

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)

Upāli-Pentads (Upālipañcakaṃ)



PaliVerse

5. The Supplement (Parivāra)

Upāli-Pentads

1. The Independent Chapter

417. At that time the Buddha, the Blessed One, was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Then the Venerable Upāli approached the Blessed One; having approached, he paid respect to the Blessed One and sat down to one side. Seated to one side, the Venerable Upāli said this to the Blessed One - "Possessed of how many factors, venerable sir, should a monk not dwell independently for as long as life lasts?"

"Upāli, a monk possessed of five factors should not dwell independently for as long as life lasts. Which five? He does not know the Observance, he does not know the legal act of Observance, he does not know the Pātimokkha, he does not know the recitation of the Pātimokkha, he has less than five rains retreats - Upāli, a monk possessed of these five factors should not dwell independently for as long as life lasts. Upāli, a monk possessed of five factors may dwell independently for as long as life lasts. Which five? He knows the Observance, he knows the legal act of Observance, he knows the Pātimokkha, he knows the recitation of the Pātimokkha, he has five rains retreats or more than five rains retreats - Upāli, a monk possessed of these five factors may dwell independently for as long as life lasts.

"Also, Upāli, a monk possessed of another five factors should not dwell independently for as long as life lasts. Which five? He does not know the invitation to admonish, he does not know the legal act of invitation to admonish, he does not know the Pātimokkha, he does not know the recitation of the Pātimokkha, he has less than five rains retreats - Upāli, a monk possessed of these five factors should not dwell independently for as long as life lasts. Upāli, a monk possessed of five factors may dwell independently for as long as life lasts. Which five? He knows the invitation to admonish, he knows the legal act of invitation to admonish, he knows the Pātimokkha, he knows the recitation of the Pātimokkha, he has five rains retreats or more than five rains retreats - Upāli, a monk possessed of these five factors may dwell independently for as long as life lasts.

"Also, Upāli, a monk possessed of another five factors should not dwell independently for as long as life lasts. Which five? He does not know offence and non-offence, he does not know a light and heavy offence, he does not know an offence with remainder and without remainder, he does not know a coarse and not coarse offence, he has less than five rains retreats - Upāli, a monk possessed of these five factors should not dwell independently for as long as life lasts. Upāli, a monk possessed of five factors may dwell independently for as long as life lasts. Which five? He knows offence and non-offence, he knows a light and heavy offence, he knows an offence with remainder and without remainder, he knows a coarse and not coarse offence, he has five rains retreats or more than five rains retreats - Upāli, a monk possessed of these five factors may dwell independently for as long as life lasts."

418. "Possessed of how many factors, venerable sir, should a monk not give full ordination, should not give guidance, should not cause a novice to attend?"

"Upāli, a monk possessed of five factors should not give full ordination, should not give guidance, should not cause a novice to attend. Which five? He is not competent to attend a pupil or co-resident who is sick or to have them attended, to withdraw one who is discontent or to have them withdrawn, to dispel arisen remorse by means of the Teaching, to instruct in the higher teaching, to instruct in the higher discipline - Upāli, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend. Upāli, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. Which five? He is competent to attend a pupil or co-resident who is sick or to have them attended, to withdraw one who is discontent or to have them withdrawn, to dispel arisen remorse by means of the Teaching, to instruct in the higher teaching, to instruct in the higher discipline - Upāli, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend.

"Also, Upāli, a monk possessed of another five factors should not give full ordination, should not give guidance, should not cause a novice to attend. Which five? He is not competent to train a pupil or co-resident in the training in the fundamentals of conduct, to instruct in the training in the fundamentals of holy life, to instruct in higher morality, to instruct in higher consciousness, to instruct in higher wisdom - Upāli, a monk possessed of these five factors should not give full ordination, should not give guidance, should not cause a novice to attend. Upāli, a monk possessed of five factors should give full ordination, should give guidance, should cause a novice to attend. Which five? He is competent to train a pupil or co-resident in the training in the fundamentals of conduct, to instruct in the training in the fundamentals of holy life, to instruct in higher morality, to instruct in higher consciousness, to instruct in higher wisdom - Upāli, a monk possessed of these five factors should give full ordination, should give guidance, should cause a novice to attend."

419. "Possessed of how many factors, venerable sir, should a legal act be performed against a monk?"

Upāli, a legal act should be performed against a monk possessed of five factors. Which five? He is shameless, and he is foolish, and he is not regular, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? He is failing in morality regarding higher morality, he is failing in good conduct regarding transgression, he is failing in view regarding extreme views, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? He is possessed of bodily sport, he is possessed of verbal sport, he is possessed of bodily and verbal sport, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? He is possessed of bodily misconduct, he is possessed of verbal misconduct, he is possessed of bodily and verbal misconduct, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? He is possessed of bodily harmful conduct, he is possessed of verbal harmful conduct, he is possessed of bodily and verbal harmful conduct, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? He is possessed of bodily wrong livelihood, he is possessed of verbal wrong livelihood, he is possessed of bodily and verbal wrong livelihood, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? Having committed an offence, one against whom an act has been done gives full ordination, gives guidance, causes a novice to attend, accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? He commits that offence for which a legal act was performed by the Community, or another similar one, or one worse than that, he censures the legal act, he censures those who carried out the legal act - Upāli, a legal act should be performed against a monk possessed of these five factors.

"Also, Upāli, a legal act should be performed against a monk possessed of another five factors. Which five? He dispraises the Buddha, he dispraises the Teaching, he dispraises the Community, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should be performed against a monk possessed of these five factors."

The Independent Chapter is concluded as first.

Its summary:

Observance, invitation to admonish, and offence and sick person;
Proper conduct, one who has shame, and higher morality with sport.

Misconduct, damaging, wrong and offence indeed;
For which offence, of the Buddha, the first chapter compendium.

2. The Non-subsiding Chapter

420. "Possessed of how many factors, venerable sir, should a legal act not be revoked for a monk?"

"Upāli, a legal act should not be revoked for a monk possessed of five factors. Which five? Having committed an offence, one against whom an act has been done gives full ordination, gives guidance, causes a novice to attend, accepts authorization as an exhorter of nuns, even if authorized he exhorts nuns - Upāli, a legal act should not be revoked for a monk possessed of these five factors.

"Also, Upāli, a legal act should not be revoked for a monk possessed of another five factors. Which five? He commits that offence for which a legal act was performed by the Community, or another similar one, or one worse than that, he censures the legal act, he censures those who carried out the legal act - Upāli, a legal act should not be revoked for a monk possessed of these five factors.

"Also, Upāli, a legal act should not be revoked for a monk possessed of another five factors. Which five? He dispraises the Buddha, he dispraises the Teaching, he dispraises the Community, and he holds wrong view, and he is failing in livelihood - Upāli, a legal act should not be revoked for a monk possessed of these five factors.

"Also, Upāli, a legal act should not be revoked for a monk possessed of another five factors. Which five? He is shameless, and he is foolish, and he is not regular, and he is one who crushes down, and he is not one who fulfils the duties and the training - Upāli, a legal act should not be revoked for a monk possessed of these five factors."

421. "Venerable sir, by a monk frequenting the battle-field, when approaching the Community, having established how many principles internally, should the Community be approached?"

"Upāli, by a monk frequenting the battle-field, when approaching the Community, having established five principles internally, the Community should be approached. Which five? Upāli, by a monk frequenting the battle-field, when approaching the Community, the Community should be approached with a humble mind, with a mind like a duster; one should be skilled in seats, skilled in giving up seats; not encroaching upon the elder monks, not preventing the junior monks from a seat, one should sit down on a seat that is proper; one should not be one who speaks on various topics, not one who speaks excessively on pointless talk; either the Teaching should be spoken by oneself, or another should be invited, or noble silence should not be despised. If, Upāli, the Community performs legal acts that should be done in concord, if therein, Upāli, it is not agreeable to a monk, even having performed the act of manifest disapproval, concord should be announced. For what reason? 'May I not be at variance with the Community.' Upāli, by a monk frequenting the battle-field, when approaching the Community, having established these five principles internally, the Community should be approached."

422. "Possessed of how many factors, venerable sir, does a monk speaking in the monastic community become unpleasant to many people, disagreeable to many people, and displeasing to many people?"

