

# PLI-TV-KD13

Exported from Holy-Writings.com on 2026-07-04 — 1 clipping

Theravada Collection on Monastic Law The Small Division The chapter on legal procedures in relation to suspension 1. Emission of semen

At one time the Buddha was staying at Savatthi in the Jeta Grove, Anathapindika's Monastery. At that time Venerable Udayi had committed one unconcealed offense of intentional emission of semen. He told the monks about this, adding, "What should I do now?" They told the Buddha. "Well then, the Sangha should give the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. And it should be given like this. Trial periods for those with unconcealed offenses "The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I've committed one unconcealed offense of intentional emission of semen. I ask the Sangha for the trial period of six days for that offense. I've committed one unconcealed offense of intentional emission of semen. For the second time, I ask the Sangha for the trial period of six days for that offense. I've committed one unconcealed offense of intentional emission of semen. For the third time, I ask the Sangha for the trial period of six days for that offense.' A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one unconcealed offense of intentional emission of semen. He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. If the Sangha is ready, it should give the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one unconcealed offense of intentional emission of semen. He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gives the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. Any monk who approves of giving the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one unconcealed offense of intentional emission of semen. He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gives the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. Any monk who approves of giving the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen should remain silent. Any monk who doesn't approve should speak up. For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one unconcealed offense of intentional emission of semen.

He is asking the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gives the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. Any monk who approves of giving the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen should remain silent. Any monk who doesn't approve should speak up. The Sangha has given the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha approves and is therefore silent. I will remember it thus.”

Rehabilitation for those with unconcealed offenses When he had completed the trial period, he told the monks, “I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed it. What should I do next?” They told the Buddha. “Well then, the Sangha should rehabilitate the monk Udayi. And it should be done like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed the trial period and ask the Sangha for rehabilitation. I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed the trial period, and for the second time, I ask the Sangha for rehabilitation. I had committed one unconcealed offense of intentional emission of semen. I asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed the trial period and, for the third time, I ask the Sangha for rehabilitation.’ A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one unconcealed offense of intentional emission of semen. He asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gave the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udayi. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one unconcealed offense of intentional emission of semen. He asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gave the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udayi. Any monk who approves of rehabilitating the monk Udayi should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one unconcealed offense of intentional emission of semen. He asked

the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gave the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udayi. Any monk who approves of rehabilitating the monk Udayi should remain silent. Any monk who doesn't approve should speak up. For the third time, I speak on this matter. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one unconcealed offense of intentional emission of semen. He asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen. The Sangha gave the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen. He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udayi. Any monk who approves of rehabilitating the monk Udayi should remain silent. Any monk who doesn't approve should speak up. The Sangha has rehabilitated the monk Udayi. The Sangha approves and is therefore silent. I will remember it thus.”

Probation for those with offenses concealed for one day On one occasion Venerable Udayi had committed one offense of intentional emission of semen, concealed for one day. He told the monks about this, adding, “What should I do now?” They told the Buddha. “Well then, the Sangha should give the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. And it should be given like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I’ve committed one offense of intentional emission of semen, concealed for one day. I ask the Sangha for probation for one day for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one offense of intentional emission of semen, concealed for one day. He is asking the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. If the Sangha is ready, it should give the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one offense of intentional emission of semen, concealed for one day. He is asking the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha gives the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. Any monk who approves of giving the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day, should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha approves and is therefore silent. I

will remember it thus.”

Trial periods for those with offenses concealed for one day When he had completed the probation, he told the monks, “I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. I’ve now completed it. What should I do next?” They told the Buddha. “Well then, the Sangha should give the monk Udayi the trial period of six days for one offense of intentional emission of semen, concealed for one day. And it should be given like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. I’ve now completed the probation and ask the Sangha for the trial period of six days.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. He has now completed the probation and is asking the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day. If the Sangha is ready, it should give the monk Udayi the trial period of six days for one offense of intentional emission of semen, concealed for one day. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. He has now completed the probation and is asking the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day. The Sangha gives the monk Udayi the trial period of six days for one offense of intentional emission of semen, concealed for one day. Any monk who approves of giving give the monk Udayi the trial period of six days for one offense of intentional emission of semen, concealed for one day, should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given the monk Udayi the trial period of six days for one offense of intentional emission of semen, concealed for one day. The Sangha approves and is therefore silent. I will remember it thus.”

Rehabilitation for those with offenses concealed for one day When he had completed the trial period, he told the monks, “I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. When I had

completed the probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed it. What should I do next?" They told the Buddha. "Well then, the Sangha should rehabilitate the monk Udayi. And it should be done like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I had committed one offense of intentional emission of semen, concealed for one day. I asked the Sangha to give me probation for one day for that offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. I've now completed the trial period and ask the Sangha for rehabilitation.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udayi the trial period of six days for one offense of intentional emission of semen, concealed for one day. He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udayi. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for one day. He asked the Sangha for probation for one day for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udayi probation for one day for one offense of intentional emission of semen, concealed for one day. When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of semen, concealed for one day. The Sangha gave the monk Udayi the trial period of six days for one offense of intentional emission of semen, concealed for one day. He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udayi. Any monk who approves of rehabilitating the monk Udayi should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has rehabilitated the monk Udayi. The Sangha approves and is therefore silent. I will remember it thus.'"

