

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 Sixteen Great Divisions (Soḷasamahāvāro)



PaliVerse

5. The Supplement (Parivāra)

In the Canon of Monastic Discipline

The Supplement (Parivāra)

1. The Analysis for Monks

The Sixteen Great Divisions

1. The Section on Where It Was Laid Down

1. The Section on Expulsion

1. Where was the first expulsion laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, referring to whom, in what case? Is there a regulation, a supplementary regulation, a regulation for what has not arisen? A regulation applying everywhere, a regulation applying to a region? A common regulation, a regulation not shared? A one-sided regulation, a two-sided regulation? Of the five recitations of the principal monastic code, where is it grounded, where is it included? By which recitation does it come up for recitation? Of the four failures, which failure? Of the seven classes of offences, which class of offence? Of the six origins of offences, by how many origins does it originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements is it appeased? What is the monastic discipline there, what is the higher discipline there? What is the principal monastic code there, what is the higher principal monastic code there? What is failure? What is success? What is practice? Dependent on how many reasons was the first expulsion laid down by the Blessed One? Who train? Who have completed the training? Where is it established? Who bear it in mind? Whose word is it? By whom was it brought?

2. Where was the first expulsion laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Vesālī. Referring to whom? Referring to Sudinna the Kalanda's son. In what case? Sudinna the Kalanda's son engaged in sexual intercourse with his former wife; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation, two supplementary regulations. A regulation for what has not arisen is not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A common regulation. A one-sided regulation, a two-sided regulation? A two-sided regulation. Of the five recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? By the second recitation it comes up for recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence involving expulsion. Of the six origins of offences, by how many origins does it

originate? It originates by one origin - it originates from the body and from the mind, not from speech. Of the four legal cases, which legal case? A legal case arising from offences. Of the seven settlements, by how many settlements is it appeased? It is appeased by two settlements - by a verdict in the presence and by carrying out on acknowledgement. What is the monastic discipline there, what is the higher discipline there? The regulation is the monastic discipline, the classification is the higher discipline. What is the principal monastic code there, what is the higher principal monastic code there? The regulation is the principal monastic code, the classification is the higher principal monastic code. What is the failure? Non-restraint is the failure. What is the success? Restraint is the success. What is the practice? "I will not do such a thing" - having accepted this for as long as life lasts, limited with the end of life, one trains in the training rules. Dependent on how many reasons was the first expulsion laid down by the Blessed One? Dependent on ten reasons the first expulsion was laid down by the Blessed One - for the excellence of the Community, for the comfort of the Community, for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without confidence, for the increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline. Who train? Trainees and good worldlings train. Who have completed the training? Worthy Ones have completed the training. Where is it established? It is established among those eager to train. Who keep it? Those for whom it is current, they keep it. Whose word is it? It is the word of the Blessed One, the Worthy One, the Perfectly Enlightened One. By whom was it brought? It was brought down in succession -

- 3.** Upāli and Dāsaka, Soṇaka and Siggava likewise;
With Moggaliputta as the fifth, these in the land called Jambu's glory.

Then Mahinda and Itṭiya, Uttiya and Sambala likewise;
And the wise one named Bhadda.

These great elephants of great wisdom, came here from Jambudīpa;
They taught the monastic discipline, the Canon in Tambapaṇṇi.

They taught the five Nikāyas, and also the seven treatises;
Then Ariṭṭha the wise, and Tissadatta the learned.

The confident Kāḷasumana, and the elder named Dīgha;
And Dīghasumana the learned.

Again Kāḷasumana, the Elder Nāga and Buddhārakkhita;
The Elder Tissa the wise, and the Elder Deva the learned.

Again Sumana the wise, and confident in the monastic discipline;
Very learned Cūḷanāga, like an elephant, difficult to assail.

And the one named Dhammapālita, well honoured in Rohaṇa;
His pupil of great wisdom, named Khema, master of the three Canons.

Like the king of stars on the island, he outshone others in wisdom;

And Upatissa the wise, Phussadeva the great speaker.

Again Sumana the wise, the one named Puppha, very learned;
The great speaker Mahāsiva, skilled everywhere in the Canon.

Again Upāli the wise, and confident in the monastic discipline;
Mahānāga of great wisdom, skilled in the lineage of the Good Teaching.

Again Abhaya the wise, skilled everywhere in the Canon;
And the Elder Tissa the wise, and confident in the monastic discipline.

His pupil of great wisdom, named Puppha, very learned;
Guarding the Dispensation, established in Jambudīpa.

And Cūḷābhaya the wise, and confident in the monastic discipline;
The Elder Tissa the wise, skilled in the lineage of the Good Teaching.

And Cūḷadeva the wise, and confident in the monastic discipline;
And the wise Elder Siva, skilled everywhere in the monastic discipline.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;
They proclaimed the monastic discipline on the island, the Canon of
Tambapaṇṇī.

4. Where was the second expulsion laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Rājagaha. Referring to whom? Referring to Dhaniya the potter's son. In what case? Dhaniya the potter's son took the king's timber that was not given; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, by how many origins does it originate? It originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

5. Where was the third expulsion laid down? It was laid down at Vesālī. Referring to whom? Referring to many monks. In what case? Many monks deprived one another of life; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, by how many origins does it originate? It originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

6. Where was the fourth expulsion laid down? It was laid down at Vesālī. Referring to whom? Referring to the monks dwelling on the bank of the Vaggumudā. In what case? The monks dwelling on the bank of the Vaggumudā praised to the laypeople each other's super-human achievements; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, by how many origins does it

originate? It originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

The four expulsions are finished.

Its summary:

Sexual intercourse and taking what is not given, and beyond that a human body;

The four expulsions, cases for cutting off, without doubt.

2. The Section on Initial and Subsequent Meeting of the Community

7. Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for one who, having made effort, releases semen? Referring to whom? In what case? Is there a regulation, a supplementary regulation, a regulation for what has not arisen? A regulation applying everywhere, a regulation applying to a region? A common regulation, a regulation not shared? A one-sided regulation, a two-sided regulation? Of the five recitations of the principal monastic code, where is it grounded, where is it included? By which recitation does it come up for recitation? Of the four failures, which failure? Of the seven classes of offences, which class of offence? Of the six origins of offences, by how many origins does it originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements is it appeased? What is the monastic discipline there, what is the higher discipline there? What is the principal monastic code there, what is the higher principal monastic code there? What is failure, what is success, what is practice? Dependent on how many reasons was the offence entailing initial and subsequent meetings of the Community laid down by the Blessed One for one who, having made effort, releases semen? Who train, who have completed the training? Where is it established? Who bear it in mind? Whose word is it? By whom was it brought?

8. Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for one who, having made effort, releases semen? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Seyyasaka. In what case? The Venerable Seyyasaka, having made effort with his hand, released semen; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation, one supplementary regulation. A regulation for what has not arisen is not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the five recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? It comes up for recitation by the third recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence entailing initial and subsequent meetings of the Community. Of the six origins of offences, by how many origins does it originate? It

originates by one origin - it originates from the body and from the mind, not from speech. Of the four legal cases, which legal case? A legal case arising from offences. Of the seven settlements, by how many settlements is it appeased? It is appeased by two settlements - by a verdict in the presence and by carrying out on acknowledgement. What is the monastic discipline there, what is the higher discipline there? The regulation is the monastic discipline, the classification is the higher discipline. What is the principal monastic code there, what is the higher principal monastic code there? The regulation is the principal monastic code, the classification is the higher principal monastic code. What is the failure? Non-restraint is the failure. What is the success? Restraint is the success. What is the practice? "I will not do such a thing" - having accepted this for as long as life lasts, limited with the end of life, one trains in the training rules. Dependent on how many reasons was the offence entailing initial and subsequent meetings of the Community laid down by the Blessed One for one who, having made effort, releases semen? Dependent on ten reasons the offence entailing initial and subsequent meetings of the Community was laid down by the Blessed One for one who, having made effort, releases semen - for the excellence of the Community, for the comfort of the Community, for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without confidence, for the increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline. Who train? Trainees and good worldlings train. Who have completed the training? Worthy Ones have completed the training. Where is it established? It is established among those eager to train. Who keep it? Those for whom it is current, they keep it. Whose word is it? It is the word of the Blessed One, the Worthy One, the Perfectly Enlightened One. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;
With Moggaliputta as the fifth, these in the land called Jambu's glory.

Then Mahinda and Itṭiya, Uttiya and Sambala likewise;
And the wise one named Bhadda.

These great elephants of great wisdom, came here from Jambudīpa;
They taught the monastic discipline, the Canon in Tambapaṇṇi.

They taught the five Nikāyas, and also the seven treatises;
Then Ariṭṭha the wise, and Tissadatta the learned.

The confident Kāḷasumana, and the elder named Dīgha;
And Dīghasumana the learned.

Again Kāḷasumana, the Elder Nāga and Buddharakkhita;
The Elder Tissa the wise, and the Elder Deva the learned.

Again Sumana the wise, and confident in the monastic discipline;
Very learned Cūḷanāga, like an elephant, difficult to assail.

And the one named Dhammapālita, well honoured in Rohaṇa;

His pupil of great wisdom, named Khema, master of the three Canons.

Like the king of stars on the island, he outshone others in wisdom;
And Upatissa the wise, Phussadeva the great speaker.

Again Sumana the wise, the one named Puppha, very learned;
The great speaker Mahāsiva, skilled everywhere in the Canon.

Again Upāli the wise, and confident in the monastic discipline;
Mahānāga of great wisdom, skilled in the lineage of the Good Teaching.

Again Abhaya the wise, skilled everywhere in the Canon;
And the Elder Tissa the wise, and confident in the monastic discipline.

His pupil of great wisdom, named Puppha, very learned;
Guarding the Dispensation, established in Jambudīpa.

And Cūḷābhaya the wise, and confident in the monastic discipline;
The Elder Tissa the wise, skilled in the lineage of the Good Teaching.

And Cūḷadeva the wise, and confident in the monastic discipline;
And the wise Elder Siva, skilled everywhere in the monastic discipline.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;
They proclaimed the monastic discipline on the island, the Canon of
Tambapaṇṇī.

9. Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for one engaging in physical contact with a woman? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī engaged in physical contact with a woman; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from the mind, not from speech, etc.

10. Where was the offence entailing initial and subsequent meetings of the Community laid down for one who addresses a woman with lewd words? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī addressed a woman with lewd words; in that case. There is one regulation. Of the six origins of offences, it originates by three origins -it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

11. Where was the offence entailing initial and subsequent meetings of the Community laid down for one who praises ministering to his own sensuality in the presence of a woman? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī praised ministering to his own sensuality in the presence of a woman; in that case. There is one regulation. Of

the six origins of offences, it originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

12. Where was the offence entailing initial and subsequent meetings of the Community laid down for one engaging in matchmaking? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī engaged in matchmaking; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by six origins - it may originate from the body, not from speech, not from the mind; it may originate from speech, not from the body, not from the mind; it may originate from the body and from speech, not from the mind; it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

13. Where was the offence entailing initial and subsequent meetings of the Community laid down for one having a hut built begged for oneself? It was laid down at Āḷavī. Referring to whom? Referring to the monks of Āḷavī. In what case? The monks of Āḷavī had huts built begged for themselves; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

14. Where was the offence entailing initial and subsequent meetings of the Community laid down for one having a large dwelling built? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa, while cleaning the monastery site, had a certain shrine tree cut down; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

15. Where was the offence entailing initial and subsequent meetings of the Community laid down for one who accuses a monk with an unfounded charge of an offence involving expulsion? It was laid down at Rājagaha. Referring to whom? Referring to the monks Mettiya and Bhūmajaka. In what case? The monks Mettiya and Bhūmajaka accused the Venerable Dabba the Mallian with an unfounded charge of an offence involving expulsion; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

16. Where was the offence entailing initial and subsequent meetings of the Community laid down for one who accuses a monk with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class? It was laid down at Rājagaha. Referring to whom? Referring to the monks Mettiya and Bhūmajaka. In what case? The monks Mettiya and Bhūmajaka accused the Venerable Dabba the Mallian with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

17. Where was the offence entailing initial and subsequent meetings of the Community laid down for a schismatic monk who does not give up at the admonition up to the third time? It was laid down at Rājagaha. Referring to whom? Referring to Devadatta. In what case? Devadatta strove for schism of a united Community; in that case. There is one regulation. Of the six origins of offences, it originates by one origin

- it originates from the body and from speech and from the mind, etc.

18. Where was the offence entailing initial and subsequent meetings of the Community laid down for monks who are followers of a schismatic who do not give up at the admonition up to the third time? It was laid down at Rājagaha. Referring to whom? Referring to many monks. In what case? Many monks became followers of Devadatta who was striving for schism in the Community, partisans; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

19. Where was the offence entailing initial and subsequent meetings of the Community laid down for a monk who is difficult to admonish and does not give up at the admonition up to the third time? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa, when being spoken to legitimately by monks, made himself one who should not be spoken to; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

20. Where was the offence entailing initial and subsequent meetings of the Community laid down for a monk who is a corrupter of families who does not give up at the admonition up to the third time? It was laid down at Sāvattthī. Referring to whom? Referring to the monks Assaji and Punabbasuka. In what case? The monks Assaji and Punabbasuka, having had the act of banishment performed on them by the Community, brought charges against monks of acting through desire, acting through hate, acting through delusion, acting through fear; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

The thirteen offences entailing initial and subsequent meetings of the Community are finished.

Its summary:

Emission, physical contact, inertia and self-gratification;
Matchmaking and hut, and dwelling and groundless charge.

And some pretext and schism, and followers of that very one;
Difficult to admonish and corrupting families, thirteen entailing initial and subsequent meetings of the Community.

3. The Section on Undetermined Rules

21. Where was the first undetermined laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? Referring to whom? In what case? Is there a regulation, a supplementary regulation, a regulation for what has not arisen, a universal regulation, a particular regulation, a common regulation, a non-common regulation, a one-sided regulation, a two-sided regulation? Of the five recitations of the principal monastic code, where is it grounded, where is it included? By which recitation does it come up for recitation? Of the four failures, which failure? Of the seven classes of offences, which class of offence? Of the six origins of offences, by how many origins does it originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements is it appeased? What is the

monastic discipline there, what is the higher discipline there? What is the principal monastic code there, what is the higher principal monastic code there? What is failure, what is success, what is practice? Dependent on how many reasons was the first undetermined laid down by the Blessed One? Who train, who have completed the training? Where is it established? Who keep it? Whose word is it, by whom was it conveyed?

22. Where was the first undetermined laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī sat with a woman, one alone with one alone, in a secret place, on a concealed seat, convenient; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation. A supplementary regulation and a regulation for what has not arisen are not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the five recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? It comes up for recitation by the fourth recitation. Of the four failures, which failure? It may be failure in morality, it may be failure in good conduct. Of the seven classes of offences, which class of offence? It may be the class of offence of expulsion, it may be the class of offence entailing initial and subsequent meetings of the Community, it may be the class of offence of expiation. Of the six origins of offences, by how many origins does it originate? It originates by one origin - it originates from the body and from the mind, not from speech. Of the four legal cases, which legal case? A legal case arising from offences. Of the seven settlements, by how many settlements is it appeased? It is appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass. What is the monastic discipline there, what is the higher discipline there? The regulation is the monastic discipline, the classification is the higher discipline. What is the principal monastic code there, what is the higher principal monastic code there? The regulation is the principal monastic code, the classification is the higher principal monastic code. What is the failure? Non-restraint is the failure. What is the success? Restraint is the success. What is the practice? "I will not do such a thing" - having accepted this for as long as life lasts, limited with the end of life, one trains in the training rules. Dependent on how many reasons was the first undetermined laid down by the Blessed One? Dependent on ten reasons the first undetermined was laid down by the Blessed One - for the excellence of the Community, for the comfort of the Community, for the refutation of obstinate persons, for the comfortable abiding of well-behaved monks, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without confidence, for the increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline. Who train? Trainees and good worldlings train. Who have completed the training? Worthy Ones have completed the training. Where is it established? It is established among

those eager to train. Who keep it? Those for whom it is current, they keep it. Whose word is it? It is the word of the Blessed One, the Worthy One, the Perfectly Enlightened One. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;
With Moggaliputta as the fifth, these in the land called Jambu's glory.

Then Mahinda and Itṭiya, Uttiya and Sambala likewise;
And the wise one named Bhadda.

These great elephants of great wisdom, came here from Jambudīpa;
They taught the monastic discipline, the Canon in Tambapaṇṇi.

They taught the five Nikāyas, and also the seven treatises;
Then Ariṭṭha the wise, and Tissadatta the learned.

The confident Kāḷasumana, and the elder named Dīgha;
And Dīghasumana the learned.

Again Kāḷasumana, the Elder Nāga and Buddharakkhita;
The Elder Tissa the wise, and the Elder Deva the learned.

Again Sumana the wise, and confident in the monastic discipline;
Very learned Cūḷanāga, like an elephant, difficult to assail.

And the one named Dhammapālita, well honoured in Rohaṇa;
His pupil of great wisdom, named Khema, master of the three Canons.

Like the king of stars on the island, he outshone others in wisdom;
And Upatissa the wise, Phussadeva the great speaker.

Again Sumana the wise, the one named Puppha, very learned;
The great speaker Mahāsiva, skilled everywhere in the Canon.

Again Upāli the wise, and confident in the monastic discipline;
Mahānāga of great wisdom, skilled in the lineage of the Good Teaching.

Again Abhaya the wise, skilled everywhere in the Canon;
And the Elder Tissa the wise, and confident in the monastic discipline.

His pupil of great wisdom, named Puppha, very learned;
Guarding the Dispensation, established in Jambudīpa.

And Cūḷābhaya the wise, and confident in the monastic discipline;
The Elder Tissa the wise, skilled in the lineage of the Good Teaching.

And Cūḷadeva the wise, and confident in the monastic discipline;
And the wise Elder Siva, skilled everywhere in the monastic discipline.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;

They proclaimed the monastic discipline on the island, the Canon of Tambapaṇṇi.

23. Where was the second undetermined laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī sat with a woman, one alone with one alone, in a secret place; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation. A supplementary regulation and a regulation for what has not arisen are not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the five recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? It comes up for recitation by the fourth recitation. Of the four failures, which failure? It may be failure in morality, it may be failure in good conduct. Of the seven classes of offences, which class of offence? It may be the class of offence entailing initial and subsequent meetings of the Community, it may be the class of offence of expiation. Of the six origins of offences, by how many origins does it originate? It originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind. Of the four legal cases, which legal case? A legal case arising from offences. Of the seven settlements, by how many settlements is it appeased? It is appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

The two undetermined are finished.

Its summary:

Convenient and likewise not indeed;

The undetermined rules well laid down, by the supreme Buddha, such a one.

4. The Section on Forfeiture

1. The Chapter on Kathina-Cloth

24. Where was the expiation involving forfeiture for one who keeps an extra robe beyond ten days laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Vesālī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks kept extra robes; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc.

25. Where was the expiation involving forfeiture for one who stays apart from the three robes for one night laid down? It was laid down at Sāvattthī. Referring to whom?

Referring to many monks. In what case? Many monks, having deposited a robe in the hands of monks, departed on a journey through the country with just their inner and upper robes; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc.

26. Where was the expiation involving forfeiture for one who, having received out-of-season robe-cloth, keeps it beyond a month laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case? Many monks, having received out-of-season robe-cloth, kept it beyond a month; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc.

27. Where was the expiation involving forfeiture for one who has a nun who is not a relative wash an old robe laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī had a nun who is not a relative wash an old robe; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

28. Where was the expiation involving forfeiture for one who accepts a robe from the hand of a nun who is not a relative laid down? It was laid down at Rājagaha. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī accepted a robe from the hand of a nun who is not a relative; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by six origins, etc.

29. Where was the expiation involving forfeiture for one who asks an unrelated householder or woman householder for a robe laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan asked an unrelated merchant's son for a robe; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by six origins, etc.

30. Where was the expiation involving forfeiture for one who asks an unrelated householder or woman householder for a robe beyond that laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, not knowing moderation, asked for many robes; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

31. Where was the expiation involving forfeiture for one who, without being previously invited, having approached an unrelated householder, puts forward a consideration regarding a robe, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, without being previously invited, having approached an unrelated householder, put forward a consideration regarding a robe; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

32. Where was the expiation involving forfeiture for one who, without being previously invited, having approached unrelated householders, puts forward a consideration regarding a robe, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, without being previously invited, having approached unrelated householders, put forward a consideration regarding a robe; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

33. Where was the expiation involving forfeiture for one who produces a robe by prompting more than three times and by standing more than six times laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, by a lay follower - when being told "Wait for today, venerable sir," did not wait; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

The chapter on kathina-cloth is first.

