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Theravada Collection on Monastic Law The Small Division The chapter on the proper conduct for those who are suspended 1. The proper conduct for those on probation

At one time the Buddha was staying at Savatthi in the Jeta Grove, Anathapindika's Monastery. At that time monks on probation consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks on probation consent to these things?" The monks told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks on probation are consenting to these things?" "It's true, sir." The Buddha rebuked them ... "It's not suitable ... How can monks on probation consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "A monk on probation shouldn't consent to: Regular monks bowing down to him Regular monks standing up for him Regular monks raising their joined palms to him Regular monks doing acts of respect toward him Regular monks offering him a seat Regular monks offering him a bed Regular monks offering him water for washing his feet and a foot stool Regular monks offering him a foot scraper Regular monks receiving his bowl and robe Regular monks massaging his back when he's bathing. If he consents to any of these, he commits an offense of wrong conduct. Monks on probation should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing. Monks on probation should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals. And now I will lay down the proper conduct for a monk on probation. This is the proper conduct: He shouldn't give the full ordination. He shouldn't give formal support. He shouldn't have a novice monk attend on him. He shouldn't accept being appointed as an instructor of the nuns. Even if appointed, he shouldn't instruct the nuns. He shouldn't commit the same offense as the offense for which the Sangha gave him probation, nor one that is similar or worse. He shouldn't criticize the legal procedure. He shouldn't criticize those who did the procedure. He shouldn't cancel the observance-day ceremony of a regular monk. He shouldn't cancel the invitation of a regular monk. He shouldn't direct a regular monk. He shouldn't give instructions to a regular monk. He shouldn't ask a regular monk for permission to correct him. He shouldn't accuse a regular monk of an offense.

He shouldn't remind a regular monk of an offense. He shouldn't associate inappropriately with other monks. He shouldn't walk in front of a regular monk. He shouldn't sit in front of a regular monk. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that. He shouldn't attend on a regular monk when going to families. He shouldn't be attended on by a regular monk when going to families. He shouldn't undertake the practice of staying in the wilderness. He shouldn't undertake the practice of eating only almsfood. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status. He should inform about his status when he's newly arrived in a monastery. He should inform new arrivals of his status. He should inform about his status on the observance day. He should inform about his status on the invitation day. If he's sick, he should inform about his status by messenger. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a

regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He shouldn't, in a monastery, stay in the same room as a regular monk. He shouldn't, in a non-monastery, stay in the same room as a regular monk. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk. If he sees a regular monk, he should get up from his seat. He should offer a seat to a regular monk. He shouldn't sit on the same seat as a regular monk. He shouldn't sit on a higher seat than a regular monk. He shouldn't sit on a seat when a regular monk is sitting on the ground. He shouldn't do walking meditation on the same walking path as a regular monk. He shouldn't do walking meditation on a higher walking path than a regular monk. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground. He shouldn't, in a monastery, stay in the same room as a more senior monk on probation. ... He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ... He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't sit on the same seat as a monk deserving rehabilitation. He shouldn't sit on a higher seat than a monk deserving rehabilitation. He shouldn't sit on a seat when a monk deserving

rehabilitation is sitting on the ground. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground. If, as the fourth member of a group, he gives probation, sends back to the beginning, or gives the trial period, or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done." The ninety-four kinds of proper conduct for one on probation are finished.

Further regulations for probation Soon afterwards Venerable Upali went to the Buddha, bowed, sat down, and said, "How many things are there, sir, that stop a monk on probation from counting a particular day toward his probationary period?" "There are three such things, Upali: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't inform other monks of his status."

On one occasion a large sangha of monks had gathered at Savatthi. The monks on probation were unable to fulfill their probationary duties. They told the Buddha. "I allow you to set aside the probation. And it should be done like this. The monk on probation should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I set aside the probation,' or 'I set aside the proper conduct.'" Soon afterwards the monks at Savatthi left for various destinations. The monks on probation were once again able to fulfill their probationary duties. They told the Buddha. "I allow you to take up the probation. And it should be done like this. The monk on probation should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I take up the probation,' or 'I take up the proper conduct.'" The proper conduct for those on probation is finished.