"Upāli, a monk possessed of five factors speaking in the monastic community becomes unpleasant to many people, disagreeable to many people, and displeasing to many people. Which five? He is one who counsels with raised voice, and one who mutters dependently, and he is not skilled in the connection of speech, he is not one who accuses according to the Teaching, according to monastic discipline, according to

the offence, he is not one who causes action according to the Teaching, according to monastic discipline, according to the offence - Upāli, a monk possessed of these five factors speaking in the monastic community becomes unpleasant to many people, disagreeable to many people, and displeasing to many people. Upāli, a monk possessed of five factors speaking in the monastic community becomes pleasant to many people, agreeable to many people, and pleasing to many people. Which five? He is not one who counsels with raised voice, and not one who mutters dependently, and he is skilled in the connection of speech, he is one who accuses according to the Teaching, according to monastic discipline, according to the offence, he is one who causes action according to the Teaching, according to monastic discipline, according to the offence - Upāli, a monk possessed of these five factors speaking in the monastic community becomes pleasant to many people, agreeable to many people, and pleasing to many people.

"Also, Upāli, a monk possessed of another five factors speaking in the monastic community becomes unpleasant to many people, disagreeable to many people, and displeasing to many people. Which five? He is one who exalts, and one who disparages, he takes what is not the Teaching, he obstructs the Teaching, and he speaks much idle chatter - Upāli, a monk possessed of these five factors speaking in the monastic community becomes unpleasant to many people, disagreeable to many people, and displeasing to many people. Upāli, a monk possessed of five factors speaking in the monastic community becomes pleasant to many people, agreeable to many people, and pleasing to many people. Which five? He is not one who exalts, and not one who disparages, he takes the Teaching, he obstructs what is not the Teaching, and he does not speak much idle chatter - Upāli, a monk possessed of these five factors speaking in the monastic community becomes pleasant to many people, agreeable to many people, and pleasing to many people.

"Also, Upāli, a monk possessed of another five factors speaking in the monastic community becomes unpleasant to many people, disagreeable to many people, and displeasing to many people. Which five? He is one who proceeds forcibly, he is one who proceeds having done an act without permission, he is not one who accuses according to the Teaching, according to monastic discipline, according to the offence, he is not one who causes action according to the Teaching, according to monastic discipline, according to the offence, he is not one who declares according to his view - Upāli, a monk possessed of these five factors speaking in the monastic community becomes unpleasant to many people, disagreeable to many people, and displeasing to many people. Upāli, a monk possessed of five factors speaking in the monastic community becomes pleasant to many people, agreeable to many people, and pleasing to many people. Which five? He is not one who proceeds forcibly, he is one who proceeds having done the act of giving permission, he is one who accuses according to the Teaching, according to monastic discipline, according to the offence, he is one who causes action according to the Teaching, according to monastic discipline, according to the offence, he is one who declares according to his view - Upāli, a monk possessed of these five factors speaking in the monastic community becomes pleasant to many people, agreeable to many people, and pleasing to many people."

423. "How many, venerable sir, are the benefits of learning the monastic discipline?"

"Upāli, there are these five benefits of learning the monastic discipline. Which five? One's own aggregate of morality is well guarded and well protected, one is a refuge for those acting badly through remorse, one speaks confidently in the midst of the Community, one thoroughly refutes opponents with reason, one is practising for the duration of the Good Teaching - Upāli, these are the five benefits of learning the monastic discipline."

The Non-subsiding Chapter is concluded as second.

Its summary:

One who has committed an offence and whatever praise, and the shameless one with battle;

Those who are raised and those who exalt, and by force through learning.

The First Twin Regulation.

3. The Conventional Expression Chapter

424. "Possessed of how many factors, venerable sir, should a monk not speak in the Community?"

"Upāli, a monk possessed of five factors should not speak in the Community. Which five? He does not know an offence, he does not know the origin of offences, he does not know the action regarding an offence, he does not know the appeasement of an offence, he is not skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows an offence, he knows the origin of offences, he knows the action regarding an offence, he knows the appeasement of an offence, he is skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He does not know a legal case, he does not know the origin of a legal case, he does not know the action regarding a legal case, he does not know the appeasement of a legal case, he is not skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows a legal case, he knows the origin of a legal case, he knows the action regarding a legal case, he knows the appeasement of a legal case, he is skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He is one who proceeds forcibly, he is one who proceeds having done an act without permission, he is not one who accuses according to the Teaching, according to monastic discipline, according to the offence, he is not one who causes action according to the Teaching, according to monastic discipline, according to the offence, he is not one who declares according to his view - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He is not

one who proceeds forcibly, he is one who proceeds having done the act of giving permission, he is one who accuses according to the Teaching, according to monastic discipline, according to the offence, he is one who causes action according to the Teaching, according to monastic discipline, according to the offence, he is one who declares according to his view - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he does not know coarse and not coarse offence, he does not know remediable and irreparable offence - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, he knows remediable and irreparable offence - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He does not know the legal act, he does not know the carrying out of the legal act, he does not know the subject matter of the legal act, he does not know the duty of the legal act, he does not know the appeasement of the legal act - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows the legal act, he knows the carrying out of the legal act, he knows the subject matter of the legal act, he knows the duty of the legal act, he knows the appeasement of the legal act - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He does not know the case, he does not know the source, he does not know the regulation, he does not know the sequence of terms, he does not know the way of saying for connection - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows the case, he knows the source, he knows the regulation, he knows the sequence of terms, he knows the way of saying for connection - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, and one is shameless - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, and one has shame - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, and one is unskilled in the monastic discipline - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, and one is skilled in the monastic discipline - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He does not know the motion, he does not know the doing of the motion, he does not know the proclamation of the motion, he does not know the settlement of the motion, he does not know the appeasement of the motion - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows the motion, he knows the doing of the motion, he knows the proclamation of the motion, he knows the settlement of the motion, he knows the appeasement of the motion - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He does not know the discourse, he does not know the conformity with the discourse, he does not know the monastic discipline, he does not know the conformity with the monastic discipline, and he is not skilled in what is possible and what is impossible - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows the discourse, he knows the conformity with the discourse, he knows the monastic discipline, he knows the conformity with the monastic discipline, and he is skilled in what is possible and what is impossible - Upāli, a monk possessed of these five factors may speak in the Community.

"Also, Upāli, a monk possessed of another five factors should not speak in the Community. Which five? He does not know the Teaching, he does not know the conformity with the Teaching, he does not know the monastic discipline, he does not know the conformity with the monastic discipline, and he is not skilled in what precedes and what follows - Upāli, a monk possessed of these five factors should not speak in the Community. Upāli, a monk possessed of five factors may speak in the Community. Which five? He knows the Teaching, he knows the conformity with the Teaching, he knows the monastic discipline, he knows the conformity with the monastic discipline, and he is skilled in what precedes and what follows - Upāli, a monk possessed of these five factors should speak in the Community."

The Conventional Expression Chapter is concluded as third.

Its summary:

Offence, legal case, forcibly offence, knowing;
Action, subject matter, shameless, and unskilled in the motion;
Does not know the discourse, the Teaching, the third chapter compendium.

4. The Seen-openly-acted Chapter

425. "How many, venerable sir, are the not legally valid acts of making one's view known?" "Upāli, there are these five not legally valid acts of making one's view known. Which five? One makes one's view known when there is no offence, one makes one's view known for an offence not requiring confession, one makes one's view known for an offence already confessed, one makes one's view known with four or five, one makes one's view known with mind by mental state - these, Upāli, are the five not legally valid acts of making one's view known.

"Upāli, there are these five legally valid acts of making one's view known. Which five? One makes one's view known for an offence, one makes one's view known for an offence requiring confession, one makes one's view known for an unconfessed offence, one does not make one's view known with four or five, one does not make one's view known with mind by mental state - these, Upāli, are the five legally valid acts of making one's view known.

"There are also, Upāli, another five not legally valid acts of making one's view known. Which five? One makes one's view known in the presence of one of different communion, one makes one's view known in the presence of one standing in a different boundary, one makes one's view known in the presence of one who is not regular, one makes one's view known with four or five, one makes one's view known with mind by mental state - these, Upāli, are the five not legally valid acts of making one's view known.

