pli-tv-bu-vb-ss2 — Physical contact with a woman

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Text

Theravāda Collection on Monastic Law

The Great Analysis

The chapter on offenses entailing suspension

Physical contact with a woman

Origin story

At one time the Buddha was staying at Sāvatthī in the Jeta Grove, Anāthapiṇḍika's Monastery. At that time Venerable Udāyī was staying in the wilderness. He had a beautiful dwelling with a room in the middle and corridors on all sides. The bed and bench were nicely made up, and the water for drinking and the water for washing were ready for use. The yards were well swept. Many people came to see Udāyī's dwelling,

among them a certain brahmin and his wife. They approached Udāyī and said, "Venerable, we would like to see your dwelling."

"Well then, brahmin, please do."

Udāyī took the key, lifted the latch, opened the door, and entered the dwelling. The brahmin entered after him and then the brahmin lady. Opening some windows and closing others, Udāyī walked around the inner room and came up behind the brahmin lady, touching her all over. Then the brahmin thanked Udāyī and left.

And he expressed his delight, "These Sakyan monastics who live in the wilderness are superb. Venerable Udāyī is superb!"

But the brahmin lady said, "What's superb about him? He touched me all over just like you do."

The brahmin then complained and criticized him, "These Sakyan monastics are shameless and immoral liars. They claim to have integrity, to be celibate and of good conduct, to be truthful, moral, and good. But they don't have the good character of a monastic or a brahmin. They've lost the plot! How could the ascetic Udāyī touch my wife all over? It's not possible to go to a monastery or a monk's dwelling with a wife from a respectable family, or with a daughter, a girl, a daughter-in-law, or a female slave from a respectable family. If you do, the Sakyan monastics might molest them."

The monks heard the criticism of that brahmin. The monks of few desires complained and criticized Udāyī, "How could Venerable Udāyī make physical contact with a woman?"

They told the Buddha. He then had the Sangha gathered and questioned Udāyī:

“Is it true, Udāyī, that you did this?”

“It’s true, sir.”

The Buddha rebuked him, “Foolish man, it’s not suitable, it’s not proper, it’s not worthy of a monastic, it’s not allowable, it’s not to be done. How could you do this? Haven’t I given many teachings for the sake of dispassion, not for the sake of passion … the stilling of the fevers of worldly pleasures? This will affect people’s confidence …” … “And, monks, this training rule should be recited like this:

Final ruling

‘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.’”

Definitions

A: whoever … Monk: … The monk who has been given the full ordination by a unanimous Sangha through a legal procedure consisting of one motion and three announcements that is irreversible and fit to stand—this sort of monk is meant in this case. Overcome by lust: having lust, longing for, in love with. Distorted: a lustful mind is distorted; an angry mind is distorted; a confused mind is distorted. But in this case “distorted” refers to the lustful mind. A woman: a human female, not a female spirit, not a female ghost, not a female animal; even a girl born on that very day, let alone an older one. With: together. Makes physical contact: misconduct is what is meant. Hand: from the elbow to the tip of the nails. Hair: just the hair; or the hair with strings in it, with a garland, with gold coins, with gold, with pearls, or with gems. Any part of her body: anything apart from the hand and the hair is called “any part of her body”.

Subdefinitions

Physical contact, touching, stroking downwards, stroking upwards, pulling down, lifting up, pulling, pushing, squeezing, pressing, taking hold of, contacting.

Physical contact: mere physical contact. Touching: touching here and there. Stroking downwards: lowering down. Stroking upwards: raising up. Pulling down: bending down. Lifting up: raising up. Pulling: drawing to. Pushing: sending away. Squeezing: taking hold of a bodily part and then pressing. Pressing: pressing with something. Taking hold of: mere taking hold of. Contacting: mere contact. He commits an offense entailing suspension: … Therefore, too, it is called an offense entailing suspension.

Permutations

Permutations part 1

Making direct contact with a single person or animal: body to body

It is a woman, he perceives her as a woman, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her, strokes her downwards, strokes

her upwards, pulls her down, lifts her up, pulls her, pushes her, squeezes her, presses her, takes hold of her, contacts her, he commits an offense entailing suspension.

It is a woman, but he is unsure of it, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

It is a woman, but he perceives her as a paṇḍaka, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

It is a woman, but he perceives her as a man, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

It is a woman, but he perceives her as an animal, and he has lust. If the monk makes physical contact with the woman, body to body, if he touches her … takes hold of her, contacts her, he commits a serious offense.

It is a paṇḍaka, he perceives him as a paṇḍaka, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits a serious offense.

It is a paṇḍaka, but he is unsure of it, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a paṇḍaka, but he perceives him as a man, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a paṇḍaka, but he perceives him as an animal, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a paṇḍaka, but he perceives him as a woman, and he has lust. If the monk makes physical contact with the paṇḍaka, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a man, he perceives him as a man, and he has lust. If the monk makes physical contact with the man, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

It is a man, but he is unsure of it … It is a man, but he perceives him as an animal … It is a man, but he perceives him as a woman … It is a man, but he perceives him as a paṇḍaka, and he has lust. If the monk makes physical contact with the man, body to body, if he touches him … takes hold of him, contacts him, he commits an offense of wrong conduct.