Probation for those with offenses concealed for five days On one occasion Venerable Udayi had committed one offense of intentional emission of semen, concealed for two days. ... concealed for three days. ... concealed for four days. ... concealed for five days. He told the monks about this, adding, "What should I do now?" They told the Buddha. "Well then, the Sangha should give the monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days. And it should be given

like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I've committed one offense of intentional emission of semen, concealed for five days. I ask the Sangha for probation for five days for that offense.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one offense of intentional emission of semen, concealed for five days. He is asking the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. If the Sangha is ready, it should give the monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one offense of intentional emission of semen, concealed for five days. He is asking the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha gives the monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days. Any monk who approves of giving the monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days, should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given the monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha approves and is therefore silent. I will remember it thus.'"

Sending back to the beginning of those on probation While on probation, he committed one unconcealed offense of intentional emission of semen. He told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. What should I do now?" They told the Buddha. "Well then, the Sangha should send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. And it should be done like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha gave the

monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days. While on probation, he committed one unconcealed offense of intentional emission of semen. He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. If the Sangha is ready, it should send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha gave the monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days. While on probation, he committed one unconcealed offense of intentional emission of semen. He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. The Sangha sends the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. Any monk who approves of sending the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation, should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has sent the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. The Sangha approves and is therefore silent. I will remember it thus.”

Sending back to the beginning of those deserving the trial period When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He told the monks, “I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. What should I do now?” They told the Buddha. “Well then, the Sangha should send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. And it should be done like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.’ And he should ask a second and a third time.

A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for five days. ... When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. If the Sangha is ready, it should send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for five days. ... When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He is now asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. The Sangha sends the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. Any monk who approves of sending send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period, should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has sent the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. The Sangha approves and is therefore silent. I will remember it thus.’”

Trial period for the three offenses When he had completed the probation, he told the monks, “I had committed one offense of intentional emission of semen, concealed for five days ... I’ve now completed the probation. What should I do next?” They told the Buddha. “Well then, the Sangha should give the monk Udayi the trial period of six days for the three offenses. And it should be given like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. ... I’ve now completed the probation and ask the Sangha for the trial period of six days for the three offenses.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for five days. ... He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. If the Sangha is ready, it should give the monk Udayi the trial period of six days for the three offenses. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen,

concealed for five days. ... He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. The Sangha gives the monk Udayi the trial period of six days for the three offenses. Any monk who approves of giving the monk Udayi the trial period of six days for the three offenses should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given the monk Udayi the trial period of six days for the three offenses. The Sangha approves and is therefore silent. I will remember it thus.'"

Sending back to the beginning of those undertaking the trial period While undertaking the trial period, he committed one unconcealed offense of intentional emission of semen. He told the monks, "I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. What should I do now?" They told the Buddha. "Well then, the Sangha should send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. It should then give him the trial period of six days. And he should be sent back to the beginning like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I ask the Sangha to send me back to the beginning for that offense.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk Udayi ... is asking the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. If the Sangha is ready, it should send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. This is the motion. ... The Sangha has sent the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha approves and is therefore silent. I will remember it thus.' And he should be given the trial period of six days like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I had committed one offense of intentional emission of semen, concealed for five days. ... While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. I now ask the Sangha for the trial period of six days for that offense.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk Udayi ... is asking the

Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. If the Sangha is ready, it should give the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. This is the motion. ... The Sangha has given the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha approves and is therefore silent. I will remember it thus.”

Sending back to the beginning of those deserving rehabilitation When he had completed the trial period, while deserving rehabilitation, he committed one unconcealed offense of intentional emission of semen. He told the monks, “I had committed one offense of intentional emission of semen, concealed for five days. ... When I had completed the trial period, while deserving rehabilitation, I committed one unconcealed offense of intentional emission of semen. What should I do now?” They told the Buddha. “Well then, the Sangha should send the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. It should then give him the trial period of six days. And he should be sent back to the beginning like this. ... And he should be given the trial period of six days like this. ... The Sangha has given the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. The Sangha approves and is therefore silent. I will remember it thus.”

Rehabilitation of those sent back to the beginning When he had completed the trial period, he told the monks, “I had committed one offense of intentional emission of semen, concealed for five days. ... I’ve now completed the trial period. What should I do next?” They told the Buddha. “Well then, the Sangha should rehabilitate the monk Udayi. And it should be done like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to give me probation for five days for that offense, which it did. While on probation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, while deserving the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days for the three offenses, which it did. While undertaking the trial period, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me the trial period of six days for that offense, which it did. When I had completed the trial period, while deserving rehabilitation, I committed one unconcealed offense of intentional emission of semen. I asked the Sangha to

send me back to the beginning for that offense, which it did. I then asked the Sangha to give me the trial period of six days for that offense, which it did. I've now completed the trial period and ask the Sangha for rehabilitation.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha for probation for five days for one offense of intentional emission of semen, concealed for five days. The Sangha gave the monk Udayi probation for five days for one offense of intentional emission of semen, concealed for five days. While on probation, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. The Sangha sent the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while on probation. When he had completed the probation, while deserving the trial period, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. The Sangha sent the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving the trial period. When he had completed the probation, he asked the Sangha for the trial period of six days for the three offenses. The Sangha gave the monk Udayi the trial period of six days for the three offenses. While undertaking the trial period, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha sent the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. He then asked the Sangha for the trial period for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. The Sangha gave the monk Udayi the trial period for one unconcealed offense of intentional emission of semen, committed while undertaking the trial period. When he had completed the trial period, while deserving rehabilitation, he committed one unconcealed offense of intentional emission of semen. He asked the Sangha to send him back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. The Sangha sent the monk Udayi back to the beginning for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. He then asked the Sangha for the trial period of six days for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. The Sangha gave the monk Udayi the trial period of six days for one unconcealed offense of intentional emission of semen, committed while deserving rehabilitation. He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udayi. This is the motion. 'Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission

of semen, concealed for five days. ... He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates him. Any monk who approves of rehabilitating the monk Udayi should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has rehabilitated the monk Udayi. The Sangha approves and is therefore silent. I will remember it thus.”

