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The Compendium The Monks' Analysis Part one Questions and answers on the monks' Monastic Code and its analysis 1. The chapter on offenses entailing expulsion

Homage to the Buddha, the Perfected One, the fully Awakened One

“The first offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one Sangha or for both? In which of the five ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the first offense entailing expulsion? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?”

“The first offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?”

At Vesali. “Whom is it about?” Sudinna the Kalandian. “What is it about?” Sudinna having sexual intercourse with his ex-wife. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There are two additions to the rule. There is no unprompted rule. “Is it a rule that applies everywhere or in a particular place?” Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” In common. “Is it a rule for one Sangha or for both?” For both. “In which of the five ways of reciting the Monastic Code is it contained and included?” In the introduction. “In which recitation is it included?” In the second recitation. “To which of the four kinds of failure does it belong?” Failure in morality. “To which of the seven classes of offenses does it belong?” The class of offenses entailing expulsion. “Through how many of the six kinds of originations of offenses does it originate?” It originates in one way: from body and mind, not from speech. “To which of the four kinds of legal issues does it belong?” Legal issues arising from an offense. “Through how many of the seven principles for settling legal issues is it settled?” Through two of them: by resolution face-to-face and by acting according to what

has been admitted. “What is the Monastic Law there? What is concerned with the Monastic Law there?” The rule is the Monastic Law. Its analysis is concerned with the Monastic Law. “What is the Monastic Code there? What is concerned with the Monastic Code there?” The rule is the Monastic Code. Its analysis is concerned with the Monastic Code. “What is failure?” Lack of restraint. “What is success?” Restraint. “What is the practice?” Thinking, “I won’t do such a thing,” one undertakes to train in the training rules for life. “For how many reasons did the Buddha lay down the first offense entailing expulsion?” He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of the corruptions relating to the present life, for the restraint of the corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have finished the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upali and Dasaka, Sonaka and so Siggava; With Moggaliputta as the fifth—These were in India, the land named after the glorious rose apple.

Then Mahinda, Ittiya, Uttiya and so Sambala; And the wise one named Bhadda.

These mighty beings of great wisdom, Came here from India; They taught the Collection on Monastic Law, In Sri Lanka.

And the five Collections of Discourses, And the seven works of philosophy; Then Arittha the discerning, And the wise Tissadatta.

The confident Kalasumana, And the senior monk named Digha; And the wise Dighasumana.

Another Kalasumana, And the senior monk Naga, Buddharakkhita; And the discerning senior monk Tissa, And the wise senior monk Deva.

Another discerning Sumana, Confident in the Monastic Law; The learned Culanaga, Invincible, like an elephant.

And the one named Dhammapalita, Rohana, venerated as a saint; His student Khema of great wisdom, A master of the three Collections.

Like the king of the stars on the island, He outshone others in his wisdom; And the discerning Upatissa, Phussadeva the great speaker.

Another discerning Sumana, The learned one named Puppha; Mahasiva the great speaker, Skilled in the entire Collection.

Another discerning Upali, Confident in the Monastic Law; Mahanaga of great wisdom, Skilled in the tradition of the true Teaching.

Another discerning Abhaya, Skilled in the entire Collection; And the discerning senior monk Tissa, Confident in the Monastic Law.

His student of great wisdom, The learned one named Puppha; Guarding Buddhism, He established himself in India.

And the discerning Culabhaya, Confident in the Monastic Law; And the discerning senior monk Tissa, Skilled in the tradition of the true Teaching.

And the discerning Culadeva, Confident in the Monastic Law; And the discerning senior monk Siva, Skilled in the entire Monastic Law—

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path; Proclaimed the Collection of Monastic Law, On the island of Sri Lanka.”

“The second offense entailing expulsion was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Rajagaha. “Whom is it about?” Dhaniya the potter. “What is it about?” Dhaniya stealing timber from the king. There is one rule. There is one addition to the rule. “Through how many of the six kinds of originations of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“There is the third offense entailing expulsion. Where was it laid down?” At Vesali. “Whom is it about?” A number of monks. “What is it about?” Those monks killing one another. There is one rule. There is one addition to the rule. “Through how many of the six kinds of originations of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“There is the fourth offense entailing expulsion. Where was it laid down?” At Vesali. “Whom is it about?” The monks from the banks of the Vaggumuda. “What is it about?” Those monks praising one another’s superhuman qualities to householders. There is one rule. There is one addition to the rule. “Through how many of the six kinds of originations of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

The four offenses entailing expulsion are finished.

This is the summary:

“Sexual intercourse, and stealing, Person, super—The four offenses entailing expulsion, Definitive grounds for cutting off.”

2. The chapter on offenses entailing suspension “The offense entailing suspension for emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it

laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one Sangha or for both? In which of the five ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the offense entailing suspension for emitting semen by means of effort? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?"

"The offense entailing suspension for emitting semen by means of effort was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?" At Savatthi. "Whom is it about?" Venerable Seyyasaka. "What is it about?" Seyyasaka masturbating. "Is there a rule, an addition to the rule, an unprompted rule?" There is one rule. There is one addition to the rule. There is no unprompted rule. "Is it a rule that applies everywhere or in a particular place?" Everywhere. "Is it a rule that the monks and nuns have in common or not in common?" Not in common. "Is it a rule for one Sangha or for both?" For one. "In which of the five ways of reciting the Monastic Code is it contained and included?" In the introduction. "In which recitation is it included?" In the third recitation. "To which of the four kinds of failure does it belong?" Failure in morality. "To which of the seven classes of offenses does it belong?" The class of offenses entailing suspension. "Through how many of the six kinds of originations of offenses does it originate?" It originates in one way: from body and mind, not from speech. "To which of the four kinds of legal issues does it belong?" Legal issues arising from an offense. "Through how many of the seven principles for settling legal issues is it settled?" Through two of them: by resolution face-to-face and by acting according to what has been admitted. "What is the Monastic Law there? What is concerned with the Monastic Law there?" The rule is the Monastic Law. Its analysis is concerned with the Monastic Law. "What is the Monastic Code there? What is concerned with the Monastic Code there?" The rule is the Monastic Code. Its analysis is concerned with the Monastic Code. "What is failure?" Lack of restraint. "What is success?" Restraint. "What is the practice?" Thinking, "I won't do such a thing," one undertakes to train in the training rules for life. "For how many reasons did the Buddha lay down the offense entailing suspension for emitting semen by means of effort?" He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of

good monks, for the restraint of the corruptions relating to the present life, for the restraint of the corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have finished the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upali and Dasaka, Sonaka and so Siggava; With Moggaliputta as the fifth—These were in India, the land named after the glorious rose apple.