"Upāli, there are these five legally valid acts of making one's view known. Which five? One makes one's view known in the presence of one belonging to the same communion, one makes one's view known in the presence of one standing within the same boundary, one makes one's view known in the presence of one who is regular, one does not make one's view known with four or five, one does not make one's view known with mind by mental state - these, Upāli, are the five legally valid acts of making one's view known."

426. "How many, venerable sir, are the not legally valid formal acceptances?" "Upāli, there are these five not legally valid formal acceptances. Which five? What is being given by body is not accepted by body, what is being given by body is not accepted by something connected to the body, what is being given by something connected to the body is not accepted by body, what is being given by something connected to the body is not accepted by something connected to the body, what is being given by throwing is not accepted by body or by something connected to the body - these, Upāli, are the five not legally valid formal acceptances.

"Upāli, there are these five legally valid formal acceptances. Which five? What is being given by body is accepted by body, what is being given by body is accepted by something connected to the body, what is being given by something connected to the body is accepted by body, what is being given by something connected to the body is accepted by something connected to the body, what is being given by throwing is accepted by body or by something connected to the body - these, Upāli, are the five legally valid formal acceptances."

427. "How many, venerable sir, are not leftover?" "Upāli, there are these five not leftover. Which five? It is made not allowable, it is made not received, it is made not raised up, it is made outside arm's reach, 'this is enough for all' has not been said - these, Upāli, are the five not leftover.

"Upāli, there are these five leftover. Which five? It is made allowable, it is made received, it is made raised up, it is made within arm's reach, 'this is enough for all' has been said - these, Upāli, are the five leftover."

428. "In how many ways, venerable sir, is the invitation ceremony to admonish evident?" "Upāli, the invitation ceremony to admonish is evident in five ways. Which five? Eating is evident, food is evident, one standing within arm's reach offers, rejecting is evident - Upāli, the invitation ceremony to admonish is evident in these five ways."

429. "How many, venerable sir, are the not legally valid carryings out on acknowledgement?" "Upāli, there are these five not legally valid carryings out on acknowledgement. Which five? A monk has committed an offence involving expulsion. Being accused of an offence involving expulsion, he acknowledges having committed an offence entailing initial and subsequent meetings of the Community. The monastic community deals with him for an offence entailing initial and subsequent meetings of the Community. Carrying out on acknowledgement is not legally valid. A monk has committed an offence involving expulsion. Being accused of an offence involving expulsion, an expiation, etc. an acknowledgement... He acknowledges having committed a wrong-doing. The monastic community deals with him for wrong-doing. Carrying out on acknowledgement is not legally valid. A monk has committed an offence entailing initial and subsequent meetings of the Community, etc. an expiation... an acknowledgement... He has committed a wrong-doing. Being accused of wrong-doing, he acknowledges having committed an offence involving expulsion. The monastic community deals with him for an offence involving expulsion. Carrying out on acknowledgement is not legally valid. A monk has committed a wrong-doing. Being accused of wrong-doing, an offence entailing initial and subsequent meetings of the Community, etc. an expiation... He acknowledges having committed an acknowledgement. The monastic community deals with him for an acknowledgement - Carrying out on acknowledgement is not legally valid. These, Upāli, are the five not legally valid carryings out on acknowledgement.

"Upāli, there are these five legally valid carryings out on acknowledgement. Which five? A monk has committed an offence involving expulsion. Being accused of an offence involving expulsion, he acknowledges having committed an offence involving expulsion. The monastic community deals with him for an offence involving expulsion. Carrying out on acknowledgement is legally valid. A monk has committed an offence entailing initial and subsequent meetings of the Community, etc. an expiation... an acknowledgement... He has committed a wrong-doing. Being accused of wrong-doing, he acknowledges having committed a wrong-doing. The monastic community deals with him for wrong-doing. Carrying out on acknowledgement is legally valid. These, Upāli, are the five legally valid carryings out on acknowledgement."

430. "Possessed of how many factors, venerable sir, should the act of giving permission not be done for a monk who is causing the act of giving permission to be done?" "Upāli, the act of giving permission should not be done for a monk possessed of five factors who is causing the act of giving permission to be done. Which five? He is shameless, and he is foolish, and he is not regular, and he speaks with the intention of causing him to fall, not with the intention of emergence - Upāli, the act of giving permission should not be done for a monk possessed of these five factors who is causing the act of giving permission to be done."

"Upāli, the act of giving permission is suitable to be done for a monk possessed of five factors who is causing the act of giving permission to be done. Which five? He has shame, and he is wise, and he is regular, and he speaks with the intention of emergence, not with the intention of causing him to fall - Upāli, the act of giving permission is suitable to be done for a monk possessed of these five factors who is causing the act of giving permission to be done."

431. "Possessed of how many factors, venerable sir, should the monastic discipline not be discussed together with a monk?" "Upāli, the monastic discipline should not be discussed together with a monk possessed of five factors. Which five? He does not know the case, he does not know the source, he does not know the regulation, he does not know the sequence of terms, he does not know the way of saying for connection - Upāli, the monastic discipline should not be discussed together with a monk possessed of these five factors."

"Upāli, the monastic discipline should be discussed together with a monk possessed of five factors. Which five? He knows the case, he knows the source, he knows the regulation, he knows the sequence of terms, he knows the way of saying for connection - Upāli, the monastic discipline should be discussed together with a monk possessed of these five factors."

432. "How many, venerable sir, are the askings of questions?" "There are these five askings of questions, Upāli. What five? Due to dullness and sheer delusion, one asks a question; having evil desires, overcome by desire, one asks a question; with contempt, one asks a question; desirous to know, one asks a question; 'If when asked he answers my question properly, that is wholesome; if when asked he does not answer my question properly, I will answer it properly for him,' one asks a question - these, Upāli, are the five askings of questions."

433. "How many, venerable sir, are the declarations of the final liberating knowledge?" "Upāli, there are these five declarations of the final liberating knowledge. Which five? Due to dullness and sheer delusion, one declares the final liberating knowledge; having evil desires, overcome by desire, one declares the final liberating knowledge; due to madness and derangement of the mind, one declares the final liberating knowledge; through overestimation, one declares the final liberating knowledge; factually, one declares the final liberating knowledge - these, Upāli, are the five declarations of the final liberating knowledge."

434. "How many, venerable sir, are the purifications?" "There are these five purifications, Upāli. What five? Having recited the introduction, the remainder should be announced as heard, this is the first purification; having recited the introduction, having recited the four expulsions, the remainder should be announced as heard, this

is the second purification; having recited the introduction, having recited the four expulsions, having recited the thirteen entailing initial and subsequent meetings of the Community, the remainder should be announced as heard, this is the third purification; having recited the introduction, having recited the four expulsions, having recited the thirteen entailing initial and subsequent meetings of the Community, having recited the two undetermined, the remainder should be announced as heard, this is the fourth purification; in detail is the fifth - these, Upāli, are the five purifications."

435. "How many, venerable sir, are the foods?" "Upāli, there are these five foods. Which five? Cooked rice, food made with flour, flour, fish, meat - these, Upāli, are the five foods."

The Seen-openly-acted Chapter is concluded as fourth.

Its summary:

Acts of making one's view known and others, formal acceptance and leftover;
Invitation ceremony to admonish, acknowledgment, permission and discussion;
Question, declaration of the final liberating knowledge, and also purification regarding food.

5. The Undertaking on One's Own Behalf Chapter

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

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

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

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

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

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

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

439. "Possessed of how many factors, venerable sir, should the act of giving permission not be done for a monk who is causing the act of giving permission to be done?" "Upāli, the act of giving permission should not be done for a monk possessed of five factors who is causing the act of giving permission to be done. Which five? He is of impure bodily conduct, he is of impure verbal conduct, he is of impure livelihood, he is foolish and inexperienced, not competent to give a reply when being questioned

- Upāli, the act of giving permission should not be done for a monk possessed of these five factors who is causing the act of giving permission to be done.

"Upāli, the act of giving permission is suitable to be done for a monk possessed of five factors who is causing the act of giving permission to be done. Which five? He is of pure bodily conduct, he is of pure verbal conduct, he is of pure livelihood, he is wise and experienced, competent to give a reply when being questioned - Upāli, the act of giving permission is suitable to be done for a monk possessed of these five factors who is causing the act of giving permission to be done."