Probation for those with offenses concealed for a half-month On one occasion Venerable Udayi had committed one offense of intentional emission of semen, concealed for a half-month. He told the monks about this, adding, “What should I do now?” They told the Buddha. “Well then, the Sangha should give the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. And it should be given like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I’ve committed one offense of intentional emission of semen, concealed for a half-month. I ask the Sangha for probation for a half-month for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one offense of intentional emission of semen, concealed for a half-month. He is asking the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. If the Sangha is ready, it should give the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi has committed one offense of intentional emission of semen, concealed for a half-month. He is asking the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gives the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. Any monk who approves of giving the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month, should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha approves and is therefore silent. I will remember it thus.”

Sending back to the beginning of those on probation for a half-month While on probation, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?” They told the Buddha. “Well then, the Sangha should send the monk Udayi back to the beginning for one offense of

intentional emission of semen—concealed for five days and committed while on probation—and it should then give him probation simultaneous with the probation for the previous offense. And he should be sent back to the beginning like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I ask the Sangha to send me back to the beginning for that offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He is now asking the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. If the Sangha is ready, it should send the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He is now asking the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sends the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. Any monk who approves of sending the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation—should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has sent the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha approves and is therefore silent. I will remember it thus.’” Simultaneous probations “And he should be given probation simultaneous with the probation for the previous offense like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say:

‘Venerable, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I now ask the Sangha for probation for that offense, simultaneous with the probation for the previous offense.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sent the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. He is now asking the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. If the Sangha is ready, it should give the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. This is the motion. ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sent the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. He is now asking the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. The Sangha gives the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. Any monk who approves of giving the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense, should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter.

... The Sangha has given the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. The Sangha approves and is therefore silent. I will remember it thus.”

Sending back to the beginning of those deserving the trial period, etc. When he had completed the probation, while deserving the trial period, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month. ... When I had completed the probation, while deserving the trial period, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?” They told the Buddha. “Well then, the Sangha should send the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—and it should then give him probation simultaneous with the probation for the previous offense. And he should be sent back to the beginning like this. ... And he should be given probation simultaneous with the probation for the previous offense like this. ... The Sangha has given the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—simultaneous with the probation for the previous offense. The Sangha approves and is therefore silent. I will remember it thus.”

Trial period for the three offenses When he had completed the probation, he told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month ... I’ve now completed the probation. What should I do next?” They told the Buddha. “Well then, the Sangha should give the monk Udayi the trial period of six days for the three offenses. And it should be given like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. ... I’ve now completed the probation and ask the Sangha for the trial period of six days for the three offenses.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. ... He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. If the Sangha is ready, it should give the monk Udayi the trial period of six days for the three offenses. This is the motion. Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. ... He has now completed the probation and is asking the Sangha for the trial period of six days for the three offenses. The Sangha gives the monk Udayi the trial period of six days for the three offenses. Any monk who approves of giving the monk Udayi the trial period of six days for the three offenses should remain silent. Any monk who doesn’t

approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given the monk Udayi the trial period of six days for the three offenses. The Sangha approves and is therefore silent. I will remember it thus.”

Sending back to the beginning of those undertaking the trial period, etc. While undertaking the trial period, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month. ... While undertaking the trial period, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?” They told the Buddha. “Well then, the Sangha should send the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period—and it should then give him probation for that offense simultaneous with the probation for the previous offense, and it should then give him the trial period of six days. And he should be sent back to the beginning like this. ... And he should be given probation simultaneous with the probation for the previous offense like this. ... And he should be given the trial period of six days like this. ... The Sangha has given the monk Udayi the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. The Sangha approves and is therefore silent. I will remember it thus.”

Sending back to the beginning of those deserving rehabilitation, etc. When he had completed the trial period, while deserving rehabilitation, he committed one offense of intentional emission of semen, concealed for five days. He told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month. ... When I had completed the trial period, while deserving rehabilitation, I committed one offense of intentional emission of semen, concealed for five days. What should I do now?” They told the Buddha. “Well then, the Sangha should send the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation—and it should then give him probation for that offense simultaneous with the probation for the previous offense, and it should then give him the trial period of six days. And he should be sent back to the beginning like this. ... And he should be given probation simultaneous with the probation for the previous offense like this. ... And he should be given the trial period of six days like this. ... The Sangha has given the monk Udayi the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. The Sangha approves and is therefore silent. I will remember it thus.”

Rehabilitation of those with offenses concealed for a half-month When he had completed the trial period, he told the monks, “I had committed one offense of intentional emission of semen, concealed for a half-month. ... I’ve now completed the trial period. What should I do next?” They told the Buddha.

“Well then, the Sangha should rehabilitate the monk Udayi. And it should be done like this. The monk Udayi should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed one offense of intentional emission of semen, concealed for a half-month. I asked the Sangha to give me probation for a half-month for that offense, which it did. While on probation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed the probation, while deserving the trial period, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days for the three offenses, which it did. While undertaking the trial period, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. When I had completed the trial period, while deserving rehabilitation, I committed one offense of intentional emission of semen, concealed for five days. I asked the Sangha to send me back to the beginning for that offense, which it did. I then asked the Sangha to give me probation for that offense, simultaneous with the probation for the previous offense, which it did. When I had completed the probation, I asked the Sangha to give me the trial period of six days, which it did. I’ve now completed the trial period and ask the Sangha for rehabilitation.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. He asked the Sangha for probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. The Sangha gave the monk Udayi probation for a half-month for one offense of intentional emission of semen, concealed for a half-month. While on probation, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. The Sangha sent the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while on probation. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while on probation—simultaneous with the probation for the previous offense. The Sangha gave the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while on

