pli-tv-bu-pm — The monks’ rules

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Source: https://suttacentral.net/pli-tv-bu-pm/en/brahmali
Source revision: 6a395ceb6f28549111d7d96859f7f6f6610afc01
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Text

Source note: 1 Pali headings, colophons, or recitation-summary segments have no English translation; no English body passage is omitted.

The monks’ rules

Preliminaries

Sweeping and lamps, setting up of water and seats;

these are to be done before the observance-day ceremony.

Preliminary duties

Consent, purity, knowing the season, and counting the monks, instruction;

these are called the preliminary duties of the observance-day ceremony.

The factors of readiness

It is the observance day, all the monks who should be present have arrived,

there are no shared offenses,

and there is no one there who should not be present. This is called readiness.

“Having completed the duties to be done beforehand and the preliminary duties, with the assent of the monks’ community, one and all, with offenses confessed, I invite the recitation of the Monastic Code.”

The recitation of the introduction

“Please, venerables, I ask the Sangha to listen. Today is the observance day, the fifteenth. If the Sangha is ready, it should do the observance-day ceremony, it should recite the Monastic Code.

What is the preliminary duty of the Sangha? The venerables should declare their purity. I will recite the Monastic Code. Everyone present should listen to it and attend carefully. Anyone who has committed an offense should reveal it. If you haven’t committed any offense, you should remain silent. If you are silent, I will regard you as pure. Just as one responds when asked individually, so too, an announcement is made three times in this kind of gathering. If a monk remembers an offense while the announcement is being made up to the third time, but doesn’t reveal it, he is lying in full awareness. Lying in full awareness is called an obstacle by the Buddha. A monk who remembers an offense and is

seeking purification should therefore reveal it. When it's revealed, he will be at ease.

Venerables, the introduction has been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus.

The introduction is finished.

The recitation of the rules on expulsion

These four rules on expulsion come up for recitation.

Expulsion 1: sexual intercourse

If a monk, after taking on the monks' training and way of life, without first renouncing the training and revealing his weakness, has sexual intercourse, even with a female animal, he is expelled and excluded from the community.

Expulsion 2: stealing

If a monk, intending to steal, takes from an inhabited area or from the wilderness what has not been given to him— the sort of stealing for which kings, having caught a thief, would beat, imprison, or banish him, saying, 'You're a bandit, you're a fool, you've gone astray, you're a thief'— he too is expelled and excluded from the community.

Expulsion 3: killing a human being

If a monk intentionally kills a human being or seeks an instrument of death for them or praises death or incites someone to die, saying, 'My friend, what's the point of this miserable and difficult life? Death is better for you than life!'— thinking and intending thus, if he praises death in many ways or incites someone to die— he too is expelled and excluded from the community.

Expulsion 4: falsely claiming a superhuman quality

If a monk falsely claims for himself a superhuman quality, a knowledge and vision worthy of the noble ones, saying, 'This I know, this I see,' but after some time—whether he is questioned or not, but having committed the offense and seeking purification—should say: 'Not knowing I said that I know, not seeing that I see; what I said was empty and false,' then, except if it is due to overestimation, he too is expelled and excluded from the community.

Venerables, the four rules on expulsion have been recited. If a monk commits any one of them, he is no longer part of the community of monks. As before, so after: he's expelled and excluded from the community. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus.

The offenses entailing expulsion are finished.

The recitation of the rules of suspension

Venerables, these thirteen rules on suspension come up for recitation.

Suspension 1: masturbation

Intentional emission of semen, except while dreaming, is an offense entailing suspension.

Suspension 2: physical contact with a woman

If a monk, overcome by lust and with a distorted mind, makes physical contact with a woman—holding her hand or hair, or touching any part of her body—he commits an offense entailing suspension.

Suspension 3: indecent speech

If a monk, overcome by lust and with a distorted mind, speaks indecent words to a woman, as a young man might to a young woman and referring to sexual intercourse, he commits an offense entailing suspension.

Suspension 4: encouraging a woman to satisfy one's desires

If a monk, overcome by lust and with a distorted mind, encourages a woman to satisfy his own desires, saying, 'Sister, she provides the highest service who in this way satisfies one like me, who is virtuous, celibate, and of good character,' and if it is a reference to sexual intercourse, he commits an offense entailing suspension.

Suspension 5: matchmaking

If a monk acts as a matchmaker, conveying a man's intention to a woman or a woman's intention to a man, for marriage or for an affair, even if just a brief one, he commits an offense entailing suspension.

Suspension 6: building a hut inappropriately

When a monk, by means of begging, builds a hut without a sponsoring owner and intended for himself, it is to be no more than twelve standard handspans long and seven wide inside. He must have monks approve a site where no harm will be done and which has space on all sides. If a monk, by means of begging, builds a hut on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, or he exceeds the right size, he commits an offense entailing suspension.

Suspension 7: building a dwelling inappropriately

When a monk builds a large dwelling with a sponsoring owner and intended for himself, he must have monks approve a site where no harm will be done and which has space on all sides. If a monk builds a large dwelling on a site where harm will be done and which lacks space on all sides, or he does not have monks approve the site, he commits an offense entailing suspension.

Suspension 8: making a groundless accusation out of anger

If a monk who is angry and displeased groundlessly charges a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is questioned or not, it is clear that the legal issue is groundless, and he admits to his ill will, he commits an offense entailing suspension.

Suspension 9: making a groundless accusation out of anger, using a pretext

If a monk who is angry and displeased, uses an unrelated legal issue as a pretext to charge a monk with an offense entailing expulsion, aiming to make him leave the monastic life, and then after some time, whether he is questioned or not, it is clear that the legal issue is unrelated and was used as a pretext, and he admits to his ill will, he commits an offense entailing suspension.