2. The Chapter on Silk

34. Where was the expiation involving forfeiture for one having a rug mixed with silk made laid down? It was laid down at Āḷavī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having approached the silk-makers, said thus: "Friends, cook many cocoons. Give some to us too. We too wish to make a rug mixed with silk"; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

35. Where was the expiation involving forfeiture for one having a rug made of pure black goat wool laid down? It was laid down at Vesālī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks had a rug made of pure black goat wool; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

36. Where was the expiation involving forfeiture for one having a new rug made, not taking a tulā of white, a tulā of brown, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having taken just a little white at the edge, likewise had a rug made of pure black goat wool; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

37. Where was the expiation involving forfeiture for one having a rug made every rainy season laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case? Many monks had a rug made every rainy season; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by six origins, etc.

38. Where was the expiation involving forfeiture for one having a new sitting cloth rug made, not taking a Sugata span from the edge of an old rug, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case?

Many monks, having abandoned their rugs, undertook the forest-dweller's practice, the almsfood eater's practice, and the rag-robe wearer's practice; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

39. Where was the expiation involving forfeiture for one who, having received goat wool, carries it beyond three yojanas laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain monk. In what case? A certain monk, having received goat wool, carried it beyond three yojanas; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -it may originate from the body, not from speech, not from the mind; it may originate from the body and from the mind, not from speech, etc.

40. Where was the expiation involving forfeiture for one who has a nun who is not a relative wash goat wool laid down? It was laid down among the Sakyans. Referring to whom? Referring to the group of six monks. In what case? The group of six monks had nuns who were not relatives wash goat wool; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

41. Where was the expiation involving forfeiture for one who accepts money laid down? It was laid down at Rājagaha. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan accepted money; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

42. Where was the expiation involving forfeiture for one engaging in various kinds of monetary transactions laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks engaged in various kinds of monetary transactions; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

43. Where was the expiation involving forfeiture for one engaging in various kinds of buying and selling laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan engaged in buying and selling with a wandering ascetic; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

The chapter on silk is second.

3. The Bowl Chapter

44. Where was the expiation involving forfeiture for one who keeps an extra bowl beyond ten days laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks kept an extra bowl; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc.

45. Where was the expiation involving forfeiture for one who gets in exchange another new bowl with a bowl having less than five bindings laid down? It was laid down among the Sakyans. Referring to whom? Referring to the group of six monks. In

what case? The group of six monks, even with a trifling break, even with a trifling chip, even with a mere scratch, asked for many bowls; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

46. Where was the expiation involving forfeiture for one who, having received medicines, keeps them beyond seven days laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case? Many monks, having received medicines, kept them beyond seven days; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

47. Where was the expiation involving forfeiture for one seeking robe-material as cloths for the rains with more than a month of summer remaining laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks sought robe-material as cloths for the rains with more than a month of summer remaining; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

48. Where was the expiation involving forfeiture for one who, having himself given a robe to a monk, angry and displeased, takes it by force, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, having himself given a robe to a monk, angry and displeased, took it by force; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

49. Where was the expiation involving forfeiture for one who, having asked for yarn himself, has a robe woven by weavers, laid down? It was laid down at Rājagaha. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having asked for yarn themselves, had a robe woven by weavers; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

50. Where was the expiation involving forfeiture for one who, without being previously invited, having approached an unrelated householder's weaver, puts forward a consideration regarding a robe, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, without being previously invited, having approached an unrelated householder's weaver, put forward a consideration regarding a robe; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

51. Where was the expiation involving forfeiture for one who, having received an emergency robe, exceeds the robe-season laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case? Many monks, having received an emergency robe, exceeded the robe-season; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

52. Where was the expiation involving forfeiture for one who, having deposited any one of the three robes in an inhabited area, stays apart for more than six nights laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In

what case? Many monks, having deposited any one of the three robes in an inhabited area, stayed apart for more than six nights; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

53. Where was the expiation involving forfeiture for one who, knowingly diverts material gain designated for the monastic community to oneself, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks knowingly diverted material gain designated for the monastic community to themselves; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The bowl chapter is the third.

The thirty expiations involving forfeiture are finished.

Its summary:

Ten days, one night, and a month, and washing and formal acceptance;
Unrelated and that designated, for both and by messenger.

Pure silk two portions, six years the sitting cloth;
And two hair rules one takes, both of various kinds.

And two bowls, medicine, rainy season cloth with giving as the fifth;
By oneself, by having made, one, dangerous with what belongs to the
monastic community.

5. The Section on Expiation

1. The Chapter on Lying

54. Where was the expiation for conscious lying laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to Hatthaka the Sakyan. In what case? The Venerable Hatthaka the Sakyan, while conversing with sectarians, having denied acknowledged, having acknowledged denied; in that case. There is one regulation. Of the six origins of offences, it originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

55. Where was the expiation for insulting speech laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, while quarrelling with well-behaved monks, disparaged the well-behaved monks; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

56. Where was the expiation for divisive speech among monks laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks engaged in divisive speech among monks who were quarrelling, disputing, engaging in contention; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

57. Where was the expiation for one who expounds the Teaching term by term to one not fully ordained laid down? It was laid down at Sāvattṥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks expounded the Teaching to lay followers term by term; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from speech, not from the body, not from the mind; it may originate from speech and from the mind, not from the body, etc.

58. Where was the expiation for one who lies down in the same sleeping place with one not fully ordained for more than two or three nights laid down? It was laid down at Ālavī. Referring to whom? Referring to many monks. In what case? Many monks lay down in the same sleeping place with one not fully ordained; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - it may originate from the body, not from speech, not from the mind; it may originate from the body and from the mind, not from speech, etc.

59. Where was the expiation for one who lies down in the same dwelling-place with a woman laid down? It was laid down at Sāvattṥī. Referring to whom? Referring to the Venerable Anuruddha. In what case? The Venerable Anuruddha lay down in the same dwelling-place with a woman; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

60. Where was the expiation for one expounding the Teaching to a woman with more than five or six sentences laid down? It was laid down at Sāvattṥī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī expounded the Teaching to a woman; in that case. There is one regulation, two supplementary regulations. Of the six origins of offences, it originates by two origins, as in the word-purification case, etc.

61. Where was the expiation for one who reports a super-human achievement to one not fully ordained, when it is factual, laid down? It was laid down at Vesālī. Referring to whom? Referring to the monks dwelling on the bank of the Vaggumudā. In what case? The monks dwelling on the bank of the Vaggumudā praised to the laypeople each other's super-human achievements; in that case. There is one regulation. Of the six origins of offences, it originates by three origins - it may originate from the body, not from speech, not from the mind; it may originate from speech, not from the body, not from the mind; it may originate from the body and from speech, not from the mind, etc.

62. Where was the expiation for one who reports a monk's coarse offence to one not fully ordained laid down? It was laid down at Sāvattṥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks reported a monk's coarse offence to one not fully ordained; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

63. Where was the expiation for one who digs the earth laid down? It was laid down at Ālavī. Referring to whom? Referring to the monks of Ālavī. In what case? The monks of Ālavī dug the earth; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The Chapter on Lying is first.

2. The Chapter on Growing Plants

64. Where was the expiation for destroying growing plants laid down? It was laid down at Āḷavī. Referring to whom? Referring to the monks of Āḷavī. In what case? The monks of Āḷavī cut down a tree; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

65. Where was the expiation for evasion and vexatious silence laid down? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa, when being questioned about an offence in the midst of the Community, evaded the issue with another issue; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by three origins, etc.

66. Where was the expiation for making someone look down upon another and for criticising laid down? It was laid down at Rājagaha. Referring to whom? Referring to the monks Mettiya and Bhūmajaka. In what case? The monks Mettiya and Bhūmajaka made the monks look down upon the Venerable Dabba the Mallian; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by three origins, etc.

67. Where was the expiation for one who, having spread a bed or a chair or a mattress or a stool belonging to the monastic community in the open air, departs without removing it and without asking permission, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to many monks. In what case? Many monks, having spread lodging belonging to the monastic community in the open air, departed without removing it and without asking permission; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

68. Where was the expiation for one who, having spread out bedding in a monastery belonging to the monastic community, departs without removing it and without asking permission, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of seventeen monks. In what case? The group of seventeen monks, having spread out bedding in a monastery belonging to the monastic community, departed without removing it and without asking permission; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

69. Where was the expiation for one who, knowing that a monk has arrived first, prepares a sleeping place in a dwelling belonging to the monastic community by intruding upon him, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having intruded upon the elder monks, prepared their sleeping place; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from the mind, not from speech, etc.

70. Where was the expiation for one who, angry and displeased, throws out a monk from a monastery belonging to the monastic community, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case?

The group of six monks, angry and displeased, threw out monks from a monastery belonging to the monastic community; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

71. Where was the expiation for one who sits down on a bed with removable legs or a chair in an upper chamber in a dwelling belonging to the monastic community laid down? It was laid down at Sāvatthī. Referring to whom? Referring to a certain monk. In what case? A certain monk hastily sat down on a bed with removable legs in an upper chamber in a dwelling belonging to the monastic community; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -it may originate from the body, not from speech, not from the mind; it may originate from the body and from the mind, not from speech, etc.

72. Where was the expiation for one who, having determined two or three layers, determines beyond that, laid down? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa had the completed dwelling thatched again and again, plastered again and again, the dwelling, being overloaded, collapsed; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

73. Where was the expiation for one who, knowingly, pours water containing living beings on grass or clay, laid down? It was laid down at Āḷavī. Referring to whom? Referring to the monks of Āḷavī. In what case? The monks of Āḷavī knowingly poured water containing living beings on grass and clay; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The Chapter on Growing Plants is second.

3. The Chapter on Exhortation

74. Where was the expiation for one who, not authorized, exhorts nuns laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, not authorized, exhorted nuns; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation, one supplementary regulation. A regulation for what has not arisen is not there in that case. Of the six origins of offences, it originates by two origins - it may originate from speech, not from the body, not from the mind; it may originate from speech and from the mind, not from the body, etc.

75. Where was the expiation for one who exhorts nuns when the sun has set laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the Venerable Cūḷapanthaka. In what case? The Venerable Cūḷapanthaka exhorted nuns when the sun had set; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the word-purification case, etc.

76. Where was the expiation for one who, having approached the nuns' quarters, exhorts nuns laid down? It was laid down among the Sakyans. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having approached the nuns' quarters, exhorted nuns; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

77. Where was the expiation for one speaking "monks exhort nuns because of material gains" laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks said "monks exhort nuns because of material gains"; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

78. Where was the expiation for one giving a robe to a nun who is not a relative laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain monk. In what case? A certain monk gave a robe to a nun who is not a relative; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by six origins, etc.

79. Where was the expiation for one sewing a robe for a nun who is not a relative laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī sewed a robe for a nun who is not a relative; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

80. Where was the expiation for one who, having arranged together with a nun, proceeds along the same high-road laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having arranged together with nuns, proceeded along the same high-road; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins - it may originate from the body, not from speech, not from the mind; it may originate from the body and from speech, not from the mind; it may originate from the body and from the mind, not from speech; it may originate from the body and from speech and from the mind, etc.

81. Where was the expiation for one who, having arranged together with a nun, boards the same boat laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having arranged together with nuns, boarded the same boat; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

82. Where was the expiation for one who knowingly eats almsfood arranged by a nun laid down? It was laid down at Rājagaha. Referring to whom? Referring to Devadatta. In what case? Devadatta knowingly ate almsfood arranged by a nun; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

83. Where was the expiation for one who sits with a nun, one alone with one alone, in a secret place laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī sat with a nun, one alone with one alone, in a secret place; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

The Chapter on Exhortation is third.

4. The Chapter on Food

84. Where was the expiation for one who eats a meal in a public rest-house beyond that laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, staying again and again, ate the meal in the public rest-house; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

85. Where was the expiation for a group meal laid down? It was laid down at Rājagaha. Referring to whom? Referring to Devadatta. In what case? Devadatta together with his following, having asked again and again among families, ate; in that case. There is one regulation, seven supplementary regulations. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

86. Where was the expiation for replacing a meal invitation laid down? It was laid down at Vesālī. Referring to whom? Referring to many monks. In what case? Many monks, having been invited elsewhere, ate elsewhere; in that case. There is one regulation, four supplementary regulations. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

87. Where was the expiation for one who, having accepted cakes filling two or three bowls, accepts more beyond that laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case? Many monks, not knowing moderation, accepted; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

88. Where was the expiation for one who has finished eating and been invited to admonish, eating solid food or soft food that is not leftover, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case? Many monks, having finished eating and been invited to admonish, ate elsewhere; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

89. Where was the expiation for one who invites a monk who has finished eating and been invited to admonish, bringing solid or soft food that is not leftover, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain monk. In what case? A certain monk invited a monk who had finished eating and been invited to admonish, bringing soft food that was not leftover; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

90. Where was the expiation for one eating solid food or soft food at the improper time laid down? It was laid down at Rājagaha. Referring to whom? Referring to the group of seventeen monks. In what case? The group of seventeen monks ate food at the improper time; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

91. Where was the expiation for one eating stored solid food or soft food laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Belaṭṭhasīsa. In what case? The Venerable Belaṭṭhasīsa ate stored food; in that case.

There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

92. Where was the expiation for one who, having asked for sumptuous food for one's own benefit, eats it, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having asked for sumptuous food for their own benefit, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

93. Where was the expiation for one who brings food not given to the mouth opening laid down? It was laid down at Vesālī. Referring to whom? Referring to a certain monk. In what case? A certain monk brought food not given to the mouth opening; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

The Chapter on Food is fourth.

5. The Chapter on Naked Ascetics

94. Where was the expiation for one giving with one's own hand solid food or soft food to a naked ascetic or to a wandering ascetic or to a female wandering ascetic laid down? It was laid down at Vesālī. Referring to whom? Referring to the Venerable Ānanda. In what case? The Venerable Ānanda, imagining one, gave two cakes to a certain female wandering ascetic; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

95. Where was the expiation for one who, having said to a monk "Come, friend, let us enter a village or a market town for almsfood," dismisses him whether having given to him or not having given to him, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, having said to a monk "Come, friend, let us enter the village for almsfood," dismissed him without having given to him; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

96. Where was the expiation for one who, having intruded upon a family with a married couple, sits down laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, having intruded upon a family with a married couple, sat down; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

97. Where was the expiation for one who sits with a woman together in a secret place, on a concealed seat, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan sat with a woman together in a secret place, on a concealed seat; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

98. Where was the expiation for one who sits with a woman, one alone with one alone, in a secret place laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan sat with a woman, one alone with one alone, in a secret place; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

99. Where was the expiation for one who, having been invited, with food, without asking permission from a monk who is present, visits families before the meal or after the meal, laid down? It was laid down at Rājagaha. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, having been invited, with food, visited families before the meal and after the meal; in that case. There is one regulation, four supplementary regulations. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

100. Where was the expiation for one who asks for medicine beyond that laid down? It was laid down among the Sakyans. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, when being told by Mahānāma the Sakyan "Wait for today, venerable sirs," did not wait; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

101. Where was the expiation for one going to see a parading army laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks went to see the parading army; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

102. Where was the expiation for one staying with the army for more than three nights laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks stayed with the army for more than three nights; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

103. Where was the expiation for one going to a battlefield laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks went to a battlefield; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

The Chapter on the Naked Ascetic is fifth.

6. The Chapter on Drinking of Strong Liquor

104. Where was the expiation for drinking spirits and liquor laid down? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Sāgata. In what case? The Venerable Sāgata drank intoxicants; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from the body, not from speech, not from the mind; it may originate from the body and from the mind, not from speech, etc.

105. Where was the expiation for nudging with one's fingers laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks made a monk laugh by nudging with their fingers; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

106. Where was the expiation for playing in water laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of seventeen monks. In what case? The group of seventeen monks played in the water of the river Aciravatī; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

107. Where was the expiation for disrespect laid down? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa showed disrespect; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

108. Where was the expiation for one who frightens a monk laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks frightened a monk; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

109. Where was the expiation for one who, having kindled a fire, warms himself laid down? It was laid down among the Bhaggas. Referring to whom? Referring to many monks. In what case? Many monks, having kindled a fire, warmed themselves; in that case. There is one regulation, two supplementary regulations. Of the six origins of offences, it originates by six origins, etc.

110. Where was the expiation for one who bathes within a fortnight laid down? It was laid down at Rājagaha. Referring to whom? Referring to many monks. In what case? Many monks, even having seen the king, not knowing moderation, bathed; in that case. There is one regulation, six supplementary regulations. A regulation applying everywhere, a regulation applying to a region? A regulation applying to a region. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

111. Where was the expiation for one who uses a new robe without taking one of the three means of disfigurement laid down? It was laid down at Sāvatthī. Referring to whom? Referring to many monks. In what case? Many monks did not recognise their own robes; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

112. Where was the expiation for one who, having himself assigned a robe to a monk or to a nun or to a female trainee or to a novice or to a female novice, uses it without removal, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan, having himself assigned a robe to a monk, used it without removal; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

113. Where was the expiation for one who hides away a monk's bowl or robe or sitting cloth or needle case or waistband laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks hid away both the bowls and the robes of monks; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The Chapter on Spirits and Liquor is sixth.

7. The Chapter on Containing Animate Beings

114. Where was the expiation for one who intentionally deprives a living being of life laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī intentionally deprived a living being of life; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

115. Where was the expiation for one who knowingly consumes water containing living beings laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks knowingly consumed water containing living beings; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

116. Where was the expiation for one who knowingly reopens a legal case that had been settled according to the rule for renewed action laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks knowingly reopened a legal case that had been settled according to the rule for renewed action; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

117. Where was the expiation for one who knowingly conceals a monk's coarse offence laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain monk. In what case? A certain monk knowingly concealed a monk's coarse offence; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

118. Where was the expiation for one who knowingly gives full ordination to a person less than twenty years old laid down? It was laid down at Rājagaha. Referring to whom? Referring to many monks. In what case? Many monks knowingly gave full ordination to a person less than twenty years old; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

119. Where was the expiation for one who, knowingly, having arranged together with a caravan of thieves, proceeds along the same high-road laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain monk. In what case? A certain monk, knowingly, having arranged together with a caravan of thieves, proceeded along the same high-road; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from the mind, not from speech; it may originate from the body and from speech and from the mind, etc.

120. Where was the expiation for one who, having arranged together with a woman, proceeds along the same high-road laid down? It was laid down at Sāvatthī. Referring to whom? Referring to a certain monk. In what case? A certain monk, having arranged together with a woman, proceeded along the same high-road; in that case. There is one regulation. Of the six origins of offences, it originates by four origins, etc.

121. Where was the expiation for one who does not give up an evil view at the admonition up to the third time laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the monk Ariṭṭha, formerly a vulture-killer. In what case? The monk Ariṭṭha, formerly a vulture-killer, did not give up an evil view at the admonition up to the third time; in that case. There is one regulation. Of the six origins of offences, it originates by one origin. It originates from the body and from speech and from the mind, etc.

122. Where was the expiation for one who, knowingly, eats together with a monk who speaks thus, against whom the act of conformity with the Teaching has not been done, who has not relinquished that view, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, knowingly, ate together with the monk Ariṭṭha who spoke thus, against whom the act of conformity with the Teaching had not been done, who had not relinquished that view; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

123. Where was the expiation for one who entices a novice who has been thus expelled, knowingly, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, knowingly, enticed the novice Kaṇṭaka who had been thus expelled; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The Chapter on Containing Animate Beings is seventh.

8. The Chapter on Legitimate

124. Where was the expiation for one speaking, when being spoken to legitimately by monks, "I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline," laid down? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa, when being spoken to legitimately by monks, said "I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline"; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

125. Where was the expiation for one who disparages the monastic discipline laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks disparaged the monastic discipline; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

126. Where was the expiation for bewildering laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks bewildered; in that case. There is one regulation. Of the six origins

of offences, it originates by three origins, etc.

127. Where was the expiation for one giving a blow to a monk while angry and displeased laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, angry and displeased, gave blows to monks; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

128. Where was the expiation for one raising the palm in threat to a monk while angry and displeased laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, angry and displeased, raised their palms in threat against monks; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

129. Where was the expiation for one who accuses a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks accused a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

130. Where was the expiation for one who intentionally causes remorse to a monk laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks intentionally caused remorse to monks; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

131. Where was the expiation for one who stands listening to monks who were quarrelling, disputing, engaging in contention laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks stood listening to monks who were quarrelling, disputing, engaging in contention; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from the mind, not from speech; it may originate from the body and from speech and from the mind, etc.

132. Where was the expiation for one who, having given consent to legally valid acts, afterwards commits the offence of criticising, laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having given consent to legally valid acts, afterwards committed the offence of criticising; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

133. Where was the expiation for one who, while a discussion for judgment is taking place in the monastic community, without giving consent, having risen from his seat, departs, laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to a certain monk. In what case? A certain monk, while a discussion for judgment was taking place in the monastic community, without giving consent, having risen from

his seat, departed; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

134. Where was the expiation for one who, having given a robe by a complete community, afterwards commits the offence of criticising, laid down? It was laid down at Rājagaha. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having given a robe by a complete community, afterwards committed the offence of criticising; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

135. Where was the expiation for one who, knowingly diverts material gain designated for the monastic community to an individual, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks knowingly diverted material gain designated for the monastic community to an individual; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The Chapter on Legitimate is the eighth.

