

PLI-TV-KD9

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Theravada Collection on Monastic Law The Great Division The chapter on legal procedures 1. The account of the monk Kassapagotta

At one time the Buddha was staying at Campa on the banks of the Gaggara lotus pond. At that time in the country of Kasi there was a village called Vasabha with a resident monk called Kassapagotta. He was dedicated to the local monastery, trying to get good monks to come, to help those who had come be comfortable, and to make the local monastery grow and reach maturity. At this time a number of monks who were wandering in Kasi arrived at Vasabha. When Kassapagotta saw those monks coming, he prepared seats, and he set out a foot stool, a foot scraper, and water for washing the feet. He then went out to meet them, received their bowls and robes, and asked if they wanted water to drink. He made sure they had a bath, and he helped them get congee, fresh foods, and meals. Those newly-arrived monks thought, "He's great, this resident monk, since he helps us with all these things. Let's settle down right here in Vasabha." And they did just that. Soon afterwards Kassapagotta thought, "These monks are now rid of their tiredness from traveling. And by now they know where to get alms. Also, in the long run it's hard work to seek support from unrelated folk, and people don't like to be asked. Why don't I stop helping them get congee, fresh foods, and meals?" And he did. Those newly-arrived monks considered, "Previously this resident monk made sure we got a bath, and he helped us get congee, fresh foods, and meals. But now he's stopped. He's become hostile, this resident monk. Well then, let's eject him." Soon afterwards those newly-arrived monks gathered and confronted Kassapagotta with what had happened, adding, "You've committed an offense. Do you recognize that offense?" "No. I haven't committed any offense that I should recognize." Those newly-arrived monks then ejected Kassapagotta for not recognizing an offense. Kassapagotta thought, "I don't actually know whether this was an offense or not, whether I've committed one or not, whether I've been ejected or not, whether it was legitimate or not, whether it's reversible or not, whether it's fit to stand or not. Let me go to Campa and ask the Buddha." He then put his dwelling in order, took his bowl and robe, and set out for Campa. When he eventually arrived, he went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to Kassapagotta, "I hope you're keeping well, monk, I hope you're getting by? I hope you're not tired from traveling? And where have you come from?" "I'm keeping well, sir, I'm getting by. I'm not tired from traveling." And he told the Buddha all that had happened, adding, "That's where I've come from." "Well, that's not an offense, monk, and you haven't been ejected. You've been ejected by an illegitimate legal procedure that's reversible and unfit to stand. Go back and stay right there in the village of Vasabha." "Yes, sir." He got up from his seat, bowed down, circumambulated the Buddha with his right side

toward him, and set out for Vasabha. Soon those newly-arrived monks became anxious and remorseful: "It's truly bad for us that we have ejected, without reason, a pure monk who hadn't committed any offense. Well then, let's go to Campa and confess our mistake to the Buddha." They then put their dwellings in order, took their bowls and robes, and set out for Campa. When they eventually arrived, they went to the Buddha, bowed, and sat down. Since it is the custom for Buddhas to greet newly-arrived monks, the Buddha said to them, "I hope you're keeping well, monks, I hope you're getting by? I hope you're not tired from traveling? And where have you come from?" "We're keeping well, sir, we're getting by. We're not tired from traveling. There's a village in the country of Kasi called Vasabha. That's where we've come from." "Are you the ones who ejected the resident monk?" "Yes, sir." "For what reason?" "Without any reason." The Buddha rebuked them, "Foolish men, 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, without reason, eject a pure monk who hadn't committed any offense? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "You shouldn't, without reason, eject a pure monk who hasn't committed any offense. If you do, you commit an offense of wrong conduct." Those monks then got up from their seats, arranged their upper robes over one shoulder, bowed down with their heads at the Buddha's feet, and said, "Sir, we have made a mistake. We've been foolish, confused, and unskillful in ejecting, without reason, a pure monk who hadn't committed any offense. Please accept our confession so that we may restrain ourselves in the future." "You have certainly made a mistake. You've been foolish, confused, and unskillful. But since you acknowledge your mistake and make proper amends, I forgive you. For this is called growth in the training of the noble ones: acknowledging a mistake, making proper amends, and undertaking restraint for the future."