Suspension 10: causing a schism in the Sangha

If a monk pursues schism in a united Sangha or persists in taking up a legal issue conducive to schism, the monks should correct him like this: 'Venerable, don't pursue schism in the united Sangha or persist in taking up a legal issue conducive to schism. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.' If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.

Suspension 11: siding with a schismatic

That monk may have one, two, or three monks who side with him and support him, and they may say, 'Venerables, don't correct this monk. He speaks in accordance with the Teaching and the training. And he speaks with our consent and approval. He knows about us and speaks for us, and we approve of this.' The monks should correct those monks like this: 'No, venerables, this monk speaks contrary to the Teaching and the training. And don't consent to schism in the Sangha. Stay with the Sangha, for a united Sangha—in concord, in harmony, having a joint recitation—is at ease.' If those monks continue as before, the monks should press them up to three times to make them stop. If they then stop, all is well. If they do not stop, they commit an offense entailing suspension.

Suspension 12: being difficult to correct

If a monk is difficult to correct, and he makes himself incorrigible when legitimately corrected by the monks concerning the training rules that are recited, saying, 'Venerables, don't say anything to me, either good or bad, and I won't say anything to you, either good or bad. Please refrain from correcting me,' then the monks should correct him like this: 'Be easy to correct, venerable, not incorrigible. And please give legitimate correction to the monks, and the monks will do the same to you. For it's in this way that the Buddha's community has grown, that is, through mutual correction and mutual clearing of offenses.' If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.

Suspension 13: being a corrupter of families

If a monk who lives supported by a village or town is a corrupter of families and badly behaved, and his bad behavior has been seen and heard about, and the families corrupted by him have been seen and heard about, then the monks should correct him like this: 'Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about.

Leave this monastery; you've stayed here long enough.' If he replies, 'You're acting out of favoritism, ill will, confusion, and fear. Because of this sort of offense, you only banish some, but not others,' then the monks should correct him like this: 'No, venerable, the monks are not acting out of favoritism, ill will, confusion, and fear. Venerable, you're a corrupter of families and badly behaved. Your bad behavior has been seen and heard about, and the families corrupted by you have been seen and heard about. Leave this monastery; you've stayed here long enough.' If that monk continues as before, the monks should press him up to three times to make him stop. If he then stops, all is well. If he does not stop, he commits an offense entailing suspension.

Venerables, the thirteen rules on suspension have been recited, nine being immediate offenses, four after the third announcement. If a monk commits any one of them, he is to undergo probation for the same number of days as he knowingly concealed that offense. When this is completed, he must undertake the trial period for a further six days. When this is completed, he is to be rehabilitated wherever there is a sangha of at least twenty monks. If that monk is rehabilitated by a sangha of even one less than twenty, that monk is not rehabilitated and those monks are blameworthy. This is the proper procedure. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus.

The chapter on offenses entailing suspension is finished.

The recitation of the undetermined rules

Venerables, these two undetermined rules come up for recitation.

Undetermined 1: sitting with a woman in a concealed place

If a monk sits down in private alone with a woman on a concealed seat suitable for the deed, and a trustworthy female lay follower sees him and accuses him of an offense entailing expulsion, an offense entailing suspension, or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these three or according to what that trustworthy female lay follower has said. This rule is undetermined.

Undetermined 2: sitting alone with a woman

Although a seat is not concealed, nor suitable for the deed, it may be suitable for speaking indecently to a woman. If a monk sits down on such a seat in private alone with a woman, and a trustworthy female lay follower sees him and accuses him of an offense entailing suspension or an offense entailing confession, then, if he admits to the sitting, he is to be dealt with according to one of these two or according to what that trustworthy female lay follower has said. This rule too is undetermined.

Venerables, the two undetermined rules have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus.

The chapter on undetermined offenses is finished.

The rules of relinquishment and confession

Venerables, these thirty rules on relinquishment and confession come up for recitation.

The subchapter on the robe season

Relinquishment and confession 1: keeping extra robe-cloth beyond ten days

When his robe is finished and the robe season has ended, a monk should keep an extra robe for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 2: staying apart from one's robes

When his robe is finished and the robe season has ended, if a monk stays apart from his three robes even for a single day, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 3: keeping extra robe-cloth beyond a month

When his robe is finished and the robe season has ended, if out-of-season robe-cloth is offered to a monk, he may receive it if he wishes. If he receives it, he should quickly make a robe. If there is not enough cloth, but he is expecting more, he should keep it at most one month to make up the lack. If he keeps it longer than that, then even if he expects more cloth, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 4: having a nun wash a used robe

If a monk has an unrelated nun wash, dye, or beat a used robe, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 5: receiving a robe from a nun

If a monk receives a robe directly from an unrelated nun, except in exchange, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 6: asking an unrelated person for a robe

If a monk asks an unrelated male or female householder for a robe, except on an appropriate occasion, he commits an offense entailing relinquishment and confession. These are the appropriate occasions: his robes are stolen or his robes are lost.

Relinquishment and confession 7: accepting too many robes

If an unrelated male or female householder invites that monk to take many robes, he should accept at most one sarong and one upper robe. If he accepts more than that, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 8: requesting a fine robe from a fund

If a male or female householder has set aside a robe fund for an unrelated monk, thinking, 'With this robe fund I will buy robe-cloth and give it to monk so-and-so;' and if that monk, without first being invited, goes to them and specifies the kind of robe-cloth he wants, saying, 'Please use this robe fund to buy such-and-such robe-cloth and then give it to me,' and he does so because he wants something fine, he commits an offense entailing

relinquishment and confession.