9. The Chapter on Kings

136. Where was the expiation for one who enters the king's inner palace without being announced beforehand laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Ānanda. In what case? The Venerable Ānanda entered the king's inner palace without being announced beforehand; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

137. Where was the expiation for one who takes a jewel laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain monk. In what case? A certain monk took a jewel; in that case. There is one regulation, two supplementary regulations. Of the six origins of offences, it originates by six origins, etc.

138. Where was the expiation for one who enters a village at the improper time without asking permission from a monk who is present laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks entered a village at the improper time; in that case. There is one regulation, three supplementary regulations. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

139. Where was the expiation for one who has a needle case made of bone or made of ivory or made of horn laid down? It was laid down among the Sakyans. Referring to whom? Referring to many monks. In what case? Many monks, not knowing moderation, asked for many needle cases; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

140. Where was the expiation for one who has a bed or a chair exceeding the proper measure made, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Upananda the Sakyan. In what case? The Venerable Upananda the Sakyan slept on a high bed; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

141. Where was the expiation for one who has a bed or a chair made that is cotton-stuffed laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks had a bed or a chair made that is cotton-stuffed; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

142. Where was the expiation for one who has a sitting cloth exceeding the proper measure made, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks kept sitting cloths not of proper measure; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by six origins, etc.

143. Where was the expiation for one who has a scab cloth exceeding the proper measure made, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks kept scab cloths not of proper measure; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

144. Where was the expiation for one who has a cloth for the rains exceeding the proper measure made, laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks kept cloths for the rains not of proper measure; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

145. Where was the expiation for one who has a robe of the sugata measure made laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the Venerable Nanda. In what case? The Venerable Nanda wore a robe of the sugata measure; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

The Chapter on Kings is ninth.

The ninety-two expiations are finished.

The Minor Section is complete.

Its summary:

Falsehood, disparaging speech and divisive speech, and sleeping place with a woman;

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

Having understood what has come to be, grumbling, and bed and sleeping place are spoken;

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

Not authorized, when the sun has set, and dwelling with material gains;

Giving, sewing, by arrangement, boat, should consume together.

Almsfood, group, another, cake, invited to admonish, one invited to admonish;

At the improper time, storage, milk, with toothpick - these are ten.

Naked ascetic, having dismissed, concealed and in a secret place;
Invited with requisites, army dwelling and battlefield.

Intoxicating liquor, finger, laughter, and disrespect, and terrifying;
Light, bathing, discoloured, oneself, and with hiding away.

Intentionally, water, action, and inertia, less than twenty;
Theft, woman, and wrong teaching, in communion and with one who has been removed.

Legitimate question, perplexity, delusion, blow, and raising the voice;
And groundless, intentionally, I will listen, criticism and departing.

Having given a robe by the monastic community, should divert to an individual;
And the king's jewel existing, needle and bed and cotton quilt;
Sitting cloth, itch-covering, jasmine and with the Fortunate One.

The summary of those chapters:

Falsehood and what has come to be and exhortation, with food and with naked ascetic;
Intoxicating liquor, containing animate beings, teaching, with the king chapter - these are nine.

6. The Section on Acknowledgement

146. Where was the acknowledgement for one who, having received with one's own hand solid food or soft food from the hand of a nun who is not a relative and who has entered the inhabited area, eats it, laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to a certain monk. In what case? A certain monk accepted material gains from the hand of a nun who is not a relative and who had entered the inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from the body, not from speech, not from the mind; it may originate from the body and from the mind, not from speech, etc.

147. Where was the acknowledgement for one who, not having prevented a nun who gives directions, eats, laid down? It was laid down at Rājagaha. Referring to whom? Referring to the group of six monks. In what case? The group of six monks did not prevent the nuns who were giving directions; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc.

148. Where was the acknowledgement for one who, having received with one's own hand solid food or soft food in families authorized as in training, eats it, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to many monks. In what case? Many monks, not knowing moderation, accepted; in that case. There is one regulation, two supplementary regulations. Of the six origins of offences, it originates

by two origins - it may originate from the body, not from speech, not from the mind; it may originate from the body and from the mind, not from speech, etc.

149. Where was the acknowledgement for one who, in forest lodgings, having received with one's own hand solid food or soft food that was unannounced beforehand within a monastery, eats it, laid down? It was laid down among the Sakyans. Referring to whom? Referring to many monks. In what case? Many monks did not report thieves dwelling in the monastery; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc.

The four acknowledgements are finished.

Its summary:

Giving directions to one who is not a relative, and by the trainee forest dweller;
Four acknowledgements, explained by the Self-awakened One.

7. The Section on Training Rules

1. The Chapter on All Round

150. Where was the wrong-doing for one who, out of disrespect, wears his lower robe hanging down in front or behind laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks wore their lower robes hanging down in front and behind; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one who, out of disrespect, wears his upper robe hanging down in front or behind laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks wore their upper robes hanging down in front and behind; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

The wrong-doing for one who, out of disrespect, having uncovered his body, goes into the inhabited area, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

The wrong-doing for one who, out of disrespect, having uncovered his body, sits down in the inhabited area, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

The wrong-doing for one who, out of disrespect, swinging his hand or foot, goes into the inhabited area, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down in an inhabited area, out of disrespect, swinging his hand or foot, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one going into an inhabited area, out of disrespect, looking here and there, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down in an inhabited area, out of disrespect, looking here and there, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one going into an inhabited area, out of disrespect, lifting up the robes, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down in an inhabited area, out of disrespect, lifting up the robes, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

The chapter on all round is first.

2. The Chapter on Loud Laughter

151. Where was the wrong-doing for one going into an inhabited area with loud laughter, out of disrespect, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, laughing with loud laughter, went into the inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

Where was the wrong-doing for one sitting down in an inhabited area with loud laughter, out of disrespect, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, laughing with loud laughter, sat down in the inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

Where was the wrong-doing for one going into an inhabited area, making loud noise, great noise, out of disrespect, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, making loud noise, great noise, went into the inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

Where was the wrong-doing for one sitting down in an inhabited area, making loud noise, great noise, out of disrespect, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, making loud noise, great noise, sat down in the inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

There is a wrong-doing for one going into an inhabited area, out of disrespect, swaying the body, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down in an inhabited area, out of disrespect, swaying the body, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one going into an inhabited area, out of disrespect, swaying the arms, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down in an inhabited area, out of disrespect, swaying the arms, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one going into an inhabited area, out of disrespect, swaying the head, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down in an inhabited area, out of disrespect, swaying the head, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

The Chapter on Loud Laughter is second.

3. The Chapter on Arms Akimbo

152. There is a wrong-doing for one going into an inhabited area, out of disrespect, with arms akimbo, etc. There is one regulation. It originates by one origin. It originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down in an inhabited area, out of disrespect, with arms akimbo, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one going into an inhabited area, out of disrespect, veiled over, laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having covered themselves up to the head, went into the inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one sitting down in an inhabited area, out of disrespect, veiled over, laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having covered themselves up to the head, sat down in the inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one going into an inhabited area, out of disrespect, squatting, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one sitting down clutching the knees in an inhabited area out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one accepting almsfood inattentively out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one accepting almsfood, looking here and there, out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one accepting only much lentil curry out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one accepting almsfood heaped up out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

The Chapter on Arms Akimbo is third.

4. The Chapter on Almsfood

153. There is a wrong-doing for one eating almsfood inattentively out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one eating almsfood, looking here and there, out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one eating almsfood, having fondled here and there, out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one eating only much lentil curry out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one eating almsfood having crushed from the middle top out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one concealing lentil curry or vegetables with cooked rice out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one who, out of disrespect, when not sick, having asked for lentil curry or cooked rice for one's own benefit, eats it, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks, having asked for lentil curry and cooked rice for their own benefit, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - it may originate from the body and from the mind, not from speech; it may originate from the body and from speech and from the mind, etc.

There is a wrong-doing for one, out of disrespect, intending on finding fault, looking at others' bowls, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one, out of disrespect, making a large mouthful, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one, out of disrespect, making a long morsel, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

The Chapter on Almsfood is the fourth.

5. The Chapter on Mouthfuls

154. There is a wrong-doing for one who, out of disrespect, opens the mouth opening when the mouthful has not been brought to it, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, while eating, puts the whole hand into the mouth, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one who, out of disrespect, speaks with food in his mouth laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks spoke with food in their mouths; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

There is a wrong-doing for one who, out of disrespect, eats tossing up almsfood, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, eats biting off mouthfuls, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, eats nibbling at mouthfuls, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one eating while shaking the hand out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one eating scattering rice grains out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one eating while sticking out the tongue out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body

and from the mind, not from speech, etc.

There is a wrong-doing for one eating smacking the lips out of disrespect, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

The Chapter on Mouthfuls is the fifth.

6. The Chapter on Slurping

155. Where was the wrong-doing for one who, out of disrespect, eats making a slurping noise, laid down? It was laid down at Kosambī. Referring to whom? Referring to many monks. In what case? Many monks drank milk making a slurping noise; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, eats while licking the hands, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, eats licking the bowl, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, eats while licking the lips, etc. There is one regulation. It originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one who, out of disrespect, accepts a water vessel with a hand soiled with food, laid down? It was laid down among the Bhaggas. Referring to whom? Referring to many monks. In what case? Many monks accepted a water vessel with a hand soiled with food; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one who, out of disrespect, throws away bowl-rinsing water with rice grains in an inhabited area laid down? It was laid down among the Bhaggas. Referring to whom? Referring to many monks. In what case? Many monks threw away bowl-rinsing water with rice grains in an inhabited area; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the wrong-doing for one who, out of disrespect, expounds the Teaching to one with an umbrella in hand laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks expounded the Teaching to one with an umbrella in hand; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one with a walking staff in hand, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one with a bladed weapon in hand, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one with a weapon in hand, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

The Chapter on Slurping is the sixth.

7. The Chapter on Sandals

156. There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one wearing shoes, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one wearing sandals, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one travelling in a vehicle, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one lying down, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one sitting clutching the knees, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one wearing headgear, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one with covered head and shoulders, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from speech and from the mind, not from the body, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one sitting on a seat while sitting on the ground, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one sitting on a high seat while sitting on a low seat, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one sitting while standing, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one going in front while going from behind, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

There is a wrong-doing for one who, out of disrespect, expounds the Teaching to one going by the path while going by a side road, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

There is a wrong-doing for one who, out of disrespect, defecates or urinates while standing, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, defecates or urinates or spits on green vegetation, etc. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

There is a wrong-doing for one who, out of disrespect, defecates or urinates or spits in water, etc. Where was it laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks defecated and urinated and spat in water; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from the mind, not from speech, etc.

The Chapter on Sandals is the seventh.

The seventy-five training rules are finished.

Its summary:

All round, covered, well-restrained with eyes downcast;
Raised up, with loud laughter, with sound, and the three swayings.

Arm akimbo, veiled over, and squatting and clutching the knees;
Carefully, with attention focused on the bowl, and with lentil curry in proper proportion, at most to the rim level.

Carefully, with attention focused on the bowl, and successively, with lentil curry in proper proportion;

From the middle top, concealed, with one intending on finding fault through asking.

Not large mouthfuls, door-like, with whole hand one should not speak;
Lifting up, cutting, cheek-stuffing, shaking, scattering rice grains.

And sticking out the tongue, smacking lips, slurping;
The hand, the bowl, and the lips, and soiled with food, and with rice grains.

To one with an umbrella in hand, the Good Teaching, the Truth-finders do not teach;
Just so to one with a walking staff in hand, to one with a knife or weapon in hand.

Slippers and sandals too, and to one gone in a vehicle or sleeping place;
To one sitting clutching the knees, and to one with head wrapped or veiled over.

On the ground, on a low seat, standing, from behind, and by a side road;
By one standing it should not be done, and on green vegetation and in water.

The summary of those chapters:

All round, loud laughter, arm akimbo, almsfood, and likewise;
Mouthfuls, slurping, and with slippers the seventh.

The section on where laid down in the Great Analysis is finished.

2. The Section on Offences Committed

1. The Section on Expulsion

157. Engaging in sexual intercourse, how many offences does one commit? Engaging in sexual intercourse, one commits three offences. If one engages in sexual intercourse with a body that is not eaten, there is an offence entailing defeat; if one engages in sexual intercourse with a body that is mostly eaten, there is a grave offence; if one inserts the genitals without touching into a rounded mouth, there is an offence of wrong-doing - engaging in sexual intercourse, one commits these three offences.

158. Taking what is not given, how many offences does one commit? Taking what is not given, one commits three offences. One takes what is not given, reckoned a theft, worth five māsakas or more than five māsakas, there is an offence entailing defeat. One takes what is not given, reckoned a theft, worth more than one māśaka or less than five māsakas, there is a grave offence. One takes what is not given, reckoned a theft, worth one māśaka or less than one māśaka, there is an offence of wrong-doing - taking what is not given, one commits these three offences.

159. Intentionally depriving a human being of life, how many offences does one commit? Intentionally depriving a human being of life, one commits three offences. He digs a pitfall having designated a human being, thinking "Having fallen in, he will die," there is an offence of wrong-doing; When he has fallen in, painful feeling arises,

there is a grave offence; He dies, there is an offence entailing defeat -intentionally depriving a human being of life, one commits these three offences.

160. Extolling a super-human achievement that is non-existent and not factual, how many offences does one commit? Extolling a super-human achievement that is non-existent and not factual, one commits three offences. Having evil desires, overcome by desire, one extols a super-human achievement that is non-existent and not factual, there is an offence entailing defeat; One says "whoever dwells in your monastery, that monk is a Worthy One," if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing -extolling a super-human achievement that is non-existent and not factual, one commits these three offences.

The four expulsions are finished.

2. The Section on Initial and Subsequent Meeting of the Community

161. Having made effort, one releasing semen commits three offences. He intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community; he intends, makes effort, and does not emit - a grave offence;there is a wrong-doing in the effort.

Engaging in physical contact with a woman, one commits three offences. One touches body with body - an offence entailing initial and subsequent meetings of the Community; one touches something connected to the body with the body - a grave offence; one touches something connected to the body with something connected to the body - an offence of wrong-doing.

Addressing a woman with lewd words, one commits three offences. Pointing out the anus and the vagina, one speaks praise and speaks blame - an offence entailing initial and subsequent meetings of the Community; setting aside the anus and the vagina, pointing out below the collar-bone and above the knee-cap, one speaks praise and speaks blame - a grave offence; pointing out something connected to the body, one speaks praise and speaks blame - an offence of wrong-doing.

Praising ministering to his own sensuality, one commits three offences. One praises ministering to his own sensuality in the presence of a woman - an offence entailing initial and subsequent meetings of the Community; one praises ministering to his own sensuality in the presence of a eunuch - a grave offence; one praises ministering to his own sensuality in the presence of an animal - an offence of wrong-doing.

Engaging in matchmaking, one commits three offences. He accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community; he accepts, investigates, and does not report back - a grave offence;he accepts, does not investigate, and does not report back - an offence of wrong-doing.

Having a hut built begged for oneself, one commits three offences. He causes it to be built - there is a wrong-doing in the effort; when one lump has not arrived - a grave offence; when that lump has arrived - an offence entailing initial and subsequent meetings of the Community.

Having a large dwelling built, one commits three offences. He causes it to be built - there is a wrong-doing in the effort; when one lump has not arrived - a grave offence; when that lump has arrived - an offence entailing initial and subsequent meetings of the Community.

Accusing a monk with an unfounded charge of an offence involving expulsion, one commits three offences. Without having obtained permission, one speaks with the intention of causing him to fall - an offence entailing initial and subsequent meetings of the Community and a wrong-doing; having obtained permission, one speaks with the intention of reviling - an offence of insulting speech.

Accusing a monk with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class, one commits three offences. Without having obtained permission, one speaks with the intention of causing him to fall - an offence entailing initial and subsequent meetings of the Community and a wrong-doing; having obtained permission, one speaks with the intention of reviling - an offence of insulting speech.

A schismatic monk not giving up at the admonition up to the third time commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

Monks who are followers of the schism-maker not giving up at the admonition up to the third time commit three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A monk who is difficult to admonish not giving up at the admonition up to the third time commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A monk who is a corrupter of families not giving up at the admonition up to the third time commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

The thirteen offences entailing initial and subsequent meetings of the Community are finished.

3. The Section on Forfeiture

1. The Chapter on Kathina-Cloth

162. Keeping an extra robe beyond ten days, one commits one offence. An expiation involving forfeiture.

Staying apart from the three robes for one night, one commits one offence. An expiation involving forfeiture.

Having received out-of-season robe-cloth, keeping it beyond a month, one commits one offence. An expiation involving forfeiture.

Having a nun who is not a relative wash an old robe, one commits two offences. He

causes it to be washed - there is a wrong-doing in the effort; when it is washed, an expiation involving forfeiture.

Accepting a robe from the hand of a nun who is not a relative, one commits two offences. He takes - there is a wrong-doing in the effort; when it is taken, an expiation involving forfeiture.

Asking an unrelated householder or woman householder for a robe, one commits two offences. He asks - there is a wrong-doing in the effort; when it is asked for, an expiation involving forfeiture.

Asking an unrelated householder or woman householder for a robe beyond that, one commits two offences. He asks - there is a wrong-doing in the effort; when it is asked for, an expiation involving forfeiture.

Without being previously invited, having approached an unrelated householder, putting forward a consideration regarding a robe, one commits two offences. He puts forward a consideration - there is a wrong-doing in the effort; when the consideration is put forward, an expiation involving forfeiture.

Without being previously invited, having approached unrelated householders, putting forward a consideration regarding a robe, one commits two offences. He puts forward a consideration - there is a wrong-doing in the effort; when the consideration is put forward, an expiation involving forfeiture.

Producing a robe by prompting more than three times and by standing more than six times, one commits two offences. He produces - there is a wrong-doing in the effort; when it is produced, an expiation involving forfeiture.

The chapter on kathina-cloth is first.

2. The Chapter on Silk

163. Having a rug mixed with silk made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, an expiation involving forfeiture.

Having a rug made of pure black goat wool, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, an expiation involving forfeiture.

Not taking a tulā of white, a tulā of brown, having a new rug made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, an expiation involving forfeiture.

Having a rug made every rainy season, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, an expiation involving forfeiture.

Not taking a Sugata span from the edge of an old rug, having a new sitting cloth rug made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, an expiation involving forfeiture.

Having received goat wool, carrying it beyond three yojanas, one commits two offences. He moves the first foot past three yojanas - an offence of wrong-doing; he moves the second foot past - an expiation involving forfeiture.

Having a nun who is not a relative wash goat wool, one commits two offences. He causes it to be washed - there is a wrong-doing in the effort; when it is washed, an expiation involving forfeiture.

Accepting money, one commits two offences. He takes - there is a wrong-doing in the effort; when it is taken, an expiation involving forfeiture.

Engaging in various kinds of monetary transactions, one commits two offences. He engages - there is a wrong-doing in the effort; when engaged, an expiation involving forfeiture.

Engaging in various kinds of buying and selling, one commits two offences. He engages - there is a wrong-doing in the effort; when engaged, an expiation involving forfeiture.

The chapter on silk is second.

3. The Bowl Chapter

164. Keeping an extra bowl beyond ten days, one commits one offence. An expiation involving forfeiture.

Getting in exchange another new bowl with a bowl having less than five bindings, one commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

Having received medicines and keeping them beyond seven days, one commits one offence. An expiation involving forfeiture.

Seeking robe-material as cloths for the rains with more than a month of summer remaining, one commits two offences. He seeks - there is a wrong-doing in the effort; when it is sought, an expiation involving forfeiture.

Having himself given a robe to a monk, angry and displeased, taking it by force, one commits two offences. He takes by force - there is a wrong-doing in the effort; when it is taken by force, an expiation involving forfeiture.

Having asked for yarn oneself, having a robe woven by weavers, one commits two offences. He has it woven - there is a wrong-doing in the effort; when it is woven, an expiation involving forfeiture.

Without being previously invited, having approached an unrelated householder's weaver, putting forward a consideration regarding a robe, one commits two offences. He puts forward a consideration - there is a wrong-doing in the effort; when the consideration is put forward, an expiation involving forfeiture.

Having received an emergency robe and exceeding the robe-season, one commits one offence. An expiation involving forfeiture.

Having deposited any one of the three robes in an inhabited area and staying apart for more than six nights, one commits one offence. An expiation involving forfeiture.

Knowingly diverting material gain designated for the monastic community to oneself, one commits two offences. He diverts - there is a wrong-doing in the effort; when it is diverted, an expiation involving forfeiture.

The bowl chapter is the third.

The thirty expiations involving forfeiture are finished.

