offences at once. By nine the monastic community splits. Nine sumptuous foods. Wrong-doing with nine meats. Nine recitations of the Pātimokkha. Nine maximums. Nine phenomena rooted in craving. Nine conceits. Nine robes should be determined. Nine robes should not be assigned. In length nine spans by the Fortunate One's span. Nine not legally valid gifts. Nine not legally valid formal acceptances. Nine not legally valid uses - three legally valid gifts, three legally valid formal acceptances, three legally valid uses. Nine not legally valid informations. Nine legally valid informations. Two nonads for not a legally valid act. Two nonads for a legally valid act. Nine not legally valid suspensions of the principal monastic code (Pātimokkha). Nine legally valid suspensions of the principal monastic code (Pātimokkha).

The nines are concluded.

Its summary:

Grounds of resentment-removals, disciplined and with the first;
Splits and sumptuous, meat-recitation-maximums too.

Craving, conceits, determinations, assignments and spans;
Gifts, formal acceptances, uses, threefold again legally valid.

Not legally valid-legally valid informations, two two nonads too;
Suspensions of the principal monastic code (Pātimokkha), not legally valid and legally valid.

10. The Decad Section

330. Ten grounds of resentment. Ten removals of resentment. Ten disciplinary cases. Wrong view with ten bases. Right view with ten bases. Ten extreme-grasping views. Ten wrong courses. Ten right courses. Ten unwholesome courses of action. Ten wholesome courses of action. Ten vote takings that are not legally valid. Ten vote takings that are legally valid. Ten training rules for novices. A novice possessed of ten factors should be removed.

An expert in monastic discipline possessed of ten factors goes by the term "foolish" - he does not learn the limit of his own statement, he does not learn the limit of another's statement, not having learnt the limit of his own statement, not having learnt the limit of another's statement, he causes action not by rule, without

acknowledgment he does not know an offence, he does not know the root of an offence, he does not know the origin of an offence, he does not know the cessation of an offence, he does not know the practice leading to the cessation of an offence.

An expert in monastic discipline possessed of ten factors goes by the term "wise" -he learns the limit of his own statement, he learns the limit of another's statement, having learnt the limit of his own statement, having learnt the limit of another's statement, he causes action by rule, with acknowledgment he knows an offence, he knows the root of an offence, he knows the origin of an offence, he knows the cessation of an offence, he knows the practice leading to the cessation of an offence.

Also an expert in monastic discipline possessed of another ten factors goes by the term "foolish" - he does not know a legal case, he does not know the root of a legal case, he does not know the origin of a legal case, he does not know the cessation of a legal case, he does not know the practice leading to the cessation of a legal case, he does not know the case, he does not know the source, he does not know the regulation, he does not know the supplementary regulation, he does not know the way of saying for connection.

An expert in monastic discipline possessed of ten factors goes by the term "wise" -he knows a legal case, he knows the root of a legal case, he knows the origin of a legal case, he knows the cessation of a legal case, he knows the practice leading to the cessation of a legal case, he knows the case, he knows the source, he knows the regulation, he knows the supplementary regulation, he knows the way of saying for connection.

Also an expert in monastic discipline possessed of another ten factors goes by the term "foolish" - he does not know the motion, he does not know the doing of the motion, he is not skilled in what comes before, he is not skilled in what comes after, and he does not know the proper time, he does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he does not know coarse and not coarse offence, and the teacher's lineage is not rightly taken by him, not well attended to, not well considered.

An expert in monastic discipline possessed of ten factors goes by the term "wise" -he knows the motion, he knows the doing of the motion, he is skilled in what comes before, he is skilled in what comes after, and he knows the proper time, he knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, and the teacher's lineage is rightly taken by him, well attended to, well considered.

Also an expert in monastic discipline possessed of another ten factors goes by the term "foolish" - he does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he does not know coarse and not coarse offence, and both Pātimokkhas are not well learnt by him in detail, not well divided, not well recited, not well determined, by rule and by feature, he does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he does not know coarse and not coarse offence, and he is not skilled in judgment regarding legal cases.