probation—simultaneous with the probation for the previous offense. When he had completed the probation, while deserving the trial period, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period. The Sangha sent the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—simultaneous with the probation for the previous offense. The Sangha gave the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while deserving the trial period—simultaneous with the probation for the previous offense. When he had completed the probation, he asked the Sangha for the trial period of six days for the three offenses. The Sangha gave the monk Udayi the trial period of six days for the three offenses. While undertaking the trial period, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. The Sangha sent the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period—simultaneous with the probation for the previous offense. The Sangha gave the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period—simultaneous with the probation for the previous offense. When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. The Sangha gave the monk Udayi the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while undertaking the trial period. When he had completed the trial period, while deserving rehabilitation, he committed one offense of intentional emission of semen, concealed for five days. He asked the Sangha to send him back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. The Sangha sent the monk Udayi back to the beginning for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. He then asked the Sangha for probation for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation—simultaneous with the probation for the previous offense. The Sangha gave the monk Udayi probation for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation—simultaneous with the probation for the previous offense. When he had completed the probation, he asked the Sangha for the trial period of six days for one offense of intentional emission of

semen—concealed for five days and committed while deserving rehabilitation. The Sangha gave the monk Udayi the trial period of six days for one offense of intentional emission of semen—concealed for five days and committed while deserving rehabilitation. He has now completed the trial period and is asking the Sangha for rehabilitation. If the Sangha is ready, it should rehabilitate the monk Udayi. This is the motion. ‘Please, venerables, I ask the Sangha to listen. The monk Udayi had committed one offense of intentional emission of semen, concealed for a half-month. ... He has now completed the trial period and is asking the Sangha for rehabilitation. The Sangha rehabilitates the monk Udayi. Any monk who approves of rehabilitating the monk Udayi should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has rehabilitated the monk Udayi. The Sangha approves and is therefore silent. I will remember it thus.’” The section on emission of semen is finished.

2. Probation Simultaneous probations in accordance with the longest concealment  
At one time a monk had committed a number of offenses entailing suspension: one concealed for one day, one for two days, one for three days, one for four days, one for five days, one for six days, one for seven days, one for eight days, one for nine days, and one for ten days. He told the monks about this, adding, “What should I do now?” They told the Buddha. “Well then, the Sangha should give that monk simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I’ve committed a number of offenses entailing suspension: one concealed for one day ... one concealed for ten days. I ask the Sangha for simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... one concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. If the Sangha is ready, it should give monk so-and-so simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. This is the motion. Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... one concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. The Sangha gives monk so-and-so simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. Any monk who approves of giving monk so-and-so simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days, should remain silent. Any monk who doesn’t approve should speak up. For the second time, I

... speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given monk so-and-so simultaneous probation for those offenses, in accordance with the offense that was concealed for ten days. The Sangha approves and is therefore silent. I will remember it thus.”

Simultaneous probations in accordance with all the offenses that were concealed the longest At one time a monk had committed a number of offenses entailing suspension: one concealed for one day, two for two days, three for three days, four for four days, five for five days, six for six days, seven for seven days, eight for eight days, nine for nine days, ten for ten days. He told the monks about this, adding, “What should I do now?” They told the Buddha. “Well then, the Sangha should give that monk simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I’ve committed a number of offenses entailing suspension: one concealed for one day ... ten concealed for ten days. I ask the Sangha for simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... ten concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. If the Sangha is ready, it should give monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. This is the motion. Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension: one concealed for one day ... ten concealed for ten days. He is asking the Sangha for simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. The Sangha gives monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. Any monk who approves of giving monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest, should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given monk so-and-so simultaneous probation for those offenses, in accordance with all the offenses that were concealed the longest. The Sangha approves and is therefore silent. I will remember it thus.”

Probation for two months At one time a monk had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses.” He asked and got it. While on probation, he was overcome with guilt. He considered what he had done and thought, “Let me ask the Sangha for probation for two

months also for the other offense.” He told the monks everything that had happened, adding, “What should I do now?” They told the Buddha. “Well then, the Sangha should give that monk probation for two months also for that offense. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: ‘Venerables, I had committed two offenses entailing suspension, both concealed for two months. I thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses.” I asked and got it. While on probation, I was overcome with guilt. I considered what I had done and thought, “Let me ask the Sangha for probation for two months also for the other offense.” I now ask the Sangha for probation for two months also for the other offense, concealed for two months.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months.” He asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave him probation for two months for one offense concealed for two months. While on probation, he was overcome with guilt, thinking, “I’ve committed two offenses entailing suspension, both concealed for two months. I thought, ‘I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months.’ I asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave me probation for two months for one offense concealed for two months. While on probation, I was overcome with guilt, thinking, ‘Let me ask the Sangha for probation for two months also for the other offense concealed for two months.’” He is now asking the Sangha for probation for two months also for the other offense concealed for two months. If the Sangha is ready, it should give monk so-and-so probation for two months also for the other offense concealed for two months. This is the motion. Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months.” He asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave him probation for two months for one offense concealed for two months. While on probation, he was overcome with guilt, thinking, “I’ve committed two offenses entailing suspension, both concealed for two months. I thought, ‘I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one offense concealed for two months.’ I asked the Sangha for probation for two months for one offense concealed for two months. The Sangha gave me probation for two months for one

offense concealed for two months. While on probation, I was overcome with guilt, thinking, 'Let me ask the Sangha for probation for two months also for the other offense concealed for two months.'" He is now asking the Sangha for probation for two months also for the other offense concealed for two months. The Sangha gives monk so-and-so probation for two months also for the other offense concealed for two months. Any monk who approves of giving monk so-and-so probation for two months also for the other offense concealed for two months should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given monk so-and-so probation for two months also for the other offense concealed for two months. The Sangha approves and is therefore silent. I will remember it thus.' Starting right there, that monk must stay on probation for two months."