4. The Section on Expiation

1. The Chapter on Lying

165. Speaking a conscious lie, how many offences does one commit? Speaking a conscious lie, one commits five offences. Having evil desires, overcome by desire, one extols a super-human achievement that is non-existent and not factual, there is an offence entailing defeat; one accuses a monk with an unfounded charge of an offence involving expulsion, there is an offence entailing initial and subsequent meetings of the Community; One says "whoever dwells in your monastery, that monk is a Worthy One," if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing; for conscious lying there is an expiation - speaking a conscious lie, one commits these five offences.

Fondling downwards, one commits two offences. One fondles downwards one who is fully ordained, there is an offence requiring expiation; one fondles downwards one who is not fully ordained, there is an offence of wrong-doing.

Engaging in divisive speech, one commits two offences. One engages in divisive speech to one who is fully ordained, there is an offence requiring expiation; one engages in divisive speech to one who is not fully ordained, there is an offence of wrong-doing.

expounding the Teaching term by term to one not fully ordained, one commits two offences. One teaches, there is a wrong-doing in the effort; for each term there is an offence requiring expiation.

Lying down in the same sleeping place with one not fully ordained for more than two or three nights, one commits two offences. One lies down, there is a wrong-doing in the effort; when one has lain down, there is an offence requiring expiation.

Lying down in the same dwelling-place with a woman, one commits two offences. One lies down, there is a wrong-doing in the effort; when one has lain down, there is an offence requiring expiation.

expounding the Teaching to a woman with more than five or six sentences, one commits two offences. One teaches, there is a wrong-doing in the effort; for each term there is an offence requiring expiation.

Reporting a super-human achievement that is factual to one not fully ordained, one commits two offences. One reports, there is a wrong-doing in the effort; when reported, there is an offence requiring expiation.

One who reports a monk's coarse offence to one not fully ordained commits two offences. One reports, there is a wrong-doing in the effort; when reported, there is an offence requiring expiation.

One who digs the earth commits two offences. If he digs, there is a wrong-doing in the effort; with each blow there is an offence requiring expiation.

The Chapter on Lying is first.

2. The Chapter on Growing Plants

166. Destroying growing plants, one commits two offences. He destroys - there is a wrong-doing in the effort; with each blow there is an offence requiring expiation.

Evading the issue with another issue, one commits two offences. When evasion has not been formally charged, he evades the issue with another issue - there is an offence of wrong-doing; when evasion has been formally charged, he evades the issue with another issue - there is an offence requiring expiation.

Making a monk look down upon another, one commits two offences. He makes one look down upon another - there is a wrong-doing in the effort; when one has been made to look down upon another, there is an offence requiring expiation.

Having spread a bed or a chair or a mattress or a stool belonging to the monastic community in the open air, departing without removing it and without asking permission, one commits two offences. He moves the first foot past a stone's throw - there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

Having spread out bedding in a dwelling belonging to the monastic community, departing without removing it and without asking permission, one commits two offences. He moves the first foot past the enclosure - there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

Knowing that a monk has arrived first, preparing a sleeping place in a dwelling belonging to the monastic community by intruding upon him, one commits two offences. One lies down, there is a wrong-doing in the effort; when one has lain down, there is an offence requiring expiation.

Angry and displeased, throwing out a monk from a dwelling belonging to the monastic community, one commits two offences. He throws out - there is a wrong-doing in the effort; when one has been thrown out, there is an offence requiring expiation.

Sitting down on a bed with removable legs or a chair in an upper chamber in a dwelling belonging to the monastic community, one commits two offences. He sits down - there is a wrong-doing in the effort; when one has sat down, there is an offence requiring expiation.

Having determined two or three layers, determining beyond that, one commits two offences. He determines - there is a wrong-doing in the effort; when it has been determined, there is an offence requiring expiation.

Knowingly pouring water containing living beings on grass or clay, one commits two offences. He pours - there is a wrong-doing in the effort; when it has been poured,

there is an offence requiring expiation.

The Chapter on Growing Plants is second.

3. The Chapter on Exhortation

167. One who is not authorized, exhorting nuns, commits two offences. If he exhorts, there is a wrong-doing in the effort; when exhorted, there is an offence requiring expiation.

When the sun has set, exhorting nuns, one commits two offences. If he exhorts, there is a wrong-doing in the effort; when exhorted, there is an offence requiring expiation.

Having approached the nuns' quarters, exhorting nuns, one commits two offences. If he exhorts, there is a wrong-doing in the effort; when exhorted, there is an offence requiring expiation.

Speaking "monks exhort nuns because of material gains," one commits two offences. If he speaks, there is a wrong-doing in the effort; when spoken, there is an offence requiring expiation.

Giving a robe to a nun who is not a relative, one commits two offences. If he gives, there is a wrong-doing in the effort; when given, there is an offence requiring expiation.

Sewing a robe for a nun who is not a relative, one commits two offences. If he sews, there is a wrong-doing in the effort; for each needle-path, there is an offence requiring expiation.

Having arranged together with a nun, proceeding along the same high-road, one commits two offences. If he proceeds, there is a wrong-doing in the effort; when proceeded, there is an offence requiring expiation.

Having arranged together with a nun, boarding the same boat, one commits two offences. If he boards, there is a wrong-doing in the effort; when boarded, there is an offence requiring expiation.

Knowingly eating almsfood arranged by a nun, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Sitting with a nun, one alone with one alone, in a secret place, one commits two offences. If he sits, there is a wrong-doing in the effort; when sat down, there is an offence requiring expiation.

The Chapter on Exhortation is third.

4. The Chapter on Food

168. Eating a meal in a public rest-house beyond that, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Eating a group meal, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Eating replacing a meal invitation, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Having accepted cakes filling two or three bowls, accepting more beyond that, one commits two offences. He takes - there is a wrong-doing in the effort; when it is taken, there is an offence requiring expiation.

One who has finished eating and been invited to admonish, eating solid food or soft food that is not leftover, commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Inviting a monk who has finished eating and been invited to admonish, bringing solid or soft food that is not leftover, one commits two offences. By his word, if he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing; at the end of the meal, there is an offence requiring expiation.

Eating solid food or soft food at the improper time, one commits two offences. If he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Eating stored solid food or soft food, one commits two offences. If he accepts thinking "I will eat, I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Having asked for sumptuous food for one's own benefit and eating it, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Bringing food not given to the mouth opening, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

The Chapter on Food is fourth.

5. The Chapter on Naked Ascetics

169. Giving with one's own hand solid food or soft food to a naked ascetic or to a wandering ascetic or to a female wandering ascetic, one commits two offences. If he gives, there is a wrong-doing in the effort; when given, there is an offence requiring expiation.

A monk - "Come, friend, let us enter a village or a market town for almsfood" - whether having given to him or not having given to him - dismissing him, one commits two offences. If he dismisses, there is a wrong-doing in the effort; when dismissed, there is an offence requiring expiation.

Having intruded upon a family with a married couple, sitting down, one commits two offences. If he sits, there is a wrong-doing in the effort; when sat down, there is an

offence requiring expiation.

Sitting with a woman together in a secret place, on a concealed seat, one commits two offences. If he sits, there is a wrong-doing in the effort; when sat down, there is an offence requiring expiation.

Sitting with a woman, one alone with one alone, in a secret place, one commits two offences. If he sits, there is a wrong-doing in the effort; when sat down, there is an offence requiring expiation.

Having been invited, with food, visiting families before the meal and after the meal, one commits two offences. He moves the first foot past the threshold, there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

Asking for medicine beyond that, one commits two offences. He asks - there is a wrong-doing in the effort; when asked for, there is an offence requiring expiation.

Going to see the parading army, one commits two offences. If he goes, there is an offence of wrong-doing; where standing he sees, there is an offence requiring expiation.

Staying with the army for more than three nights, one commits two offences. If he stays, there is a wrong-doing in the effort; when stayed, there is an offence requiring expiation.

Going to a battlefield, one commits two offences. If he goes, there is an offence of wrong-doing; where standing he sees, there is an offence requiring expiation.

The Chapter on the Naked Ascetic is fifth.

6. The Chapter on Spirits and Liquor

170. One who drinks intoxicants commits two offences. If he accepts thinking "I will drink," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

One who makes a monk laugh by nudging with fingers commits two offences. He makes laugh - there is a wrong-doing in the effort; when made to laugh, there is an offence requiring expiation.

One who plays in water commits two offences. If one plays in water below the ankle, there is an offence of wrong-doing; if one plays above the ankle, there is an offence requiring expiation.

One who shows disrespect commits two offences. He does it - there is a wrong-doing in the effort; when done, there is an offence requiring expiation.

One who frightens a monk commits two offences. He frightens - there is a wrong-doing in the effort; when frightened, there is an offence requiring expiation.

One who, having kindled a fire, warms himself commits two offences. He kindles - there is a wrong-doing in the effort; when kindled, there is an offence requiring expiation.

One who bathes within a fortnight commits two offences. He bathes - there is a wrong-doing in the effort; at the conclusion of bathing, there is an offence requiring expiation.

One who, without taking one of the three means of disfigurement, uses a new robe commits two offences. He uses - there is a wrong-doing in the effort; when used, there is an offence requiring expiation.

One who, having himself assigned a robe to a monk or to a nun or to a female trainee or to a novice or to a female novice, uses it without removal commits two offences. He uses - there is a wrong-doing in the effort; when used, there is an offence requiring expiation.

One who hides away a monk's bowl or robe or sitting cloth or needle case or waistband commits two offences. He hides away - there is a wrong-doing in the effort; when hidden away, there is an offence requiring expiation.

The Chapter on Spirits and Liquor is sixth.

7. The Chapter on Containing Animate Beings

171. Intentionally depriving a living being of life, how many offences does one commit? Intentionally depriving a living being of life, one commits four offences. He digs a pitfall indefinitely - "Whoever falls in will die," there is an offence of wrong-doing; a human being falls into it and dies, there is an offence entailing defeat; a demon or a ghost or an animal in human form falls into it and dies, there is a grave offence; an animal falls into it and dies, there is an offence requiring expiation - intentionally depriving a living being of life, one commits these four offences.

Knowingly consuming water containing living beings, one commits two offences. He uses - there is a wrong-doing in the effort; when used, there is an offence requiring expiation.

Knowingly reopening a legal case that had been settled according to the rule for renewed action, one commits two offences. He reopens - there is a wrong-doing in the effort; when reopened, there is an offence requiring expiation.

Knowingly concealing a monk's coarse offence, one commits one offence. An expiation.

Knowingly giving full ordination to a person less than twenty years old, one commits two offences. He gives full ordination - there is a wrong-doing in the effort; when given full ordination, there is an offence requiring expiation.

Knowingly, having arranged together with a caravan of thieves, proceeding along the same high-road, one commits two offences. If he proceeds, there is a wrong-doing in the effort; when proceeded, there is an offence requiring expiation.

Having arranged together with a woman, proceeding along the same high-road, one commits two offences. If he proceeds, there is a wrong-doing in the effort; when proceeded, there is an offence requiring expiation.

Not giving up an evil view at the admonition up to the third time, one commits two offences. At the motion there is a wrong-doing; at the conclusion of the proclamation

there is an offence requiring expiation.

Knowingly eating together with a monk who speaks thus, against whom the act of conformity with the Teaching has not been done, who has not relinquished that view, one commits two offences. He eats together - there is a wrong-doing in the effort; when eaten together, there is an offence requiring expiation.

Knowingly enticing a novice who has been thus expelled, one commits two offences. He entices, there is a wrong-doing in the effort; when enticed, there is an offence requiring expiation.

The Chapter on Containing Animate Beings is seventh.

8. The Chapter on Legitimate

172. When being spoken to legitimately by monks - Speaking "I will not train in this training rule, friends, until I have inquired of another monk who is experienced, an expert in monastic discipline," one commits two offences. If he speaks, there is a wrong-doing in the effort; when spoken, there is an offence requiring expiation.

Disparaging the monastic discipline, one commits two offences. If he disparages, there is a wrong-doing in the effort; when disparaged, there is an offence requiring expiation.

Deceiving, one commits two offences. When delusion has not been imposed, he deceives, there is an offence of wrong-doing; when delusion has been imposed, he deceives, there is an offence requiring expiation.

Giving a blow to a monk while angry and displeased, one commits two offences. If he strikes, there is a wrong-doing in the effort; when struck, there is an offence requiring expiation.

Raising the palm in threat to a monk while angry and displeased, one commits two offences. If he raises, there is a wrong-doing in the effort; when raised, there is an offence requiring expiation.

Accusing a monk with an unfounded charge of an offence entailing initial and subsequent meetings of the Community, one commits two offences. If he accuses, there is a wrong-doing in the effort; when accused, there is an offence requiring expiation.

Intentionally causing remorse to a monk, one commits two offences. If he causes, there is a wrong-doing in the effort; when caused, there is an offence requiring expiation.

Standing listening to monks who were quarrelling, disputing, engaging in contention, one commits two offences. Going thinking "I will hear," there is an offence of wrong-doing; where standing he hears, there is an offence requiring expiation.

Having given consent to legally valid acts, afterwards committing the offence of criticising, one commits two offences. If he criticises, there is a wrong-doing in the effort; when criticised, there is an offence requiring expiation.

While a discussion for judgment is taking place in the Community, without giving consent, having risen from his seat, departing, one commits two offences. For one leaving a stretched arm's reach from the assembly, there is an offence of wrong-doing; when left, there is an offence requiring expiation.

Having given a robe by a complete community, afterwards committing the offence of criticising, one commits two offences. If he criticises, there is a wrong-doing in the effort; when criticised, there is an offence requiring expiation.

Knowingly diverting material gain designated for the monastic community to an individual, one commits two offences. He diverts - there is a wrong-doing in the effort; when diverted, there is an offence requiring expiation.

The Chapter on Legitimate is the eighth.

9. The Chapter on Kings

173. Entering the king's inner palace unannounced beforehand, one commits two offences. He moves the first foot past the threshold, there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

Taking a jewel, one commits two offences. He takes - there is a wrong-doing in the effort; when it is taken, there is an offence requiring expiation.

Entering a village at the improper time without asking permission from a monk who is present, one commits two offences. He moves the first foot past the enclosure - there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

Having a needle case made of bone or made of ivory or made of horn made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation.

Having a bed or a chair exceeding the proper measure made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation.

Having a bed or a chair made that is cotton-stuffed, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation.

Having a sitting cloth exceeding the proper measure made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation.

Having a scab cloth exceeding the proper measure made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation.

Having a cloth for the rains exceeding the proper measure made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation.

Having a robe made, how many offences does one commit? Having a robe of the sugata measure made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation - having a robe of the sugata measure made, one commits these two offences.

The Chapter on Kings is ninth. The Minor Section is finished.

5. The Section on Acknowledgement

174. Having received with one's own hand solid food or soft food from the hand of a nun who is not a relative and who has entered the inhabited area, eating it, how many offences does one commit? Having received with one's own hand solid food or soft food from the hand of a nun who is not a relative and who has entered the inhabited area, eating it, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement - having received with one's own hand solid food or soft food from the hand of a nun who is not a relative and who has entered the inhabited area, eating it, one commits these two offences.

Not having prevented a nun who gives directions, eating, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

Having received with one's own hand solid food or soft food in families authorized as in training, eating it, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

In forest lodgings, having received with one's own hand solid food or soft food that was unannounced beforehand within a monastery, eating it, how many offences does one commit? In forest lodgings, having received with one's own hand solid food or soft food that was unannounced beforehand within a monastery, eating it, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement - in forest lodgings, having received with one's own hand solid food or soft food that was unannounced beforehand within a monastery, eating it, one commits these two offences.

The four acknowledgements are finished.

6. The Section on Training Rules

1. The Chapter on All Round

175. Out of disrespect, wearing his lower robe hanging down in front or behind, how many offences does one commit? Out of disrespect, wearing his lower robe hanging down in front or behind, one commits one offence. A wrong-doing - out of disrespect, wearing his lower robe hanging down in front or behind, one commits this one offence.

Etc. Out of disrespect, wearing his upper robe hanging down in front or behind, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, having uncovered his body, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, having uncovered his body, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swinging his hand or foot, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swinging his hand or foot, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, looking here and there, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, looking here and there, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, lifting up the robes, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, lifting up the robes, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

The chapter on all round is first.

2. The Chapter on Loud Laughter

176. Etc. Out of disrespect, with loud laughter, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, with loud laughter, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, making loud noise, great noise, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, making loud noise, great noise, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swaying the body, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swaying the body, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swaying the arms, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swaying the arms, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swaying the head, going into the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, swaying the head, sitting down in the inhabited area, one commits one offence. A wrong-doing. Etc.

3. The Chapter on Arms Akimbo

177. Etc. Out of disrespect, going into the inhabited area with arms akimbo, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, sitting down in the inhabited area with arms akimbo, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, going into the inhabited area veiled over, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, sitting down in the inhabited area veiled over, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, going into the inhabited area squatting, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, sitting down in the inhabited area clutching the knees, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, accepting almsfood inattentively, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, looking here and there, accepting almsfood, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, accepting only much lentil curry, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, accepting almsfood heaped up, one commits one offence. A wrong-doing. Etc.

4. The Chapter on Almsfood

178. Etc. Out of disrespect, eating almsfood inattentively, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, looking here and there, eating almsfood, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, having fondled here and there, eating almsfood, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating only much lentil curry, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, having crushed from the middle top, eating almsfood, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, concealing lentil curry or vegetables with cooked rice, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, when not sick, having asked for lentil curry or cooked rice for one's own benefit, eating it, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, intending on finding fault, looking at others' bowls, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, making a large mouthful, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, making a long morsel, one commits one offence. A wrong-doing. Etc.

The Chapter on Almsfood is the fourth.

5. The Chapter on Mouthfuls

179. Etc. Out of disrespect, opening the mouth opening when the mouthful has not been brought to it, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, while eating, putting the whole hand into the mouth, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, speaking with food in his mouth, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating tossing up almsfood, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating biting off mouthfuls, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating nibbling at mouthfuls, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating while shaking the hand, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating scattering rice grains, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating while sticking out the tongue, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating smacking the lips, one commits one offence. A wrong-doing. Etc.

The Chapter on Mouthfuls is the fifth.

6. The Chapter on Slurping

180. Etc. Out of disrespect, eating making a slurping noise, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating while licking the hands, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating licking the bowl, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, eating while licking the lips, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, accepting a water vessel with a hand soiled with food, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, throwing away bowl-rinsing water with rice grains in the inhabited area, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one with an umbrella in hand, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one with a walking staff in hand, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one with a bladed weapon in hand, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one with a weapon in hand, one commits one offence. A wrong-doing. Etc.

The Chapter on Slurping is the sixth.

7. The Chapter on Sandals

181. Etc. Out of disrespect, expounding the Teaching to one wearing shoes, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one wearing sandals, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one travelling in a vehicle, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one lying down, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one sitting clutching the knees, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one wearing headgear, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one with covered head and shoulders, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one sitting on a seat while sitting on the ground, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, expounding the Teaching to one sitting on a high seat while sitting on a low seat, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, while standing, expounding the Teaching to one sitting, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, going from behind, expounding the Teaching to one going in front, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, going by a side road, expounding the Teaching to one going by the path, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, while standing, defecating or urinating, one commits one offence. A wrong-doing. Etc.

Etc. Out of disrespect, defecating or urinating or spitting on green vegetation, one commits one offence. A wrong-doing. Etc.

Out of disrespect, defecating or urinating or spitting in water, how many offences does one commit? Out of disrespect, defecating or urinating or spitting in water, one commits one offence. A wrong-doing - out of disrespect, defecating or urinating or spitting in water, one commits this one offence.

The Chapter on Sandals is the seventh.

The training rules are concluded.

The section on offences committed is concluded as second.

3. The Section on Failure

182. For one engaging in sexual intercourse, how many failures of the four failures do the offences associate with? For one engaging in sexual intercourse, the offences associate with two failures of the four failures - it may be failure in morality, it may be failure in good conduct, etc.

For one who, out of disrespect, defecates or urinates or spits in water, how many failures of the four failures does the offence associate with? For one who, out of disrespect, defecates or urinates or spits in water, the offence associates with one failure of the four failures - failure in good conduct.

The section on failure is concluded as third.

4. The Section on What is Included

183. For one engaging in sexual intercourse, in how many classes of offences among the seven classes of offences are the offences included? For one engaging in sexual intercourse, the offences are included in three classes of offences among the seven classes of offences - it may be in the class of offence entailing defeat, it may be in the class of grave offence, it may be in the class of wrong-doing offence, etc.

For one who, out of disrespect, defecates or urinates or spits in water, in how many classes of offences among the seven classes of offences is the offence included? For one who, out of disrespect, defecates or urinates or spits in water, the offence is included in one class of offence among the seven classes of offences - in the class of wrong-doing offence.

The section on what is included is concluded as fourth.

5. The Section on Origination

184. For one engaging in sexual intercourse, of the six origins of offences, by how many origins do the offences originate? For one engaging in sexual intercourse, of the six origins of offences, the offences originate by one origin - they originate from the body and from the mind, not from speech, etc.