Relinquishment and confession 9: requesting a fine robe from a combined fund

If two male or female householders have set aside separate robe funds for an unrelated monk, thinking, ‘With these separate robe funds we’ll buy separate robe-cloths and give them to monk so-and-so;’ and if that monk, without first being invited, goes to them and specifies the kind of robe-cloth he wants, saying, ‘Please put these separate robe funds together to buy such-and-such robe-cloth and then give it to me,’ and he does so because he wants something fine, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 10: excessive prompting to get a robe

If a king, a king’s employee, a brahmin, or a householder sends a robe fund for a monk by messenger, saying, ‘Buy robe-cloth with this robe fund and give it to monk so-and-so,’ and the messenger goes to that monk and says, ‘Venerable, I have brought a robe fund for you. Please receive it,’ then that monk should reply, ‘We don’t receive robe funds, but we do receive allowable robe-cloth at the right time.’ If that messenger says, ‘Is there anyone who provides services for you?’ the monk, if he needs robe-cloth, should point out a monastery worker or a lay follower and say, ‘They provide services for the monks.’ If the messenger instructs that service provider and then returns to the monk and says, ‘Venerable, I have instructed the service provider you pointed out. Please go to them at the right time and they’ll give you robe-cloth,’ then, if that monk needs robe-cloth, he should go to that service provider and prompt them and remind them two or three times, saying, ‘I need robe-cloth.’ If he then gets robe-cloth, all is well. If he does not get it, he should stand in silence for it at most six times. If he then gets robe-cloth, all is well. If he makes any further effort and then gets robe-cloth, he commits an offense entailing relinquishment and confession. If he does not get robe-cloth, he should go to the owners of that robe fund, or send a message, saying, ‘That monk hasn’t received any benefit from the robe fund you sent for him. Please recover what’s yours, or it might perish.’ This is the proper procedure.

The first subchapter on the robe season is finished.

The subchapter on silk

Relinquishment and confession 11: making a blanket with silk

If a monk has a blanket made that contains silk, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 12: making a blanket entirely of black wool

If a monk has a blanket made entirely of black wool, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 13: making a new blanket with too much black wool

If a monk is having a new blanket made, he should use two parts of entirely black wool, a third part of white, and a fourth part of brown. If he has a new blanket made without using two parts of entirely black wool, a third part of white, and a fourth part of brown, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 14: keeping a new blanket less than six years

If a monk has had a new blanket made, he should keep it for six years. Whether that blanket has been given away or not, if he has another new blanket made in less than six years, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 15: making an inappropriate sitting blanket

If a monk is having a sitting blanket made, he must incorporate a piece of one standard handspan from the border of an old blanket in order to make it ugly. If he has a new sitting blanket made without incorporating a piece of one standard handspan from the border of an old blanket, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 16: carrying wool too far

If wool is given to a monk who is traveling, he may receive it if he wishes. If he receives it and there is no one else to carry it, he may carry it himself for at most 40 kilometers. If he carries it further than that, even if there is no one else to carry it, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 17: getting a nun to wash wool

If a monk has an unrelated nun wash, dye, or comb wool, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 18: becoming the owner of money

If a monk takes, has someone else take, or consents to gold, silver, or money being deposited for him, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 19: trading with money

If a monk engages in various kinds of trades involving money, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 20: bartering

If a monk engages in various kinds of barter, he commits an offense entailing relinquishment and confession.

The second subchapter on silk is finished.

The subchapter on almsbowls

Relinquishment and confession 21: keeping an extra almsbowl beyond ten days

A monk should keep an extra almsbowl for ten days at the most. If he keeps it longer than that, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 22: exchanging an almsbowl with fewer than five mends

If a monk exchanges an almsbowl with fewer than five mends for a new almsbowl, he commits an offense entailing relinquishment and confession. That monk should relinquish

that almsbowl to a gathering of monks. He should then be given the last almsbowl belonging to that gathering: ‘Monk, this bowl is yours. Keep it until it breaks.’ This is the proper procedure.

Relinquishment and confession 23: storing the five tonics too long

After being received, the tonics allowable for sick monks—that is, ghee, butter, oil, honey, and syrup—should be used from storage for at most seven days. If one uses them longer than that, one commits an offense entailing relinquishment and confession.

Relinquishment and confession 24: making a rainy-season robe at the wrong time

When there is a month left of summer, a monk may go looking for cloth for his rainy-season robe. When there is a half-month left, he may sew it and then wear it. If he goes looking for cloth for his rainy-season robe when there is more than a month left of summer, or if he sews it and then wears it when there is more than a half-month left, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 25: taking back robe-cloth in anger

If a monk himself gives a robe to a monk, but then, in anger, takes it back or has it taken back, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 26: asking for thread

If a monk himself asks for thread, and then has weavers weave him robe-cloth, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 27: bribing weavers

If a male or female householder is having robe-cloth woven by weavers for an unrelated monk and, without first being invited, that monk goes to those weavers and specifies the kind of robe-cloth he wants, saying, ‘This robe-cloth that you are weaving for me, make it long and wide; make it closely woven, well-woven, well-stretched, well-scraped, and well-combed, and perhaps I will even give you a small gift,’ then, in saying that and afterwards giving them a small gift, even a bit of almsfood, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 28: storing haste-cloth too long

When there are ten days left to the Kattika full moon that ends the first rainy-season residence and a haste-cloth is given to a monk, he may receive it if he regards it as urgent. He may then store it until the end of the robe season. If he stores it beyond that, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 29: storing a robe for more than six days in an inhabited area

There are wilderness dwellings that are considered risky and dangerous. After observing the Kattika full moon that ends the rainy season, a monk who is staying in such a dwelling may, if he so desires, store one of his three robes in an inhabited area so long as he has a reason for staying apart from that robe. He should stay apart from that robe for six days at

the most. If he stays apart from it longer than that, except if the monks have agreed, he commits an offense entailing relinquishment and confession.

Relinquishment and confession 30: diverting an offering intended for the Sangha

If a monk diverts to himself material support that he knows was intended for the Sangha, he commits an offense entailing relinquishment and confession.

The third subchapter on almsbowls is finished.

Venerables, the thirty rules on relinquishment and confession have been recited. In regard to this I ask you, 'Are you pure in this?' A second time I ask, 'Are you pure in this?' A third time I ask, 'Are you pure in this?' You are pure in this and therefore silent. I will remember it thus.