Processes for staying on probation for two months "It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He thinks, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for two months for one of those offenses.' He asks and gets it. While on probation, he's overcome with guilt. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months. It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of one, but not the other. He asks the Sangha for probation for two months for the offense he's aware of, which he gets. While on probation, he finds out about the other offense too. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months. It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers one, but not the other. He asks the Sangha for probation for two months for the offense he remembers, which he gets. While on probation, he remembers the other offense too. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months. It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of one, but unsure of the other. He asks the Sangha for probation for two months for the offense he's sure of, which he gets. While on probation, he becomes sure of the other offense too. He considers all this and thinks, 'Let me ask the Sangha for probation for two months for the other offense too.' He asks and gets it. Starting right there, that monk must stay on probation for two months. "It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware he has concealed one offense, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's

knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the offense he's aware of having concealed is legitimate, legal, and has effect. The giving of probation for the offense he isn't aware of having concealed is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.' It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers concealing one, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the offense he remembers concealing is legitimate, legal, and has effect. The giving of probation for the offense he doesn't remember concealing is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.' It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of having concealed one, but unsure of the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the offense he's sure of having concealed is legitimate, legal, and has effect. The giving of probation for the offense he's unsure of having concealed is illegitimate, illegal, and has no effect. For one offense he only deserves the trial period.'"

At one time a monk had committed two offenses entailing suspension, both concealed for two months. He thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses." He asked and got it. While on probation, he was overcome with guilt. He considered all this and thought, "Let me ask the Sangha for probation for an additional month for those two offenses." He told the monks everything that had happened, adding, "What should I do now?" They told the Buddha. "Well then, the Sangha should give that monk probation for an additional month for those two offenses, concealed for two months. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I had committed two offenses entailing suspension, both concealed for two months. I thought, "I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation

for one month for those offenses.” I asked and got it. While on probation, I was overcome with guilt. I considered all this and thought, “Let me ask the Sangha for probation for an additional month for those two offenses.” I now ask the Sangha for probation for an additional month for those two offenses.’ And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: ‘Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months.”’ He asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave him probation for one month for the two offenses, concealed for two months. While on probation, he was overcome with guilt, thinking, “I’ve committed two offenses entailing suspension, both concealed for two months. I thought, ‘I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months.’” I asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave me probation for one month for the two offenses, concealed for two months. While on probation, I was overcome with guilt, thinking, ‘Let me ask the Sangha for probation for an additional month for the two offenses, concealed for two months.’” He is now asking the Sangha for probation for an additional month for the two offenses, concealed for two months. If the Sangha is ready, it should give monk so-and-so probation for an additional month for the two offenses, concealed for two months. This is the motion. Please, venerables, I ask the Sangha to listen. The monk so-and-so had committed two offenses entailing suspension, both concealed for two months. He thought, “I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months.” He asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave him probation for one month for the two offenses, concealed for two months. While on probation, he was overcome with guilt, thinking, “I’ve committed two offenses entailing suspension, both concealed for two months. I thought, ‘I’ve committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for the two offenses, concealed for two months.’” I asked the Sangha for probation for one month for the two offenses, concealed for two months. The Sangha gave me probation for one month for the two offenses, concealed for two months. While on probation, I was overcome with guilt, thinking, ‘Let me ask the Sangha for probation for an additional month for the two offenses, concealed for two months.’” He is now asking the Sangha for probation for an additional month for those two offenses, concealed for two months. The Sangha gives monk so-and-so probation for an additional month for those two offenses, concealed for two months. Any monk who approves of giving monk so-and-so probation for an additional month for those two offenses, concealed for two months, should remain silent. Any monk who doesn’t approve should speak up. For the second time, I speak on

this matter. ... For the third time, I speak on this matter. ... The Sangha has given monk so-and-so probation for an additional month for those two offenses, concealed for two months. The Sangha approves and is therefore silent. I will remember it thus.' Counting the previous month, that monk must stay on probation for two months.

"It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He thinks, 'I've committed two offenses entailing suspension, both concealed for two months. Let me ask the Sangha for probation for one month for those offenses.' He asks and gets it. While on probation, he's overcome with guilt. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months. It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of one month, but not the other. He asks the Sangha for one month probation for the month he's aware of, which he gets. While on probation, he finds out about the other month. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months. It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers one month, but not the other. He asks the Sangha for one month probation for the month he remembers, which he gets. While on probation, he remembers the other month. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months. It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of one month, but unsure of the other. He asks the Sangha for one month probation for the month he's sure of, which he gets. While on probation, he becomes sure of the other month. He considers all this and thinks, 'Let me ask the Sangha for probation for an additional month for those two offenses.' He asks and gets it. Counting the previous month, that monk must stay on probation for two months. "It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's aware of having concealed for one month, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the month he's aware of having concealed is legitimate, legal, and has effect. The giving of probation for the month he isn't aware of having concealed is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.' It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He remembers

concealing for one month, but not the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the month he remembers concealing is legitimate, legal, and has effect. The giving of probation for the month he doesn't remember concealing is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.' It may be that a monk has committed two offenses entailing suspension, both concealed for two months. He's sure of having concealed for one month, but unsure of the other. He asks the Sangha for probation for two months for both offenses, which he gets. While he's on probation, another monk arrives. He's learned, a master of the tradition; he's an expert on the Teaching, the Monastic Law, and the Key Terms; he's knowledgeable and competent, has a sense of conscience, and is afraid of wrongdoing and fond of the training. He says, 'What has this monk committed? Why is he on probation?' They tell him everything, and he says, 'The giving of probation for the month he's sure of having concealed is legitimate, legal, and has effect. The giving of probation for the month he's unsure of having concealed is illegitimate, illegal, and has no effect. For one month he only deserves the trial period.'"