For one who, out of disrespect, defecates or urinates or spits in water, of the six origins of offences, by how many origins does the offence originate? For one who, out of disrespect, defecates or urinates or spits in water, of the six origins of offences, the offence originates by one origin - it originates from the body and from the mind, not from speech.

The section on origination is concluded as fifth.

6. The Section on Legal Cases

185. For one engaging in sexual intercourse, of the four legal cases, which legal case do the offences belong to? For one engaging in sexual intercourse, of the four legal cases, the offences belong to the legal case arising from offences, etc.

For one who, out of disrespect, defecates or urinates or spits in water, of the four legal cases, which legal case does the offence belong to? For one who, out of disrespect, defecates or urinates or spits in water, of the four legal cases, the offence belongs to the legal case arising from offences.

The section on legal cases is concluded as sixth.

7. The Section on Stilling

186. For one engaging in sexual intercourse, of the seven settlements, by how many settlements are the offences appeased? For one engaging in sexual intercourse, of the seven settlements, the offences are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

For one who, out of disrespect, defecates or urinates or spits in water, of the seven settlements, by how many settlements is the offence appeased? For one who, out of disrespect, defecates or urinates or spits in water, of the seven settlements, the offence is appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on stilling is concluded as seventh.

8. The Section on Accumulation

187. Engaging in sexual intercourse, how many offences does one commit? Engaging in sexual intercourse, one commits three offences. If one engages in sexual intercourse with a body that is not eaten, there is an offence entailing defeat; if one engages in sexual intercourse with a body that is mostly eaten, there is a grave offence; if one inserts the genitals without touching into a rounded mouth, there is an offence of wrong-doing - engaging in sexual intercourse, one commits these three offences.

Those offences, of the four failures, how many failures do they associate with? Of the seven classes of offences, in how many classes of offences are they included? Of the six origins of offences, by how many origins do they originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements are they appealed? Those offences associate with two failures of the four failures -it may be failure in morality, it may be failure in good conduct. Of the seven classes of offences, they are included in three classes of offences - it may be in the class of offence entailing defeat, it may be in the class of grave offence, it may be in the class of wrong-doing offence. Of the six origins of offences, they originate by one origin -they originate from the body and from the mind, not from speech. Of the four legal cases, a legal case arising from offences. Of the seven settlements, they are appealed by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

Out of disrespect, defecating or urinating or spitting in water, how many offences does one commit? Out of disrespect, defecating or urinating or spitting in water, one commits one offence. A wrong-doing - out of disrespect, defecating or urinating or spitting in water, one commits this one offence.

That offence, of the four failures, how many failures does it associate with? Of the seven classes of offences, in how many classes of offences is it included? Of the six origins of offences, by how many origins does it originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements is it appealed? That offence associates with one failure of the four failures -failure in good conduct. Of the seven classes of offences, it is included in one class of offence -in the class of wrong-doing offence. Of the six origins of offences, it originates by one origin -it originates from the body and from the mind, not from speech. Of the four legal cases, a legal case arising from offences. Of the seven settlements, it is appealed by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on accumulation is concluded as eighth.

These eight sections were written by way of recitation.

Its summary:

Where laid down and how many, and by classification of failure;
Origin, legal case, settlement, and by accumulation.

1. The Section on Where It Was Laid Down

1. The Section on Expulsion

188. Where was the expulsion laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, on account of engaging in sexual intercourse, referring to whom, in what case, etc. By whom was it brought?

Where was the expulsion laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, on account of engaging in sexual

intercourse? It was laid down at Vesālī. Referring to whom? Referring to Sudinna the Kalanda's son. In what case? Sudinna the Kalanda's son engaged in sexual intercourse with his former wife; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation, two supplementary regulations. A regulation for what has not arisen is not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A common regulation. A one-sided regulation, a two-sided regulation? A two-sided regulation. Of the five recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? By the second recitation it comes up for recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence involving expulsion. Of the six origins of offences, by how many origins does it originate? It originates by one origin - it originates from the body and from the mind, not from speech, etc. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;
With Moggaliputta as the fifth, these in the land called Jambu's glory, etc.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;
They proclaimed the monastic discipline on the island, the Canon of
Tambapaṇṇi.

189. Where was the expulsion on account of taking what is not given laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Rājagaha. Referring to whom? Referring to Dhaniya the potter's son. In what case? Dhaniya the potter's son took the king's timber that was not given; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

190. Where was the expulsion for intentionally depriving a human being of life laid down? It was laid down at Vesālī. Referring to whom? Referring to many monks. In what case? Many monks deprived one another of life; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by three origins - it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

191. Where was the expulsion for extolling a super-human achievement that is non-existent and not factual laid down? It was laid down at Vesālī. Referring to whom? Referring to the monks dwelling on the bank of the Vaggumudā. In what case? The monks dwelling on the bank of the Vaggumudā praised to the laypeople each other's super-human achievements; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by three origins - it may

originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

The four expulsions are finished.

2. The Section on Entailing Initial and Subsequent Meetings of the Community and So On

192. Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, on account of releasing semen having made effort, referring to whom, in what case, etc. By whom was it brought?

Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, on account of releasing semen having made effort? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Seyyasaka. In what case? The Venerable Seyyasaka, having made effort, released semen; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation, one supplementary regulation. A regulation for what has not arisen is not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the five recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? By the third recitation it comes up for recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence entailing initial and subsequent meetings of the Community. Of the six origins of offences, by how many origins does it originate? It originates by one origin - it originates from the body and from the mind, not from speech, etc. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;
With Moggaliputta as the fifth, these in the land called Jambu's glory, etc.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;
They proclaimed the monastic discipline on the island, the Canon of
Tambapaṇṇi.

Where was the offence entailing initial and subsequent meetings of the Community laid down on account of engaging in physical contact with a woman? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī engaged in physical contact with a woman; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down on account of addressing a woman with lewd words? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī addressed a woman with lewd words; in that case. There is one regulation. Of the six origins of offences, it originates by three origins -it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down on account of praising ministering to his own sensuality in the presence of a woman? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī praised ministering to his own sensuality in the presence of a woman; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for engaging in matchmaking? It was laid down at Sāvattthī. Referring to whom? Referring to the Venerable Udāyī. In what case? The Venerable Udāyī engaged in matchmaking; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by six origins -it may originate from the body, not from speech, not from the mind; it may originate from speech, not from the body, not from the mind; it may originate from the body and from speech, not from the mind; it may originate from the body and from the mind, not from speech; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for having a hut built begged for oneself? It was laid down at Āḷavī. Referring to whom? Referring to the monks of Āḷavī. In what case? The monks of Āḷavī had huts built begged for themselves; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for having a large dwelling built? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa, while cleaning the monastery site, had a certain shrine tree cut down; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for accusing a monk with an unfounded charge of an offence involving expulsion? It was laid down at Rājagaha. Referring to whom? Referring to the monks Mettiya and Bhūmajaka. In what case? The monks Mettiya and Bhūmajaka accused the Venerable Dabba the Mallian with an unfounded charge of an offence involving expulsion; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for accusing a monk with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class? It was laid down at Rājagaha. Referring to whom? Referring to the monks Mettiya and Bhūmajaka. In

what case? The monks Mettiya and Bhūmajaka accused the Venerable Dabba the Mallian with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for a schismatic monk who does not give up at the admonition up to the third time? It was laid down at Rājagaha. Referring to whom? Referring to Devadatta. In what case? Devadatta strove for schism of a united Community; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for monks who are followers of a schismatic who do not give up at the admonition up to the third time? It was laid down at Rājagaha. Referring to whom? Referring to many monks. In what case? Many monks became followers of Devadatta who was striving for schism in the Community, partisans; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for a monk who is difficult to admonish who does not give up at the admonition up to the third time? It was laid down at Kosambī. Referring to whom? Referring to the Venerable Channa. In what case? The Venerable Channa, when being spoken to legitimately by monks, made himself one who should not be spoken to; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for a monk who is a corrupter of families who does not give up at the admonition up to the third time? It was laid down at Sāvattthī. Referring to whom? Referring to the monks Assaji and Punabbasuka. In what case? The monks Assaji and Punabbasuka, having had the act of banishment performed on them by the Community, brought charges against monks of acting through desire, acting through hate, acting through delusion, acting through fear; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -it originates from the body and from speech and from the mind, etc.

Where was the wrong-doing laid down for defecating or urinating or spitting in water out of disrespect? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six monks. In what case? The group of six monks defecated and urinated and spat in water; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech, etc.

The section on where it was laid down is concluded as first.

2. The Section on Offences Committed

1. The Section on Expulsion

193. On account of engaging in sexual intercourse, how many offences does one

commit? On account of engaging in sexual intercourse, one commits four offences -If one engages in sexual intercourse with a body that is not eaten, there is an offence entailing defeat; if one engages in sexual intercourse with a body that is mostly eaten, there is a grave offence; if one inserts the genitals without touching into a rounded mouth, there is an offence of wrong-doing; for an artificial phallus coated with lac, there is an expiation - on account of engaging in sexual intercourse, one commits these four offences.

On account of taking what is not given, how many offences does one commit?On account of taking what is not given, one commits three offences. One takes what is not given, reckoned a theft, worth five māsakas or more than five māsakas, there is an offence entailing defeat. One takes what is not given, reckoned a theft, worth more than one māsaka or less than five māsakas, there is a grave offence. One takes what is not given, reckoned a theft, worth one māsaka or less than one māsaka, there is an offence of wrong-doing - on account of taking what is not given, one commits these three offences.

On account of intentionally depriving a human being of life, how many offences does one commit? On account of intentionally depriving a human being of life, one commits three offences. He digs a pitfall having designated a human being, thinking "Having fallen in, he will die," there is an offence of wrong-doing; When he has fallen in, painful feeling arises, there is a grave offence; He dies, there is an offence entailing defeat - on account of intentionally depriving a human being of life, one commits these three offences.

On account of extolling a super-human achievement that is non-existent and not factual, how many offences does one commit? On account of extolling a super-human achievement that is non-existent and not factual, one commits three offences - having evil desires, overcome by desire, one extols a super-human achievement that is non-existent and not factual, there is an offence entailing defeat; one says "whoever dwells in your monastery, that monk is a Worthy One," if one understands, there is a grave offence; if one does not understand, there is an offence of wrong-doing - on account of extolling a super-human achievement that is non-existent and not factual, one commits these three offences.

The four expulsions are finished.

2. The Section on Entailing Initial and Subsequent Meetings of the Community and So On

194. Having made effort, on account of discharging semen, how many offences does one commit? Having made effort, on account of discharging semen, one commits three offences - he intends, makes effort, and emits - an offence entailing initial and subsequent meetings of the Community; he intends, makes effort, and does not emit - a grave offence; there is a wrong-doing in the effort -having made effort, on account of discharging semen, one commits these three offences.

On account of engaging in physical contact, how many offences does one commit?On account of engaging in physical contact, one commits five offences - a nun filled with desire consents to grasping below the collar-bone and above the knee-cap from a male person filled with desire - an offence entailing defeat; a monk touches body with

body - an offence entailing initial and subsequent meetings of the Community; one touches something connected to the body with the body - a grave offence; one touches something connected to the body with something connected to the body - an offence of wrong-doing; for nudging with one's fingers, there is an expiation - on account of engaging in physical contact, one commits these five offences.

On account of addressing a woman with lewd words, one commits three offences - pointing out the anus and the vagina, one speaks praise and speaks blame - an offence entailing initial and subsequent meetings of the Community; setting aside the anus and the vagina, pointing out below the collar-bone and above the knee-cap, one speaks praise and speaks blame - a grave offence; pointing out something connected to the body, one speaks praise and speaks blame - an offence of wrong-doing.

On account of praising ministering to his own sensuality, one commits three offences - one praises ministering to his own sensuality in the presence of a woman - an offence entailing initial and subsequent meetings of the Community; one praises ministering to his own sensuality in the presence of a eunuch - a grave offence; one praises ministering to his own sensuality in the presence of an animal - an offence of wrong-doing.

On account of engaging in matchmaking, one commits three offences - he accepts, investigates, and reports back - an offence entailing initial and subsequent meetings of the Community; he accepts, investigates, and does not report back - a grave offence; he accepts, does not investigate, and does not report back - an offence of wrong-doing.

On account of having a hut built begged for oneself, one commits three offences - he causes it to be built - there is a wrong-doing in the effort; when one lump has not arrived - a grave offence; when that lump has arrived - an offence entailing initial and subsequent meetings of the Community.

For having a large dwelling built, one commits three offences - he causes it to be built - there is a wrong-doing in the effort; when one lump has not arrived - a grave offence; when that lump has arrived - an offence entailing initial and subsequent meetings of the Community.

For accusing a monk with an unfounded charge of an offence involving expulsion, one commits three offences - without having obtained permission, one speaks with the intention of causing him to fall - an offence entailing initial and subsequent meetings of the Community and a wrong-doing; having obtained permission, one speaks with the intention of reviling - an offence of insulting speech.

For accusing a monk with an offence involving expulsion, taking up some trifling pretext from a legal case belonging to another class, one commits three offences - without having obtained permission, one speaks with the intention of causing him to fall - an offence entailing initial and subsequent meetings of the Community and a wrong-doing; having obtained permission, one speaks with the intention of reviling - an offence of insulting speech.

A schismatic monk not giving up at the admonition up to the third time commits three offences - at the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing

initial and subsequent meetings of the Community.

Monks who are followers of the schism-maker not giving up at the admonition up to the third time commit three offences - at the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A monk who is difficult to admonish not giving up at the admonition up to the third time commits three offences - at the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A monk who is a corrupter of families not giving up at the admonition up to the third time commits three offences - at the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community. Etc.

For defecating or urinating or spitting in water out of disrespect, how many offences does one commit? For defecating or urinating or spitting in water out of disrespect, one commits one offence. A wrong-doing - for defecating or urinating or spitting in water out of disrespect, one commits this one offence.

The section on offences committed is concluded as second.

3. The Section on Failure

195. For one engaging in sexual intercourse, how many failures of the four failures do the offences associate with? For one engaging in sexual intercourse, the offences associate with two failures of the four failures - it may be failure in morality, it may be failure in good conduct, etc.

For one who, out of disrespect, defecates or urinates or spits in water, how many failures of the four failures does the offence associate with? For one who, out of disrespect, defecates or urinates or spits in water, the offence associates with one failure of the four failures - failure in good conduct.

The section on failure is concluded as third.

4. The Section on What is Included

196. On account of engaging in sexual intercourse, in how many classes of offences among the seven classes of offences are the offences included? On account of engaging in sexual intercourse, the offences are included in four classes of offences among the seven classes of offences - it may be in the class of expulsion offence, it may be in the class of grave offence, it may be in the class of expiation offence, it may be in the class of wrong-doing offence, etc.

On account of, out of disrespect, defecating or urinating or spitting in water, in how many classes of offences among the seven classes of offences is the offence included? On account of, out of disrespect, defecating or urinating or spitting in water, the offence is included in one class of offence among the seven classes of offences - in the class of wrong-doing offence.

The section on what is included is concluded as fourth.

5. The Section on Origination

197. On account of engaging in sexual intercourse, of the six origins of offences, by how many origins do the offences originate? On account of engaging in sexual intercourse, of the six origins of offences, the offences originate by one origin - they originate from the body and from the mind, not from speech, etc.

For one who, out of disrespect, defecates or urinates or spits in water, of the six origins of offences, by how many origins does the offence originate? For one who, out of disrespect, defecates or urinates or spits in water, of the six origins of offences, the offence originates by one origin - it originates from the body and from the mind, not from speech, etc.

The section on origination is concluded as fifth.

6. The Section on Legal Cases

198. For one engaging in sexual intercourse, of the four legal cases, which legal case? For one engaging in sexual intercourse, of the four legal cases, the offences belong to the legal case arising from offences, etc.

For one who, out of disrespect, defecates or urinates or spits in water, of the four legal cases, which legal case? For one who, out of disrespect, defecates or urinates or spits in water, of the four legal cases, the offence belongs to the legal case arising from offences.

The section on legal cases is concluded as sixth.

7. The Section on Stilling

199. Of the seven settlements, by how many settlements are offences on account of engaging in sexual intercourse appeased? Of the seven settlements, offences on account of engaging in sexual intercourse are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement; it may be by a verdict in the presence and by covering over with grass, etc.

Of the seven settlements, by how many settlements is an offence on account of, out of disrespect, defecating or urinating or spitting in water appeased? Of the seven settlements, an offence on account of, out of disrespect, defecating or urinating or spitting in water is appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on stilling is concluded as seventh.

8. The Section on Accumulation

200. On account of engaging in sexual intercourse, how many offences does one commit? On account of engaging in sexual intercourse, one commits four offences. If one engages in sexual intercourse with a body that is not eaten, there is an offence entailing defeat; if one engages in sexual intercourse with a body that is mostly eaten, there is a grave offence; if one inserts the genitals without touching into a rounded mouth, there is an offence of wrong-doing; for an artificial phallus coated

with lac, there is an expiation - on account of engaging in sexual intercourse, one commits these four offences. Those offences, of the four failures, how many failures do they associate with? Of the seven classes of offences, in how many classes of offences are they included? Of the six origins of offences, by how many origins do they originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements are they appeased? Those offences associate with two failures of the four failures - it may be failure in morality, it may be failure in good conduct. Of the seven classes of offences, they are included in four classes of offences - it may be in the class of expulsion offence, it may be in the class of grave offence, it may be in the class of expiation offence, it may be in the class of wrong-doing offence. Of the six origins of offences, they originate by one origin - they originate from the body and from the mind, not from speech. Of the four legal cases, a legal case arising from offences. Of the seven settlements, they are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

For defecating or urinating or spitting in water out of disrespect, how many offences does one commit? For defecating or urinating or spitting in water out of disrespect, one commits one offence. A wrong-doing - for defecating or urinating or spitting in water out of disrespect, one commits this one offence. That offence, of the four failures, how many failures does it associate with? Of the seven classes of offences, in how many classes of offences are they included? Of the six origins of offences, by how many origins does it originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements is it appeased? That offence associates with one failure of the four failures - failure in good conduct. Of the seven classes of offences, it is included in one class of offence - in the class of wrong-doing offence. Of the six origins of offences, it originates by one origin - it originates from the body and from the mind, not from speech. Of the four legal cases, a legal case arising from offences. Of the seven settlements, it is appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on accumulation is concluded as eighth.

The eight sections on conditions are concluded.

The sixteen great sections in the Great Analysis are concluded.

The great section on the Monks' Analysis is concluded.

The Analysis of the Nuns' Rules

1. The Section on Where It Was Laid Down

1. The Section on Expulsion

201. Where was the fifth expulsion for nuns laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? Referring to whom? In what case? Is there a regulation, a supplementary regulation, a regulation for what has not arisen? A regulation applying everywhere, a regulation applying to a region? A common regulation, a regulation not shared? A one-sided regulation, a two-sided

regulation? Of the four recitations of the principal monastic code, where is it grounded, where is it included? By which recitation does it come up for recitation? Of the four failures, which failure? Of the seven classes of offences, which class of offence? Of the six origins of offences, by how many origins does it originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements is it appeased? What is the monastic discipline there? What is the higher discipline there? What is the principal monastic code there? What is the higher principal monastic code there? What is failure? What is success? What is practice? Dependent on how many reasons was the fifth expulsion for nuns laid down by the Blessed One? Who train? Who have completed the training? Where is it established? Who keep it? Whose word is it? By whom was it brought?

202. Where was the fifth expulsion for nuns laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Sundarīnandā. In what case? The nun Sundarīnandā, filled with desire, consented to physical contact with a male person filled with desire; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation. A supplementary regulation and a regulation for what has not arisen are not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the four recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? By the second recitation it comes up for recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence involving expulsion. Of the six origins of offences, by how many origins does it originate? It originates by one origin - it originates from the body and from the mind, not from speech. Of the four legal cases, which legal case? A legal case arising from offences. Of the seven settlements, by how many settlements is it appeased? It is appeased by two settlements - by a verdict in the presence and by carrying out on acknowledgement. What is the monastic discipline there, what is the higher discipline there? The regulation is the monastic discipline, the classification is the higher discipline. What is the principal monastic code there, what is the higher principal monastic code there? The regulation is the principal monastic code, the classification is the higher principal monastic code. What is the failure? Non-restraint is the failure. What is the success? Restraint is the success. What is the practice? "I will not do such a thing" - having accepted this for as long as life lasts, limited with the end of life, one trains in the training rules. Dependent on how many reasons was the fifth expulsion for nuns laid down by the Blessed One? Dependent on ten reasons the fifth expulsion for nuns was laid down by the Blessed One - for the excellence of the Community, for the comfort of the Community, for the refutation of obstinate nuns, for the comfortable abiding of well-behaved nuns, for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life, for the confidence of those without confidence, for the increase of those with confidence, for the duration of the Good Teaching, for the support of the monastic discipline. Who train? Trainees and good worldlings train. Who have

completed the training? Female Worthy Ones have completed the training. Where is it established? It is established among those eager to train. Who keep it? Those for whom it is current, they keep it. Whose word is it? It is the word of the Blessed One, the Worthy One, the Perfectly Enlightened One. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;
With Moggaliputta as the fifth, these in the land called Jambu's glory.