2. Discussion of illegitimate legal procedures done by an incomplete assembly, etc. At that time the monks at Campa did legal procedures such as these: illegitimate legal procedures done by an incomplete assembly, illegitimate legal procedures done by a unanimous assembly, legitimate legal procedures done by an incomplete assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, one person ejecting another, one ejecting two, one ejecting three, one ejecting a sangha, two ejecting one, two ejecting two, two ejecting three, two ejecting a sangha, three ejecting one, three ejecting two, three ejecting three, three ejecting a sangha, a sangha ejecting a sangha. The monks of few desires complained and criticized them, "How can the monks at Campa do such legal procedures?" They told the Buddha. ... "Is it true, monks, that the monks at Campa do this?" "It's true, sir." The Buddha rebuked them, "It's not suitable for those foolish men, it's not proper, it's not worthy of a monastic, it's not allowable, it's not to be done. How can they do such legal procedures? This will affect people's confidence ..." After rebuking them ... he gave a teaching and addressed the monks: "Illegitimate

legal procedures done by an incomplete assembly are invalid and not to be done. Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done. Legitimate legal procedures done by an incomplete assembly are invalid and not to be done. Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done. Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done. One person ejecting another is invalid and not to be done. One ejecting two is invalid and not to be done. One ejecting three is invalid and not to be done. One ejecting a sangha is invalid and not to be done. Two ejecting one is invalid and not to be done. Two ejecting two is invalid and not to be done. Two ejecting three is invalid and not to be done. Two ejecting a sangha is invalid and not to be done. Three ejecting one is invalid and not to be done. Three ejecting two is invalid and not to be done. Three ejecting three is invalid and not to be done. Three ejecting a sangha is invalid and not to be done. A sangha ejecting a sangha is invalid and not to be done. There are four kinds of legal procedures: an illegitimate legal procedure done by an incomplete assembly, an illegitimate legal procedure done by a unanimous assembly, a legitimate legal procedure done by an incomplete assembly, and a legitimate legal procedure done by a unanimous assembly. The illegitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because it's illegitimate and the assembly is incomplete. You shouldn't do such procedures. I haven't allowed such procedures. The illegitimate legal procedure done by a unanimous assembly is reversible and unfit to stand, because it's illegitimate. You shouldn't do such procedures. I haven't allowed such procedures. The legitimate legal procedure done by an incomplete assembly is reversible and unfit to stand, because the assembly is incomplete. You shouldn't do such procedures. I haven't allowed such procedures. The legitimate legal procedure done by a unanimous assembly is irreversible and fit to stand, because it's legitimate and the assembly is unanimous. You should do such procedures. I have allowed such procedures. And so, monks, you should train yourselves like this: 'We will perform legitimate legal procedures done by a unanimous assembly.'"

3. Discussion of legal procedures deficient in motion, etc. At that time the monks from the group of six did legal procedures such as these: illegitimate procedures done by an incomplete assembly; illegitimate procedures done by a unanimous assembly; legitimate procedures done by an incomplete assembly; legitimate-like procedures done by an incomplete assembly; legitimate-like procedures done by a unanimous assembly; procedures deficient in motion but complete in announcement; procedures deficient in announcement but complete in motion; procedures deficient in both motion and announcement; procedures not done according to the Teaching; procedures not done according to the Monastic Law; procedures not done according to the Teacher's instructions; procedures that had been objected to, that were illegitimate, reversible, and unfit to stand. The monks of few desires complained and criticized them, "How can the monks from the group of six do such legal procedures?" They told the Buddha. ... "Is it true, monks, that the monks from the group of six do this?" "It's true, sir." The Buddha rebuked them ... He then gave a teaching and