Then Mahinda, Ittiya, Uttiya and so Sambala; And the wise one named Bhadda.

These mighty beings of great wisdom, Came here from India; They taught the Collection on Monastic Law, In Sri Lanka.

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The confident Kalasumana, And the senior monk named Digha; And the wise Dighasumana.

Another Kalasumana, And the senior monk Naga, Buddharakkhita; And the discerning senior monk Tissa, And the wise senior monk Deva.

Another discerning Sumana, Confident in the Monastic Law; The learned Culanaga, Invincible, like an elephant.

And the one named Dhammapalita, Rohana, venerated as a saint; His student Khema of great wisdom, A master of the three Collections.

Like the king of the stars on the island, He outshone others in his wisdom; And the discerning Upatissa, Phussadeva the great speaker.

Another discerning Sumana, The learned one named Puppha; Mahasiva the great speaker, Skilled in the entire Collection.

Another discerning Upali, Confident in the Monastic Law; Mahanaga of great wisdom, Skilled in the tradition of the true Teaching.

Another discerning Abhaya, Skilled in the entire Collection; And the discerning senior monk Tissa, Confident in the Monastic Law,

His student of great wisdom, The learned one named Puppha; Guarding Buddhism, He established himself in India.

And the discerning Culabhaya, Confident in the Monastic Law; And the discerning senior monk Tissa, Skilled in the tradition of the true Teaching.

And the discerning Culadeva, Confident in the Monastic Law; And the discerning senior monk Siva, Skilled in the entire Monastic Law—

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path; Proclaimed the Collection of Monastic Law, On the island of Sri Lanka.”

“The offense entailing suspension for making physical contact with a woman was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi making physical contact with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing suspension for speaking indecently to a woman. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi speaking indecently to a woman. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“There is an offense entailing suspension for encouraging a woman to satisfy one’s own desires. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi encouraging a woman to satisfy his own desires. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“There is an offense entailing suspension for acting as a matchmaker. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi acting as a matchmaker. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“There is an offense entailing suspension for having a hut built by means of begging. Where was it laid down?” At Alavi. “Whom is it about?” The monks of Alavi. “What is it about?” Those monks having huts made by means of begging. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing suspension for having a large dwelling built. Where was it laid down?” At Kosambi. “Whom is it about?” Venerable Channa. “What is it about?” Channa having a tree that served as a shrine felled to clear a site for a dwelling. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing suspension for groundlessly charging a monk with an offense entailing expulsion. Where was it laid down?” At Rajagaha. “Whom is it about?” The monks Mettiya and Bhumajaka. “What is it

about?” Those monks groundlessly charging Venerable Dabba the Mallian with an offense entailing expulsion. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing suspension for charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext. Where was it laid down?” At Rajagaha. “Whom is it about?” The monks Mettiya and Bhumajaka. “What is it about?” Those monks charging Venerable Dabba the Mallian with an offense entailing expulsion, using an unrelated legal issue as a pretext. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing suspension for a monk who does not stop pursuing schism in the Sangha when pressed for the third time. Where was it laid down?” At Rajagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta pursuing schism in a united Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense entailing suspension for monks who do not stop siding with one who is pursuing schism in the Sangha when pressed for the third time. Where was it laid down?” At Rajagaha. “Whom is it about?” Several monks. “What is it about?” Those monks siding with and supporting Devadatta’s pursuit of schism in the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense entailing suspension for a monk who does not stop being difficult to correct when pressed for the third time. Where was it laid down?” At Kosambi. “Whom is it about?” Venerable Channa. “What is it about?” Channa making himself incorrigible when legitimately spoken to by the monks. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense entailing suspension for a monk who does not stop being a corrupter of families when pressed for the third time. Where was it laid down?” At Savatthi. “Whom is it about?” The monks Assaji and Punabbasuka. “What is it about?” Those monks, when the Sangha did a legal procedure of banishment against them, slandering the monks as acting out of favoritism, ill will, confusion, and fear. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

The thirteen rules entailing suspension are finished.

This is the summary:

“Emission, physical contact, Indecent, and his own needs; Matchmaking, and a hut, And a dwelling, groundless.

A pretext, and schism, Those who side with him; Difficult to correct, and

corrupter of families—The thirteen offenses entailing suspension.”

3. The chapter on undetermined offenses “The first undetermined offense was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down? Whom is it about? What is it about? Is there a rule, an addition to the rule, an unprompted rule? Is it a rule that applies everywhere or in a particular place? Is it a rule that the monks and nuns have in common or not in common? Is it a rule for one Sangha or for both? In which of the five ways of reciting the Monastic Code is it contained and included? In which recitation is it included? To which of the four kinds of failure does it belong? To which of the seven classes of offenses does it belong? Through how many of the six kinds of originations of offenses does it originate? To which of the four kinds of legal issues does it belong? Through how many of the seven principles for settling legal issues is it settled? What is the Monastic Law there? What is concerned with the Monastic Law there? What is the Monastic Code there? What is concerned with the Monastic Code there? What is failure? What is success? What is the practice? For how many reasons did the Buddha lay down the first undetermined offense? Who are those who train? Who have finished the training? Established in what? Who master it? Whose pronouncement was it? Who handed it down?”