Then Mahinda and Itṭiya, Uttiya and Sambala likewise;
And the wise one named Bhadda.

These great elephants of great wisdom, came here from Jambudīpa;
They taught the monastic discipline, the Canon in Tambapaṇṇi.

They taught the five Nikāyas, and also the seven treatises;
Then Ariṭṭha the wise, and Tissadatta the learned.

The confident Kālasumana, and the elder named Dīgha;
And Dīghasumana the learned.

Again Kālasumana, the Elder Nāga and Buddharakkhita;
The Elder Tissa the wise, and the Elder Deva the learned.

Again Sumana the wise, and confident in the monastic discipline;
Very learned Cūḷanāga, like an elephant, difficult to assail.

And the one named Dhammapālita, well honoured in Rohaṇa;
His pupil of great wisdom, named Khema, master of the three Canons.

Like the king of stars on the island, he outshone others in wisdom;
And Upatissa the wise, Phussadeva the great speaker.

Again Sumana the wise, the one named Puppha, very learned;
The great speaker Mahāsiva, skilled everywhere in the Canon.

Again Upāli the wise, and confident in the monastic discipline;
Mahānāga of great wisdom, skilled in the lineage of the Good Teaching.

Again Abhaya the wise, skilled everywhere in the Canon;
And the Elder Tissa the wise, and confident in the monastic discipline.

His pupil of great wisdom, named Puppha, very learned;
Guarding the Dispensation, established in Jambudīpa.

And Cūḷābhaya the wise, and confident in the monastic discipline;
The Elder Tissa the wise, skilled in the lineage of the Good Teaching.

And Cūḷadeva the wise, and confident in the monastic discipline;
And the wise Elder Siva, skilled everywhere in the monastic discipline.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;
They proclaimed the monastic discipline on the island, the Canon of
Tambapaṇṇi.

203. Where was the sixth expulsion for nuns laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattihī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, knowing a nun who had committed an offence involving expulsion, neither reproved her herself nor informed the group; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - it originates from the body and from speech and from the mind, etc.

204. Where was the seventh expulsion for nuns laid down? It was laid down at Sāvattihī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā conformed to the monk Ariṭṭha, formerly a vulture-killer, who had been suspended by a complete community; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

205. Where was the eighth expulsion for nuns laid down? It was laid down at Sāvattihī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns fulfilled the eighth case; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

The eight expulsions are concluded.

Its summary:

Sexual intercourse and taking what is not given, and beyond that a human
body;

Physical contact, conceals, suspended, eight cases;

The great hero laid down, cases for cutting off, without doubt.

2. The Section on Initial and Subsequent Meeting of the Community

206. Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for a nun who is quarrelsome and makes a case? Referring to whom? In what case, etc. By whom was it brought?

207. Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for a nun who speaks in support of litigation and makes a case? It was laid down at Sāvattihī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā dwelt as one who speaks in support of litigation; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation. A supplementary regulation and a regulation for what has not arisen are not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the

four recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? By the third recitation it comes up for recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence entailing initial and subsequent meetings of the Community. Of the six origins of offences, by how many origins does it originate? It originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;
With Moggaliputta as the fifth, these in the land called Jambu's glory, etc.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;
They proclaimed the monastic discipline on the island, the Canon of
Tambapaṇṇi.

208. Where was the offence entailing initial and subsequent meetings of the Community for one who ordains a thief laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā ordained a thief; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

209. Where was the offence entailing initial and subsequent meetings of the Community for one going alone between villages laid down? It was laid down at Sāvaththī. Referring to whom? Referring to a certain nun. In what case? A certain nun went alone between villages; in that case. There is one regulation, three supplementary regulations. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

210. Where was the offence entailing initial and subsequent meetings of the Community laid down for one who reinstates a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā reinstated a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

211. Where was the offence entailing initial and subsequent meetings of the Community for a nun filled with desire who, having received with her own hand solid food or soft food from the hand of a male person filled with desire, eats it, laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Sundarīnandā.

In what case? The nun Sundarīnandā, filled with desire, accepted material gains from the hand of a male person filled with desire; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

212. "What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire! Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it" - where was the offence entailing initial and subsequent meetings of the Community for one who instigates thus laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun - "What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire! Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it" - instigated thus; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

213. Where was the offence entailing initial and subsequent meetings of the Community laid down for a nun who, angry and displeased, does not give up at the admonition up to the third time? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī, angry and displeased, said thus - "I reject the Buddha, I reject the Teaching, I reject the Community, I reject the training"; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

214. Where was the offence entailing initial and subsequent meetings of the Community laid down for a nun who, having been overthrown in some legal case, does not give up at the admonition up to the third time? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī, having been overthrown in some legal case, angry and displeased, said thus - "The nuns are led by desire, and the nuns are led by hate, and the nuns are led by delusion, and the nuns are led by fear"; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

215. Where was the offence entailing initial and subsequent meetings of the Community laid down for nuns who are in company and who do not give up at the admonition up to the third time? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns dwelt in company; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

216. "Ladies, you should dwell in company only. Do not dwell differently" - where was the offence entailing initial and subsequent meetings of the Community laid down for one who instigates thus and does not give up at the admonition up to the third time? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā - "Ladies, you should dwell in company only, do not dwell differently" - instigated thus; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

The ten offences entailing initial and subsequent meetings of the Community are concluded.

Quarrelsome thief, edge of village, suspended and by eating;
What angry about something, in company is known - these are ten.

3. The Section on Forfeiture

217. Where was the expiation involving forfeiture for one who hoards bowls laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns hoarded bowls; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -as in the kathina case, etc.

Where was the expiation involving forfeiture for one who, having determined out-of-season robe-cloth as "robe-material given at the right time," has it distributed laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having determined out-of-season robe-cloth as "robe-material given at the right time," had it distributed; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation involving forfeiture for one who, having exchanged a robe with a nun, takes it by force laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having exchanged a robe with a nun, took it by force; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation involving forfeiture for one who, having asked for one thing, asks for another laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having asked for one thing, asked for another; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who, having got one thing in exchange, gets another in exchange laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having got one thing in exchange, got another in exchange; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns got something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself laid down? It was laid down at Sāvatthī. Referring to whom? Referring to several nuns. In what case? Several nuns got something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group laid down? It was laid down at Sāvatthī. Referring to whom? Referring to several nuns. In what case? Several nuns got something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself laid down? It was laid down at Sāvatthī. Referring to whom? Referring to several nuns. In what case? Several nuns got something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā got something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who gets in exchange a heavy cloth for more than four kahāpaṇas at most laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā asked a king for a woollen blanket; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation involving forfeiture for one who gets in exchange a light cloth for more than two and a half kahāpaṇas at most laid down? It was laid down at Sāvatthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā asked a king for linen; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

The twelve expiations involving forfeiture are concluded.

Its summary:

Bowl, improper time and proper time, and exchanging and asking for;
Having got in exchange, for another purpose, and belonging to the Community
and belonging to a group;
Begged for oneself, individual, four kahāpaṇas and two and a half.

4. The Section on Expiation

1. The Chapter on Garlic

218. Where was the expiation for one who eats garlic laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, not knowing moderation, had garlic taken away; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the goat wool case, etc.

Where was the expiation for one who has hair removed from the private parts laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns had hair removed from the private parts; in that case. There is one regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the expiation for slapping with palm laid down? It was laid down at Sāvattthī. Referring to whom? Referring to two nuns. In what case? Two nuns did slapping with palm; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

Where was the expiation for an artificial phallus coated with lac laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun took an artificial phallus coated with lac; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

Where was the expiation for one who takes water cleansing exceeding two finger-joints at most laid down? It was laid down among the Sakyans. Referring to whom? Referring to a certain nun. In what case? A certain nun took excessively deep water cleansing; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

Where was the expiation for one who stands close to a monk who is eating with drinking water or with a fan laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun stood close to a monk who was eating with drinking water and with a fan; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who, having asked for raw grain, eats it laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns, having asked for raw grain, ate it; in that case. There is one regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the expiation for one who throws excrement or urine or refuse or scraps of food over a wall laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun threw excrement over a wall; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation for one throwing excrement or urine or refuse or scraps of food on green vegetation laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns threw excrement and urine and refuse and scraps of food on green vegetation; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation for one going to see dancing or singing or music laid down? It was laid down at Rājagaha. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns went to see dancing and singing and music; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

The Chapter on Garlic is first.

2. The Chapter on Nightly Darkness

219. Where was the expiation for standing together with a man the one with the other in the dark of the night when there is no light laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun stood together with a man the one with the other in the dark of the night when there is no light; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - in the caravan of thieves, etc.

Where was the expiation for standing together with a man the one with the other in a concealed place laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun stood together with a man the one with the other in a concealed place; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - in the caravan of thieves, etc.

Where was the expiation for standing together with a man the one with the other in the open air laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun stood together with a man the one with the other in the open air; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - in the caravan of thieves, etc.

Where was the expiation for standing together with a man the one with the other on a road or in a cul-de-sac or at a crossroads laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā stood together with a man the one with the other on the road, in a cul-de-sac, and at crossroads; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - in the caravan of thieves, etc.

Where was the expiation for a nun who, having approached families before the meal, having sat down on a seat, departs without asking permission from the owners, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun, having approached families before the meal, having sat

down on a seat, departed without asking permission from the owners; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -as in the kathina case, etc.

Where was the expiation for a nun who, having approached families after the meal, without asking permission from the owners, sits down on a seat, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having approached families after the meal, without asking permission from the owners, sat down on a seat; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -as in the kathina case, etc.

Where was the expiation for a nun who, having approached families at the improper time, without asking permission from the owners, having spread out or having caused to spread out bedding, sits down on it, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns, having approached families at the improper time, without asking permission from the owners, having spread out bedding, sat down; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -as in the kathina case, etc.

Where was the expiation for a nun who, through misapprehension and misunderstanding, makes another look down upon her, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun, through misapprehension and misunderstanding, made another look down upon her; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who curses herself or another with hell or with the holy life laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī cursed both herself and others with hell and with the holy life; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who, having hurt herself again and again, cries laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī, having hurt herself again and again, cried; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

The Chapter on Nightly Darkness is second.

3. The Chapter on Bathing

220. Where was the expiation for one who bathes naked laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns bathed naked; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who has a bathing cloth exceeding the proper measure made, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns kept bathing cloths not of proper measure; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation for one who, having unstitched or having had unstitched a robe of a nun, indeed does not sew it nor make an effort to have it sewn, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having had a nun's robe unstitched, indeed did not sew it nor make an effort to have it sewn; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one who exceeds the five-day going about in a double robe laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns, having deposited a robe in the hands of nuns, departed on a journey through the country with just their inner and upper robes; in that case. There is one regulation. Of the six origins of offences, it originates by two origins, as in the kathina case, etc.

Where was the expiation for one keeping a robe that should be handed back laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun wore a robe of another nun without asking permission; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the kathina case, etc.

Where was the expiation for one creating an obstacle to the group's gain of robes laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā created an obstacle to the group's gain of robes; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one obstructing a legally valid robe distribution laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā obstructed a legally valid robe distribution; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one giving an ascetic's robe to a householder or to a wandering ascetic or to a female wandering ascetic laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā gave an ascetic's robe to a householder; in that case. There is one regulation. Of the six origins of offences, it originates by six origins, etc.

Where was the expiation for one who, because of a weak expectation of a robe, exceeds the robe-season laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, because of a weak expectation of a robe, exceeded the robe-season; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who obstructs a legally valid removal of kathina-privileges laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā obstructed a legally valid removal of kathina-privileges; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The Chapter on Bathing is third.

4. The Tuvatta Chapter

221. Where was the expiation for two nuns sharing the same bed laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns shared the same bed, two together; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for two nuns sharing the same sheet and cloak laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns shared the same sheet and cloak, two together; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one intentionally causing discomfort to a nun laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā intentionally caused discomfort to a nun; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who indeed does not attend upon an ailing co-resident pupil nor make an effort to have her attended upon laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā indeed did not attend upon her ailing co-resident pupil nor make an effort to have her attended upon; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one who, having given a dwelling to a nun, angry and displeased, throws out, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having given a dwelling to a nun, angry and displeased, threw out; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for a nun who is in company, not giving up at the admonition up to the third time, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī dwelt in company; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one who wanders on a journey within the country, considered dangerous and fearful, without a caravan, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns wandered on a journey within the country, considered dangerous and fearful, without a caravan; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who wanders on a journey outside the country, considered dangerous and fearful, without a caravan, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns

wandered on a journey outside the country, considered dangerous and fearful, without a caravan; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for a nun wandering on a journey during the rainy season laid down? It was laid down at Rājagaha. Referring to whom? Referring to several nuns. In what case? Several nuns wandered on a journey during the rainy season; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for a nun who, having completed the rains retreat, does not set out on a journey laid down? It was laid down at Rājagaha. Referring to whom? Referring to several nuns. In what case? Several nuns, having completed the rains retreat, did not set out on a journey; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

The Tuvāṭṭa Chapter is the fourth.

5. The Picture Gallery Chapter

222. Where was the expiation for one going to see a royal palace or a picture gallery or a park or a pleasure grove or a pond laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns went to see a royal palace and a picture gallery; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one using a sofa or a divan laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns used sofas and divans; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one spinning yarn laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns spun yarn; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one performing service to laypeople laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns performed service to laypeople; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for a nun who, when being told by a nun "Come, lady, settle this legal case," having promised "Good!", indeed does not settle it nor make an effort for its settlement, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, by a nun - when being told "Come, lady, settle this legal case," having promised "Good!", indeed did not settle it nor make an effort for its settlement; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one giving with one's own hand solid food or soft food to a householder or to a wandering ascetic or to a female wandering ascetic laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā gave with her own hand both solid food and soft food to a householder; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one using a household robe without relinquishing it laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā used a household robe without relinquishing it; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the kathina case, etc.

Where was the expiation for one setting out on a journey without relinquishing a dwelling laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā set out on a journey without relinquishing her dwelling; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the kathina case, etc.

Where was the expiation for one who learns worldly knowledge laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns learnt worldly knowledge; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the word-purification case, etc.

Where was the expiation for one who teaches worldly knowledge laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns taught worldly knowledge; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the word-purification case, etc.

The Picture Gallery Chapter is the fifth.

6. The Monastery Chapter

223. Where was the expiation for one who, knowing, enters a monastery with resident monks without asking permission laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns entered a monastery without asking permission; in that case. There is one regulation, two supplementary regulations. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one who reviles and abuses a monk laid down? It was laid down at Vesālī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns reviled the Venerable Upāli; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who, being angry, abuses the group laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, being angry, abused the group; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who, having been invited or having been invited to admonish, eats solid food or soft food elsewhere laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns, having finished eating and been invited to admonish, ate elsewhere; in that case. There is one regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the expiation for being selfish about a family laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun was selfish about a family; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for residing for the rains retreat in a residence without monks laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns resided for the rains retreat in a residence without monks; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for a nun who has completed the rains retreat not inviting admonishment before both communities on three grounds laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns, having completed the rains retreat, did not invite the community of monks to admonish; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for not going for the exhortation or for the communion laid down? It was laid down among the Sakyans. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns did not go for the exhortation; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

Where was the expiation for one who does not ask about the Observance nor request exhortation laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns did not ask about the Observance nor did they request exhortation; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one who, without taking leave of the Community or a group, has a boil or blood arisen in the groin lanced by a man the one with the other laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun had a boil arisen in the groin lanced by a man the one with the other; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the kathina case, etc.

The Monastery Chapter is the sixth.

7. The Pregnant Woman Chapter

224. Where was the expiation for one who ordains a pregnant woman laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained a pregnant woman; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains a nursing mother laid down? It was laid down at Sāvaththī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained a nursing mother; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains a female trainee who has not completed the training in the six rules for two years laid down? It was laid down at Sāvaththī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained a female trainee who had not completed the training in the six rules for two years; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains a female trainee who has completed the training in the six rules for two years but is not authorized by the Community laid down? It was laid down at Sāvaththī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained a female trainee who had completed the training in the six rules for two years but was not authorized by the Community; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains one who has lived with a man for less than twelve years laid down? It was laid down at Sāvaththī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained one who has lived with a man for less than twelve years; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains one who has lived with a man for a complete twelve years, who had not completed the training in the six rules for two years laid down? It was laid down at Sāvaththī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained one who has lived with a man for a complete twelve years, who had not completed the training in the six rules for two years; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains one who has lived with a man for a complete twelve years, who had completed the training in the six rules for two years, but was not authorized by the Community laid down? It was laid down at Sāvaththī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained one who has lived with a man for a complete twelve years, who had completed the training in the six rules for two years, but was not authorized by the Community; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who, having ordained a co-resident pupil, for two years indeed neither helps her nor has her helped laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having ordained a co-resident pupil, for two years indeed neither helped her nor had her helped; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one who does not attend upon the ordained woman preceptor for two years laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns did not attend upon the ordained woman preceptor for two years; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

Where was the expiation for one who, having ordained a co-resident pupil, indeed neither withdraws nor has her withdraw laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, having ordained a co-resident pupil, indeed neither withdrew nor had her withdraw; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

The Chapter on the Pregnant Woman is the seventh.

8. The Chapter on the Young Female Novice

225. Where was the expiation for one who ordains a young female novice less than twenty years old laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained a young female novice less than twenty years old; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains a young female novice a full twenty years old, who had not completed the training in the six rules for two years laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained a young female novice a full twenty years old, who had not completed the training in the six rules for two years; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains a young female novice a full twenty years old, who had completed the training in the six rules for two years, but was not authorized by the Community laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained a young female novice a full twenty years old, who had completed the training in the six rules for two years, but was not authorized by the Community; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who is less than twelve years old who ordains laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns less than twelve years old ordained; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who has completed twelve years, not authorized by the Community, ordaining, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns who had completed twelve years, not authorized by the Community, ordained; in that case. There is one regulation. Of the six origins of offences, it originates by three origins -in the second expulsion, etc.

Where was the expiation for one who, when being told "It is enough for now, lady, with ordaining," having promised "Good!", afterwards commits the offence of criticising, laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī, when being told "It is enough for now, lady, with ordaining," having promised "Good!", afterwards committed the offence of criticising; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

To a female trainee - Where was the expiation for one who, having said "If you, lady, will give me a robe, thus I will ordain you," indeed does not ordain her nor make an effort for ordaining, laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, to a female trainee - having said "If you, lady, will give me a robe, thus I will ordain you," indeed did not ordain her nor make an effort for ordaining; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

To a female trainee - Where was the expiation for one who, having said "If you, lady, will follow me for two years, thus I will ordain you," indeed does not ordain her nor make an effort for ordaining, laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, to a female trainee - having said "If you, lady, will follow me for two years, thus I will ordain you," indeed did not ordain her nor make an effort for ordaining; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expiation for one who ordains a female trainee who is in company with men, in company with boys, fierce, and a dweller in sorrow laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā ordained a female trainee who was in company with men, in company with boys, fierce, and a dweller in sorrow; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains a female trainee who has not been permitted by her mother and father or by her husband laid down? It was laid down at Sāvaththī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā ordained a female trainee who had not been permitted by her mother and father or by her husband; in that case. There is one regulation. Of the six origins of offences, it originates by four origins - it may originate from speech, not from the body, not from the mind; it may originate from the body and from speech, not from the mind; it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

Where was the expiation for one who ordains a female trainee by giving the consent of those on probation laid down? It was laid down at Rājagaha. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā ordained a female trainee by giving the consent of those on probation; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains every rainy season laid down? It was laid down at Sāvaththī. Referring to whom? Referring to several nuns. In what case?

Several nuns ordained every rainy season; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the expiation for one who ordains two in one rains retreat laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns ordained two in one rains retreat; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

The Chapter on the Young Female Novice is the eighth.

9. The Chapter on Umbrella and Sandals

226. Where was the expiation for one wearing umbrella and sandals laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns wore umbrella and sandals; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one travelling by vehicle laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns travelled by vehicle; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one wearing a petticoat laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun wore a petticoat; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one wearing feminine adornment laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns wore feminine adornment; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who bathes with scented dye laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns bathed with scented dye; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who bathes with perfumed oilseed flour laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns bathed with perfumed oilseed flour; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who has a nun rub and massage her laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns had a nun rub and massage them; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who has a female trainee rub and massage her laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns had a female trainee rub and massage them; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -as in the goat wool case, etc.

Where was the expiation for one who causes a female novice to rub with ointment and to massage laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns caused a female novice to rub with ointment and to massage; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who causes a laywoman to rub with ointment and to massage laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns caused a laywoman to rub with ointment and to massage; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the goat wool case, etc.