The purifying probation At one time a monk had committed a number of offenses entailing suspension. He did not know the number of offenses or the number of days; he did not remember the number of offenses or the number of days; he was unsure of the number of offenses and the number of days. He told the monks about this, adding, "What should I do now?" They told the Buddha. "Well then, the Sangha should give that monk the purifying probation for those offenses. And it should be given like this. That monk should approach the Sangha, arrange his upper robe over one shoulder, pay respect at the feet of the senior monks, squat on his heels, raise his joined palms, and say: 'Venerables, I've committed a number of offenses entailing suspension. I don't know the number of offenses or the number of days; I don't remember the number of offenses or the number of days; I'm unsure of the number of offenses and the number of days. I ask the Sangha for the purifying probation for those offenses.' And he should ask a second and a third time. A competent and capable monk should then inform the Sangha: 'Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension. He doesn't know the number of offenses or the number of days; he doesn't remember the number of offenses or the number of days; he is unsure of the number of offenses and the number of days. He is asking the Sangha for the purifying probation for those offenses. If the Sangha is ready, it should give monk so-and-so the purifying probation for those offenses. This is the motion. Please, venerables, I ask the Sangha to listen. The monk so-and-so has committed a number of offenses entailing suspension. He doesn't

know the number of offenses or the number of days; he doesn't remember the number of offenses or the number of days; he is unsure of the number of offenses and the number of days. He is asking the Sangha for the purifying probation for those offenses. The Sangha gives monk so-and-so the purifying probation for those offenses. Any monk who approves of giving monk so-and-so the purifying probation for those offenses should remain silent. Any monk who doesn't approve should speak up. For the second time, I speak on this matter. ... For the third time, I speak on this matter. ... The Sangha has given monk so-and-so the purifying probation for those offenses. The Sangha approves and is therefore silent. I will remember it thus.' When to give purifying probation

“When should the purifying probation be given? It should be given: when one doesn't know the number of offenses, nor the number of days; when one doesn't remember the number of offenses, nor the number of days; when one is unsure of the number of offenses and the number of days. It should be given: when one knows the number of offenses, but not the number of days; when one remembers the number of offenses, but not the number of days; when one is sure of the number of offenses, but not the number of days. It should be given: when one knows some of the offenses but not others, and not the number of days; when one remembers some of the offenses but not others, and not the number of days; when one is sure of some of the offenses but not others, and not the number of days. It should be given: when one doesn't know the number of offenses, but one knows some of the days but not others; when one doesn't remember the number of offenses, but one remembers some of the days but not others; when one is unsure of the number of offenses, but one is sure of some of the days but not others. It should be given: when one knows the number of offenses, and one knows some of the days but not others; when one remembers the number of offenses, and one remembers some of the days but not others; when one is sure of the number of offenses, and one is sure of some of the days but not others. It should be given: when one knows some of the offenses but not others, and one knows some of the days but not others; when one remembers some of the offenses but not others, and one remembers some of the days but not others; when one is sure of some of the offenses but not others, and one is sure of some of the days but not others.”

When to give regular probation

“When should probation be given? It should be given: when one knows the number of offenses and the number of days; when one remembers the number of offenses and the number of days; when one is sure of the number of offenses and the number of days. It should be given: when one doesn't know the number of offenses, but one knows the number of days; when one doesn't remember the number of offenses, but one remembers the number of days; when one is unsure of the number of offenses, but one is sure of the number of days. It should be given: when one knows some of the offenses but not others, and one knows the number of days; when one remembers some of the offenses but not others, and one remembers the number of days; when one is sure of some of the offenses but not others, and one is sure of the number of days.”

The section on probation is finished.

3. The group of forty At one time a monk on probation disobeyed. He then came back and asked the monks for the full ordination. They told the Buddha. “It

may be, monks, that a monk on probation disrobes. For one who's disrobed, the probation is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. It may be that a monk on probation becomes a novice monk. For a novice monk, the probation is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. It may be that a monk on probation goes insane. For one who's insane, the probation is suspended. If he regains his sanity, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. It may be that a monk on probation becomes deranged. For one who's deranged, the probation is suspended. If he regains his sanity, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. It may be that a monk on probation is overwhelmed by pain. For one who's overwhelmed by pain, the probation is suspended. If he recovers, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. It may be that a monk on probation is ejected for not recognizing an offense. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. It may be that a monk on probation is ejected for not making amends for an offense. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. It may be that a monk on probation is ejected for not giving up a bad view. For one who's ejected, the probation is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And the remainder is to be undertaken. "It may be that a monk deserving to be sent back to the beginning disrobes. For one who's disrobed, the sending back to the beginning is suspended. If he's given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And he's to be sent back to the beginning. It may be that a monk deserving to be sent back to the beginning becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who's ejected, the sending back to the beginning is suspended. If he's readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he's already undertaken is valid. And he's to be sent back to the