It is an animal, he perceives it as an animal, and he has lust. If the monk makes physical contact with the animal, body to body, if he touches it … takes hold of it, contacts it, he commits an offense of wrong conduct.

It is an animal, but he is unsure of it … It is an animal, but he perceives it as a woman … It is an animal, but he perceives it as a paṇḍaka … It is an animal, but he perceives it as a man, and he has lust. If the monk makes physical contact with the animal, body to body, if he touches it … takes hold of it, contacts it, he commits an offense of wrong conduct.

The section based on one item is finished.

Making direct contact with two beings of the same kind: body to body

It is two women, he perceives both as women, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses entailing suspension.

It is two women, but he is unsure about both, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

It is two women, but he perceives both as paṇḍakas … but he perceives both as men … but he perceives both as animals, and he has lust. If the monk makes physical contact with the two women, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

It is two paṇḍakas, he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with the two paṇḍakas, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

It is two paṇḍakas, but he is unsure about both … but he perceives both as men … but he perceives both as animals … but he perceives both as women, and he has lust. If the monk makes physical contact with the two paṇḍakas, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two men, he perceives both as men, and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two men, but he is unsure about both … but he perceives both as animals … but he perceives both as women … but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with the two men, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two animals, he perceives both as animals, and he has lust. If the monk makes physical contact with the two animals, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is two animals, but he is unsure about both … but he perceives both as women … but he perceives both as paṇḍakas … but he perceives both as men, and he has lust. If the monk makes physical contact with the two animals, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

Making direct contact with two beings of different kinds: body to body

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

It is a woman and a paṇḍaka, but he is unsure about both, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and a paṇḍaka, but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two serious offenses.

It is a woman and a paṇḍaka, but he perceives both as men, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and a paṇḍaka, but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and a man, but he perceives both as women and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

It is a woman and a man, but he is unsure about both … but he perceives both as paṇḍakas … but he perceives both as men … but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a woman and an animal, but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one offense entailing suspension and one offense of wrong conduct.

It is a woman and an animal, but he is unsure about both … but he perceives both as paṇḍakas … but he perceives both as men … but he perceives both as animals, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a paṇḍaka and a man, but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a paṇḍaka and a man, but he is unsure about both … but he perceives both as men … but he perceives both as animals … but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a paṇḍaka and an animal, but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct.

It is a paṇḍaka and an animal, but he is unsure about both … but he perceives both as men … but he perceives both as animals … but he perceives both as women, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a man and an animal, but he perceives both as men, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

It is a man and an animal, but he is unsure about both … but he perceives both as animals … but he perceives both as women … but he perceives both as paṇḍakas, and he has lust. If the monk makes physical contact with both, body to body, if he touches them … takes hold of them, contacts them, he commits two offenses of wrong conduct.

The section based on two items is finished.

Making indirect contact: body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the monk, with his own body, makes physical contact with something connected to her body, if he touches it … takes hold of it, contacts it, he commits a serious offense. …

It is two women, he perceives both as women, and he has lust. If the monk, with his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits two serious offenses. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits one serious offense and one offense of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something connected to his own body, makes physical contact with her body, if he touches it … takes hold of it, contacts it, he commits a serious offense. …

It is two women, he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with the body of both, if he touches them … takes hold of them, contacts them, he commits two serious offenses. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with the body of both, if he touches them … takes hold of them, contacts them, he commits one serious offense and one offense of wrong conduct. …

Making indirect contact: what is connected to the body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to her body, if he touches it … takes hold of it, contacts it, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something connected to his own body, makes physical contact with something connected to the body of both, if he touches it … takes hold of it, contacts it, he commits two offenses of wrong conduct. …

Making indirect contact: contact by releasing

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with her body, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with the body of both, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with the body of both, he commits two offenses of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with something connected to her body, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something connected to the body of both, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something connected to the body of both, he commits two offenses of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the monk, with something released by him, makes physical contact with something released by her, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something released by both, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If the monk, with something released by him, makes physical contact with something released by both, he commits two offenses of wrong conduct. …

The successive series on a monk is finished.