addressed the monks: “Illegitimate legal procedures done by an incomplete assembly are invalid and not to be done. Illegitimate legal procedures done by a unanimous assembly are invalid and not to be done. Legitimate legal procedures done by an incomplete assembly are invalid and not to be done. Legitimate-like legal procedures done by an incomplete assembly are invalid and not to be done. Legitimate-like legal procedures done by a unanimous assembly are invalid and not to be done. Legal procedures deficient in motion but complete in announcement are invalid and not to be done. Legal procedures deficient in announcement but complete in motion are invalid and not to be done. Legal procedures deficient in both motion and announcement are invalid and not to be done. Legal procedures not done according to the Teaching are invalid and not to be done. Legal procedures not done according to the Monastic Law are invalid and not to be done. Legal procedures not done according to the Teacher’s instructions are invalid and not to be done. Legal procedures that have been objected to, that are illegitimate, reversible, and unfit to stand are invalid and not to be done. And, monks, there are six kinds of legal procedures: illegitimate legal procedures, legal procedures done by an incomplete assembly, legal procedures done by a unanimous assembly, legitimate-like legal procedures done by an incomplete assembly, legitimate-like legal procedures done by a unanimous assembly, legitimate legal procedures done by a unanimous assembly. What’s an illegitimate legal procedure? If a procedure requires one motion and one announcement, but they do it with one motion and no announcement, it’s an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two motions and no announcement, it’s an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with one announcement and no motion, it’s an illegitimate legal procedure. If a procedure requires one motion and one announcement, but they do it with two announcements and no motion, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with one motion and no announcement, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with two motions and no announcement, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three motions and no announcement, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with four motions and no announcement, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with one announcement and no motion, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with two announcements and no motion, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with three announcements and no motion, it’s an illegitimate legal procedure. If a procedure requires one motion and three announcements, but they do it with four announcements and no motion, it’s an illegitimate legal procedure. And what’s a legal procedure done by an incomplete assembly? When a procedure requires one motion and one announcement, but the monks who should be present

haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, and the monks who should be present have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but the monks who should be present haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should be present have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legal procedure done by an incomplete assembly. And what's a legal procedure done by a unanimous assembly? When a procedure requires one motion and one announcement, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legal procedure done by a unanimous assembly. And what's a legitimate-like legal procedure done by an incomplete assembly? When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, and the monks who should be present haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should be present have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legitimate-like legal procedure done by an

incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, and the monks who should be present haven't all arrived, and consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should be present have arrived, but consent hasn't been brought for those who are eligible to give their consent, and someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, but someone present objects to the decision, then it's a legitimate-like legal procedure done by an incomplete assembly. And what's a legitimate-like legal procedure done by a unanimous assembly? When a procedure requires one motion and one announcement, but they make the announcement first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, but they make the announcements first and put forward the motion afterwards, yet the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate-like legal procedure done by a unanimous assembly. And what is a legitimate legal procedure done by a unanimous assembly? When a procedure requires one motion and one announcement, and they put forward the motion first and make the announcement afterwards, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly. When a procedure requires one motion and three announcements, and they put forward the motion first and make the announcements afterwards, and the monks who should be present have arrived, and consent has been brought for those who are eligible to give their consent, and no-one present objects to the decision, then it's a legitimate legal procedure done by a unanimous assembly."

4. Discussion of what can be done by a group of four, etc. "There are five kinds of sangha: a sangha of monks consisting of a group of four, a sangha of monks consisting of a group of five, a sangha of monks consisting of a group of ten, a sangha of monks consisting of a group of twenty, a sangha of monks consisting of a group of more than twenty. A sangha of monks consisting of a group of four—unanimous, acting legitimately—is able to do all legal procedures except three: ordination, invitation, and rehabilitation. A sangha of monks consisting of a group of five—unanimous, acting legitimately—is