An expert in monastic discipline possessed of ten factors goes by the term "wise" -he knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature, he knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, and he is skilled in judgment regarding legal cases.

A monk possessed of ten factors should be authorized by means of a referendum. Dependent on ten reasons a training rule has been laid down by the Truth-finder for disciples. Ten dangers in entering royal inner quarters. Ten grounds for giving. Ten jewels. A community of monks of a group of ten. Full ordination should be given by a group of ten. Ten rag-robos. Ten robe-wearings. An extra robe may be kept for ten days at most. Ten kinds of semen. Ten women. Ten wives. They explain ten cases at Vesālī. Ten persons not to be paid respect. Ten grounds for reviling. One engages in divisive speech in ten ways. Ten lodgings. They requested ten boons. Ten not legally valid suspensions of the principal monastic code (Pātimokkha). Ten legally valid suspensions of the principal monastic code (Pātimokkha). Ten benefits of rice gruel. Ten meats are not allowable. Ten maximums. A monk with ten years seniority who is experienced and competent should give the going forth, should give full ordination, guidance should be given, a novice should be caused to attend. A nun with ten years seniority who is experienced and competent should give the going forth, should give full ordination, guidance should be given, a female novice should be caused to attend. Authorization for ordaining should be accepted by a nun with ten years seniority who is experienced and competent. Training should be given to one who has lived with a man for ten years.

The tens are concluded.

Its summary:

Resentment, removal, case, wrong and right and extreme views;
Wrong courses and indeed right courses, unwholesome and wholesome too.

Voting tickets not by rule and by rule, and novices and removal;
And speech and legal case, and motion and light.

Light and heavy, these, dark and bright, understand;
Referendum and training, and in the inner palace cases.

Jewel and group of ten, likewise full ordination;
And rag-robe wearing, ten days and bright and women.

Wife and ten cases, and not to be paid respect and reviling;
And divisive speech and lodgings, and boons and not legally valid.

Legally valid and rice gruel and meat, and supreme and monk and nun;
Ordaining and one who has lived with a man, the decads are well proclaimed.

11. The Elevenfold Section

331. Eleven persons not fully ordained should not be given full ordination, fully ordained should not be removed. Eleven slippers are not allowable. Eleven bowls are not allowable. Eleven robes are not allowable. Eleven up to the third time. Eleven things that are obstructions should be asked of nuns. Eleven robes should be determined. Eleven robes should not be assigned. At the break of dawn on the eleventh day, it becomes forfeitable. Eleven knots are allowable. Eleven kinds are allowable. Eleven earths are not allowable. Eleven earths are allowable. Eleven cessations of dependence. Eleven persons not to be paid respect. Eleven maximums. They requested eleven boons. Eleven boundary faults. Eleven dangers are to be expected for a person who reviles and abuses. When the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, eleven benefits are to be expected. One sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, one is dear to human beings, one is dear to non-human beings, deities protect one, neither fire nor poison nor weapon affects one, the mind quickly becomes concentrated, one's complexion becomes bright, one dies undeluded, if not penetrating further one is reborn in the Brahma world - when the liberation of mind through friendliness has been practised, developed, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken, these eleven benefits are to be expected.

The elevens are concluded.

Its summary:

Should be removed, and slippers, and bowls and robes;
Up to the third time, should be asked, and determination and assignment.

Dawn, knots, kinds, not allowable and allowable;
Dependence and not to be paid respect, and maximums and boons;
And boundary faults and reviling, the elevens on friendliness are done.

The method of ascending numerical enumeration.

Its summary:

And ones and twos, and threes and fours and fives;
And sixes, sevens, eights, nines, and tens and elevens.

For the welfare of all beings, by such a one who has known the teaching;
The spotless Ekuttarikā, taught by the Great Hero.

The method of ascending numerical enumeration 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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 2. The Canon of Discipline. 5. The Supplement (Parivāra). The Division of Questions on the Sections (of Khandhakas) Retrieved from paliverse.org

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