2. The proper conduct for those deserving to be sent back to the beginning At this time monks deserving to be sent back to the beginning consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks deserving to be sent back to the beginning consent to these things?" The monks told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that monks deserving to be sent back to the beginning are consenting to these things?" "It's true, sir." The Buddha rebuked them ... "It's not suitable ... How can monks deserving to be sent back to the beginning consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "A monk deserving to be sent back to the beginning shouldn't consent to: Regular monks bowing down to him Regular monks standing up for him Regular monks raising their joined palms to him Regular monks doing

acts of respect toward him Regular monks offering him a seat Regular monks offering him a bed Regular monks offering him water for washing his feet and a foot stool Regular monks offering him a foot scraper Regular monks receiving his bowl and robe Regular monks massaging his back when he's bathing. If he consents to any of these, he commits an offense of wrong conduct. Monks deserving to be sent back to the beginning should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing. Monks deserving to be sent back to the beginning should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals. And now I will lay down the proper conduct for a monk deserving to be sent back to the beginning. This is the proper conduct: He shouldn't give the full ordination. He shouldn't give formal support. He shouldn't have a novice monk attend on him. He shouldn't accept being appointed as an instructor of the nuns. Even if appointed, he shouldn't instruct the nuns. He shouldn't commit the same offense as the offense for which he deserves to be sent back to the beginning by the Sangha, nor one that is similar or worse. He shouldn't criticize the legal procedure. He shouldn't criticize those who did the procedure. He shouldn't cancel the observance-day ceremony of a regular monk. He shouldn't cancel the invitation of a regular monk. He shouldn't direct a regular monk. He shouldn't give instructions to a regular monk. He shouldn't ask a regular monk for permission to correct him. He shouldn't accuse a regular monk of an offense. He shouldn't remind a regular monk of an offense. He shouldn't associate inappropriately with other monks. He shouldn't walk in front of a regular monk. He shouldn't sit in front of a regular monk. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that. He shouldn't attend on a regular monk when going to families. He shouldn't be attended on by a regular monk when going to families. He shouldn't undertake the practice of staying in the wilderness. He shouldn't undertake the practice of eating only almsfood. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery without monks, except together

with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He shouldn't, in a monastery, stay in the same room as a regular monk. He

shouldn't, in a non-monastery, stay in the same room as a regular monk. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk. If he sees a regular monk, he should get up from his seat. He should offer a seat to a regular monk. He shouldn't sit on the same seat as a regular monk. He shouldn't sit on a higher seat than a regular monk. He shouldn't sit on a seat when a regular monk is sitting on the ground. He shouldn't do walking meditation on the same walking path as a regular monk. He shouldn't do walking meditation on a higher walking path than a regular monk. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground. He shouldn't, in a monastery, stay in the same room as a monk on probation. ... He shouldn't, in a monastery, stay in the same room as a more senior monk deserving to be sent back to the beginning. ... He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't sit on the same seat as a monk deserving rehabilitation. He shouldn't sit on a higher seat than a monk deserving rehabilitation. He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground. If, as the fourth member of a group, he gives probation, sends back to the beginning, or gives the trial period, or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done." The proper conduct for those deserving to be sent back to the beginning is finished.

3. The proper conduct for those deserving the trial period At this time monks deserving the trial period consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks deserving the trial period consent to these things?" The monks told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that monks deserving the trial period are consenting to these things?" "It's true, sir." The Buddha rebuked them ... "It's not suitable ... How can monks deserving the trial period consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "A monk deserving the trial period shouldn't consent to: Regular monks bowing down to him Regular monks standing up for him Regular monks raising their joined palms to him Regular monks doing acts of respect

toward him Regular monks offering him a seat Regular monks offering him a bed Regular monks offering him water for washing his feet and a foot-stool Regular monks offering him a foot-scraper Regular monks receiving his bowl and robe Regular monks massaging his back when he's bathing. If he consents to any of these, he commits an offense of wrong conduct. Monks deserving the trial period should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing. Monks deserving the trial period should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals. And now I will lay down the proper conduct for a monk deserving the trial period. This is the proper conduct: He shouldn't give the full ordination. He shouldn't give formal support. He shouldn't have a novice monk attend on him. He shouldn't accept being appointed as an instructor of the nuns. Even if appointed, he shouldn't instruct the nuns. He shouldn't commit the same offense as the offense for which he deserves the trial period by the Sangha, nor one that is similar or worse. He shouldn't criticize the legal procedure. He shouldn't criticize those who did the procedure. He shouldn't cancel the observance-day ceremony of a regular monk. He shouldn't cancel the invitation of a regular monk. He shouldn't direct a regular monk. He shouldn't give instructions to a regular monk. He shouldn't ask a regular monk for permission to accuse him of an offense. He shouldn't accuse a regular monk of an offense. He shouldn't remind a regular monk of an offense. He shouldn't associate inappropriately with other monks. He shouldn't walk in front of a regular monk. He shouldn't sit in front of a regular monk. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that. He shouldn't attend on a regular monk when going to families. He shouldn't be attended on by a regular monk when going to families. He shouldn't undertake the practice of staying in the wilderness. He shouldn't undertake the practice of eating only almsfood. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery

or a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He shouldn't, in a monastery, stay in the same room as a regular monk. He shouldn't, in a non-monastery, stay in the same room as a regular monk. He

shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk. If he sees a regular monk, he should get up from his seat. He should offer a seat to a regular monk. He shouldn't sit on the same seat as a regular monk. He shouldn't sit on a higher seat than a regular monk. He shouldn't sit on a seat when a regular monk is sitting on the ground. He shouldn't do walking meditation on the same walking path as a regular monk. He shouldn't do walking meditation on a higher walking path than a regular monk. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground. He shouldn't, in a monastery, stay in the same room as a monk on probation. ... He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ... He shouldn't, in a monastery, stay in the same room as a more senior monk deserving the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't sit on the same seat as a monk deserving rehabilitation. He shouldn't sit on a higher seat than a monk deserving rehabilitation. He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground. If, as the fourth member of a group, he gives probation, sends back to the beginning, or gives the trial period, or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done." The proper conduct for those deserving the trial period is finished.

4. The proper conduct for those undertaking the trial period At this time monks undertaking the trial period consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks undertaking the trial period consent to these things?" The monks told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that monks undertaking the trial period are consenting to these things?" "It's true, sir." The Buddha rebuked them ... "It's not suitable ... How can monks undertaking the trial period consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "A monk undertaking the trial period shouldn't consent to: Regular monks bowing down to him Regular monks standing up for him Regular monks raising their joined palms to him Regular monks doing acts of respect toward him Regular monks offering him a seat

Regular monks offering him a bed Regular monks offering him water for washing his feet and a foot stool Regular monks offering him a foot scraper Regular monks receiving his bowl and robe Regular monks massaging his back when he's bathing. If he consents to any of these, he commits an offense of wrong conduct. Monks undertaking the trial period should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing. Monks undertaking the trial period should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals. And now I will lay down the proper conduct for a monk undertaking the trial period. This is the proper conduct: He shouldn't give the full ordination. He shouldn't give formal support. He shouldn't have a novice monk attend on him. He shouldn't accept being appointed as an instructor of the nuns. Even if appointed, he shouldn't instruct the nuns. He shouldn't commit the same offense as the offense for which the Sangha gave him the trial period, nor one that is similar or worse. He shouldn't criticize the legal procedure. He shouldn't criticize those who did the procedure. He shouldn't cancel the observance-day ceremony of a regular monk. He shouldn't cancel the invitation of a regular monk. He shouldn't direct a regular monk. He shouldn't give instructions to a regular monk. He shouldn't ask a regular monk for permission to correct him. He shouldn't accuse a regular monk of an offense. He shouldn't remind a regular monk of an offense. He shouldn't associate inappropriately with other monks. He shouldn't walk in front of a regular monk. He shouldn't sit in front of a regular monk. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that. He shouldn't attend on a regular monk when going to families. He shouldn't be attended on by a regular monk when going to families. He shouldn't undertake the practice of staying in the wilderness. He shouldn't undertake the practice of eating only almsfood. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status. He should inform about his status when he's newly arrived in a monastery. He should inform new arrivals of his status. He should inform about his status on the observance day. He should inform about his status on the invitation day. He should inform about his status on a daily basis. If he's sick, he should inform about his status by messenger. He shouldn't go from a monastery with monks to one without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a sangha or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or a