The offenses entailing relinquishment and confession are finished.

The rules on confession

Venerables, these ninety-two rules on confession come up for recitation.

The subchapter on lying

Confession 1: lying

If a monk lies in full awareness, he commits an offense entailing confession.

Confession 2: abusive speech

If a monk speaks abusively, he commits an offense entailing confession.

Confession 3: malicious talebearing

If a monk engages in malicious talebearing between monks, he commits an offense entailing confession.

Confession 4: instructing a householder to memorize the Teaching

If a monk instructs a person who is not fully ordained to memorize the Teaching, he commits an offense entailing confession.

Confession 5: lying down with one not fully ordained

If a monk lies down more than two or three nights in the same sleeping place as a person who is not fully ordained, he commits an offense entailing confession.

Confession 6: lying down with a woman

If a monk lies down in the same sleeping place as a woman, he commits an offense entailing confession.

Confession 7: teaching a woman alone

If a monk gives a teaching of more than five or six sentences to a woman, except in the presence of a man who understands, he commits an offense entailing confession.

Confession 8: truthfully announcing a superhuman quality

If a monk truthfully tells a person who is not fully ordained of a superhuman quality, he commits an offense entailing confession.

Confession 9: announcing a monk's grave offense

If a monk tells a person who is not fully ordained about a monk's grave offense, except if the monks have agreed, he commits an offense entailing confession.

Confession 10: digging the earth

If a monk digs the earth or has it dug, he commits an offense entailing confession.

The first subchapter on lying is finished.

The subchapter on plants

Confession 11: destroying plants

If a monk destroys a plant, he commits an offense entailing confession.

Confession 12: speaking evasively

If a monk speaks evasively or harasses, he commits an offense entailing confession.

Confession 13: complaining

If a monk complains or criticizes, he commits an offense entailing confession.

Confession 14: leaving furniture outside

If a monk takes a bed, a bench, a mattress, or a stool belonging to the Sangha and puts it out in the open or has it put out in the open, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.

Confession 15: not putting away bedding

If a monk puts out bedding in a dwelling belonging to the Sangha, or has it put out, and he then departs without putting it away, having it put away, or informing anyone, he commits an offense entailing confession.

Confession 16: encroaching on a monk

If, in a dwelling belonging to the Sangha, a monk arranges his sleeping place in a way that encroaches on a monk that he knows arrived there before him, with the intention that anyone who feels crowded will leave, and he does so only for this reason and no other, he commits an offense entailing confession.

Confession 17: evicting a monk

If a monk, in anger, throws a monk out of a dwelling belonging to the Sangha, or has him thrown out, he commits an offense entailing confession.

Confession 18: sitting down on an upper story

If a monk sits down or lies down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha, he commits an offense entailing confession.

Confession 19: applying excessive materials to a large dwelling

When a monk is building a large dwelling, then standing where there are no cultivated plants, he may apply two or three layers of roofing material, taking it as far as the doorcase and using it for fixing the door and for treating the window openings. If he applies more than that, even if he stands where there are no cultivated plants, he commits an offense entailing confession.

Confession 20: pouring water with living beings in it

If a monk pours water that he knows contains living beings onto grass or clay, or has it poured, he commits an offense entailing confession.

The second subchapter on plants is finished.

The subchapter on the instruction

Confession 21: instructing nuns without approval

If a monk who has not been appointed instructs the nuns, he commits an offense entailing confession.

Confession 22: instructing nuns after sunset

Even if he has been appointed, if a monk instructs the nuns after sunset, he commits an offense entailing confession.

Confession 23: instructing nuns in a nunnery

If a monk goes to a nunnery and instructs the nuns, except on an appropriate occasion, he commits an offense entailing confession. This is the appropriate occasion: a nun is sick.

Confession 24: accusing monks of teaching nuns for profit

If a monk says that the senior monks are instructing the nuns for the sake of worldly gain, he commits an offense entailing confession.

Confession 25: giving robe-cloth to a nun

If a monk gives robe-cloth to an unrelated nun, except in exchange, he commits an offense entailing confession.

Confession 26: sewing a robe for a nun

If a monk sews a robe for an unrelated nun, or has one sewn, he commits an offense entailing confession.

Confession 27: traveling with a nun

If a monk travels by arrangement with a nun, even just to the next inhabited area, except on an appropriate occasion, he commits an offense entailing confession. This is the

appropriate occasion: the road is considered risky and dangerous and should be traveled with a group.

Confession 28: traveling on a boat with a nun

If a monk boards a boat by arrangement with a nun, either to go upstream or downstream, except for the purpose of crossing, he commits an offense entailing confession.

Confession 29: eating food prepared on a nun's instruction

If a monk eats almsfood knowing that a nun had it prepared, except if the householder had intended to prepare it anyway, he commits an offense entailing confession.

Confession 30: sitting alone with a nun

If a monk sits down in private alone with a nun, he commits an offense entailing confession.

The third subchapter on the instruction is finished.

The subchapter on eating

Confession 31: eating excessively at a public guesthouse

If a monk who is not sick eats more than one almsmeal at a public guesthouse, he commits an offense entailing confession.

Confession 32: eating in a group

If a monk eats in a group, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes; he is traveling; he is on a boat; it is a big occasion; it is a meal given by a monastic.

Confession 33: eating meals in succession

If a monk eats a meal before another, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: he is sick; it is the robe-giving season; it is a time of making robes.

Confession 34: accepting more than three bowlfuls

If a monk goes to a family and is invited to take cookies or crackers, he may accept two or three bowlfuls if he wishes. If he accepts more than that, he commits an offense entailing confession. If he accepts two or three bowlfuls, he should take it away and share it with the monks. This is the proper procedure.