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

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

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

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

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

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

441. "Possessed of how many factors, venerable sir, is a monk very helpful to monks for whom a legal case has arisen?" "Upāli, a monk possessed of five factors is very helpful to monks for whom a legal case has arisen. Which five? He is virtuous, he dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them; he is very learned, remembering what has been learnt, having great accumulation of learning; whatever teachings that are good in the beginning, good in the middle, good in the end, with meaning and with phrasing, that reveal the holy life that is complete in its entirety and pure - such teachings are very learned by him, retained, practised in speech, contemplated in mind, thoroughly penetrated by view; and both Pātimokkhas are well learnt by him in detail, well divided, well recited, well determined, by rule and by feature; and he is established in the monastic discipline and is unshakable; he is competent to comfort, to convince, to make examine, to make see, to inspire confidence in both parties hostile about the matter - Upāli, a monk possessed of these five factors is very helpful to monks for whom a legal case has arisen.

"Also, Upāli, a monk possessed of another five factors is very helpful to monks for whom a legal case has arisen. Which five? He is of pure bodily conduct, he is of pure verbal conduct, he is of pure livelihood, he is wise and experienced, competent to give a reply when being questioned - Upāli, a monk possessed of these five factors is very helpful to monks for whom a legal case has arisen.

"Also, Upāli, a monk possessed of another five factors is very helpful to monks for whom a legal case has arisen. Which five? He knows the case, he knows the source, he knows the regulation, he knows the sequence of terms, he knows the way of saying for connection - Upāli, a monk possessed of these five factors is very helpful to monks for whom a legal case has arisen."

442. "Possessed of how many factors, venerable sir, should a monk not be questioned?" "Upāli, a monk possessed of five factors should not be questioned. Which five? He does not know the discourse, he does not know the conformity with the discourse, he does not know the monastic discipline, he does not know the conformity with the monastic discipline, and he is not skilled in what is possible and what is impossible - Upāli, a monk possessed of these five factors should not be questioned.

"Upāli, a monk possessed of five factors should be questioned. Which five? He knows the discourse, he knows the conformity with the discourse, he knows the monastic discipline, he knows the conformity with the monastic discipline, and he is skilled in what is possible and what is impossible - Upāli, a monk possessed of these five factors should be questioned.

"Also, Upāli, a monk possessed of another five factors should not be questioned. Which five? He does not know the Teaching, he does not know the conformity with the Teaching, he does not know the monastic discipline, he does not know the conformity with the monastic discipline, and he is not skilled in what precedes and what follows - Upāli, a monk possessed of these five factors should not be questioned.

"Upāli, a monk possessed of five factors should be questioned. Which five? He knows the Teaching, he knows the conformity with the Teaching, he knows the monastic discipline, he knows the conformity with the monastic discipline, and he is skilled in what precedes and what follows - Upāli, a monk possessed of these five factors should be questioned.

"Also, Upāli, a monk possessed of another five factors should not be questioned. Which five? He does not know the case, he does not know the source, he does not know the regulation, he does not know the sequence of terms, he does not know the way of saying for connection - Upāli, a monk possessed of these five factors should not be questioned.

"Upāli, a monk possessed of five factors should be questioned. Which five? He knows the case, he knows the source, he knows the regulation, he knows the sequence of terms, he knows the way of saying for connection - Upāli, a monk possessed of these five factors should be questioned.

"Also, Upāli, a monk possessed of another five factors should not be questioned. Which five? He does not know an offence, he does not know the origin of offences, he does not know the action regarding an offence, he does not know the appeasement of an offence, he is not skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors should not be questioned.

"Upāli, a monk possessed of five factors should be questioned. Which five? He knows an offence, he knows the origin of offences, he knows the action regarding an offence, he knows the appeasement of an offence, he is skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors should be questioned.

"Also, Upāli, a monk possessed of another five factors should not be questioned. Which five? He does not know a legal case, he does not know the origin of a legal case, he does not know the action regarding a legal case, he does not know the

appeasement of a legal case, he is not skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors should not be questioned.

"Upāli, a monk possessed of five factors should be questioned. Which five? He knows a legal case, he knows the origin of a legal case, he knows the action regarding a legal case, he knows the appeasement of a legal case, he is skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors should be questioned."

The Undertaking on One's Own Behalf Chapter is concluded as fifth.

Its summary:

And pure at the proper time, compassion and permission;
Undertaking a legal case on one's own behalf, and also with others the case;
Discourse, teaching, and again the case, offence and with legal case.

6. The Ascetic Practices Chapter

443. "How many, venerable sir, are the forest-dwellers?" "Upāli, there are these five forest-dwellers. Which five? One is a forest-dweller due to dullness and sheer delusion; one is a forest-dweller having evil desires, overcome by desire; one is a forest-dweller due to madness and derangement of the mind; one is a forest-dweller thinking 'It is praised by Buddhas and disciples of Buddhas'; but one is a forest-dweller in dependence on just fewness of wishes, in dependence on just contentment - in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose - these, Upāli, are the five forest-dwellers."

"How many, venerable sir, are the almsfood eaters?" Etc. "How many, venerable sir, are the wearers of rag-robles?" Etc. "How many, venerable sir, are the tree-root dwellers?" Etc. "How many, venerable sir, are the cemetery dwellers?" Etc. "How many, venerable sir, are the open-air dwellers?" Etc. "How many, venerable sir, are the three-robe wearers?" Etc. "How many, venerable sir, are the successive house-to-house alms goers?" Etc. "How many, venerable sir, are those who remain in a sitting position?" Etc. "How many, venerable sir, are those who use whatever seat is assigned?" Etc. "How many, venerable sir, are those who eat only once a day?" Etc. "How many, venerable sir, are those who refuse food offered later?" Etc. "How many, venerable sir, are those who eat from one bowl only?" "Upāli, there are these five who eat from one bowl only. Which five? One eats from one bowl only due to dullness and sheer delusion; one eats from one bowl only having evil desires, overcome by desire; one eats from one bowl only due to madness and derangement of the mind; one eats from one bowl only thinking 'It is praised by Buddhas and disciples of Buddhas'; but one eats from one bowl only in dependence on just fewness of wishes, in dependence on just contentment, in dependence on just detachment, in dependence on just solitude, in dependence on just this being the purpose - these, Upāli, are the five who eat from one bowl only."

The Ascetic Practices Chapter is concluded as sixth.

Its summary:

Forest-dweller, almsfood eater, rag-robe wearer, tree-root dweller with cemetery dweller as fifth;
Open-air dweller and three-robe wearer, successive house-to-house alms goer and one who remains sitting;
One who uses whatever seat is assigned, one who eats only once a day, one who refuses food offered later, and one who eats from one bowl only.

7. The Chapter on Lying

444. "How many, venerable sir, are the kinds of lying?" "Upāli, there are these five kinds of lying. Which five? There is lying leading to expulsion, there is lying leading to entailing initial and subsequent meetings of the Community, there is lying leading to grave offence, there is lying leading to expiation, there is lying leading to wrong-doing - these, Upāli, are the five kinds of lying."

445. "Possessed of how many factors, venerable sir, for a monk who is setting aside the Observance or the invitation ceremony to admonish in the midst of the Community - having crushed him with 'Enough, monk, no quarrel, no dispute, no strife, no contention,' should the Observance or the invitation ceremony to admonish be performed by the Community?" "Upāli, possessed of five factors, for a monk who is setting aside the Observance or the invitation ceremony to admonish in the midst of the Community - having crushed him with 'Enough, monk, no quarrel, no dispute, no strife, no contention,' the Observance or the invitation ceremony to admonish should be performed by the Community. Which five? He is shameless, and he is foolish, and he is not regular, and he speaks with the intention of causing him to fall, not with the intention of emergence - Upāli, possessed of these five factors, for a monk who is setting aside the Observance or the invitation ceremony to admonish in the midst of the Community - having crushed him with 'Enough, monk, no quarrel, no dispute, no strife, no contention,' the Observance or the invitation ceremony to admonish should be performed by the Community."

"Also, Upāli, possessed of another five factors, for a monk who is setting aside the Observance or the invitation ceremony to admonish in the midst of the Community - having crushed him with 'Enough, monk, no quarrel, no dispute, no strife, no contention,' the Observance or the invitation ceremony to admonish should be performed by the Community. Which five? He is of impure bodily conduct, he is of impure verbal conduct, he is of impure livelihood, he is foolish and inexperienced, he is a maker of quarrels and a maker of disputes - Upāli, possessed of these five factors, for a monk who is setting aside the Observance or the invitation ceremony to admonish in the midst of the Community - having crushed him with 'Enough, monk, no quarrel, no dispute, no strife, no contention,' the Observance or the invitation ceremony to admonish should be performed by the Community."