“The first undetermined offense was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi sitting down in private alone with a woman on a concealed seat suitable for the deed. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere or in a particular place?” Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” Not in common. “Is it a rule for one Sangha or for both?” For one. “In which of the five ways of reciting the Monastic Code is it contained and included?” In the introduction. “In which recitation is it included?” In the fourth recitation. “To which of the four kinds of failure does it belong?” It may be failure in morality or failure in conduct. “To which of the seven classes of offenses does it belong?” It may be in the class of offenses entailing expulsion, in the class of offenses entailing suspension, or in the class of offenses entailing confession. “Through how many of the six kinds of originations of offenses does it originate?” It originates in one way: from body and mind, not from speech. “To which of the four kinds of legal issues does it belong?” Legal issues arising from an offense. “Through how many of the seven principles for settling legal issues is it settled?” Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass. “What is the Monastic Law there? What is concerned with the Monastic Law there?” The rule is the Monastic Law. Its analysis is concerned with the Monastic Law. “What is the Monastic Code there? What is concerned with the Monastic Code there?” The rule is the Monastic Code. Its analysis is

concerned with the Monastic Code. “What is failure?” Lack of restraint. “What is success?” Restraint. “What is the practice?” Thinking, “I won’t do such a thing,” one undertakes to train in the training rules for life. “For how many reasons did the Buddha lay down the first undetermined offense?” He laid it down for the following ten reasons: for the well-being of the Sangha, for the comfort of the Sangha, for the restraint of bad people, for the ease of good monks, for the restraint of the corruptions relating to the present life, for the restraint of the corruptions relating to future lives, to give rise to confidence in those without it, to increase the confidence of those who have it, for the longevity of the true Teaching, and for supporting the training. “Who are those who train?” They are the trainees and the good ordinary people. “Who have finished the training?” The perfected ones. “Established in what?” In fondness for the training. “Who master it?” Those who learn it. “Whose pronouncement was it?” It was the pronouncement of the Buddha, the Perfected One, the fully Awakened One. “Who handed it down?” The lineage:

“Upali and Dasaka, Sonaka and so Siggava; With Moggaliputta as the fifth—These were in India, the land named after the glorious rose apple.

Then Mahinda, Ittiya, Uttiya and so Sambala; And the wise one named Bhadda.

These mighty beings of great wisdom, Came here from India; They taught the Collection on Monastic Law, In Sri Lanka.

And the five Collections of Discourses, And the seven works of philosophy; Then Arittha the discerning, And the wise Tissadatta.

The confident Kalasumana, And the senior monk named Digha; And the wise Dighasumana.

Another Kalasumana, And the senior monk Naga, Buddharakkhita; And the discerning senior monk Tissa, And the wise senior monk Deva.

Another discerning Sumana, Confident in the Monastic Law; The learned Culanaga, Invincible, like an elephant.

And the one named Dhammapalita, Rohana, venerated as a saint; His student Khema of great wisdom, A master of the three Collections.

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Another discerning Abhaya, Skilled in the entire Collection; And the discerning senior monk Tissa, Confident in the Monastic Law.

His student of great wisdom, The learned one named Puppha; Guarding Buddhism,

He established himself in India.

And the discerning Culabhaya, Confident in the Monastic Law; And the discerning senior monk Tissa, Skilled in the tradition of the true Teaching.

And the discerning Culadeva, Confident in the Monastic Law; And the discerning senior monk Siva, Skilled in the entire Monastic Law—

These mighty beings of great wisdom, Knowers of the Monastic Law and skilled in the path; Proclaimed the Collection of Monastic Law, On the island of Sri Lanka.”

“The second undetermined offense was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi sitting down in private alone with a woman. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is no addition to the rule. There is no unprompted rule. “Is it a rule that applies everywhere or in a particular place?” Everywhere. “Is it a rule that the monks and nuns have in common or not in common?” Not in common. “Is it a rule for one Sangha or for both?” For one. “In which of the five ways of reciting the Monastic Code is it contained and included?” In the introduction. “In which recitation is it included?” In the fourth recitation. “To which of the four kinds of failure does it belong?” It may be failure in morality or failure in conduct. “To which of the seven classes of offenses does it belong?” It may be in the class of offenses entailing suspension, or in the class of offenses entailing confession. “Through how many of the six kinds of originations of offenses does it originate?” It originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. “To which of the four kinds of legal issues does it belong?” Legal issues arising from an offense. “Through how many of the seven principles for settling legal issues is it settled?” Through three of them: it may be settled by resolution face-to-face and by acting according to what has been admitted; or it may be settled by resolution face-to-face and by covering over as if with grass. ...

The two undetermined offense are finished.

This is the summary:

“Suitable for the deed, And then not so—The undetermined offenses have been well laid down, By the Stable One, the Buddha who is the best.”

4. The chapter on relinquishment The subchapter on the robe season “The offense entailing relinquishment and confession for keeping an extra robe more than ten days that was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Vesali. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks keeping an extra robe. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body,

speech, and mind. ...

“There is an offense entailing relinquishment and confession for staying apart from one’s three robes for one day. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks storing one of their robes with other monks and then leaving to wander the country in a sarong and an upper robe. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“There is an offense entailing relinquishment and confession for receiving out-of-season robe-cloth and then keeping it for more than a month. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving out-of-season robe-cloth and then keeping it for more than a month. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“There is an offense entailing relinquishment and confession for having an unrelated nun wash a used robe. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi having an unrelated nun wash a used robe. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for receiving a robe directly from an unrelated nun. Where was it laid down?” At Rajagaha. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi receiving a robe directly from an unrelated nun. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for asking an unrelated male or female householder for a robe. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda asking the son of an unrelated merchant for a robe. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for asking an unrelated male or female householder for too many robes. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks not knowing moderation and asking for many robes. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for, without first being invited, going to an unrelated householder and specifying the kind of robe-cloth one wants. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda,

without first being invited, going to an unrelated householder and specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for, without first being invited, going to unrelated householders and specifying the kind of robe-cloth one wants. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda, without first being invited, going to unrelated householders and specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for getting robe-cloth after prompting more than three times and standing more than six times. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda not agreeing when asked by a lay follower to wait for one day. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

The first subchapter on the robe season is finished.