Confession 35: eating more after refusing an invitation

If a monk has finished his meal and refused an invitation to eat more, and then eats fresh or cooked food that is not left over, he commits an offense entailing confession.

Confession 36: encouraging a monastic to eat after refusing an invitation

If a monk invites a monk, whom he knows has finished his meal and refused an invitation to eat more, to eat fresh or cooked food that is not left over, saying, ‘Here, monk, eat,’ aiming to criticize him, then when the other has eaten, he commits an offense entailing confession.

Confession 37: eating at the wrong time

If a monk eats fresh or cooked food at the wrong time, he commits an offense entailing confession.

Confession 38: eating stored food

If a monk eats fresh or cooked food that he has stored, he commits an offense entailing confession.

Confession 39: asking for fine foods

If a monk who is not sick asks for any of these kinds of fine foods for himself—that is, ghee, butter, oil, honey, syrup, fish, meat, milk, and curd—and then eats it, he commits an offense entailing confession.

Confession 40: eating ungiven food

If a monk eats food that has not been given, except for water and tooth cleaners, he commits an offense entailing confession.

The fourth subchapter on eating is finished.

The subchapter on naked ascetics

Confession 41: giving food to non-Buddhist monastics

If a monk personally gives fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer, he commits an offense entailing confession.

Confession 42: dismissing a monk during almsround

If a monk says 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, sends him away, saying, ‘Go away! I’m not comfortable talking or sitting with you, but only if I talk and sit by myself,’ and he does so only for this reason and no other, he commits an offense entailing confession.

Confession 43: intruding on a lustful couple

If a monk sits down intruding on a lustful couple, he commits an offense entailing confession.

Confession 44: sitting with a woman in a concealed place

If a monk sits down in private on a concealed seat with a woman, he commits an offense entailing confession.

Confession 45: sitting alone with a woman

If a monk sits down in private alone with a woman, he commits an offense entailing confession.

Confession 46: visiting families before a meal

If a monk who has been invited to a meal visits families beforehand or afterwards without informing an available monk, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the robe-giving season; it is a time of making robes.

Confession 47: accepting an invitation of more than four months

A monk who is not sick may accept an invitation to ask for requisites for four months. If he accepts one beyond that limit, except if it is a further invitation or a permanent invitation, he commits an offense entailing confession.

Confession 48: going to see a mobilized army

If a monk goes to see an army, except if there is a suitable reason, he commits an offense entailing confession.

Confession 49: staying more than three days with an army

If that monk has a reason for going to the army, he may stay with the army for two or three nights. If he stays longer than that, he commits an offense entailing confession.

Confession 50: seeing an army in action

If a monk who is staying with an army for two or three nights goes to a battle, a troop review, a massing of the army, or a troop inspection, he commits an offense entailing confession.

The fifth subchapter on naked ascetics is finished.

The subchapter on drinking alcohol

Confession 51: drinking alcohol

If a monk drinks this or that kind of alcoholic drink, he commits an offense entailing confession.

Confession 52: tickling

If a monk tickles someone, he commits an offense entailing confession.

Confession 53: playing in water

If a monk plays in water, he commits an offense entailing confession.

Confession 54: disrespect

If a monk is disrespectful, he commits an offense entailing confession.

Confession 55: scaring a monk

If a monk scares a monk, he commits an offense entailing confession.

Confession 56: lighting a fire

If a monk who is not sick lights a fire to warm himself, or has one lit, except if there is a suitable reason, he commits an offense entailing confession.

Confession 57: bathing too often

If a monk bathes at intervals of less than a half-month, except on an appropriate occasion, he commits an offense entailing confession. These are the appropriate occasions: it is the two-and-a-half-month period of summer and the fever season, comprising the last one-and-a-half months of summer and the first month of the rainy season; he is sick; he is working; he is traveling; there is wind and rain.

Confession 58: not making stains on a new robe

When a monk gets a new robe, he should apply one of three kinds of stains: blue-green, mud color, or dark brown. If a monk uses a new robe without applying any of the three kinds of stains, he commits an offense entailing confession.

Confession 59: using assigned property that has not been relinquished

If a monk himself assigns the ownership of a robe to a monk, a nun, a trainee nun, a novice monk, or a novice nun, and he then uses it without the other first relinquishing it, he commits an offense entailing confession.

Confession 60: hiding a robe

If a monk hides a monk's bowl, robe, sitting mat, needle case, or belt, or he has it hidden, even just for a laugh, he commits an offense entailing confession.

The sixth subchapter on drinking alcohol is finished.

The subchapter on containing living beings

Confession 61: intentionally killing a living being

If a monk intentionally kills a living being, he commits an offense entailing confession.

Confession 62: using water with living beings in it

If a monk uses water that he knows contains living beings, he commits an offense entailing confession.

Confession 63: reopening a settled legal issue

If a monk reopens a legal issue that he knows has been legitimately settled, he commits an offense entailing confession.

Confession 64: concealing a grave offense

If a monk knowingly conceals a monk's grave offense, he commits an offense entailing confession.

Confession 65: ordaining a person under twenty

If a monk gives the full ordination to a person he knows is less than twenty years old, he commits an offense entailing confession. Moreover, that person has not received the full ordination and those monks are blameworthy.

Confession 66: traveling with thieves

If a monk knowingly travels by arrangement with a group of thieves, even just to the next inhabited area, he commits an offense entailing confession.

Confession 67: traveling with a woman

If a monk travels by arrangement with a woman, even just to the next inhabited area, he commits an offense entailing confession.

Confession 68: not giving up a bad view

If a monk says, 'As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them,' then the monks should correct him like this: 'No, venerable, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them.' If that monk continues as before, the monks should press him up to three times to make him give up that view. If he then gives it up, all is well. If he does not, he commits an offense entailing confession.

Confession 69: living with an ejected monk

If a monk lives, does formal meetings, or shares a sleeping place with a monk who he knows is saying such things, who has not made amends according to the rule, and who has not given up that view, he commits an offense entailing confession.