able to do all legal procedures except two: ordination within the central Ganges plain and rehabilitation. A sangha of monks consisting of a group of ten—unanimous, acting legitimately—is able to do all legal procedures except one: rehabilitation. A sangha of monks consisting of a group of twenty—unanimous, acting legitimately—is able to do all legal procedures. A sangha of monks consisting of a group of more than twenty—unanimous, acting legitimately—is able to do all legal procedures. If a legal procedure that requires a group of four is done with a nun as the fourth member, it's invalid and not to be done. If a legal procedure that requires a group of four is done with a trainee nun as the fourth member, with a novice monk as the fourth member, with a novice nun as the fourth member, with one who's renounced the training as the fourth member, with one who's committed the worst kind of offense as the fourth member, with one who's been ejected for not recognizing an offense as the fourth member, with one who's been ejected for not making amends for an offense as the fourth member, with one who's been ejected for not giving up a bad view as the fourth member, with a *pandaka* as the fourth member, with a fake monk as the fourth member, with one who's previously left to join the monastics of another religion as the fourth member, with an animal as the fourth member, with a matricide as the fourth member, with a patricide as the fourth member, with a murderer of a perfected one as the fourth member, with one who's raped a nun as the fourth member, with one who's caused a schism in the Sangha as the fourth member, with one who's caused the Buddha to bleed as the fourth member, with a gynandromorph as the fourth member, with one belonging to a different Buddhist sect as the fourth member, with one who's outside the monastery zone as the fourth member, with one floating in the air by supernatural power as the fourth member, or with one who's subject to the legal procedure as the fourth member, it's invalid and not to be done." Procedures requiring a group of four is finished. "If a legal procedure that requires a group of five is done with a nun as the fifth member, it's invalid and not to be done. If a legal procedure that requires a group of five is done with a trainee nun as the fifth member, with a novice monk as the fifth member, with a novice nun as the fifth member, with one who's renounced the training as the fifth member, with one who's committed the worst kind of offense as the fifth member, with one who's been ejected for not recognizing an offense as the fifth member, with one who's been ejected for not making amends for an offense as the fifth member, with one who's been ejected for not giving up a bad view as the fifth member, with a *pandaka* as the fifth member, with a fake monk as the fifth member, with one who's previously left to join the monastics of another religion as the fifth member, with an animal as the fifth member, with a matricide as the fifth member, with a patricide as the fifth member, with a murderer of a perfected one as the fifth member, with one who's raped a nun as the fifth member, with one who's caused a schism in the Sangha as the fifth member, with one who's caused the Buddha to bleed as the fifth member, with a gynandromorph as the fifth member, with one belonging to a different Buddhist sect as the fifth member, with one who's outside the monastery zone

as the fifth member, with one floating in the air by supernormal power as the fifth member, or with one who's subject to the legal procedure as the fifth member, it's invalid and not to be done." Procedures requiring a group of five is finished. "If a legal procedure that requires a group of ten is done with a nun as the tenth member, it's invalid and not to be done. If a legal procedure that requires a group of ten is done with a trainee nun as the tenth member, with a novice monk as the tenth member, with a novice nun as the tenth member, with one who's renounced the training as the tenth member, with one who's committed the worst kind of offense as the tenth member, with one who's been ejected for not recognizing an offense as the tenth member, with one who's been ejected for not making amends for an offense as the tenth member, with one who's been ejected for not giving up a bad view as the tenth member, with a *pandaka* as the tenth member, with a fake monk as the tenth member, with one who's previously left to join the monastics of another religion as the tenth member, with an animal as the tenth member, with a matricide as the tenth member, with a patricide as the tenth member, with a murderer of a perfected one as the tenth member, with one who's raped a nun as the tenth member, with one who's caused a schism in the Sangha as the tenth member, with one who's caused the Buddha to bleed as the tenth member, with a gynandromorph as the tenth member, with one belonging to a different Buddhist sect as the tenth member, with one who's outside the monastery zone as the tenth member, with one floating in the air by supernormal power as the tenth member, or with one who's subject to the legal procedure as the tenth member, it's invalid and not to be done." Procedures requiring a group of ten is finished. "If a legal procedure that requires a group of twenty is done with a nun as the twentieth member, it's invalid and not to be done. If a legal procedure that requires a group of twenty is done with a trainee nun as the twentieth member, with a novice monk as the twentieth member, with a novice nun as the twentieth member, with one who's renounced the training as the twentieth member, with one who's committed the worst kind of offense as the twentieth member, with one who's been ejected for not recognizing an offense as the twentieth member, with one who's been ejected for not making amends for an offense as the twentieth member, with one who's been ejected for not giving up a bad view as the twentieth member, with a *pandaka* as the twentieth member, with a fake monk as the twentieth member, with one who's previously left to join the monastics of another religion as the twentieth member, with an animal as the twentieth member, with a matricide as the twentieth member, with a patricide as the twentieth member, with a murderer of a perfected one as the twentieth member, with one who's raped a nun as the twentieth member, with one who's caused a schism in the Sangha as the twentieth member, with one who's caused the Buddha to bleed as the twentieth member, with a gynandromorph as the twentieth member, with one belonging to a different Buddhist sect as the twentieth member, with one who's outside the monastery zone as the twentieth member, with one floating in the air by supernormal power as the twentieth member, or with one who's subject to the legal procedure as the twentieth member, it's invalid and not to be done." Procedures requiring a group of