The subchapter on silk “There is an offense entailing relinquishment and confession for having a blanket made that contains silk. Where was it laid down?” At Alavi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to the silk-makers and saying, “Please boil a heap of silkworms and give us silk. We want to make a blanket containing silk.” There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for having a blanket made entirely of black wool. Where was it laid down?” At Vesali. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks having a blanket made entirely of black wool. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for having a new blanket made without using one measure of white wool and one measure of brown. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks adding just a little bit of white on the edge, effectively having a blanket made entirely of black wool. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for having a blanket made every year. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks having a blanket made every year. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for having a new

sitting blanket made without incorporating a piece of one standard handspan from the border of an old blanket. Where was it laid down?" At Savatthi. "Whom is it about?" A number of monks. "What is it about?" Those monks discarding their blankets and undertaking the practice of staying in the wilderness, of eating only almsfood, and of wearing rag-robles. There is one rule. Of the six kinds of originations of offenses, it originates in six ways:

...

"There is an offense entailing relinquishment and confession for receiving wool and then taking it more than 40 kilometers. Where was it laid down?" At Savatthi. "Whom is it about?" A certain monk. "What is it about?" That monk receiving wool and then taking it more than 40 kilometers. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

"There is an offense entailing relinquishment and confession for having an unrelated nun wash wool. Where was it laid down?" In the Sakyan country. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks having wool washed by unrelated nuns. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

"There is an offense entailing relinquishment and confession for receiving money. Where was it laid down?" At Rajagaha. "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda receiving money. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

"There is an offense entailing relinquishment and confession for engaging in various kinds of trades involving money. Where was it laid down?" At Savatthi. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks engaging in various kinds of trades involving money. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

"There is an offense entailing relinquishment and confession for engaging in in various kinds of barter. Where was it laid down?" At Savatthi. "Whom is it about?" Venerable Upananda the Sakyan. "What is it about?" Upananda bartering with a wanderer. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

The second subchapter on silk is finished.

The subchapter on almsbowls "There is an offense entailing relinquishment and confession for keeping an extra almsbowl for more than ten days. Where was it laid down?" At Savatthi. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks keeping an extra bowl. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“There is an offense entailing relinquishment and confession for exchanging an almsbowl with fewer than five mends for a new almsbowl. Where was it laid down?” In the Sakyan country. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks asking for many bowls even when their existing almsbowls only had a minor chip or scratch. There is one rule. Of the six kinds of originations of offenses, it originates in six ways:

...

“There is an offense entailing relinquishment and confession for receiving tonics and then keeping them for more than seven days. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving tonics and then keeping them for more than seven days. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing relinquishment and confession for looking for a rainy-season robe when there is more than a month left of summer. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks looking for a rainy-season robe when there was more than a month left of summer. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for giving a robe to a monk and then taking it back in anger. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda giving a robe to a monk and then taking it back in anger. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing relinquishment and confession for asking for thread and then having weavers weave robe-cloth. Where was it laid down?” At Rajagaha. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks asking for thread and then having weavers weave robe-cloth. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for going, without first being invited, to an unrelated householder’s weavers and then specifying the kind of robe-cloth one wants. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda going, without first being invited, to an unrelated householder’s weavers and then specifying the kind of robe-cloth he wanted. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing relinquishment and confession for receiving a haste-cloth and then keeping it beyond the robe season. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving a haste-cloth and then keeping it beyond the robe season. There is one rule. Of the six kinds of originations of offenses,

it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing relinquishment and confession for storing one of one’s three robes in an inhabited area and then staying apart from it for more than six days. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks storing one of their three robes in an inhabited area and then staying apart from it for more than six days. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing relinquishment and confession for diverting to oneself material support that one knows was intended for the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks diverting to themselves material support that they knew was intended for the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The third subchapter on almsbowls is finished. The thirty rules on relinquishment and confession are finished.

This is the summary:

“Ten, one day, and a month; And washing, receiving; Unrelated, and that one, for the sake of; Of both, and with messenger.

Silk, entirely, two parts, Six years, sitting blanket; And two on wool, should take, Two on various kinds.

Two on bowls, and tonics, Rainy season, the fifth on a gift; Oneself, having woven, haste, Risky, and with the Sangha.”

5. The chapter on offenses entailing confession The subchapter on lying “The offense entailing confession for lying in full awareness was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” Hatthaka the Sakyan. “What is it about?” Hatthaka, when talking with the monastics of other religions, asserting things after denying them and denying things after asserting them. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body and mind, not from speech; or from speech and mind, not from body; or from body, speech, and mind. ...

“There is an offense entailing confession for speaking abusively. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks arguing with and abusing good monks. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for malicious talebearing between monks. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks engaging in malicious talebearing between monks who were arguing. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for instructing a person who is not fully ordained to memorize the Teaching. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks instructing lay followers to memorize the Teaching. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from speech, not from body or mind; or from speech and mind, not from body. ...

“There is an offense entailing confession for lying down more than two or three nights in the same sleeping place as a person who is not fully ordained. Where was it laid down?” At Alavi. “Whom is it about?” A number of monks. “What is it about?” Those monks lying down in the same sleeping place as a person who was not fully ordained. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“There is an offense entailing confession for lying down in the same sleeping place as a woman. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Anuruddha. “What is it about?” Anuruddha lying down in the same sleeping place as a woman. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for giving a teaching of more than five or six sentences to a woman. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi giving a teaching of more than five or six sentences to a woman. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

“There is an offense entailing confession for truthfully telling a person who is not fully ordained of a superhuman quality. Where was it laid down?” At Vesali. “Whom is it about?” The monks from the banks of the Vaggumuda. “What is it about?” Those monks praising one another’s superhuman qualities to householders. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: from body, not from speech or mind; or from speech, not from body or mind; or from body and speech, not from mind. ...

“There is an offense entailing confession for telling a person who is not fully ordained about a monk’s grave offense. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks telling a person who is not fully ordained about a monk’s grave offense. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for digging the earth. Where was it laid down?” At Alavi. “Whom is it about?” The monks of Alavi.