446. "Possessed of how many factors, venerable sir, should a reply not be given to a monk?" "Upāli, a reply should not be given to a monk possessed of five factors. Which five? He does not know offence and non-offence, he does not know light and heavy offence, he does not know offence with remainder and without remainder, he does not know coarse and not coarse offence, he does not know remediable and irreparable offence - Upāli, a reply should not be given to a monk possessed of these five factors."

"Upāli, a reply should be given to a monk possessed of five factors. Which five? He knows offence and non-offence, he knows light and heavy offence, he knows offence with remainder and without remainder, he knows coarse and not coarse offence, he knows remediable and irreparable offence - Upāli, a reply should be given to a monk possessed of these five factors."

447. "In how many ways, venerable sir, does a monk commit an offence?" "Upāli, a monk commits an offence in five ways. Which five? Through shamelessness, through not knowing, through acting badly, through perceiving what is not allowable as allowable, through perceiving what is allowable as not allowable - Upāli, a monk commits an offence in these five ways."

"Also, Upāli, a monk commits an offence in another five ways. Which five? Through not seeing, through not hearing, through being asleep, through perceiving it as actual, through perceiving it as actual, through a lapse of mindfulness - Upāli, a monk commits an offence in these five ways."

448. "How many, venerable sir, are the enmities?" "Upāli, there are these five enmities. Which five? Killing living beings, taking what is not given, sexual misconduct, lying, spirits, liquor and intoxicants that cause negligence - these, Upāli, are the five enmities."

"How many, venerable sir, are the abstentions?" "Upāli, there are these five abstentions. What five? Abstention from killing living beings, abstention from taking what is not given, abstention from sexual misconduct, abstention from lying, abstention from spirits, liquor and intoxicants that cause negligence - these, Upāli, are the five abstentions."

449. "How many, venerable sir, are the disasters?" "There are these five disasters, Upāli. Which five? Disaster regarding relatives, disaster regarding wealth, disaster regarding illness, disaster regarding morality, disaster regarding view - these, Upāli, are the five disasters."

"How many, venerable sir, are the accomplishments?" "There are these five accomplishments, Upāli. What five? Accomplishment regarding relatives, accomplishment regarding wealth, accomplishment regarding health, accomplishment in morality, accomplishment in right view - these, Upāli, are the five accomplishments."

The Lying Chapter is concluded as the seventh.

Its summary:

Lying and crushing, pursuit by others;
And offence by others, enmities and abstention too;
Disaster and accomplishment, the seventh chapter compendium.

8. The Exhortation of Monks Chapter

450. "Possessed of how many factors, venerable sir, should a legal act be performed against a monk by the community of nuns alone?" "Upāli, a legal act should be performed by the community of nuns alone against a monk possessed of five factors;

that monk is not to be paid respect by the community of nuns. Which five? Having uncovered his body, he shows it to nuns, he shows his thigh, he shows his genitals, he shows both shoulders, he shines, he quarrels with laypeople - Upāli, a legal act should be performed by the community of nuns alone against a monk possessed of these five factors. That monk is not to be paid respect by the community of nuns.

"Also, Upāli, a legal act should be performed by the community of nuns alone against a monk possessed of another five factors; that monk is not to be paid respect by the community of nuns. Which five? He tries for material loss of nuns, he tries for harm of nuns, he strives for non-residence of nuns, he reviles and abuses nuns, he causes division of monks from nuns - Upāli, a legal act should be performed by the community of nuns alone against a monk possessed of these five factors; that monk is not to be paid respect by the community of nuns.

"Also, Upāli, a legal act should be performed by the community of nuns alone against a monk possessed of another five factors; that monk is not to be paid respect by the community of nuns. Which five? He tries for material loss of nuns, he tries for harm of nuns, he strives for non-residence of nuns, he reviles and abuses nuns, he quarrels with monks and nuns - Upāli, a legal act should be performed by the community of nuns alone against a monk possessed of these five factors; that monk is not to be paid respect by the community of nuns."

451. "Possessed of how many factors, venerable sir, should a legal act be performed against a nun?" Upāli, a legal act should be performed against a nun possessed of five factors. Which five? Having uncovered her body, she shows it to monks, she shows her thigh, she shows her genitals, she shows both shoulders, she shines, she quarrels with laypeople - Upāli, a legal act should be performed against a nun possessed of these five factors.

"Also, Upāli, a legal act should be performed against a nun possessed of another five factors. Which five? She tries for material loss of monks, she tries for harm of monks, she strives for non-residence of monks, she reviles and abuses monks, she causes division of nuns from monks - Upāli, a legal act should be performed against a nun possessed of these five factors.

"Also, Upāli, a legal act should be performed against a nun possessed of another five factors. Which five? She tries for material loss of monks, she tries for harm of monks, she strives for non-residence of monks, she reviles and abuses monks, she causes nuns to quarrel with monks - Upāli, a legal act should be performed against a nun possessed of these five factors."

452. "Possessed of how many factors, venerable sir, should the exhortation of nuns not be given by a monk?" "Upāli, the exhortation of nuns should not be given by a monk possessed of five factors. Which five? He is shameless, and he is foolish, and he is not regular, and he speaks with the intention of causing him to fall, not with the intention of emergence - Upāli, the exhortation of nuns should not be given by a monk possessed of these five factors.

"Also, Upāli, the exhortation of nuns should not be given by a monk possessed of another five factors. Which five? He is of impure bodily conduct, he is of impure verbal conduct, he is of impure livelihood, he is foolish and inexperienced, not

competent to give a reply when being questioned - Upāli, the exhortation of nuns should not be given by a monk possessed of these five factors.

"Also, Upāli, the exhortation of nuns should not be given by a monk possessed of another five factors. Which five? He is possessed of bodily misconduct, he is possessed of verbal misconduct, he is possessed of bodily and verbal misconduct, he is one who reviles and abuses nuns, he dwells in company with nuns with not becoming association - Upāli, the exhortation of nuns should not be given by a monk possessed of these five factors.

"Also, Upāli, the exhortation of nuns should not be given by a monk possessed of another five factors. Which five? He is shameless, and he is foolish, and he is not regular, and he is a maker of quarrels and a maker of disputes, and he is not one who fulfils the training - Upāli, the exhortation of nuns should not be given by a monk possessed of these five factors."

453. "Possessed of how many factors, venerable sir, should the exhortation of nuns not be taken by a monk?" "Upāli, the exhortation of nuns should not be taken by a monk possessed of five factors. Which five? He is possessed of bodily misconduct, he is possessed of verbal misconduct, he is possessed of bodily and verbal misconduct, he is one who reviles and abuses nuns, he dwells in company with nuns with not becoming association - Upāli, the exhortation of nuns should not be taken by a monk possessed of these five factors.

"Also, Upāli, the exhortation of nuns should not be taken by a monk possessed of another five factors. Which five? He is shameless, and he is foolish, and he is not regular, or he is a traveller, or he is sick - Upāli, the exhortation of nuns should not be taken by a monk possessed of these five factors."

454. "Possessed of how many factors, venerable sir, should one not discuss together with a monk?" "Upāli, one should not discuss together with a monk possessed of five factors. Which five? He is not endowed with the aggregate of morality of one beyond training, he is not endowed with the aggregate of concentration of one beyond training, he is not endowed with the aggregate of wisdom of one beyond training, he is not endowed with the aggregate of liberation of one beyond training, he is not endowed with the aggregate of knowledge and vision of liberation of one beyond training - Upāli, one should not discuss together with a monk possessed of these five factors. Upāli, one should discuss together with a monk possessed of five factors. Which five? He is endowed with the aggregate of morality of one beyond training, he is endowed with the aggregate of concentration of one beyond training, he is endowed with the aggregate of wisdom of one beyond training, he is endowed with the aggregate of liberation of one beyond training, he is endowed with the aggregate of knowledge and vision of liberation of one beyond training - Upāli, one should discuss together with a monk possessed of these five factors.