beginning. “It may be that a monk deserving the trial period disrobes. For one who’s disrobed, the giving of the trial period is suspended. If he’s given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s undertaken is valid. And he’s to be given the trial period. It may be that a monk deserving the trial period becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who’s ejected, the giving of the trial period is suspended. If he’s readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s undertaken is valid. And he’s to be given the trial period. “It may be that a monk undertaking the trial period disrobes. For one who’s disrobed, the trial period is suspended. If he’s given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s undertaken is valid. The trial period that was given is valid. The trial period he’s already undertaken is valid. And the remainder is to be undertaken. It may be that a monk undertaking the trial period becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who’s ejected, the trial period is suspended. If he’s readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s undertaken is valid. The trial period that was given is valid. The trial period he’s already undertaken is valid. And the remainder is to be undertaken. “It may be that a monk deserving rehabilitation disrobes. For one who’s disrobed, the rehabilitation is suspended. If he’s given the full ordination again, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s undertaken is valid. The trial period that was given is valid. The trial period he’s undertaken is valid. And he’s to be rehabilitated. It may be that a monk deserving rehabilitation becomes a novice monk, goes insane, becomes deranged, is overwhelmed by pain, is ejected for not recognizing an offense, is ejected for not making amends for an offense, or is ejected for not giving up a bad view. For one who’s ejected, the rehabilitation is suspended. If he’s readmitted, he continues the previous probationary process right away. The probation that was given is valid. The probation he’s undertaken is valid. The trial period that was given is valid. The trial period he’s undertaken is valid. And he’s to be rehabilitated.” The group of forty is finished.

4. The group of thirty-six “It may be that a monk on probation commits a number of offenses entailing suspension, unconcealed and specified. He’s to be sent back to the beginning. It may be that a monk on probation commits a number of offenses entailing suspension, concealed and specified. He’s to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the

probation for the previous offense. It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense. It may be that a monk on probation commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified ... concealed and both specified and unspecified ... both concealed and unconcealed and both specified and unspecified. He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense. It may be that a monk who deserves the trial period ... who's undertaking the trial period ... (to be expanded as for probation) ... who deserves rehabilitation commits a number of offenses entailing suspension, unconcealed and specified ... concealed and specified ... both concealed and unconcealed and specified ... unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified ... concealed and both specified and unspecified ... both concealed and unconcealed and both specified and unspecified. He's to be sent back to the beginning. He should then be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offense." The group of thirty-six is finished.

5. The group of one hundred on the trial period "It may be that a monk commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal them. He should be given the trial period. It may be that a monk commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he conceals them. He should be given probation according to the length of the subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he conceals them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. "It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn't conceal any of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn't conceal those offenses he previously concealed, but conceals those he previously didn't

conceal. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals those offenses he previously concealed, but not those he previously didn't conceal. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. "It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he doesn't conceal those offenses he was previously aware of, but conceals those he wasn't aware of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals those offenses he was previously aware of, but not those he wasn't aware of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. "It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he doesn't conceal those offenses he previously remembered, but

conceals those he didn't remember. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals those offenses he previously remembered, but not those he didn't remember. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. "It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals none of them. He should be given probation according to the length of the earlier concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period. It may be that a monk commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.

"It may be that a monk commits a number of unconcealed offenses entailing suspension and then becomes a novice monk ... goes insane ... becomes deranged ... (to be expanded as above) ... is overwhelmed by pain ... both concealed and unconcealed ... he's aware of some of them, but not others ... he remembers some of them, but not others ... he's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure

of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. ... having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. ... having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. ... having become sure of all of them, he conceals all of them. He should be given probation according to the length of the earlier and subsequent concealment of those offenses, and he should then be given the trial period.” The group of one hundred on the trial period is finished.

6. The group of four hundred on simultaneous probation with sending back to the beginning “It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal those offenses. He's to be sent back to the beginning. It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then disrobes. Being reordained, he conceals those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he doesn't conceal those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of concealed offenses entailing suspension and then disrobes. Being reordained, he conceals those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. “It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals none of those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he doesn't conceal those offenses he previously concealed, but conceals those he previously didn't conceal. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then disrobes. Being reordained, he conceals those offenses he previously concealed, but not those he previously didn't conceal. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension, both concealed and unconcealed, and then

disrobes. Being reordained, he conceals all of those offenses. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. "It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he doesn't conceal those offenses he was previously aware of, but conceals those he wasn't aware of. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals those offenses he was previously aware of, but not those he wasn't aware of. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He's aware of some of them, but not others. He conceals the offenses he's aware of, but not those he isn't aware of. He then disrobes. Being reordained and having found out about all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. "It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he doesn't conceal those offenses he previously remembered, but conceals those he didn't remember. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He

remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals those offenses he previously remembered, but not those he didn't remember. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He remembers some of them, but not others. He conceals the offenses he remembers, but not those he doesn't remember. He then disrobes. Being reordained and having remembered all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. "It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals none of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. It may be that a monk on probation commits a number of offenses entailing suspension. He's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then disrobes. Being reordained and having become sure of all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses. "It may be that a monk on probation commits a number of unconcealed offenses entailing suspension and then becomes a novice monk ... goes insane ... becomes deranged ... is overwhelmed by pain ... both concealed and unconcealed ... (to be expanded as above) ... he's aware of some of them, but not others ... he remembers some of them, but not others ... he's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's

unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. ... having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. ... having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. ... having become sure of all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.