Where was the expiation for one who sits down on a seat in front of a monk without asking permission laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns sat down on a seat in front of a monk without asking permission; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the kathina case, etc.

Where was the expiation for one who asks a question of a monk without having obtained permission laid down? It was laid down at Sāvattthī. Referring to whom? Referring to several nuns. In what case? Several nuns asked a question of a monk without having obtained permission; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - as in the word-purification case, etc.

Where was the expiation for one who enters a village without a breast cloth laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun entered a village without a breast cloth; in that case. There is one regulation. Of the six origins of offences, it originates by two origins -it may originate from the body, not from speech, not from the mind; it may originate from the body and from the mind, not from speech, etc.

The Chapter on Umbrella and Sandals is the ninth.

The Nine Chapters of Minor Rules are finished.

Its summary:

Garlic, removing hair, palm-polished and plain;
Eating raw grain, two with scraps, seeing.

In darkness, in a concealed place, in the open air and on a road;
Before, after, at the improper time, wrongly grasped, in hell, killing.

Naked in water, having unstitched, five-day, transferable;
Group, analysis-ascetic, weak and with kathina.

With one bed-covering, intentionally, co-resident pupil;
Having given, in company, inside and, beyond the rains, should not depart.

King, sofa and thread, householder and with appeasement;
Should give, robe-lodging, should learn thoroughly and should teach.

Monastery, reviling, fierce and, should consume, stingy with families;
Dwelling, invitation to admonish-exhortation, two principles and with the body
where it branches.

Pregnant, nursing mother, six principles, not authorised-less-twelve;
And complete, by the Community, together ordained, six and five.

Maiden, two and by the Community, twelve and by the authorised;
Enough, if and two years, in company and with husband.

One under probation-annually, two and with ordaining;
With umbrella-vehicle, petticoats, women's ornament-cosmetics.

Oil-cake-nun and indeed, training and female novice;
Householder, in front of a monk, without permission, breast cloth.

The summary of those chapters:

Garlic, darkness, bathing, anointing, picture gallery;
Park, pregnant woman, maiden, umbrella and sandals.

5. The Section on Acknowledgement

227. Where was the acknowledgement for one who, having asked for ghee, eats it laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for ghee, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the acknowledgement for one who, having asked for oil, eats it laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for oil, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the acknowledgement for one who, having asked for honey, eats it laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for honey, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the acknowledgement for one who, having asked for molasses, eats it laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for molasses, ate it; in that

case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the acknowledgement for one who, having asked for fish, eats it laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for fish, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the acknowledgement for one who, having asked for meat, eats it laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns. Having asked for meat, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the acknowledgement for one who, having asked for milk, eats it laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for milk, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

Where was the acknowledgement for one who, having asked for curds, eats it laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for curds, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins - it may originate from the body, not from speech, not from the mind; it may originate from the body and from speech, not from the mind; it may originate from the body and from the mind, not from speech; it may originate from the body and from speech and from the mind, etc.

The eight rules involving acknowledgement are finished.

Its summary:

Ghee, oil, and honey, molasses and fish;
Meat, milk, and curds too, having asked for, a nun;
Eight acknowledgements, taught by the Buddha himself.

Those training rules which were expanded in the Monks' Analysis are here summarised.

In the Nuns' Analysis.

The section on where it was laid down is concluded as first.

2. The Section on Offences Committed

1. The Section on Expulsion

228. A nun filled with desire consenting to physical contact with a male person filled with desire, how many offences does she commit? A nun filled with desire consenting to physical contact with a male person filled with desire commits three offences. She consents to grasping below the collar-bone and above the knee-cap, there is an offence entailing defeat; she consents to grasping above the collar-bone and below

the knee-cap, there is a grave offence; she consents to grasping something connected to the body, there is an offence of wrong-doing - a nun filled with desire consenting to physical contact with a male person filled with desire commits these three offences.

A nun who is a concealer of a fault concealing a fault, how many offences does she commit? A nun who is a concealer of a fault concealing a fault commits three offences. Knowing, she conceals an offence involving expulsion, there is an offence entailing defeat; being doubtful, she conceals, there is a grave offence; she conceals failure in good conduct, there is an offence of wrong-doing - a nun who is a concealer of a fault concealing a fault commits these three offences.

A nun who conforms to a suspended monk not giving up at the admonition up to the third time, how many offences does she commit? A nun who conforms to a suspended monk not giving up at the admonition up to the third time commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing defeat - a nun who conforms to a suspended monk not giving up at the admonition up to the third time commits these three offences.

Fulfilling the eighth case, how many offences does she commit? Fulfilling the eighth case, she commits three offences. By a man - when told "Come to such and such a place," she goes, there is an offence of wrong-doing; as soon as she enters a man's arm's reach, there is a grave offence; she fulfils the eighth case, there is an offence entailing defeat - fulfilling the eighth case, she commits these three offences.

The expulsions are finished.

2. The Section on Initial and Subsequent Meeting of the Community

229. A nun who speaks in support of litigation, making a case, commits three offences. She informs one, there is an offence of wrong-doing; she informs a second, there is a grave offence; at the conclusion of the case, there is an offence entailing initial and subsequent meetings of the Community.

One ordaining a thief commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

One going alone between villages commits three offences. If he goes, there is an offence of wrong-doing; she moves the first foot past the enclosure, there is a grave offence; she moves the second foot past, there is an offence entailing initial and subsequent meetings of the Community.

One reinstating a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group, commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A nun filled with desire, having received with her own hand solid food or soft food from the hand of a male person filled with desire, eating it, commits three offences. If she accepts thinking "I will eat, I will consume," there is a grave offence; with each swallowing, there is an offence entailing initial and subsequent meetings of the Community; if she accepts water and toothpick, there is an offence of wrong-doing.

"What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire! Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it" - one instigating thus commits three offences. By her word, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing; with each swallowing, there is a grave offence; at the end of the meal, there is an offence entailing initial and subsequent meetings of the Community.

An angry nun not giving up at the admonition up to the third time commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A nun who has been overthrown in some legal case, not giving up at the admonition up to the third time, commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

Nuns who are in company, not giving up at the admonition up to the third time, commit three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

"Ladies, you should dwell in company only. Do not dwell differently" - one who instigates thus, not giving up at the admonition up to the third time, commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

The offences entailing initial and subsequent meetings of the Community are finished.

3. The Section on Forfeiture

230. One who hoards bowls commits one offence. An expiation involving forfeiture.

One who, having determined out-of-season robe-cloth as "robe-material given at the right time," has it distributed commits two offences. She has it distributed - there is a wrong-doing in the effort; when it is distributed, an expiation involving forfeiture.

One who, having exchanged a robe with a nun, takes it by force commits two offences. He takes by force - there is a wrong-doing in the effort; when it is taken by force, an expiation involving forfeiture.

One who, having asked for one thing, asks for another commits two offences. He asks - there is a wrong-doing in the effort; when it is asked for, an expiation involving forfeiture.

One who, having got one thing in exchange, gets another in exchange commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

One who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

One who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to the monastic community, begged for oneself commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

One who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

One who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to a group, begged for oneself commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

One who gets something else in exchange with a requisite given for the purpose of another thing, specifying for something else, belonging to an individual, begged for oneself commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

Getting in exchange a heavy cloth for more than four kahāpaṇas at most, she commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

Getting in exchange a light cloth for more than two and a half kahāpaṇas at most, she commits two offences. He gets in exchange - there is a wrong-doing in the effort; when it is got in exchange, an expiation involving forfeiture.

The expiations involving forfeiture are finished.

4. The Section on Expiation

1. The Chapter on Garlic

231. One who eats garlic commits two offences. If she accepts thinking "I will eat," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

One who has hair removed from the private parts commits two offences. She has it removed - there is a wrong-doing in the effort; when it is removed, there is an offence requiring expiation.

One who does slapping with the palm commits two offences. He does it - there is a wrong-doing in the effort; when done, there is an offence requiring expiation.

One who takes an artificial phallus coated with lac commits two offences. She takes it - there is a wrong-doing in the effort; when taken, there is an offence requiring expiation.

One who takes water cleansing exceeding two finger-joints at most commits two offences. She takes it - there is a wrong-doing in the effort; when taken, there is an offence requiring expiation.

One who stands close to a monk who is eating with drinking water or with a fan commits two offences. She stands within arm's reach, there is an offence requiring expiation; having left arm's reach, she stands, there is an offence of wrong-doing.

One who, having asked for raw grain, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

One who throws excrement or urine or refuse or scraps of food over a wall or over a rampart commits two offences. She throws it - there is a wrong-doing in the effort; when thrown, there is an offence requiring expiation.

One who throws excrement or urine or refuse or scraps of food on green vegetation commits two offences. She throws it - there is a wrong-doing in the effort; when thrown, there is an offence requiring expiation.

One who goes to see dancing or singing or music commits two offences. If he goes, there is an offence of wrong-doing; where standing she sees or hears, there is an offence requiring expiation.

The Chapter on Garlic is first.

2. The Chapter on Nightly Darkness

232. Standing together with a man the one with the other in the dark of the night when there is no light, she commits two offences. She stands within arm's reach, there is an offence requiring expiation; having left arm's reach, she stands, there is an offence of wrong-doing.

Standing together with a man the one with the other in a concealed place, she commits two offences. She stands within arm's reach, there is an offence requiring expiation; having left arm's reach, she stands, there is an offence of wrong-doing.

Standing together with a man the one with the other in the open air, she commits two offences. She stands within arm's reach, there is an offence requiring expiation; having left arm's reach, she stands, there is an offence of wrong-doing.

Standing together with a man the one with the other on a road or in a cul-de-sac or at a crossroads, she commits two offences. She stands within arm's reach, there is an offence requiring expiation; having left arm's reach, she stands, there is an offence of wrong-doing.

Having approached families before the meal, having sat down on a seat, departing without asking permission from the owners, she commits two offences. She moves the first foot past the shelter, there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

Having approached families after the meal, without asking permission from the owners, sitting down on a seat, she commits two offences. If he sits, there is a wrong-doing in the effort; when sat down, there is an offence requiring expiation.

Having approached families at the improper time, without asking permission from the owners, having spread out or having caused to spread out bedding, sitting down on it, she commits two offences. He sits down - there is a wrong-doing in the effort; when one has sat down, there is an offence requiring expiation.

Through misapprehension and misunderstanding, making another look down upon her, she commits two offences. He makes one look down upon another - there is a wrong-doing in the effort; when one has been made to look down upon another, there is an offence requiring expiation.

Cursing herself or another with hell or with the holy life, she commits two offences. She curses, there is a wrong-doing in the effort; when one has been cursed, there is an offence requiring expiation.

Having hurt herself again and again, crying, she commits two offences. She hurts herself and cries, there is an offence requiring expiation; she hurts herself but does not cry, there is an offence of wrong-doing.

The Chapter on Nightly Darkness is second.

3. The Chapter on Bathing

233. Bathing naked, one commits two offences. He bathes - there is a wrong-doing in the effort; at the conclusion of bathing, there is an offence requiring expiation.

Having a bathing cloth exceeding the proper measure made, one commits two offences. He causes it to be built - there is a wrong-doing in the effort; when it is made, there is an offence requiring expiation.

Having unstitched or having had unstitched a robe of a nun, indeed not sewing it nor making an effort to have it sewn, one commits one offence. An expiation.

Exceeding the five-day going about in a double robe, one commits one offence. An expiation. Keeping a robe that should be handed back, one commits two offences. She keeps it - there is a wrong-doing in the effort; when kept, there is an offence requiring expiation.

Creating an obstacle to the group's gain of robes, one commits two offences. He does it - there is a wrong-doing in the effort; when done, there is an offence requiring expiation.

Obstructing a legally valid robe distribution, one commits two offences. She obstructs - there is a wrong-doing in the effort; when obstructed, there is an offence requiring expiation.

Giving an ascetic's robe to a householder or to a wandering ascetic or to a female wandering ascetic, one commits two offences. If he gives, there is a wrong-doing in the effort; when given, there is an offence requiring expiation.

With a weak expectation of a robe, exceeding the robe-season, one commits two offences. She exceeds - there is a wrong-doing in the effort; when exceeded, there is an offence requiring expiation.

Obstructing a legally valid removal of kathina-privileges, one commits two offences. She obstructs - there is a wrong-doing in the effort; when obstructed, there is an offence requiring expiation.

The Chapter on Bathing is third.

4. The Tuvaṭṭa Chapter

234. Two nuns sharing the same bed commit two offences. They lie down - there is a wrong-doing in the effort; when one has lain down, there is an offence requiring expiation.

Two nuns sharing the same sheet and cloak commit two offences. They lie down - there is a wrong-doing in the effort; when one has lain down, there is an offence requiring expiation.

One who intentionally causes discomfort to a nun commits two offences. He does it - there is a wrong-doing in the effort; when done, there is an offence requiring expiation.

One who indeed does not attend upon an ailing co-resident pupil nor make an effort to have her attended upon commits one offence. An expiation.

One who, having given a dwelling to a nun, angry and displeased, throws out commits two offences. He throws out - there is a wrong-doing in the effort; when one has been thrown out, there is an offence requiring expiation.

A nun in company not giving up at the admonition up to the third time commits two offences. At the motion there is a wrong-doing; at the conclusion of the proclamation there is an offence requiring expiation.

One who wanders on a journey within the country, considered dangerous and fearful, without a caravan commits two offences. If he proceeds, there is a wrong-doing in the effort; when proceeded, there is an offence requiring expiation.

One who wanders on a journey outside the country, considered dangerous and fearful, without a caravan commits two offences. If he proceeds, there is a wrong-doing in the effort; when proceeded, there is an offence requiring expiation.

One who wanders on a journey during the rainy season commits two offences. If he proceeds, there is a wrong-doing in the effort; when proceeded, there is an offence requiring expiation.

A nun who, having completed the rains retreat, does not set out on a journey commits one offence. An expiation.

The Tuvaṭṭa Chapter is the fourth.

5. The Picture Gallery Chapter

235. One who goes to see a royal palace or a picture gallery or a park or a pleasure grove or a pond commits two offences. If he goes, there is an offence of wrong-doing; where standing she sees, there is an offence requiring expiation.

One who uses a sofa or a divan commits two offences. He uses - there is a wrong-doing in the effort; when used, there is an offence requiring expiation.

One who spins yarn commits two offences. She spins - there is a wrong-doing in the effort; for each pulling up, there is an offence requiring expiation.

One who performs service to laypeople commits two offences. He does it - there is a wrong-doing in the effort; when done, there is an offence requiring expiation.

By a nun - when being told "Come, lady, settle this legal case" - having promised "Good!", indeed not settling it nor making an effort for its settlement, one commits one offence. An expiation.

One who gives with her own hand solid food or soft food to a householder or to a wandering ascetic or to a female wandering ascetic commits two offences. If he gives, there is a wrong-doing in the effort; when given, there is an offence requiring expiation.

One who uses a household robe without relinquishing it commits two offences. He uses - there is a wrong-doing in the effort; when used, there is an offence requiring expiation.

One who sets out on a journey without relinquishing her dwelling commits two offences. He moves the first foot past the enclosure - there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

One who learns worldly knowledge commits two offences. She learns - there is a wrong-doing in the effort; for each term there is an offence requiring expiation.

One who teaches worldly knowledge commits two offences. One teaches, there is a wrong-doing in the effort; for each term there is an offence requiring expiation.

The Picture Gallery Chapter is the fifth.

6. The Monastery Chapter

236. Knowing, entering a monastery with resident monks without asking permission, she commits two offences. He moves the first foot past the enclosure - there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

Reviling and abusing a monk, she commits two offences. She reviles - there is a wrong-doing in the effort; when reviled - there is an offence requiring expiation.

Being angry, abusing a group, she commits two offences. She abuses - there is a wrong-doing in the effort; when abused - there is an offence requiring expiation.

Having been invited or having been invited to admonish, eating solid food or soft food, she commits two offences. If she accepts thinking "I will eat, I will consume" - there is an offence of wrong-doing; with each swallowing, there is an offence requiring expiation.

Being selfish about a family, she commits two offences. She is selfish - there is a wrong-doing in the effort; when selfish - there is an offence requiring expiation.

Residing for the rains retreat in a residence without monks, she commits two offences. Thinking "I shall reside for the rains retreat," she prepares a lodging, sets out drinking water and water for washing, sweeps the residential cell - there is an offence of wrong-doing; together with the break of dawn - there is an offence requiring expiation.

A nun who has completed the rains retreat, not inviting admonishment before both communities on three grounds, commits one offence. An expiation.

Not going for the exhortation or for the communion, she commits one offence. An expiation.

Not asking about the Observance nor requesting exhortation, she commits one offence. An expiation.

Without taking leave of the Community or a group, having a boil or blood arisen in the groin lanced by a man the one with the other, she commits two offences. She has it lanced - there is a wrong-doing in the effort; when lanced - there is an offence requiring expiation.

The Monastery Chapter is the sixth.

7. The Pregnant Woman Chapter

237. One ordaining a pregnant woman commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining a nursing mother commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining a female trainee who has not completed the training in the six rules for two years commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining a female trainee who has completed the training in the six rules for two years but is not authorized by the Community commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining one who has lived with a man for less than twelve years commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining one who has lived with a man for a complete twelve years, who has not completed the training in the six rules for two years commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining one who has lived with a man for a complete twelve years, who has completed the training in the six rules for two years, but is not authorized by the Community commits two offences. She ordains, there is a wrong-doing in the effort;

when ordained, there is an offence requiring expiation.

Having ordained a co-resident pupil, one who for two years indeed neither helps her nor has her helped commits one offence. An expiation.

One who does not attend upon the ordained woman preceptor for two years commits one offence. An expiation.

Having ordained a co-resident pupil, one who indeed neither withdraws nor has her withdraw commits one offence. An expiation.

The Chapter on the Pregnant Woman is seventh.

8. The Chapter on the Young Female Novice

238. One ordaining a young female novice less than twenty years old commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining a young female novice a full twenty years old, who has not completed the training in the six rules for two years commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining a young female novice a full twenty years old, who has completed the training in the six rules for two years, but is not authorized by the Community commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One less than twelve years old ordaining commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One who has completed twelve years, not authorized by the Community, ordaining commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

When being told "It is enough for now, lady, with ordaining," having promised "Good!", afterwards committing the offence of criticising, one commits two offences. If he criticises, there is a wrong-doing in the effort; when criticised, there is an offence requiring expiation.

To a female trainee - having said "If you, lady, will give me a robe, thus I will ordain you," indeed not ordaining her nor making an effort for ordaining, one commits one offence. An expiation.

To a female trainee - having said "If you, lady, will follow me for two years, thus I will ordain you," indeed not ordaining her nor making an effort for ordaining, one commits one offence. An expiation.

One ordaining a female trainee who is in company with men, in company with boys, fierce, and a dweller in sorrow commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining a female trainee who has not been permitted by her mother and father or by her husband commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining a female trainee by giving the consent of those on probation commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining every rainy season commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

One ordaining two in one rains retreat commits two offences. She ordains, there is a wrong-doing in the effort; when ordained, there is an offence requiring expiation.

The Chapter on the Young Female Novice is the eighth.

9. The Chapter on Umbrella and Sandals

239. Wearing umbrella and sandals, one commits two offences. She keeps it - there is a wrong-doing in the effort; when kept, there is an offence requiring expiation.

Travelling by vehicle, one commits two offences. She travels - there is a wrong-doing in the effort; when travelled, there is an offence requiring expiation.

Wearing a petticoat, one commits two offences. She keeps it - there is a wrong-doing in the effort; when kept, there is an offence requiring expiation.

Wearing feminine adornment, one commits two offences. She keeps it - there is a wrong-doing in the effort; when kept, there is an offence requiring expiation.

Bathing with scented dye, one commits two offences. He bathes - there is a wrong-doing in the effort; at the conclusion of bathing, there is an offence requiring expiation.

Bathing with perfumed oilseed flour, one commits two offences. He bathes - there is a wrong-doing in the effort; at the conclusion of bathing, there is an offence requiring expiation.

Causing a nun to rub with ointment and to massage, one commits two offences. She causes to be rubbed with ointment - there is a wrong-doing in the effort; when rubbed with ointment, there is an offence requiring expiation.

Causing a female trainee to rub with ointment and to massage, one commits two offences. She causes to be rubbed with ointment - there is a wrong-doing in the effort; when rubbed with ointment, there is an offence requiring expiation.

Causing a female novice to rub with ointment and to massage, one commits two offences. She causes to be rubbed with ointment - there is a wrong-doing in the effort; when rubbed with ointment, there is an offence requiring expiation.

Causing a laywoman to rub with ointment and to massage, one commits two offences. She causes to be rubbed with ointment - there is a wrong-doing in the effort; when rubbed with ointment, there is an offence requiring expiation.