"Also, Upāli, one should not discuss together with a monk possessed of another five factors. Which five? He has not attained analytical knowledge of meaning, he has not attained analytical knowledge of phenomena, he has not attained analytical knowledge of language, he has not attained analytical knowledge of discernment, he does not review the mind as it is liberated - Upāli, one should not discuss together with a monk possessed of these five factors. Upāli, one should discuss together with a

monk possessed of five factors. Which five? He has attained analytical knowledge of meaning, he has attained analytical knowledge of phenomena, he has attained analytical knowledge of language, he has attained analytical knowledge of discernment, he reviews the mind as it is liberated - Upāli, one should discuss together with a monk possessed of these five factors."

The Exhortation of Monks Chapter is concluded as the eighth.

Its summary:

To be done by nuns only, by others likewise two;
Three acts for nuns, should not be set aside two pairs;
Should not be taken two spoken, and in discussions two pairs.

9. The Referendum Chapter

455. "Possessed of how many factors, venerable sir, should a monk not be authorized by means of a referendum?" "Upāli, a monk possessed of five factors should not be authorized by means of a referendum. Which five? He is not skilled in meaning, he is not skilled in the Teaching, he is not skilled in language, he is not skilled in phrasing, he is not skilled in what precedes and what follows - Upāli, a monk possessed of these five factors should not be authorized by means of a referendum. Upāli, a monk possessed of five factors should be authorized by means of a referendum. Which five? He is skilled in meaning, he is skilled in the Teaching, he is skilled in language, he is skilled in phrasing, he is skilled in what precedes and what follows - Upāli, a monk possessed of these five factors should be authorized by means of a referendum.

"Also, Upāli, a monk possessed of another five factors should not be authorized by means of a referendum. Which five? He is prone to wrath and is overcome by wrath, he is one who depreciates another's worth and is overcome by contempt, he is spiteful and is overcome by insolence, he is envious and is overcome by envy, he is adhering to his own views, holding on to them tenaciously, relinquishing them with difficulty - Upāli, a monk possessed of these five factors should not be authorized by means of a referendum. Upāli, a monk possessed of five factors should be authorized by means of a referendum. Which five? He is not prone to wrath and is not overcome by wrath, he is not one who depreciates another's worth and is not overcome by contempt, he is not spiteful and is not overcome by insolence, he is not envious and is not overcome by envy, he is not adhering to his own views, not holding on to them tenaciously, relinquishing them easily - Upāli, a monk possessed of these five factors should be authorized by means of a referendum.

"Also, Upāli, a monk possessed of another five factors should not be authorized by means of a referendum. Which five? He becomes angry, is repelled, becomes obstinate, generates irritation, he is impatient and does not receive instruction respectfully - Upāli, a monk possessed of these five factors should not be authorized by means of a referendum. Upāli, a monk possessed of five factors should be authorized by means of a referendum. Which five? He does not become angry, is not

repelled, does not become obstinate, does not generate irritation, he is patient and receives instruction respectfully - Upāli, a monk possessed of these five factors should be authorized by means of a referendum.

"Also, Upāli, a monk possessed of another five factors should not be authorized by means of a referendum. Which five? He is one who confuses and not one who reminds, he is one who proceeds having done an act without permission, he is not one who accuses according to the Teaching, according to monastic discipline, according to the offence, he is not one who causes action according to the Teaching, according to monastic discipline, according to the offence, he is not one who declares according to his view - Upāli, a monk possessed of these five factors should not be authorized by means of a referendum. Upāli, a monk possessed of five factors should be authorized by means of a referendum. Which five? He is one who reminds and not one who confuses, he is one who proceeds having done the act of giving permission, he is one who accuses according to the Teaching, according to monastic discipline, according to the offence, he is one who causes action according to the Teaching, according to monastic discipline, according to the offence, he is one who declares according to his view - Upāli, a monk possessed of these five factors should be authorized by means of a referendum.

"Also, Upāli, a monk possessed of another five factors should not be authorized by means of a referendum. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, and one is shameless - Upāli, a monk possessed of these five factors should not be authorized by means of a referendum. Upāli, a monk possessed of five factors should be authorized by means of a referendum. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, and one has shame - Upāli, a monk possessed of these five factors should be authorized by means of a referendum.

"Also, Upāli, a monk possessed of another five factors should not be authorized by means of a referendum. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, and one is unskilled in the monastic discipline - Upāli, a monk possessed of these five factors should not be authorized by means of a referendum. Upāli, a monk possessed of five factors should be authorized by means of a referendum. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, and one is skilled in the monastic discipline - Upāli, a monk possessed of these five factors should be authorized by means of a referendum."

456. "Possessed of how many factors, venerable sir, does a monk go by the term 'foolish'?" "Upāli, a monk possessed of five factors goes by the term 'foolish'. Which five? He does not know the discourse, he does not know the conformity with the discourse, he does not know the monastic discipline, he does not know the conformity with the monastic discipline, and he is not skilled in what is possible and what is impossible - Upāli, a monk possessed of these five factors goes by the term 'foolish'. Upāli, a monk possessed of five factors goes by the term 'wise'. Which five? He knows the discourse, he knows the conformity with the discourse, he knows the monastic

discipline, he knows the conformity with the monastic discipline, and he is skilled in what is possible and what is impossible - Upāli, a monk possessed of these five factors goes by the term 'wise'.

"Also, Upāli, a monk possessed of another five factors goes by the term 'foolish'. Which five? He does not know the Teaching, he does not know the conformity with the Teaching, he does not know the monastic discipline, he does not know the conformity with the monastic discipline, and he is not skilled in what precedes and what follows - Upāli, a monk possessed of these five factors goes by the term 'foolish'. Upāli, a monk possessed of five factors goes by the term 'wise'. Which five? He knows the Teaching, he knows the conformity with the Teaching, he knows the monastic discipline, he knows the conformity with the monastic discipline, and he is skilled in what precedes and what follows - Upāli, a monk possessed of these five factors goes by the term 'wise'.

"Also, Upāli, a monk possessed of another five factors goes by the term 'foolish'. Which five? He does not know the case, he does not know the source, he does not know the regulation, he does not know the sequence of terms, he does not know the way of saying for connection - Upāli, a monk possessed of these five factors goes by the term 'foolish'. Upāli, a monk possessed of five factors goes by the term 'wise'. Which five? He knows the case, he knows the source, he knows the regulation, he knows the sequence of terms, he knows the way of saying for connection - Upāli, a monk possessed of these five factors goes by the term 'wise'.

"Also, Upāli, a monk possessed of another five factors goes by the term 'foolish'. Which five? He does not know an offence, he does not know the origin of offences, he does not know the action regarding an offence, he does not know the appeasement of an offence, he is not skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors goes by the term 'foolish'. Upāli, a monk possessed of five factors goes by the term 'wise'. Which five? He knows an offence, he knows the origin of offences, he knows the action regarding an offence, he knows the appeasement of an offence, he is skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors goes by the term 'wise'.

"Also, Upāli, a monk possessed of another five factors goes by the term 'foolish'. Which five? He does not know a legal case, he does not know the origin of a legal case, he does not know the action regarding a legal case, he does not know the appeasement of a legal case, he is not skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors goes by the term 'foolish'. Upāli, a monk possessed of five factors goes by the term 'wise'. Which five? He knows a legal case, he knows the origin of a legal case, he knows the action regarding a legal case, he knows the appeasement of a legal case, he is skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors goes by the term 'wise'."

The Referendum Chapter is concluded as the ninth.

Its summary:

Whoever is not skilled in meaning and is prone to wrath and becomes angry;
One who extends bias through desire, and likewise is unwholesome.

Discourse and teaching and case, offence and legal case;
All are explained in pairs, understand the dark and bright.

10. The Appeasement of Legal Cases Chapter

457. "Possessed of how many factors, venerable sir, is a monk not able to settle a legal case?" "Upāli, a monk possessed of five factors is not able to settle a legal case. Which five? He does not know an offence, he does not know the origin of offences, he does not know the action regarding an offence, he does not know the appeasement of an offence, he is not skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors is not able to settle a legal case. Upāli, a monk possessed of five factors is able to settle a legal case. Which five? He knows an offence, he knows the origin of offences, he knows the action regarding an offence, he knows the appeasement of an offence, he is skilled in judgment regarding an offence - Upāli, a monk possessed of these five factors is able to settle a legal case.