“What is it about?” Those monks digging the earth. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The first subchapter on lying is finished.

The subchapter on plants “There is an offense entailing confession for destroying a plant. Where was it laid down?” At Alavi. “Whom is it about?” The monks of Alavi. “What is it about?” Those monks cutting down a tree. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for speaking evasively or harassing. Where was it laid down?” At Kosambi. “Whom is it about?” Venerable Channa. “What is it about?” Channa speaking evasively when examined about an offense in the midst of the Sangha. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for complaining or criticizing. Where was it laid down?” At Rajagaha. “Whom is it about?” The monks Mettiya and Bhumajaka. “What is it about?” Those monks complaining to monks about Venerable Dabba the Mallian. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for taking a bed, a bench, a mattress, or a stool belonging to the Sangha and putting it outside, and then departing without putting it away or informing anyone. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks taking furniture belonging to the Sangha outside and then departing without putting it away or informing anyone. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season)
...

“There is an offense entailing confession for putting out bedding in a dwelling belonging to the Sangha, and then departing without putting it away or informing anyone. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks putting out bedding in a dwelling belonging to the Sangha, and then departing without putting it away or informing anyone. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for arranging one’s sleeping place, in a dwelling belonging to the Sangha, in a way that encroaches on a monk that one knows arrived there before oneself. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks arranging their sleeping places in a way that encroached on the senior monks. There is one rule. Of the six kinds of

originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for angrily throwing a monk out of a dwelling belonging to the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks angrily throwing monks out of a dwelling belonging to the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for sitting down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk sitting down hastily on a bed with detachable legs on an upper story in a dwelling belonging to the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“There is an offense entailing confession for applying more than two or three courses. Where was it laid down?” At Kosambi. “Whom is it about?” Venerable Channa. “What is it about?” Channa having a finished dwelling roofed and plastered over and over, so that it collapsed from overloading. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for pouring water that one knows contains living beings onto grass or clay. Where was it laid down?” At Alavi. “Whom is it about?” The monks of Alavi. “What is it about?” Those monks pouring water that they knew contained living beings onto grass and clay. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The second subchapter on plants is finished.

The subchapter on the instruction “There is an offense entailing confession for instructing the nuns without being appointed. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks instructing the nuns without being appointed. “Is there a rule, an addition to the rule, an unprompted rule?” There is one rule. There is one addition to the rule. There is no unprompted rule. Of the six kinds of originations of offenses, it originates in two ways: from speech, not from body or mind; or from speech and mind, not from body. ...

“There is an offense entailing confession for instructing the nuns after sunset. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Culapanthaka. “What is it about?” Culapanthaka instructing the nuns after sunset. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on memorizing the Teaching) ...

“There is an offense entailing confession for going to the nunnery and instructing the nuns. Where was it laid down?” In the Sakyan country. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to the nunnery and instructing the nuns. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for saying that the monks are instructing the nuns for the sake of worldly gain. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks saying that the monks were instructing the nuns for the sake of worldly gain. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for giving robe-cloth to an unrelated nun. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk giving robe-cloth to an unrelated nun. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for sewing a robe for an unrelated nun. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi sewing a robe for an unrelated nun. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for traveling by arrangement with a nun. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks traveling by arrangement with nuns. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: from body, not from speech or mind; or from body and speech, not from mind; or from body and mind, not from speech; or from body, speech, and mind. ...

“There is an offense entailing confession for boarding a boat by arrangement with a nun. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks boarding a boat by arrangement with nuns. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing confession for eating almsfood knowing that a nun had it prepared. Where was it laid down?” At Rajagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta eating almsfood knowing that a nun had it prepared. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for sitting down in private alone with a nun. Where was it laid down?” At Savatthi. “Whom is it about?”

Venerable Udayi. “What is it about?” Udayi sitting down in private alone with a nun. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

The third subchapter on the instruction is finished.

The subchapter on eating “There is an offense entailing confession for eating alms too often at a public guesthouse. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks staying on and on, eating alms at a public guesthouse. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for eating in a group. Where was it laid down?” At Rajagaha. “Whom is it about?” Devadatta. “What is it about?” Devadatta and his followers eating at invitations after repeatedly asking. There is one rule. There are seven additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for eating one meal before another. Where was it laid down?” At Vesali. “Whom is it about?” A number of monks. “What is it about?” Those monks eating elsewhere when invited for a meal. There is one rule. There are four additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for accepting more than two or three bowlfuls of cookies. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving without moderation. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for having finished one’s meal and refused an invitation to eat more, and then eating fresh or cooked food that is not left over. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks having finished their meal and refused an invitation to eat more, and then eating elsewhere. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for inviting a monk who has finished his meal and refused an invitation to eat more to eat fresh or cooked food that is not left over. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk inviting a monk who had finished his meal and refused an invitation to eat more to eat food that was not left over. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for eating fresh or cooked food at the wrong time. Where was it laid down?” At Rajagaha. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks eating at the wrong time. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for storing and then eating fresh or cooked food. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Belatthasisa. “What is it about?”

Belatthasisa storing food and then eating it. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for eating fine foods that one has requested for oneself. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks eating fine foods that they had requested for themselves. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing confession for eating food that has not been given. Where was it laid down?” At Vesali. “Whom is it about?” A certain monk. “What is it about?” That monk eating food that had not been given. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

The fourth subchapter on eating is finished.