Sitting down on a seat in front of a monk without asking permission, she commits two offences. If he sits, there is a wrong-doing in the effort; when she has sat down, there is an offence requiring expiation.

Asking a question of a monk without having obtained permission, she commits two offences. If she asks, there is a wrong-doing in the effort; when she has asked, there is an offence requiring expiation.

Entering a village without a breast cloth, she commits two offences. He moves the first foot past the enclosure - there is an offence of wrong-doing; he moves the second foot past - there is an offence requiring expiation.

The Chapter on Umbrella and Sandals is the ninth.

The Minor Rules are finished.

5. The Section on Acknowledgement

240. One who, having asked for ghee, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

One who, having asked for oil, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

One who, having asked for honey, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

One who, having asked for molasses, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

One who, having asked for fish, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

One who, having asked for meat, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

One who, having asked for milk, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

One who, having asked for curds, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement.

The eight rules involving acknowledgement are finished.

The section on offences committed is concluded as second.

3. The Section on Failure

241. For a nun filled with desire consenting to physical contact with a male person filled with desire, how many failures of the four failures do the offences associate with? For a nun filled with desire consenting to physical contact with a male person

filled with desire, the offences associate with two failures of the four failures - it may be failure in morality, it may be failure in good conduct, etc.

For one who, having asked for curds, eats it, how many failures of the four failures do the offences associate with? For one who, having asked for curds, eats it, the offences associate with one failure of the four failures - failure in good conduct.

The section on failure is concluded as third.

4. The Summary Section

242. For a nun filled with desire consenting to physical contact with a male person filled with desire, in how many classes of offences among the seven classes of offences are the offences included? For a nun filled with desire consenting to physical contact with a male person filled with desire, the offences are included in three classes of offences among the seven classes of offences - it may be in the class of offence entailing defeat, it may be in the class of grave offence, it may be in the class of wrong-doing offence, etc.

For one who, having asked for curds, eats it, in how many classes of offences among the seven classes of offences are the offences included? For one who, having asked for curds, eats it, the offences are included in two classes of offences among the seven classes of offences - it may be in the class of acknowledgement offence, it may be in the class of wrong-doing offence.

The section on classification is concluded as fourth.

5. The Section on Origination

243. For a nun filled with desire consenting to physical contact with a male person filled with desire, of the six origins of offences, by how many origins do the offences originate? For a nun filled with desire consenting to physical contact with a male person filled with desire, of the six origins of offences, the offences originate by one origin - they originate from the body and from the mind, not from speech, etc.

For one who, having asked for curds, eats it, of the six origins of offences, by how many origins do the offences originate? For one who, having asked for curds, eats it, of the six origins of offences, the offences originate by four origins - they may originate from the body, not from speech, not from the mind; they may originate from the body and from speech, not from the mind; they may originate from the body and from the mind, not from speech; they may originate from the body and from speech and from the mind.

The section on origination is concluded as fifth.

6. The Section on Legal Cases

244. For a nun filled with desire consenting to physical contact with a male person filled with desire, of the four legal cases, which legal case? For a nun filled with desire consenting to physical contact with a male person filled with desire, of the four legal cases, the offences belong to - a legal case arising from offences, etc.

For one who, having asked for curds, eats it, of the four legal cases, which legal case? For one who, having asked for curds, eats it, of the four legal cases, the offences belong to - a legal case arising from offences.

The section on legal cases is concluded as sixth.

7. The Section on Stilling

245. For a nun filled with desire consenting to physical contact with a male person filled with desire, of the seven settlements, by how many settlements are the offences appeased? For a nun filled with desire consenting to physical contact with a male person filled with desire, of the seven settlements, the offences are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

For one who, having asked for curds, eats it, of the seven settlements, by how many settlements are the offences appeased? For one who, having asked for curds, eats it, of the seven settlements, the offences are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on stilling is concluded as seventh.

8. The Section on Accumulation

246. A nun filled with desire consenting to physical contact with a male person filled with desire, how many offences does she commit? A nun filled with desire consenting to physical contact with a male person filled with desire commits three offences. She consents to grasping below the collar-bone and above the knee-cap, there is an offence entailing defeat; she consents to grasping above the collar-bone and below the knee-cap, there is a grave offence; she consents to grasping something connected to the body, there is an offence of wrong-doing - a nun filled with desire consenting to physical contact with a male person filled with desire commits these three offences.

Those offences, of the four failures, how many failures do they associate with? Of the seven classes of offences, in how many classes of offences are they included? Of the six origins of offences, by how many origins do they originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements are they appeased? Those offences associate with two failures of the four failures - it may be failure in morality, it may be failure in good conduct. Of the seven classes of offences, they are included in three classes of offences - it may be in the class of offence entailing defeat, it may be in the class of grave offence, it may be in the class of wrong-doing offence. Of the six origins of offences, they originate by one origin - they originate from the body and from the mind, not from speech. Of the four legal cases, a legal case arising from offences. Of the seven settlements, they are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

One who, having asked for curds, eats it, how many offences does she commit? One

who, having asked for curds, eats it commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement - one who, having asked for curds, eats it commits these two offences.

Those offences, of the four failures, how many failures do they associate with? Of the seven classes of offences, in how many classes of offences are they included? Of the six origins of offences, by how many origins do they originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements are they appeased? Those offences associate with one failure of the four failures - failure in good conduct. Of the seven classes of offences, they are included in two classes of offences - it may be in the class of acknowledgement offence, it may be in the class of wrong-doing offence. Of the six origins of offences, they originate by four origins - they may originate from the body, not from speech, not from the mind; they may originate from the body and from speech, not from the mind; they may originate from the body and from the mind, not from speech; they may originate from the body and from speech and from the mind. Of the four legal cases - a legal case arising from offences. Of the seven settlements, they are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on accumulation is concluded as eighth.

1. The Section on Where It Was Laid Down

1. The Section on Expulsion

247. Where was the expulsion on account of consenting to physical contact laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? Referring to whom? In what case, etc. By whom was it brought?

Where was the expulsion on account of consenting to physical contact laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Sundarīnandā. In what case? The nun Sundarīnandā, filled with desire, consented to physical contact with a male person filled with desire; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation. A supplementary regulation and a regulation for what has not arisen are not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the four recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? By the second recitation it comes up for recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence involving expulsion. Of the six origins of offences, by how many origins does it originate? It originates by one origin - it originates from the body and from the mind, not from speech, etc. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;

With Moggaliputta as the fifth, these in the land called Jambu's glory, etc.

These great serpents of great wisdom, knowers of the monastic discipline,
skilled in the path;
They proclaimed the monastic discipline on the island, the Canon of
Tambapaṇṇi.

Where was the expulsion laid down on account of concealing a fault? It was laid down at Sāvattṥī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā, knowing a nun who had committed an offence involving expulsion, neither reproved her herself nor informed the group; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -giving up of responsibility, etc.

Where was the expulsion laid down on account of not giving up at the admonition up to the third time? It was laid down at Sāvattṥī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā conformed to the monk Aritṥha, formerly a vulture-killer, who had been suspended by a complete community; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the expulsion laid down on account of fulfilling the eighth case? It was laid down at Sāvattṥī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns fulfilled the eighth case; in that case. There is one regulation. Of the six origins of offences, it originates by one origin -giving up of responsibility, etc.

The expulsions are finished.

2. The Section on Entailing Initial and Subsequent Meetings of the Community and So On

248. Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for a nun who speaks in support of litigation, on account of making a case? Referring to whom? In what case, etc. By whom was it brought?

Where was the offence entailing initial and subsequent meetings of the Community laid down by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One, for a nun who speaks in support of litigation, on account of making a case? It was laid down at Sāvattṥī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā dwelt as one who speaks in support of litigation; in that case. Is there a regulation, a supplementary regulation, a regulation for what has not arisen? There is one regulation. A supplementary regulation and a regulation for what has not arisen are not there in that case. A regulation applying everywhere, a regulation applying to a region? A regulation applying everywhere. A common regulation, a regulation not shared? A regulation not shared. A one-sided regulation, a two-sided regulation? A one-sided regulation. Of the four recitations of the principal monastic code, where is it grounded, where is it included? It is grounded in the introduction, included in the introduction. By which recitation does it come up for recitation? By the third recitation it comes up for

recitation. Of the four failures, which failure? Failure in morality. Of the seven classes of offences, which class of offence? The class of offence entailing initial and subsequent meetings of the Community. Of the six origins of offences, by how many origins does it originate? It originates by two origins - it may originate from the body and from speech, not from the mind; it may originate from the body and from speech and from the mind, etc. By whom was it brought? It was brought down in succession -

Upāli and Dāsaka, Soṇaka and Siggava likewise;

With Moggaliputta as the fifth, these in the land called Jambu's glory, etc.

These great serpents of great wisdom, knowers of the monastic discipline, skilled in the path;

They proclaimed the monastic discipline on the island, the Canon of Tambapaṇṇi.

Where was the offence entailing initial and subsequent meetings of the Community for ordaining a thief laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā ordained a thief; in that case. There is one regulation. Of the six origins of offences, it originates by two origins - it may originate from speech and from the mind, not from the body; it may originate from the body and from speech and from the mind, etc.

Where was the offence entailing initial and subsequent meetings of the Community for going alone between villages laid down? It was laid down at Sāvattthī. Referring to whom? Referring to a certain nun. In what case? A certain nun went alone between villages; in that case. There is one regulation, three supplementary regulations. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

Where was the offence entailing initial and subsequent meetings of the Community for reinstating a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā reinstated a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the offence entailing initial and subsequent meetings of the Community for a nun filled with desire who, having received with her own hand solid food or soft food from the hand of a male person filled with desire, eats it, laid down? It was laid down at Sāvattthī. Referring to whom? Referring to the nun Sundarīnandā. In what case? The nun Sundarīnandā, filled with desire, accepted material gains from the hand of a male person filled with desire; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - in the first expulsion, etc.

"What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire! Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it" - where was the offence entailing initial and subsequent meetings of the

Community for instigation laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to a certain nun. In what case? A certain nun - "What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire! Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it" - instigated thus; in that case. There is one regulation. Of the six origins of offences, it originates by three origins, etc.

Where was the offence entailing initial and subsequent meetings of the Community for a nun who, angry and displeased, does not give up at the admonition up to the third time, laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī, angry and displeased, said thus - "I reject the Buddha, I reject the Teaching, I reject the Community, I reject the training"; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for a nun who, having been overthrown in some legal case, does not give up at the admonition up to the third time? It was laid down at Sāvattḥī. Referring to whom? Referring to the nun Caṇḍakālī. In what case? The nun Caṇḍakālī, having been overthrown in some legal case, angry and displeased, said thus - "The nuns are led by desire, and the nuns are led by hate, and the nuns are led by delusion, and the nuns are led by fear"; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the offence entailing initial and subsequent meetings of the Community laid down for nuns who are in company and who do not give up at the admonition up to the third time? It was laid down at Sāvattḥī. Referring to whom? Referring to several nuns. In what case? Several nuns dwelt in company; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

"Ladies, you should dwell in company. Do not dwell differently" - where was the offence entailing initial and subsequent meetings of the Community laid down for one who instigates thus and does not give up at the admonition up to the third time? It was laid down at Sāvattḥī. Referring to whom? Referring to the nun Thullanandā. In what case? The nun Thullanandā - "Ladies, you should dwell in company only. Do not dwell differently" - instigated thus; in that case. There is one regulation. Of the six origins of offences, it originates by one origin - giving up of responsibility, etc.

Where was the acknowledgement for one who, having asked for curds, eats it laid down? It was laid down at Sāvattḥī. Referring to whom? Referring to the group of six nuns. In what case? The group of six nuns, having asked for curds, ate it; in that case. There is one regulation, one supplementary regulation. Of the six origins of offences, it originates by four origins, etc.

The section on where it was laid down is concluded as first.

2. The Section on Offences Committed

1. The Section on Expulsion

249. How many offences does one commit on account of consenting to physical contact? On account of consenting to physical contact, one commits five offences. A nun filled with desire consents to grasping below the collar-bone and above the knee-cap from a male person filled with desire, there is an offence entailing defeat; a monk touches body with body - an offence entailing initial and subsequent meetings of the Community; one touches something connected to the body with the body - a grave offence; one touches something connected to the body with something connected to the body - an offence of wrong-doing; for nudging with one's fingers, there is an expiation - on account of consenting to physical contact, one commits these five offences.

How many offences does one commit on account of concealing a fault? On account of concealing a fault, one commits four offences. A nun, knowing, conceals an offence involving expulsion, there is an offence entailing defeat; being doubtful, she conceals, there is a grave offence; a monk conceals an offence entailing initial and subsequent meetings of the Community, there is an offence requiring expiation; she conceals failure in good conduct, there is an offence of wrong-doing - on account of concealing a fault, one commits these four offences.

How many offences does one commit on account of not giving up at the admonition up to the third time? On account of not giving up at the admonition up to the third time, one commits five offences. A nun who conforms to a suspended monk does not give up at the admonition up to the third time, at the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing defeat; a nun who conforms to a schismatic does not give up at the admonition up to the third time, there is an offence entailing initial and subsequent meetings of the Community; one does not give up an evil view at the admonition up to the third time, there is an offence requiring expiation - on account of not giving up at the admonition up to the third time, one commits these five offences.

How many offences does one commit on account of fulfilling the eighth case? On account of fulfilling the eighth case, one commits three offences. By a man - when told "Come to such and such a place," she goes, there is an offence of wrong-doing; as soon as she enters a man's arm's reach, there is a grave offence; she fulfils the eighth case, there is an offence entailing defeat - on account of fulfilling the eighth case, one commits these three offences.

The expulsions are finished.

2. The Section on Entailing Initial and Subsequent Meetings of the Community and So On

250. A nun who speaks in support of litigation, by reason of making a case, commits three offences. She informs one, there is an offence of wrong-doing; she informs a second, there is a grave offence; at the conclusion of the case, there is an offence entailing initial and subsequent meetings of the Community.

By reason of ordaining a thief, she commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the

Community.

By reason of going alone between villages, she commits three offences. If he goes, there is an offence of wrong-doing; she moves the first foot past the enclosure, there is a grave offence; she moves the second foot past, there is an offence entailing initial and subsequent meetings of the Community.

By reason of reinstating a nun suspended by a complete community according to the Teaching, the monastic discipline, and the Teacher's instruction, without taking leave of the acting community, without knowing the consent of the group, she commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A nun filled with desire, by reason of having received with her own hand solid food or soft food from the hand of a male person filled with desire and eating it, commits three offences. If she accepts thinking "I will eat, I will consume," there is a grave offence; with each swallowing, there is an offence entailing initial and subsequent meetings of the Community; if she accepts water and toothpick, there is an offence of wrong-doing.

"What will this male person do to you, lady, whether filled with desire or not filled with desire, since you are not filled with desire! Come now, lady, whatever solid food or soft food this male person gives you, having received it with your own hand, eat or consume it" - by reason of instigation, she commits three offences. By her word, if she accepts thinking "I will eat, I will consume," there is an offence of wrong-doing; with each swallowing, there is a grave offence; at the end of the meal, there is an offence entailing initial and subsequent meetings of the Community.

An angry nun, by reason of not giving up at the admonition up to the third time, commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A nun who has been overthrown in some legal case, not giving up at the admonition up to the third time, commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

A nun in company, not giving up at the admonition up to the third time, commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

One who instigates thus: "Ladies, you should dwell in company only, do not dwell differently," not giving up at the admonition up to the third time, commits three offences. At the motion there is a wrong-doing; at the two proclamations there are grave offences; at the conclusion of the proclamation there is an offence entailing initial and subsequent meetings of the Community.

The ten offences entailing initial and subsequent meetings of the Community are finished, etc.

(As below, so should it be expanded, only the condition is the difference.)

Having asked for curds, by reason of eating it, how many offences does one commit? Having asked for curds, by reason of eating it, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement - having asked for curds, by reason of eating it, one commits these two offences.

The section on offences committed is concluded as second.

3. The Section on Failure

251. How many failures of the four failures do the offences on account of consenting to physical contact associate with? The offences on account of consenting to physical contact associate with two failures of the four failures - it may be failure in morality, it may be failure in good conduct, etc. How many failures of the four failures do the offences on account of eating having asked for curds associate with? The offences on account of eating having asked for curds associate with one failure of the four failures - failure in good conduct.

The section on failure is concluded as third.

4. The Summary Section

252. On account of consenting to physical contact, in how many classes of offences among the seven classes of offences are the offences included? On account of consenting to physical contact, the offences are included in five classes of offences among the seven classes of offences - it may be in the class of expulsion offence, it may be in the class of offence entailing initial and subsequent meetings of the Community, it may be in the class of grave offence, it may be in the class of expiation offence, it may be in the class of wrong-doing offence, etc.

On account of eating having asked for curds, in how many classes of offences among the seven classes of offences are the offences included? On account of eating having asked for curds, the offences are included in two classes of offences among the seven classes of offences - it may be in the class of acknowledgement offence, it may be in the class of wrong-doing offence.

The section on classification is concluded as fourth.

5. The Section on Origination

253. Of the six origins of offences, by how many origins do the offences on account of consenting to physical contact originate? Of the six origins of offences, the offences on account of consenting to physical contact originate by one origin - they originate from the body and from the mind, not from speech, etc.

Of the six origins of offences, by how many origins do the offences on account of eating, having asked for curds, originate? Of the six origins of offences, the offences on account of eating, having asked for curds, originate by four origins - they may originate from the body, not from speech, not from the mind; they may originate from

the body and from speech, not from the mind; they may originate from the body and from the mind, not from speech; they may originate from the body and from speech and from the mind.

The section on origination is concluded as fifth.

6. The Section on Legal Cases

254. Of the four legal cases, which legal case do the offences on account of consenting to physical contact belong to? Of the four legal cases, the offences on account of consenting to physical contact belong to the legal case arising from offences, etc.

Of the four legal cases, which legal case do the offences on account of eating having asked for curds belong to? Of the four legal cases, the offences on account of eating having asked for curds belong to - a legal case arising from offences.

The section on legal cases is concluded as sixth.

7. The Section on Stilling

255. On account of consenting to physical contact, of the seven settlements, by how many settlements are the offences appeased? On account of consenting to physical contact, of the seven settlements, the offences are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

On account of eating, having asked for curds, of the seven settlements, by how many settlements are the offences appeased? On account of eating, having asked for curds, of the seven settlements, the offences are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on stilling is concluded as seventh.

8. The Section on Accumulation

256. How many offences does one commit on account of consenting to physical contact? On account of consenting to physical contact, one commits five offences. A nun filled with desire consents to grasping below the collar-bone and above the knee-cap from a male person filled with desire, there is an offence entailing defeat; a monk touches body with body - an offence entailing initial and subsequent meetings of the Community; one touches something connected to the body with the body - a grave offence; one touches something connected to the body with something connected to the body - an offence of wrong-doing; for nudging with one's fingers, there is an expiation - on account of consenting to physical contact, one commits these five offences.

Those offences, of the four failures, how many failures do they associate with? Of the seven classes of offences, in how many classes of offences are they included? Of the six origins of offences, by how many origins do they originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements are they appeased? Those offences associate with two failures of the four failures - it may be

failure in morality, it may be failure in good conduct. Of the seven classes of offences, they are included in five classes of offences - it may be in the class of expulsion offence, it may be in the class of offence entailing initial and subsequent meetings of the Community, it may be in the class of grave offence, it may be in the class of expiation offence, it may be in the class of wrong-doing offence. Of the six origins of offences, they originate by one origin - they originate from the body and from the mind, not from speech. Of the four legal cases, a legal case arising from offences. Of the seven settlements, they are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass, etc.

Having asked for curds, by reason of eating it, how many offences does one commit? Having asked for curds, by reason of eating it, one commits two offences. If he accepts thinking "I will consume," there is an offence of wrong-doing; with each swallowing, there is an offence of acknowledgement - having asked for curds, by reason of eating it, one commits these two offences.

Those offences, of the four failures, how many failures do they associate with? Of the seven classes of offences, in how many classes of offences are they included? Of the six origins of offences, by how many origins do they originate? Of the four legal cases, which legal case? Of the seven settlements, by how many settlements are they appeased? Those offences associate with one failure of the four failures - failure in good conduct. Of the seven classes of offences, they are included in two classes of offences - it may be in the class of acknowledgement offence, it may be in the class of wrong-doing offence. Of the six origins of offences, they originate by four origins - they may originate from the body, not from speech, not from the mind; they may originate from the body and from speech, not from the mind; they may originate from the body and from the mind, not from speech; they may originate from the body and from speech and from the mind. Of the four legal cases, a legal case arising from offences. Of the seven settlements, they are appeased by three settlements - it may be by a verdict in the presence and by carrying out on acknowledgement, it may be by a verdict in the presence and by covering over with grass.

The section on accumulation is concluded as eighth.

The eight sections on the conditions are finished.

The sixteen great sections in the Nuns' Analysis are finished.



ABOUT THIS TRANSLATION

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

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