"Also, Upāli, a monk possessed of another five factors is not able to settle a legal case. Which five? He does not know a legal case, he does not know the origin of a legal case, he does not know the action regarding a legal case, he does not know the appeasement of a legal case, he is not skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors is not able to settle a legal case.

"Upāli, a monk possessed of five factors is able to settle a legal case. Which five? He knows a legal case, he knows the origin of a legal case, he knows the action regarding a legal case, he knows the appeasement of a legal case, he is skilled in judgment regarding a legal case - Upāli, a monk possessed of these five factors is able to settle a legal case.

"Also, Upāli, a monk possessed of another five factors is not able to settle a legal case. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, and one is shameless - Upāli, a monk possessed of these five factors is not able to settle a legal case. Upāli, a monk possessed of five factors is able to settle a legal case. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, and one has shame - Upāli, a monk possessed of these five factors is able to settle a legal case.

"Also, Upāli, a monk possessed of another five factors is not able to settle a legal case. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, and one is of little learning - Upāli, a monk possessed of these five factors is not able to settle a legal case. Upāli, a monk possessed of five factors is able to settle a legal case. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, and one is very learned - Upāli, a monk possessed of these five factors is able to settle a legal case.

"Also, Upāli, a monk possessed of another five factors is not able to settle a legal case. Which five? He does not know the case, he does not know the source, he does not know the regulation, he does not know the sequence of terms, he does not know

the way of saying for connection - Upāli, a monk possessed of these five factors is not able to settle a legal case. Upāli, a monk possessed of five factors is able to settle a legal case. Which five? He knows the case, he knows the source, he knows the regulation, he knows the sequence of terms, he knows the way of saying for connection - Upāli, a monk possessed of these five factors is able to settle a legal case.

"Also, Upāli, a monk possessed of another five factors is not able to settle a legal case. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, and one is unskilled in the monastic discipline - Upāli, a monk possessed of these five factors is not able to settle a legal case. Upāli, a monk possessed of five factors is able to settle a legal case. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, and one is skilled in the monastic discipline - Upāli, a monk possessed of these five factors is able to settle a legal case.

"Also, Upāli, a monk possessed of another five factors is not able to settle a legal case. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, one reveres individuals but not the monastic community - Upāli, a monk possessed of these five factors is not able to settle a legal case. Upāli, a monk possessed of five factors is able to settle a legal case. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one reveres the monastic community but not individuals - Upāli, a monk possessed of these five factors is able to settle a legal case.

"Also, Upāli, a monk possessed of another five factors is not able to settle a legal case. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, one is interested in worldly gain but not in the Good Teaching - Upāli, a monk possessed of these five factors is not able to settle a legal case. Upāli, a monk possessed of five factors is able to settle a legal case. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one is interested in the Good Teaching but not in worldly gain - Upāli, a monk possessed of these five factors is able to settle a legal case."

458. "In how many ways, venerable sir, is the monastic community split?" "Upāli, the monastic community splits in five ways. Which five? By a legal act, by recitation, by speaking, by proclamation, by vote taking - Upāli, the monastic community splits in these five ways."

"Dissension in the Community, dissension in the Community', venerable sir, is said. In what way, venerable sir, is there dissension in the Community, but not schism in the Community? And in what way is there both dissension in the Community and schism in the Community?" "This has been laid down, Upāli, by me - the duties of visitors for visiting monks. When this training rule has been well laid down by me, Upāli, visiting monks do not practise the duties of visitors. Thus also, Upāli, there is

dissension in the Community, but not schism in the Community. This has been laid down, Upāli, by me - the duties of residents for resident monks. When this training rule has been well laid down by me, Upāli, resident monks do not practise the duties of residents. Thus also, Upāli, there is dissension in the Community, but not schism in the Community. This has been laid down, Upāli, by me - the duties for the refectory for monks in the refectory - according to seniority, according to the number of rains, according to what is proper - the best seat, the best water, the best almsfood. When this training rule has been well laid down by me, Upāli, junior monks obstruct the seats of elder monks in the refectory. Thus also, Upāli, there is dissension in the Community, but not schism in the Community. This has been laid down, Upāli, by me - the duties for lodgings for monks in lodgings - according to seniority, according to the number of rains, according to what is proper. When this training rule has been well laid down by me, Upāli, junior monks obstruct the lodgings of elder monks. Thus also, Upāli, there is dissension in the Community, but not schism in the Community. This has been laid down, Upāli, by me - for monks within the boundary, one Observance, one invitation ceremony to admonish, one legal act of the Community, one legal act after legal act. When this training rule has been well laid down by me, Upāli, right there within the boundary, having made a separation, having formed a group, they perform a separate Observance, they perform a separate invitation ceremony to admonish, they perform a separate legal act of the Community, they perform separate legal acts after legal acts. Thus, Upāli, there is both dissension in the Community and schism in the Community."

The Appeasement of Legal Cases Chapter is concluded as the tenth.

Its summary:

Offence, legal case, and through desire, with one of little learning;
And case, and unskilled, person, and with material gains;
Splits, and dissension in the Community, and schism in the Community
likewise.

11. The Schismatic Chapter

459. "Possessed of how many factors, venerable sir, is a schismatic bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable?" "Upāli, a schismatic possessed of five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', misrepresenting his view by a legal act - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Also, Upāli, a schismatic possessed of another five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline',

misrepresenting his view by recitation - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Also, Upāli, a schismatic possessed of another five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', misrepresenting his view by speaking - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Also, Upāli, a schismatic possessed of another five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', misrepresenting his view by proclamation - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Also, Upāli, a schismatic possessed of another five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', misrepresenting his view by vote taking - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Also, Upāli, a schismatic possessed of another five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', misrepresenting his acceptance by a legal act, etc. misrepresenting his acceptance by recitation, etc. misrepresenting his acceptance by speaking, etc. misrepresenting his acceptance by proclamation, etc. misrepresenting his acceptance by vote taking - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Also, Upāli, a schismatic possessed of another five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', misrepresenting his preference by a legal act, etc. misrepresenting his preference by recitation, etc. misrepresenting his preference by speaking, etc. misrepresenting his

preference by proclamation, etc. misrepresenting his preference by vote taking - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable.

"Also, Upāli, a schismatic possessed of another five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', misrepresenting his perception by a legal act, etc. misrepresenting his perception by recitation, etc. misrepresenting his perception by speaking, etc. misrepresenting his perception by proclamation, etc. misrepresenting his perception by vote taking - Upāli, a schismatic possessed of these five factors is bound for the realm of misery, doomed to Niraya Hell, will remain there for a cosmic cycle, incurable."

The Schismatic Chapter is concluded as the eleventh.

Its summary:

Misrepresenting his view by a legal act, by recitation and by speaking;
By proclamation, by voting ticket, these five are based on view;
Acceptance, preference and perception, these three in five ways is the method.

12. The Second Schismatic Chapter

460. "Possessed of how many factors, venerable sir, is a schismatic not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable?" "Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', not misrepresenting his view by a legal act - Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable.

"Also, Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', not misrepresenting his view by recitation - Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable.

"Also, Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic

discipline', not misrepresenting his view by speaking. Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable.

"Also, Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', not misrepresenting his view by proclamation - Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable.

"Also, Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', not misrepresenting his view by vote taking - Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable.

"Also, Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', not misrepresenting his acceptance by a legal act, etc. not misrepresenting his acceptance by recitation, etc. not misrepresenting his acceptance by speaking, etc. not misrepresenting his acceptance by proclamation, etc. not misrepresenting his acceptance by vote taking - Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable.

"Also, Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', not misrepresenting his preference by a legal act, etc. not misrepresenting his preference by recitation, etc. not misrepresenting his preference by speaking, etc. not misrepresenting his preference by proclamation, etc. not misrepresenting his preference by vote taking - Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable.

"Also, Upāli, a schismatic possessed of five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable. Which five? Here, Upāli, a monk explains what is not the Teaching as 'the Teaching', explains the Teaching as 'not the Teaching', explains what is not monastic

discipline as 'monastic discipline', explains monastic discipline as 'not monastic discipline', not misrepresenting his perception by a legal act, etc. not misrepresenting his perception by recitation, etc. not misrepresenting his perception by speaking, etc. not misrepresenting his perception by proclamation, etc. not misrepresenting his perception by vote taking - Upāli, a schismatic possessed of these five factors is not bound for the realm of misery, not doomed to Niraya Hell, will not remain there for a cosmic cycle, not incurable."