The subchapter on naked ascetics “There is an offense entailing confession for personally giving fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer. Where was it laid down?” At Vesali. “Whom is it about?” Venerable Ananda. “What is it about?” Ananda giving two cookies, thinking they were one, to a certain a female wanderer. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for saying to a monk, ‘Come, let’s go to the village or town for alms,’ and then, whether he has had food given to him or not, sending him away. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda saying to a monk, “Come, let’s go to the village or town for alms,” and then, without having had food given to him, sending him away. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for sitting down intruding on a lustful couple. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda

sitting down intruding on a lustful couple. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for sitting down in private on a concealed seat with a woman. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sitting down in private on a concealed seat with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for sitting down in private alone with a woman. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sitting down in private alone with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for being invited to a meal and then visiting families beforehand or afterwards without informing an available monk. Where was it laid down?” At Rajagaha. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda having been invited to a meal and then visiting families beforehand and afterwards. There is one rule. There are four additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for asking for too many tonics. Where was it laid down?” In the Sakyan country. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks not waiting for one day when asked by Mahanama the Sakyan. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for going to see an army. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to see an army. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for staying with the army for more than three nights. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks staying with the army for more than three nights. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for going to a battle. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks going to a battle. There is one rule. Of the six kinds of originations of offenses, it originates in two ways:

... (as in the rule on wool) ...

The fifth subchapter on naked ascetics is finished.

The subchapter on drinking alcohol “There is an offense entailing confession for drinking an alcoholic drink. Where was it laid down?” At Kosambi.

“Whom is it about?” Venerable Sagata. “What is it about?” Sagata drinking alcohol. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“There is an offense entailing confession for tickling. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks tickling a monk to make him laugh. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for playing in water. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of seventeen. “What is it about?” Those monks playing in the water of the river Aciravati. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for disrespect. Where was it laid down?” At Kosambi. “Whom is it about?” Venerable Channa. “What is it about?” Channa acting disrespectfully. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for scaring a monk. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks scaring a monk. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for lighting a fire and warming oneself. Where was it laid down?” In the Bhagga country. “Whom is it about?” A number of monks. “What is it about?” Those monks warming themselves by lighting a fire. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for bathing at intervals of less than a half-month. Where was it laid down?” At Rajagaha. “Whom is it about?” A number of monks. “What is it about?” Those monks bathing without moderation, even after seeing the king. There is one rule. There are six additions to the rule. “Is it a rule that applies everywhere or in a particular place?” In a particular place. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for using a new robe without first applying one of the three kinds of stains. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?”

Those monks not recognizing their own robes. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on wool) ...

“There is an offense entailing confession for assigning the ownership of a robe to a monk, a nun, a trainee nun, a novice monk, or a novice nun, and then using it without the other first relinquishing it. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda assigning the ownership of a robe to a monk and then using it without that monk first relinquishing it. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for hiding a monk’s bowl, robe, sitting mat, needle case, or belt. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks hiding other monks’ bowls and robes. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The sixth subchapter of alcoholic drinks is finished.

The subchapter on containing living beings “There is an offense entailing confession for intentionally killing a living being. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Udayi. “What is it about?” Udayi intentionally killing a living being. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for using water that one knows contains living beings. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks using water that they knew contained living beings. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for reopening a legal issue that one knows has been legitimately settled. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks reopening a legal issue that they knew had been legitimately settled. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for knowingly concealing a monk’s grave offense. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk knowingly concealing a monk’s grave offense. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense entailing confession for giving the full ordination to a person one knows is less than twenty years old. Where was it laid down?” At Rajagaha. “Whom is it about?” A number of monks. “What is it about?” Those monks giving the full ordination to a person they knew was less than

twenty years old. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for knowingly traveling by arrangement with a group of thieves. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk knowingly traveling by arrangement with a group of thieves. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. ...

“There is an offense entailing confession for traveling by arrangement with a woman. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk traveling by arrangement with a woman. There is one rule. Of the six kinds of originations of offenses, it originates in four ways: ...

“There is an offense entailing confession for not giving up a bad view when pressed for the third time. Where was it laid down?” At Savatthi. “Whom is it about?” The monk Arittha, the ex-vulture-hunter. “What is it about?” Arittha not giving up a bad view when pressed for the third time. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense entailing confession for living with a monk who one knows is saying such things, who has not made amends according to the rule, and who has not given up that view. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks living with the monk Arittha who they knew was saying such things, who had not made amends according to the rule, and who had not given up that view. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for befriending a novice monastic who one knows has been expelled in this way. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks befriended the novice monastic Kantaka who they knew had been expelled in this way. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The seventh subchapter on containing living beings is finished.

The subchapter on legitimate correction “When legitimately corrected by the monks, there is an offense entailing confession for saying, ‘I won’t practice this training rule until I’ve questioned a monk who is an expert on the Monastic Law.’ Where was it laid down?” At Kosambi. “Whom is it about?” Venerable Channa. “What is it about?” Channa, when legitimately corrected by the monks, saying, “I won’t practice this training rule until I’ve questioned a monk who is an expert on the Monastic Law”. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for disparaging the Monastic Law. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks disparaging the Monastic Law. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for the act of deception. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks acting to deceive. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for hitting a monk in anger. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks hitting other monks in anger. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for raising a hand in anger against a monk. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks raising a hand in anger against other monks. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense entailing confession for groundlessly charging a monk with an offense entailing suspension. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks groundlessly charging a monk with an offense entailing suspension. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for intentionally making a monk anxious. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks intentionally making monks anxious. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for eavesdropping on monks who are arguing and disputing. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks eavesdropping on monks who were arguing and disputing. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. ...

“There is an offense entailing confession for giving one’s consent to legitimate legal procedures and then criticizing them afterwards. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks giving their consent to legitimate legal procedures and then criticizing them afterwards. There is one rule. Of

the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for, without first giving one’s consent, getting up from one’s seat and leaving while the Sangha is in the middle of a discussion. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk getting up from his seat and leaving while the Sangha was in the middle of a discussion, without first giving his consent. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense entailing confession for giving out a robe as part of a unanimous Sangha and then criticizing it afterwards. Where was it laid down?” At Rajagaha. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks giving out a robe as part of a unanimous Sangha and then criticizing it afterwards. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

“There is an offense entailing confession for diverting to an individual material support that one knows was intended for the Sangha. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks diverting to an individual material support that they knew was intended for the Sangha. There is one rule. Of the six kinds of originations of offenses, it originates in three ways: ...