Confession 70: supporting a novice monk with a bad view

Also if a novice monastic says, 'As I understand the Buddha's Teaching, the things he calls obstacles are unable to obstruct one who indulges in them,' then the monks should correct him like this: 'No, don't misrepresent the Buddha, for it's not good to misrepresent the Buddha. The Buddha would never say such a thing. In many discourses the Buddha has declared the obstacles to be obstructive and how they obstruct one who indulges in them.' If that novice monastic continues as before, he should be told: 'From today on you may not refer to the Buddha as your teacher. And, unlike other novices, you can no longer share a sleeping place with the monks for two or three nights. Go! Away with you!' If a monk befriends that novice monastic, or he is attended on by him, lives with him, or shares a sleeping place with him, even though he knows that he has been expelled in this way, he commits an offense entailing confession.

The seventh subchapter on containing living beings is finished.

The subchapter on legitimate correction

Confession 71: not accepting legitimate correction

If a monk, when legitimately corrected by the monks, says, ‘I won’t practice this training rule until I’ve questioned a monk who is an expert on the Monastic Law,’ he commits an offense entailing confession. A monk who is training should understand, should question, should enquire. This is the proper procedure.

Confession 72: disparaging the training rules

When the Monastic Code is being recited, if a monk says, ‘What’s the point of reciting these minor training rules, when they just lead to anxiety, oppression, and annoyance?’ then in disparaging the training rules, he commits an offense entailing confession.

Confession 73: deception

During the half-monthly recitation of the Monastic Code, a monk might say, ‘Just now did I find out that this rule too has come down in the Monastic Code, is included in the Monastic Code, and comes up for recitation every half-month.’ If other monks know that that monk has previously sat through at least two or three recitations of the Monastic Code, then that monk is not let off because of ignorance, and he is to be dealt with according to the rule. Further, he should be charged with deception: ‘It’s a loss for you that you don’t pay proper attention during the recitation of the Monastic Code.’ And for the act of deception, he commits an offense entailing confession.

Confession 74: hitting in anger

If a monk hits a monk in anger, he commits an offense entailing confession.

Confession 75: raising a hand in anger

If a monk raises a hand in anger against a monk, he commits an offense entailing confession.

Confession 76: making a groundless accusation

If a monk groundlessly charges a monk with an offense entailing suspension, he commits an offense entailing confession.

Confession 77: intentionally making a monk anxious

If a monk intentionally makes a monk anxious, thinking, ‘In this way he will be ill at ease at least for a moment,’ and he does so only for this reason and no other, he commits an offense entailing confession.

Confession 78: eavesdropping

If a monk eavesdrops on monks who are arguing and disputing, thinking, ‘I’ll hear what they say,’ and he does so only for this reason and no other, he commits an offense entailing confession.

Confession 79: criticizing a legitimate legal procedure

If a monk gives his consent to legitimate legal procedures, and then criticizes them afterwards, he commits an offense entailing confession.

Confession 80: leaving without giving consent

When the Sangha is in the middle of a discussion, if a monk gets up from his seat and leaves without first giving his consent, he commits an offense entailing confession.

Confession 81: criticizing a robe distribution

If a monk gives out a robe as part of a unanimous Sangha and then criticizes it afterwards, saying, 'The monks are diverting the Sangha's material support according to friendship,' he commits an offense entailing confession.

Confession 82: diverting gains intended for the Sangha

If a monk diverts to an individual material support that he knows was intended for the Sangha, he commits an offense entailing confession.

The eighth subchapter on legitimate correction is finished.

The subchapter on precious things

Confession 83: entering a royal compound unannounced

If a monk, without first being announced, crosses the threshold to the bedroom of a consecrated aristocrat king, when both the king and the queen are present, he commits an offense entailing confession.

Confession 84: picking up precious things

If a monk picks up something precious or something regarded as precious, or he has it picked up, except within a monastery or inside a lodging, he commits an offense entailing confession. If he picks up something precious or something regarded as precious, or he has it picked up, within a monastery or inside a lodging, he should put it aside with the thought, 'Whoever owns it will come and get it.' This is the proper procedure.

Confession 85: entering an inhabited area at the wrong time

If a monk, when another monk is available, enters an inhabited area at the wrong time without informing him, except if there is some appropriate urgent business, he commits an offense entailing confession.

Confession 86: making an inappropriate needle case

If a monk has a needle case made from bone, ivory, or horn, it is to be destroyed, and he commits an offense entailing confession.

Confession 87: making an inappropriate bed or bench

If a monk is having a new bed or bench made, it is to have legs eight standard fingerbreadths long below the lowest frame. If the legs exceed that, they are to be cut down, and he commits an offense entailing confession.

Confession 88: making an upholstered bed or bench

If a monk has a bed or a bench made upholstered with cotton down, it is to be stripped, and he commits an offense entailing confession.

Confession 89: making an oversize sitting mat

If a monk is having a sitting mat made, it should be made the right size. This is the right size: two standard handspans long and one-and-a-half wide, and a border of one handspan. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.

Confession 90: making an oversize itch cloth

If a monk is having an itch-covering cloth made, it should be made the right size. This is the right size: four standard handspans long and two wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.

Confession 91: making an oversize rainy-season robe

If a monk is having a rainy-season robe made, it should be made the right size. This is the right size: six standard handspans long and two-and-a-half wide. If it exceeds that, it is to be cut down, and he commits an offense entailing confession.

Confession 92: making an oversize robe

If a monk has a robe made that is the standard robe size or larger, it is to be cut down, and he commits an offense entailing confession. This is the standard robe size: nine standard handspans long and six wide.

The ninth subchapter on precious things is finished.

Venerables, the ninety-two rules on confession have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.

The chapter on offenses entailing confession is finished.