The Second Schismatic Chapter is concluded as the twelfth.

Its summary:

Not misrepresenting his view by a legal act, by recitation and by speaking;
By proclamation, by voting ticket, these five are based on view;
Acceptance, preference and perception, these three in five ways is the method.

Just as in the lower dark fortnight, there are exactly twenty kinds;
So too in the bright fortnight, know there are exactly twenty.

13. The Chapter on Residents

461. "Possessed of how many factors, venerable sir, is a resident monk deposited in hell as if carried there?" "Upāli, a resident monk possessed of five factors is deposited in hell as if carried there. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, one uses what belongs to the monastic community for individual use - Upāli, a resident monk possessed of these five factors is deposited in hell as if carried there.

"Upāli, a resident monk possessed of five factors is deposited in heaven as if carried there. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one does not use what belongs to the monastic community for individual use - Upāli, a resident monk possessed of these five factors is deposited in heaven as if carried there."

462. "How many, venerable sir, are the not legally valid answers on monastic discipline?" "Upāli, there are these five not legally valid answers on monastic discipline. Which five? Here, Upāli, a monk diverts what is not the Teaching as 'the Teaching', diverts the Teaching as 'not the Teaching', diverts what is not monastic discipline as 'monastic discipline', diverts monastic discipline as 'not monastic discipline', establishes what has not been laid down, abolishes what has been laid down - these, Upāli, are the five not legally valid answers on monastic discipline. Upāli, there are these five legally valid answers on monastic discipline. Which five? Here, Upāli, a monk diverts what is not the Teaching as 'not the Teaching', diverts the Teaching as 'the Teaching', diverts what is not monastic discipline as 'not monastic discipline', diverts monastic discipline as 'monastic discipline', does not establish what has not been laid down, does not abolish what has been laid down - these, Upāli, are the five legally valid answers on monastic discipline."

463. "Possessed of how many factors, venerable sir, is a distributor of meals deposited in hell as if carried there?" "Upāli, a distributor of meals possessed of five factors is deposited in hell as if carried there. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, one does not know what has been allotted and what has not been allotted - Upāli, a distributor of meals possessed of these five factors is deposited in hell as if carried there.

"Upāli, a distributor of meals possessed of five factors is deposited in heaven as if carried there. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one knows what has been allotted and what has not been allotted - Upāli, a distributor of meals possessed of these five factors is deposited in heaven as if carried there."

464. "Possessed of how many factors, venerable sir, is an appointer of lodgings... etc. a storekeeper... etc. an acceptor of robes... etc. a distributor of robe-material... etc. an apportioner of rice gruel... etc. an apportioner of fruit... etc. an apportioner of solid foods... etc. a dispenser of trifles... etc. a receiver of robes... etc. an acceptor of bowls... etc. a superintendent of monastery attendants... etc. a superintendent for the novices deposited in hell as if carried there?" "Upāli, a superintendent for the novices possessed of five factors is deposited in hell as if carried there. Which five? One goes to bias through desire, one goes to bias through hatred, one goes to bias through delusion, one goes to bias through fear, one does not know what has been sent and what has not been sent - Upāli, a superintendent for the novices possessed of these five factors is deposited in hell as if carried there. Upāli, a superintendent for the novices possessed of five factors is deposited in heaven as if carried there. Which five? One does not go to bias through desire, one does not go to bias through hatred, one does not go to bias through delusion, one does not go to bias through fear, one knows what has been sent and what has not been sent - Upāli, a superintendent for the novices possessed of these five factors is deposited in heaven as if carried there."

The Resident Chapter is concluded as the thirteenth.

Its summary:

Decisions for residents, and lodgings for meals;
And the receiving of goods and robes, and the distributor of robes.

Rice gruel, fruit, and solid foods, and the receiver of trifles and robes;
The bowl and the monastery attendant too, and the superintendent for the novices.

14. The Allocation of Kathina-privileges Chapter

465. "How many, venerable sir, are the benefits of the allocation of kathina-privileges?" "Upāli, there are these five benefits of the allocation of kathina-privileges. Which five? Going without taking leave, going without taking the complete set of robes, a group meal, as many robes as needed, and whatever robe-cloth arises there will be theirs - these, Upāli, are the five benefits of the allocation of kathina-privileges."

466. "How many, venerable sir, are the dangers for one who is unmindful and not fully aware when falling into sleep?" "Upāli, there are these five dangers for one who is unmindful and not fully aware when falling into sleep. Which five? One sleeps unpleasantly, one wakes up unpleasantly, one sees evil dreams, deities do not protect one, one emits semen - these, Upāli, are the five dangers for one who is unmindful and not fully aware when falling into sleep. Upāli, there are these five benefits for one who is mindful and fully aware when falling into sleep. Which five? One sleeps pleasantly, one wakes up pleasantly, one does not see evil dreams, deities protect one, one does not emit semen - these, Upāli, are the five benefits for one who is mindful and fully aware when falling into sleep."

467. "How many, venerable sir, are those not to be paid respect?" "Upāli, there are these five not to be paid respect. Which five? One who has entered an inhabited area is not to be paid respect, one who has gone to the street is not to be paid respect, one in darkness is not to be paid respect, one not paying attention is not to be paid respect, one asleep is not to be paid respect - these, Upāli, are the five not to be paid respect.

"There are also, Upāli, another five not to be paid respect. Which five? One at a rice gruel drinking is not to be paid respect, one in the refectory is not to be paid respect, one turned away is not to be paid respect, one thinking about something else is not to be paid respect, one naked is not to be paid respect - these, Upāli, are the five not to be paid respect.

"There are also, Upāli, another five not to be paid respect. Which five? One eating is not to be paid respect, one consuming food is not to be paid respect, one defecating is not to be paid respect, one urinating is not to be paid respect, a suspended person is not to be paid respect - these, Upāli, are the five not to be paid respect.

"There are also, Upāli, another five not to be paid respect. Which five? One fully ordained afterwards is not to be paid respect by one fully ordained before, one not fully ordained is not to be paid respect, one of different communion who is senior and speaks what is not according to the Teaching is not to be paid respect, a woman is not to be paid respect, a eunuch is not to be paid respect - these, Upāli, are the five not to be paid respect.

"There are also, Upāli, another five not to be paid respect. Which five? One under probation is not to be paid respect, one deserving to be sent back to the beginning is not to be paid respect, one deserving penance is not to be paid respect, one undergoing penance is not to be paid respect, one deserving rehabilitation is not to be paid respect - these, Upāli, are the five not to be paid respect."

468. "How many, venerable sir, are to be paid respect?" "Upāli, there are these five who are to be paid respect. Which five? One fully ordained before is to be paid respect by one fully ordained afterwards, one of different communion who is senior and speaks what is the Teaching is to be paid respect, a teacher is to be paid respect, a preceptor is to be paid respect, in the world with its gods, with its Māras, with its Brahmās, among the generation with its ascetics and brahmins, with its gods and humans, the Truth-finder, the Worthy One, the Perfectly Enlightened One is to be paid respect - these, Upāli, are the five who are to be paid respect."

469. "Venerable sir, by a younger monk paying homage at the feet of a more senior monk, having established how many principles internally, should the feet be paid homage?" "Upāli, by a younger monk paying homage at the feet of a more senior monk, having established five principles internally, the feet should be paid homage. Which five? Upāli, by a younger monk paying homage at the feet of a more senior monk, having arranged his upper robe on one shoulder, having raised joined palms, while massaging the feet with both palms, having established affection and respect, the feet should be paid homage - Upāli, by a younger monk paying homage at the feet of a more senior monk, having established these five principles internally, the feet should be paid homage."

The Allocation of Kathina-privileges Chapter is concluded as the fourteenth.

Its summary:

Allocation of kathina-privileges and sleep, and intervening, eating rice gruel;
Before and one undergoing probation, to be paid respect and those who
should be paid respect.

The Upāli Pentad is concluded.

The summary of those chapters:

By one independent and action, and by conventional expression and action;
Accusation and ascetic practices, and falsehood and nun too.

Referendum legal case, those who cause schism, fifth, before;
Residents and kathina, fourteen well proclaimed.



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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