The eighth subchapter on legitimate correction is finished.

The subchapter on kings “There is an offense entailing confession for entering the royal compound without first being announced. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Ananda. “What is it about?” Ananda entering the royal compound without first being announced. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for picking up something precious. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk picking up something precious. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for entering an inhabited area at the wrong time without informing an available monk. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks entering an inhabited area at the wrong time. There is one rule. There are three additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: ... (as in the rule on the robe season) ...

“There is an offense entailing confession for having a needle case made from bone, ivory, or horn. Where was it laid down?” In the Sakyan country. “Whom is it about?” A number of monks. “What is it about?” Those monks having no sense of moderation and asking for many needle cases. There is one rule. Of

the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for having a bed or a bench made that exceeds the right height. Where was it laid down?” At Savatthi.

“Whom is it about?” Venerable Upananda the Sakyan. “What is it about?” Upananda sleeping on a high bed. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for having a bed or a bench made upholstered with cotton down. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks having a bed or a bench made upholstered with cotton down. There is one rule. Of the six kinds of originations of offenses, it originates in six ways:

...

“There is an offense entailing confession for having a sitting mat made that exceeds the right size. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks using inappropriately-sized sitting mats. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for having an itch-covering cloth made that exceeds the right size. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing inappropriately-sized itch-covering cloths. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for having a rainy-season robe made that exceeds the right size. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing inappropriately-sized rainy-season robes. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

“There is an offense entailing confession for having a robe made that is the standard robe size. Where was it laid down?” At Savatthi. “Whom is it about?” Venerable Nanda. “What is it about?” Nanda wearing a robe that was the standard robe size. There is one rule. Of the six kinds of originations of offenses, it originates in six ways: ...

The ninth subchapter on kings is finished. The ninety-two offenses entailing confession are finished. The section on minor rules has been completed.

This is the summary:

“Falsely, abusive, and malicious talebearing, Memorizing, bed, and with a woman; Except with one who understands, true, Grave offense, digging.

Plant, with evasion, complaining, Bed, and it is called bedding; Before, throwing out, detachable, Door, and containing living beings.

Not appointed, set, Nunnery, and worldly gain; Should he give, should he sew, by arrangement, Boat, should eat, together.

Alms, group, another, cookie, Himself invited, another invited; At the wrong time, store, milk, With tooth cleaner—those are the ten.

Naked ascetic, sending away, intruding on, Concealed, and private; Invited, with requisites, Army, staying, battle.

Alcohol, finger, and laughter, And disrespect, scaring; Fire, bathing, stain, Himself, and with hiding.

Intentionally, water, and legal procedure, Grave, less than twenty; Thieves, woman, not taught, In the community, and with one who has been expelled.

Legitimately, oppression, Deception, on hitting, should he raise; And groundless, intentionally, ‘I’ll hear,’ criticism, should he leave.

After giving a robe with the Sangha, Should he divert to an individual; And a king’s, precious things, available, Needle, and bed, cotton down; Sitting mat, itch-covering cloth, Rainy-season, and by the standard.”

This is the summary of the subchapters:

“Falsely, and plants, instruction, Eating, and with a naked ascetic; Alcohol, containing living beings, legitimately, With the subchapter on kings—these nine.”

6. The chapter on offenses entailing acknowledgment “The offense entailing acknowledgment for eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” A certain monk. “What is it about?” That monk receiving food directly from an unrelated nun who had entered an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“There is an offense entailing acknowledgment for eating without having restrained a nun who is giving directions. Where was it laid down?” At Rajagaha. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks not restraining a nun who was giving directions. There is one rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

“There is an offense entailing acknowledgment for eating fresh or cooked food after personally receiving it from families designated as ‘in training’. Where was it laid down?” At Savatthi. “Whom is it about?” A number of monks. “What is it about?” Those monks receiving with no sense of moderation. There is one rule. There are two additions to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body, not from speech or mind; or from body and mind, not from speech. ...

“There is an offense entailing acknowledgment for eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement. Where was it laid down?” In the Sakyan country. “Whom is it about?” A number of monks. “What is it about?” Those monks not informing that there were bandits staying in the monastery. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and speech, not from mind; or from body, speech, and mind. ...

The four offenses entailing acknowledgment are finished.

This is the summary:

“From one who is unrelated, giving directions, In training, and with wilderness—The four offenses entailing acknowledgment, Proclaimed by the Awakened One.”

7. The chapter on training The subchapter on evenly all around “The offense of wrong conduct for, out of disrespect, wearing one’s sarong hanging down in front or behind was laid down by the Buddha who knows and sees, the Perfected One, the fully Awakened One. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing their sarongs hanging down in front and behind. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, wearing one’s upper robe hanging down in front or behind. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks wearing their upper robes hanging down in front and behind. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with one’s body uncovered ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one’s body uncovered ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area, playing with one’s hands and feet ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area, playing with one’s hands and feet ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area, looking here and there ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area, looking here and there ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with a lifted robe ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with a lifted robe ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The first subchapter on evenly all around is finished.

The subchapter on laughing loudly “There is an offense of wrong conduct for, out of disrespect, laughing loudly while walking in an inhabited area. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks laughing loudly while walking in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, laughing loudly while sitting in an inhabited area. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks laughing loudly while sitting in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, being noisy while walking in an inhabited area. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks being noisy while walking in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, being noisy while sitting in an inhabited area. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks being noisy while sitting in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, swaying one’s body while walking in an inhabited area ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, swaying one’s body while sitting in an inhabited area ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, swinging one’s arms while walking in an inhabited area ...” ... There is one rule.

It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, swinging one’s arms while sitting in an inhabited area ...” ... There is one rule.

It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, swaying one’s head while walking in an inhabited area ...” ... There is one rule. It

originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, swaying one’s head while sitting in an inhabited area ...” ... There is one rule. It

originates in one way: from body and mind, not from speech. ...

The second subchapter on laughing loudly is finished.

The subchapter on hands on hips “There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with one’s hands on one’s hips ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with one’s hands on one’s hips ...” ... There is one rule.