belong to the same Buddhist sect if he knows he'll get there on the same day. He shouldn't, in a monastery, stay in the same room as a regular monk. He shouldn't, in a non-monastery, stay in the same room as a regular monk. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk. If he sees a regular monk, he should get up from his seat. He should offer a seat to a regular monk. He shouldn't sit on the same seat as a regular monk. He shouldn't sit on a higher seat than a regular monk. He shouldn't sit on a seat when a regular monk is sitting on the ground. He shouldn't do walking meditation on the same walking path as a regular monk. He shouldn't do walking meditation on a higher walking path than a regular monk. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground. He shouldn't, in a monastery, stay in the same room as a monk on probation. ... He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ... He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ... He shouldn't, in a monastery, stay in the same room as a more senior monk undertaking the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't, in a monastery or a non-monastery, stay in the same room as a monk deserving rehabilitation. He shouldn't sit on the same seat as a monk deserving rehabilitation. He shouldn't sit on a higher seat than a monk deserving rehabilitation. He shouldn't sit on a seat when a monk deserving rehabilitation is sitting on the ground. He shouldn't do walking meditation on the same walking path as a monk deserving rehabilitation. He shouldn't do walking meditation on a higher walking path than a monk deserving rehabilitation. He shouldn't do walking meditation on a walking path when a monk deserving rehabilitation is walking on the ground. If, as the fourth member of a group, he gives probation, sends back to the beginning, or gives the trial period, or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done."

Further regulations for the trial period
Soon afterwards Venerable Upali went to the Buddha, bowed, sat down, and said, "How many things are there, sir, that stop a monk undertaking the trial period from counting a particular day toward his trial period?" "There are four such things, Upali: he stays in the same room as a regular monk; he stays apart from other monks; he doesn't inform other monks of his status; he travels without a group."

On one occasion a large sangha of monks had gathered at Savatthi. The monks undertaking the trial period were unable to fulfill their duties. They told the Buddha. "I allow you to set aside the trial period. And it should be done like this. The monk undertaking the trial period should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I set aside the trial period,' or 'I set aside the proper conduct.'" Soon afterwards the monks at Savatthi left for various destinations. The monks undertaking the trial period were once again able to fulfill their duties. They told the Buddha. "I allow you to take up the trial

period. And it should be done like this. The monk undertaking the trial period should approach a monk, arrange his upper robe over one shoulder, squat on his heels, raise his joined palms, and say, 'I take up the trial period,' or 'I take up the proper conduct.'" The proper conduct for those undertaking the trial period is finished.

5. The proper conduct for those deserving rehabilitation. At this time monks deserving rehabilitation consented to regular monks bowing down to them, standing up for them, raising their joined palms to them, doing acts of respect toward them, offering them a seat, offering them a bed, offering them water for washing their feet and a foot stool, offering them a foot scraper, receiving their bowls and robes, and massaging their backs when bathing. The monks of few desires complained and criticized them, "How can monks deserving rehabilitation consent to these things?" The monks told the Buddha. Soon afterwards the Buddha had the Sangha gathered and questioned the monks: "Is it true, monks, that monks deserving rehabilitation are consenting to these things?" "It's true, sir." The Buddha rebuked them ... "It's not suitable ... How can monks deserving rehabilitation consent to these things? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "A monk deserving rehabilitation shouldn't consent to: Regular monks bowing down to him Regular monks standing up for him Regular monks raising their joined palms to him Regular monks doing acts of respect toward him Regular monks offering him a seat Regular monks offering him a bed Regular monks offering him water for washing his feet and a foot-stool Regular monks offering him a foot-scraper Regular monks receiving his bowl and robe Regular monks massaging his back when he's bathing. If he consents to any of these, he commits an offense of wrong conduct. Monks deserving rehabilitation should do the following with one another according to seniority: bow down, stand up, raise their joined palms, do acts of respect, offer a seat, offer a bed, offer water for washing the feet and a foot stool, offer a foot scraper, receive bowl and robe, and massage one another's backs when bathing. Monks deserving rehabilitation should do five things with regular monks according to seniority: the observance-day ceremony, the invitation ceremony, distributing rainy-season robes, dedications, and meals. And now I will lay down the proper conduct for a monk deserving rehabilitation. This is the proper conduct: He shouldn't give the full ordination. He shouldn't give formal support. He shouldn't have a novice monk attend on him. He shouldn't accept being appointed as an instructor of the nuns. Even if appointed, he shouldn't instruct the nuns. He shouldn't commit the same offense as the offense for which he deserves to be rehabilitated by the Sangha, nor one that is similar or worse. He shouldn't criticize the legal procedure. He shouldn't criticize those who did the procedure. He shouldn't cancel the observance-day ceremony of a regular monk. He shouldn't cancel the invitation of a regular monk. He shouldn't direct a regular monk. He shouldn't give instructions to a regular monk. He shouldn't ask a regular monk for permission to accuse him of an offense. He shouldn't accuse a regular monk of an offense. He shouldn't remind a regular monk of an offense. He shouldn't