“It may be that a monk who deserves the trial period ... who's undertaking the trial period ... who deserves rehabilitation commits a number of unconcealed offenses entailing suspension and then disrobes. ... ('who deserves the trial period', 'who's undertaking the trial period', and 'who deserves rehabilitation' are to be expanded as for 'on probation') ... It may be that a monk who deserves rehabilitation commits a number of unconcealed offenses entailing suspension and then becomes a novice monk ... goes insane ... becomes deranged ... is overwhelmed by pain ... both concealed and unconcealed ... he's aware of some of them, but not others ... he remembers some of them, but not others ... he's sure of some of them, but unsure of others. He conceals the offenses he's sure of, but not those he's unsure of. He then becomes overwhelmed by pain. Having recovered and having become sure of all of them, he conceals none of them. ... having become sure of all of them, he doesn't conceal those offenses he was previously sure of, but conceals those he was unsure of. ... having become sure of all of them, he conceals those offenses he was previously sure of, but not those he was unsure of. ... having become sure of all of them, he conceals all of them. He's to be sent back to the beginning. He's then to be given probation according to the length of the concealment of those offenses and simultaneously with the probation for the previous offenses.” The group of four hundred on simultaneous probation with sending back to the beginning is finished.

7. The group of eight sections on “specified”, etc. “It may be that a monk commits a number of offenses entailing suspension, unconcealed and specified ... unconcealed and unspecified ... unconcealed and having the same name ... unconcealed and having different names ... unconcealed and of the same kind ... unconcealed and of different kinds ... unconcealed and of the same sort ... unconcealed and of different sorts and then disrobes. ... (to be expanded as above) ...” The group of eight sections on “specified”, etc., is finished.

8. The group of eleven sections on two monks Two monks have each committed an offense entailing suspension, and they regard it as such. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed an offense entailing suspension, but they are unsure of it. One conceals his offense, but not the other. The one who conceals it is to confess

an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed an offense entailing suspension, but they regard it as mixed with other offenses. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed an offense entailing suspension mixed with other offenses, but they regard them as an offense entailing suspension. One conceals his offenses, but not the other. The one who conceals them is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed an offense entailing suspension mixed with other offenses, and they regard them as such. One conceals his offenses, but not the other. The one who conceals them is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed a light offense, but they regard it as an offense entailing suspension. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. Both are then to be dealt with according to the rule. Two monks have each committed a light offense, and they regard it as such. One conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. Both are then to be dealt with according to the rule. Two monks have each committed an offense entailing suspension, and they regard it as such. One thinks, "I'll inform," while the other thinks, "I won't inform." He then conceals it during the first part of the night, during the second part of the night, and during the third part of the night. If he's still concealing it at dawn, he has committed an offense and is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed an offense entailing suspension, and they regard it as such. They go, thinking, "We'll inform." On their way, one of them decides to conceal it, thinking, "I won't inform." He then conceals it during the first part of the night, during the second part of the night, and during the third part of the night. If he's still concealing it at dawn, he has committed an offense and is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed an offense entailing suspension, and they regard it as such. They then go insane. When they regain their sanity, one conceals his offense, but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. Two monks have each committed an offense entailing suspension. During the recitation of the Monastic Code, they say, "Just now did we find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month." They regard it as an offense entailing suspension. One conceals his offense,

but not the other. The one who conceals it is to confess an offense of wrong conduct. He should be given probation according to the length of that concealment, and both should then be given the trial period. The group of eleven sections on two monks is finished.

9. The group of nine on unpurified with sending back to the beginning “It may be, monks, that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He’s not purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He’s not purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He’s not purified of those offenses. “It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period

and the rehabilitation illegitimately. He's not purified of those offenses.

It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation legitimately, but then gives him the trial period and the rehabilitation illegitimately. He's not purified of those offenses." The group of nine on unpurified with sending back to the beginning is finished.

10. The second group of nine "It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the

same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.

“It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately, but then gives him the trial period and the rehabilitation legitimately. He's not purified of those offenses.”

The second group of nine is finished. 11. The third group of nine “It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing

suspension, unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, unconcealed and specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, concealed and specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and specified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while

on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.'

He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses. "It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, unconcealed and unspecified ... concealed and unspecified ... both concealed and unconcealed and unspecified ... unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation ... which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, concealed and both specified and unspecified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.'

He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses. It may be that a monk has committed a number of offenses entailing suspension, both specified and unspecified, both having the same name and having different names, both of the same kind and of different kinds, both of the same sort and of different sorts. He asks the Sangha for simultaneous probation for those offenses, which he gets. While on probation, he commits a number of offenses entailing suspension,

both concealed and unconcealed and both specified and unspecified. He asks the Sangha to send him back to the beginning for those offenses, which it does. But the legal procedure is illegitimate, reversible, and unfit to stand. The Sangha gives him the simultaneous probation illegitimately. Thinking that he's on probation, he commits a number of offenses entailing suspension, both concealed and unconcealed and both specified and unspecified. At this point he remembers offenses committed while on probation for the former offenses, and he remembers offenses committed while on probation for the further offenses. He considers all this and thinks, 'Let me ask the Sangha to send me back to the beginning for all those offenses. The procedure must be legitimate, irreversible, and fit to stand. The simultaneous probation, the trial period, and the rehabilitation must all be legitimate.' He asks the Sangha to be sent back to the beginning in this way, which it does. The legal procedure is legitimate, irreversible, and fit to stand. The Sangha gives him the simultaneous probation, the trial period, and the rehabilitation legitimately. He's purified of those offenses." The third group of nine is finished. The third chapter on legal procedures in relation to suspension is finished. This is the summary: "Unconcealed, one day, Two days, three days, and four days; Five days, a half-month, for ten, Offense, said the Great Sage. And purifying, disrobing, Starting with specified, two monks; There both perceive accordingly, And just the same for unsure. And both see it as mixed, They see it as not light; And both see it as light. And just so one conceals, And then with the thought of concealing; And one who is insane, confession, To the beginning, eighteen as to purity. The teachers of analytical statements, Who are the inspiration of Sri Lanka, The residents of the Mahavihara Monastery—These were their words for the longevity of the true Teachings." The chapter on legal procedures in relation to suspension is finished.