The rules on acknowledgement

Venerables, these four rules on acknowledgment come up for recitation.

Acknowledgement 1: receiving a nun’s food

If a monk receives fresh or cooked food directly from an unrelated nun who has entered an inhabited area, and then eats it, he must acknowledge it: ‘I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.’

Acknowledgement 2: letting a nun give directions to donors

When monks eat by invitation to families, if a nun is there giving directions, saying, ‘Give bean curry here; give rice there,’ then those monks should stop her: ‘Stop, sister, while the monks are eating.’ If not even a single monk addresses that nun in this way to stop her, they must acknowledge it: ‘We have done a blameworthy and unsuitable thing which is to be acknowledged. We acknowledge it.’

Acknowledgement 3: receiving food from a designated family

There are families that are designated as ‘in training’. If a monk, without being sick and without first being invited, eats fresh or cooked food after personally receiving it from such a family, he must acknowledge it: ‘I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.’

Acknowledgement 4: receiving food in a dangerous place

There are wilderness dwellings that are considered risky and dangerous. If a monk who is not sick, without first making an announcement about those dwellings, eats fresh or cooked food after personally receiving it inside that monastery, he must acknowledge it: ‘I have done a blameworthy and unsuitable thing that is to be acknowledged. I acknowledge it.’

Venerables, the four rules on acknowledgment have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.

The chapter on offenses entailing acknowledgment is finished.

The rules of training

Venerables, these rules of training come up for recitation.

Chapter 1: evenly all around

Training 1: not wearing the sarong evenly all around

‘I will wear my sarong evenly all around,’ this is how you should train.

Training 2: not wearing the upper robe evenly all around

‘I will wear my upper robe evenly all around,’ this is how you should train.

Training 3: not being well-covered

‘I will be well-covered while walking in inhabited areas,’ this is how you should train.

Training 4: not being well-covered

‘I will be well-covered while sitting in inhabited areas,’ this is how you should train.

Training 5: being unrestrained

‘I will be well-restrained while walking in inhabited areas,’ this is how you should train.

Training 6: being unrestrained

‘I will be well-restrained while sitting in inhabited areas,’ this is how you should train.

Training 7: not lowering the eyes

‘I will lower my eyes while walking in inhabited areas,’ this is how you should train.

Training 8: not lowering the eyes

‘I will lower my eyes while sitting in inhabited areas,’ this is how you should train.

Training 9: lifting the robes

‘I will not lift my robe while walking in inhabited areas,’ this is how you should train.

Training 10: lifting the robes

‘I will not lift my robe while sitting in inhabited areas,’ this is how you should train.

The first subchapter on evenly all around is finished.

Chapter 2: laughing loudly

Training 11: laughing loudly

‘I will not laugh loudly while walking in inhabited areas,’ this is how you should train.

Training 12: laughing loudly

‘I will not laugh loudly while sitting in inhabited areas,’ this is how you should train.

Training 13: being noisy

‘I will not be noisy while walking in inhabited areas,’ this is how you should train.

Training 14: being noisy

‘I will not be noisy while sitting in inhabited areas,’ this is how you should train.

Training 15: swaying the body

‘I will not sway my body while walking in inhabited areas,’ this is how you should train.

Training 16: swaying the body

‘I will not sway my body while sitting in inhabited areas,’ this is how you should train.

Training 17: swinging the arms

‘I will not swing my arms while walking in inhabited areas,’ this is how you should train.

Training 18: swinging the arms

‘I will not swing my arms while sitting in inhabited areas,’ this is how you should train.

Training 19: swaying the head

‘I will not sway my head while walking in inhabited areas,’ this is how you should train.

Training 20: swaying the head

‘I will not sway my head while sitting in inhabited areas,’ this is how you should train

The second subchapter on laughing loudly is finished.

Chapter 3: hands on hips

Training 21: hands on hips

‘I will not put my hands on my hips while walking in inhabited areas,’ this is how you should train.

Training 22: hands on hips

‘I will not put my hands on my hips while sitting in inhabited areas,’ this is how you should train.

Training 23: covering the head

‘I will not cover my head while walking in inhabited areas,’ this is how you should train.

Training 24: covering the head

‘I will not cover my head while sitting in inhabited areas,’ this is how you should train.

Training 25: squatting on the heels

‘I will not move about while squatting on my heels in inhabited areas,’ this is how you should train.

Training 26: clasping the knees

‘I will not clasp my knees while sitting in inhabited areas,’ this is how you should train.

Training 27: not receiving respectfully

‘I will receive almsfood respectfully,’ this is how you should train.

Training 28: not receiving with attention on the almsbowl

‘I will receive almsfood with attention on the almsbowl,’ this is how you should train.

Training 29: not receiving in the right proportions

‘I will receive almsfood with the right proportion of bean curry,’ this is how you should train.

Training 30: not receiving on an even level

‘I will receive an even level of almsfood,’ this is how you should train.

The third subchapter on hands on hips is finished.

Chapter 4: respectfully

Training 31: not eating respectfully

‘I will eat almsfood respectfully,’ this is how you should train.

Training 32: not eating with attention on the almsbowl

‘I will eat almsfood with attention on the almsbowl,’ this is how you should train.

Training 33: not eating in order

‘I will eat almsfood in order,’ this is how you should train.

Training 34: not eating in the right proportions

‘I will eat almsfood with the right proportion of bean curry,’ this is how you should train.

Training 35: making food into a heap

‘I will not eat almsfood after making a heap,’ this is how you should train.

Training 36: covering with rice

‘I will not cover my curries with rice because I want more,’ this is how you should train.

Training 37: requesting rice and bean curry

‘When not sick, I will not request bean curry or rice for myself and then eat it,’ this is how you should train.

Training 38: finding fault

‘I will not look at another’s almsbowl finding fault,’ this is how you should train.

Training 39: making an overlarge mouthful

‘I will not make mouthfuls that are too large,’ this is how you should train.