Others making direct contact with a monk: body to body

It is a woman, he perceives her as a woman, and he has lust. If the woman makes physical contact with the monk, body to body, if she touches him, strokes him downwards, strokes him upwards, pulls him down, lifts him up, pulls him, pushes him, squeezes him, presses him, takes hold of him, contacts him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense entailing suspension. …

It is two women, he perceives both as women, and he has lust. If the women make physical contact with the monk, body to body, if they touch him, stroke him downwards, stroke him upwards, pull him down, lift him up, pull him, push him, squeeze him, press him, take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses entailing suspension. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both make physical contact with the monk, body to body, if they touch him … take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one offense entailing suspension and one offense of wrong conduct. …

Others making indirect contact with a monk: body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the woman, with her own body, makes physical contact with something connected to his body, if she touches it … takes hold of it, contacts it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits a serious offense. …

It is two women, he perceives both as women, and he has lust. If the women, with their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two serious offenses. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one serious offense and one offense of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something connected to her own body, makes physical contact with his body, if she touches him … takes hold of him, contacts him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits a serious offense. …

It is two women, he perceives both as women, and he has lust. If the women, with something connected to their own bodies, make physical contact with his body, if they touch him … take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two serious offenses. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something connected to their own bodies, make physical contact with his body, if they touch him … take hold of him, contact him, and he, aiming at connection, makes an effort with the body and experiences contact, he commits one serious offense and one offense of wrong conduct. …

Others making indirect contact with a monk: what is connected to the body to what is connected to the body

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something connected to her own body, makes physical contact with something connected to his body, if she touches it … takes hold of it, contacts it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the women, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something connected to their own bodies, make physical contact with something connected to his body, if they touch it … take hold of it, contact it, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

Others making indirect contact with a monk: contact by releasing

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with something connected to his body,

and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with something connected to his body, and he, aiming at connection, makes an effort with the body and experiences contact, he commits two offenses of wrong conduct. …

It is a woman, he perceives her as a woman, and he has lust. If the woman, with something released by her, makes physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits an offense of wrong conduct. …

It is two women, he perceives both as women, and he has lust. If the women, with something released by both, make physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits two offenses of wrong conduct. …

It is a woman and a paṇḍaka, but he perceives both as women, and he has lust. If they both, with something released by both, make physical contact with something released by him, and he, aiming at connection, makes an effort with the body, but does not experience contact, he commits two offenses of wrong conduct. …

Permutations part 2

If, aiming at connection, he makes an effort with the body and experiences contact, he commits an offense entailing suspension.

If, aiming at connection, he makes an effort with the body, but does not experience contact, he commits an offense of wrong conduct.

If, aiming at connection, he makes no effort with the body, but experiences contact, there is no offense.

If, aiming at connection, he makes no effort with the body and does not experience contact, there is no offense.

If, aiming to free himself, he makes an effort with the body and experiences contact, there is no offense.

If, aiming to free himself, he makes an effort with the body, but does not experience contact, there is no offense.

If, aiming to free himself, he makes no effort with the body, but experiences contact, there is no offense.

If, aiming to free himself, he makes no effort with the body and does not experience contact, there is no offense.

Non-offenses

There is no offense: if it is unintentional; if he is not mindful; if he does not know; if he does not consent; if he is insane; if he is deranged; if he is overwhelmed by pain; if he is the first offender.

Summary verses of case studies

“Mother, daughter, and sister,

Wife, and female spirit, paṇḍaka;

Asleep, dead, female animal,

And with a wooden doll.

About harassment, bridge, road,

Tree, and boat, and rope;

A staff, pushed with a bowl,

When paying respect, made an effort but did not touch.”

Case studies

At one time a monk touched his mother out of affection. He became anxious, thinking, “The Buddha has laid down a training rule. Could it be that I’ve committed an offense entailing suspension?” He told the Buddha, who said, “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk touched his daughter out of affection … his sister out of affection. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk made physical contact with his ex-wife. He became anxious … “You’ve committed an offense entailing suspension.”

At one time a monk made physical contact with a female spirit. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a monk made physical contact with a paṇḍaka. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a monk made physical contact with a sleeping woman. He became anxious … “You’ve committed an offense entailing suspension.”

At one time a monk made physical contact with a dead woman. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a monk made physical contact with a female animal. … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk made physical contact with a wooden doll. … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a number of women harassed a monk by leading him about arm in arm. He became anxious … “Did you consent, monk?”

“No, sir.”

“There’s no offense if one doesn’t consent.”

At one time a lustful monk shook the bridge that a woman was standing on. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a monk saw a woman coming in the opposite direction, and being lustful, he struck her with his shoulder. He became anxious … “You’ve committed an offense entailing suspension.”

At one time a lustful monk shook the tree that a woman had climbed. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a lustful monk shook the boat that a woman had boarded. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

At one time a lustful monk pulled the rope that a woman was holding. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a lustful monk pulled the staff that a woman was holding. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a lustful monk pushed a woman with his almsbowl. He became anxious … “There’s no offense entailing suspension, but there’s a serious offense.”

At one time a lustful monk raised his foot as a woman was paying respect to him. He became anxious … “You’ve committed an offense entailing suspension.”

At one time a monk, thinking, “I’ll take hold of a woman,” exerted himself, but did not make contact. He became anxious … “There’s no offense entailing suspension, but there’s an offense of wrong conduct.”

The training rule on physical contact with a woman, the second, is finished.