It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, walking in an inhabited area with a covered head. Where was it laid down?” At Savatthi.

“Whom is it about?” The monks from the group of six. “What is it about?” Those monks walking in an inhabited area with their upper robes covering their heads. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, sitting in an inhabited area with a covered head. Where was it laid down?” At Savatthi.

“Whom is it about?” The monks from the group of six. “What is it about?” Those monks sitting in an inhabited area with their upper robes covering their heads. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, moving about while squatting on one’s heels in an inhabited area ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, clasping one’s knees while sitting in an inhabited area ...” ... There is one rule.

It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, receiving almsfood contemptuously ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, receiving almsfood while looking here and there ...” ... There is one rule. It

originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, receiving large amounts of bean curry ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, receiving almsfood in a heap ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The third subchapter on hands on hips is finished.

The subchapter on almsfood “There is an offense of wrong conduct for, out of disrespect, eating almsfood contemptuously ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating almsfood while looking here and there ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating almsfood picking here and there ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating large amounts of bean curry ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating almsfood after making a heap ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, covering one’s curries with rice ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating bean curry or rice that, when one is not sick, one has requested for oneself. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks eating bean curry and rice that they had requested for themselves. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in two ways: from body and mind, not from speech; or from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, looking at the almsbowl of another finding fault ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, making a large mouthful ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, making an elongated mouthful ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The fourth subchapter on almsfood is finished.

The subchapter on mouthfuls “There is an offense of wrong conduct for, out of disrespect, opening one’s mouth without bringing a mouthful to it ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, putting one’s whole hand in one’s mouth while eating ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, speaking with food in one’s mouth. Where was it laid down?” At Savatthi. “Whom is it about?” The monks from the group of six. “What is it about?” Those monks speaking with food in their mouths. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, eating from a lifted ball of food ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating breaking up mouthfuls ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating stuffing one’s cheeks ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating shaking one’s hand ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating scattering rice ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating sticking out one’s tongue ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, eating making a chomping sound ...” ... There is one rule. It originates in one way: from body and mind, not from speech. ...

The fifth subchapter on mouthfuls is finished.

The subchapter on slurping “There is an offense of wrong conduct for, out of

disrespect, eating making a slurping sound. Where was it laid down?" At Kosambi. "Whom is it about?" A number of monks. "What is it about?" Those monks slurping while drinking milk. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

"There is an offense of wrong conduct for, out of disrespect, eating licking one's hand ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

"There is an offense of wrong conduct for, out of disrespect, eating licking one's almsbowl ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

"There is an offense of wrong conduct for, out of disrespect, eating licking one's lips ..." ... There is one rule. It originates in one way: from body and mind, not from speech. ...

"There is an offense of wrong conduct for, out of disrespect, receiving the drinking-water vessel with a hand soiled with food. Where was it laid down?" In the Bhagga country. "Whom is it about?" A number of monks. "What is it about?" Those monks receiving the drinking-water vessel with a hand soiled with food. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

"There is an offense of wrong conduct for, out of disrespect, discarding bowl-washing water containing rice in an inhabited area. Where was it laid down?" In the Bhagga country. "Whom is it about?" A number of monks. "What is it about?" Those monks discarding bowl-washing water containing rice in an inhabited area. There is one rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

"There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a sunshade. Where was it laid down?" At Savatthi. "Whom is it about?" The monks from the group of six. "What is it about?" Those monks giving a teaching to someone holding a sunshade. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

"There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a staff ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

"There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone holding a knife ..." ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

"There is an offense of wrong conduct for, out of disrespect, giving a

teaching to someone holding a weapon ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

The sixth subchapter on slurping is finished.

The subchapter on shoes “There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone wearing shoes ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone wearing sandals ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone in a vehicle ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone lying down ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone seated clasping their knees ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone with a headdress ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone with a covered head ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from speech and mind, not from body. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching while sitting on the ground to someone sitting on a seat ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching while sitting on a low seat to someone sitting on a high seat ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching while standing to someone sitting ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching to someone walking in front of oneself ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, giving a teaching while walking next to the path to someone walking on the path ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body, speech, and mind. ...

“There is an offense of wrong conduct for, out of disrespect, defecating or urinating while standing ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting on cultivated plants ...” ... There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

“There is an offense of wrong conduct for, out of disrespect, defecating, urinating, or spitting in water. Where was it laid down?” At Savatthi.

“Whom is it about?” The monks from the group of six. “What is it about?” Those monks defecating, urinating, and spitting in water. There is one rule. There is one addition to the rule. Of the six kinds of originations of offenses, it originates in one way: from body and mind, not from speech. ...

The seventh subchapter on shoes is finished. The seventy-five rules of training are finished.

This is the summary:

“Evenly all around, covered, Well-restrained, lowered eyes; Lifted robe, laughing loudly, noise, And three on swaying.

Hands on hips, and covered head, Squatting on the heels, and clasping the knees; Respectfully, and attention on the bowl, The right proportion of bean curry, an even level.

Respectfully, and attention on the bowl, In order, the right proportion of bean curry; Making a heap, covering, Requesting, finding fault.

Not large, round, mouth, Whole hand, should not speak; Lifted, breaking up, cheek, Shaking, scattering rice.

And sticking out the tongue, Chomping, slurping; Hand, and bowl, and lips, With food, and containing rice.

To one holding a sunshade, The Buddhas do not give the true Teaching; Nor to one holding a staff, A knife, or a weapon.

Shoes, and sandals, And to one in a vehicle, and to one lying down; To one seated clasping their knees, To one with a headdress, and to one with a covered head.

The ground, on a low seat, standing, Behind, and next to the path; Not to be done while standing, On cultivated plants, and in water.”

This is the summary of the subchapters:

“Evenly all around, laughing loudly, Hands on hips, and also almsfood; Mouthfuls, and slurping, And with shoe as the seventh.”

The questions and answers on the monks’ Monastic Code and its analysis in the Great Analysis are finished.