associate inappropriately with other monks. He shouldn't walk in front of a regular monk. He shouldn't sit in front of a regular monk. He should be given the last seat, the last bed, and the last dwelling of the Sangha, and he should consent to that. He shouldn't attend on a regular monk when going to families. He shouldn't be attended on by a regular monk when going to families. He shouldn't undertake the practice of staying in the wilderness. He shouldn't undertake the practice of eating only almsfood. He shouldn't have someone bring back almsfood for him because he doesn't want others to know about his status. He shouldn't go from a monastery with monks to one without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery without monks, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to one with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a non-monastery with monks who belong to a different Buddhist sect, except together with a regular monk or if there are dangers. He shouldn't go from a monastery or non-monastery with monks to a monastery or non-monastery with monks who belong to a different Buddhist sect, except together with a

regular monk or if there are dangers. He may go from a monastery with monks to one with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He may go from a non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a non-monastery with monks to a monastery or non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or non-monastery with monks to a non-monastery with monks who belong to the same Buddhist sect if he knows he'll be able to arrive on the same day. He may go from a monastery or a non-monastery with monks to a monastery or a non-monastery with monks who belong to the same Buddhist sect if he knows he'll get there on the same day. He shouldn't, in a monastery, stay in the same room as a regular monk. He shouldn't, in a non-monastery, stay in the same room as a regular monk. He shouldn't, in a monastery or a non-monastery, stay in the same room as a regular monk. If he sees a regular monk, he should get up from his seat. He should offer a seat to a regular monk. He shouldn't sit on the same seat as a regular monk. He shouldn't sit on a higher seat than a regular monk. He shouldn't sit on a seat when a regular monk is sitting on the ground. He shouldn't do walking meditation on the same walking path as a regular monk. He shouldn't do walking meditation on a higher walking path than a regular monk. He shouldn't do walking meditation on a walking path when a regular monk is walking on the ground. He shouldn't, in a monastery, stay in the same room as a monk on probation. ... He shouldn't, in a monastery, stay in the same room as a monk deserving to be sent back to the beginning. ... He shouldn't, in a monastery, stay in the same room as a monk deserving the trial period. ... He shouldn't, in a monastery, stay in the same room as a monk undertaking the trial period. ... He shouldn't, in a monastery, stay in the same room as a more senior monk deserving rehabilitation. He shouldn't, in a non-monastery, stay in the same room as a more senior monk deserving rehabilitation. He shouldn't, in a monastery or a non-monastery, stay in the same room as a more senior monk deserving rehabilitation. He shouldn't sit on the same seat as a more senior monk deserving rehabilitation. He shouldn't sit on a higher seat than a more senior monk deserving rehabilitation. He shouldn't sit on a seat when a more senior monk deserving rehabilitation is sitting on the ground. He shouldn't do walking meditation on the same walking path as a more senior monk deserving rehabilitation. He shouldn't do walking meditation on a higher walking path than a more senior monk deserving rehabilitation. He shouldn't do walking meditation on a walking path when a

more senior monk deserving rehabilitation is walking on the ground. If, as the fourth member of a group, he gives probation, sends back to the beginning, or gives the trial period, or as the twentieth member of a group, he rehabilitates, it's invalid and not to be done." The proper conduct for those deserving rehabilitation is finished. The second chapter on the proper conduct for those who are suspended is finished. In this chapter there are five topics. This is the summary: "Those on probation consented to The regular monks Bowing down to them, standing up, And raising their joined palms, acting respectfully. Offering a seat, a bed, Foot, stool, scraper; Bowl, massaging when bathing, And the good monks criticized them. An offense of wrong conduct for one who consents, Mutual, five things according to seniority; The observance day, the invitation ceremony, Rainy-season robes, dedications, meals. And proper conduct there, Walking in front of a regular one; And whatever is the last, And just so attending on. Wilderness, alms, bringing back, About new arrivals, on the observance day; On the invitation day, by messenger, And he may go to a place with monks. And in the same room, getting up, And just so he should invite; On a seat, on a lower, on a walking path, On the ground, and with walking path. With one who is more senior, invalid, And stop the counting, fulfilling; Setting aside, taking up, Just the duties for one on probation. To the beginning, deserving the trial, So those undertaking the trial; And also the method for deserving rehabilitation, Again putting together from the method. Three for those on probation, Four for those undergoing the trial; Are not the same in regard to stopping the count, And daily for the trial period; Two procedures are such, the remaining Three procedures are the same." The chapter on the proper conduct for those who are suspended is finished.