Training 40: not making rounded mouthfuls

‘I will make rounded mouthfuls,’ this is how you should train.

The fourth subchapter on respectfully is finished.

Chapter 5: mouthfuls

Training 41: opening the mouth

‘I will not open my mouth without bringing a mouthful to it,’ this is how you should train.

Training 42: putting whole hand in mouth

‘I will not put my whole hand in my mouth while eating,’ this is how you should train.

Training 43: speaking with food in mouth

‘I will not speak with food in my mouth,’ this is how you should train.

Training 44: eating from lifted mouthfuls

‘I will not eat from a lifted ball of food,’ this is how you should train.

Training 45: breaking up mouthfuls

‘I will not eat breaking up mouthfuls,’ this is how you should train.

Training 46: stuffing the cheeks

‘I will not eat stuffing my cheeks,’ this is how you should train.

Training 47: shaking the hand

‘I will not eat shaking my hand,’ this is how you should train.

Training 48: scattering rice

‘I will not eat scattering rice,’ this is how you should train.

Training 49: sticking out the tongue

‘I will not eat sticking out my tongue,’ this is how you should train.

Training 50: chomping

‘I will not make a chomping sound while eating,’ this is how you should train.

The fifth subchapter on mouthfuls is finished.

Chapter 6: slurping

Training 51: slurping

‘I will not slurp while eating,’ this is how you should train.

Training 52: licking the hand

‘I will not lick my hand while eating,’ this is how you should train.

Training 53: licking the almsbowl

‘I will not lick my almsbowl while eating,’ this is how you should train.

Training 54: licking the lips

‘I will not lick my lips while eating,’ this is how you should train.

Training 55: receiving with soiled hand

‘I will not receive the drinking-water vessel with a hand soiled with food,’ this is how you should train.

Training 56: discarding waste water with rice

‘I will not discard bowl-washing water containing rice in inhabited areas,’ this is how you should train.

Training 57: holding a sunshade

‘I will not give a teaching to anyone holding a sunshade who is not sick,’ this is how you should train.

Training 58: holding a staff

‘I will not give a teaching to anyone holding a staff who is not sick,’ this is how you should train.

Training 59: holding a knife

‘I will not give a teaching to anyone holding a knife who is not sick,’ this is how you should train.

Training 60: holding a weapon

‘I will not give a teaching to anyone holding a weapon who is not sick,’ this is how you should train.

The sixth subchapter on slurping is finished.

Chapter 7: shoes

Training 61: wearing shoes

‘I will not give a teaching to anyone wearing shoes who is not sick,’ this is how you should train.

Training 62: wearing sandals

‘I will not give a teaching to anyone wearing sandals who is not sick,’ this is how you should train.

Training 63: sitting in a vehicle

‘I will not give a teaching to anyone in a vehicle who is not sick,’ this is how you should train.

Training 64: lying down

‘I will not give a teaching to anyone lying down who is not sick,’ this is how you should train.

Training 65: clasping the knees

‘I will not give a teaching to anyone who is seated clasping their knees and who is not sick,’ this is how you should train.

Training 66: wearing a headdress

‘I will not give a teaching to anyone with a headdress who is not sick,’ this is how you should train.

Training 67: covering the head

‘I will not give a teaching to anyone with a covered head who is not sick,’ this is how you should train.

Training 68: sitting on the ground

‘I will not give a teaching while sitting on the ground to anyone sitting on a seat who is not sick,’ this is how you should train.

Training 69: sitting on a low seat

‘I will not give a teaching while sitting on a low seat to anyone sitting on a high seat who is not sick,’ this is how you should train.

Training 70: standing

‘I will not give a teaching while standing to anyone sitting who is not sick,’ this is how you should train.

Training 71: walking behind

‘I will not give a teaching to anyone walking in front of me who is not sick,’ this is how you should train.

Training 72: walking next to the path

‘I will not give a teaching while walking next to the path to anyone walking on the path who is not sick,’ this is how you should train.

Training 73: defecating while standing

‘When not sick, I will not defecate or urinate while standing,’ this is how you should train.

Training 74: defecating on cultivated plants

‘When not sick, I will not defecate, urinate, or spit on cultivated plants,’ this is how you should train.

Training 75: defecating in water

‘When not sick, I will not defecate, urinate, or spit in water,’ this is how you should train.

The seventh subchapter on shoes is finished.

Venerables, the rules of training have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.

The chapter on training is finished.

The settling of legal issues

Venerables, these seven principles for the settling of legal issues come up for recitation.

For the settling and resolving of legal issues whenever they arise there is:

The settling of legal issues 1

Resolution face-to-face to be applied.

The settling of legal issues 2

Resolution through recollection to be granted.

The settling of legal issues 3

Resolution because of past insanity to be granted.

The settling of legal issues 4

Acting according to what has been admitted.

The settling of legal issues 5

Majority decision.

The settling of legal issues 6

Further penalty.

The settling of legal issues 7

Covering over as if with grass.

Venerables, the seven principles for the settling of legal issues have been recited. In regard to this I ask you, ‘Are you pure in this?’ A second time I ask, ‘Are you pure in this?’ A third time I ask, ‘Are you pure in this?’ You are pure in this and therefore silent. I will remember it thus.

The seven principles for the settling of legal issues are finished.

Venerables, the introduction has been recited; the four rules on expulsion have been recited; the thirteen rules on suspension have been recited; the two undetermined rules have been recited; the thirty rules on relinquishment and confession have been recited; the ninety-two rules on confession have been recited; the four rules on acknowledgment have been recited; the rules of training have been recited; the seven principles for the settling of legal issues have been recited. This much has come down and is included in the Monastic Code of the Buddha and comes up for recitation every half-month. In regard to this everyone should train in unity, in concord, without dispute.”

The fifth recitation, in detail, is finished.

The Monastic Code for monks is finished.

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