twenty is finished. 5. Discussion of the one on probation, etc. “If a group with one on probation as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one on probation as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one deserving to be sent back to the beginning as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving to be sent back to the beginning as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one deserving the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving the trial period as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one undertaking the trial period as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one undertaking the trial period as the twentieth member rehabilitates, it’s invalid and not to be done. If a group with one deserving rehabilitation as the fourth member gives probation, sends back to the beginning, or gives the trial period, or a group with one deserving rehabilitation as the twentieth member rehabilitates, it’s invalid and not to be done. In the midst of the Sangha, the objections of some are valid, not the objections of others. Whose objections are invalid in the midst of the Sangha? In the midst of the Sangha, the objection of a nun is invalid. In the midst of the Sangha, the objection of a trainee nun, of a novice monk, of a novice nun, of one who’s renounced the training, of one who’s committed the worst kind of offense, of one who’s insane, of one who’s deranged, of one who’s overwhelmed by pain, of one who’s been ejected for not recognizing an offense, of one who’s been ejected for not making amends for an offense, of one who’s been ejected for not giving up a bad view, of a *pandaka*, of a fake monk, of one who’s previously left to join the monastics of another religion, of an animal, of a matricide, of a patricide, of a murderer of a perfected one, of one who’s raped a nun, of one who’s caused a schism in the Sangha, of one who’s caused the Buddha to bleed, of a gynandromorph, of one belonging to a different Buddhist sect, of one who’s outside the monastery zone, of one floating in the air by supernatural power, or of one who’s subject to the legal procedure is invalid. And whose objections are valid in the midst of the Sangha? In the midst of the Sangha, the objection of a regular monk, one belonging to the same Buddhist sect and staying within the same monastery zone, even if just declared to a monk sitting next to him, is valid. 6. Discussion of the two kinds of sending away, etc. “There are two kinds of sending away. If the Sangha sends away someone who doesn’t have the attributes needed to be sent away, the sending away may succeed or fail. When does it fail? It fails if the monk is pure, without offenses. When does it succeed? It succeeds if the monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. There are two kinds of admittance. If the Sangha admits someone who doesn’t have the attributes needed to be admitted, the admittance may succeed or fail. When does it fail? A *pandaka* doesn’t have the attributes needed to be

admitted, and if the Sangha admits him, his admittance fails. A fake monk, one who's previously left to join the monastics of another religion, an animal, a matricide, a patricide, a murderer of a perfected one, one who's raped a nun, one who's caused a schism in the Sangha, one who's caused the Buddha to bleed, or a gynandromorph doesn't have the attributes needed to be admitted, and if the Sangha admits him, his admittance fails. When does it succeed? One without a hand doesn't have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds. One without a foot, one without a hand and a foot, one without an ear, one without nose, one without an ear and nose, one without a finger or toe, one with a cut tendon, one with joined fingers, a hunchback, a dwarf, one with goiter, one who's branded, one who's been whipped, a wanted criminal, one with elephantiasis, one with a serious sickness, one with abnormal appearance, one blind in one eye, one with a crooked limb, one who's lame, one paralyzed on one side, one crippled, one weak from old age, one who's blind, one who's mute, one who's deaf, one who's blind and mute, one who's blind and deaf, one who's mute and deaf, or one who's blind and mute and deaf doesn't have the attributes needed to be admitted, but if the Sangha admits him, his admittance succeeds." The first section for recitation on the village of Vasabha is finished.

7. Discussion of illegitimate legal procedures, etc. A pure monk "It may be that a monk doesn't have any offense he needs to recognize, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I haven't committed any offense that I should recognize,' yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate. It may be that a monk doesn't have any offense he needs to make amends for, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it.' If he says, 'I haven't committed any offense that I should make amends for,' yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate. It may be that a monk doesn't have any bad view he needs to give up, yet a sangha, several monks, or an individual monk accuses him, saying: 'You have a bad view that you need to give up.' If he says, 'I don't have any bad view that I should give up,' yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate. It may be that a monk doesn't have any offense he needs to recognize, nor any he needs to make amends for, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it.' If he says, 'I haven't committed any offense that I should recognize, nor any I should make amends for,' yet the Sangha ejects him for not recognizing an offense or for not making amends for it, then the legal procedure is illegitimate. It may be that a monk doesn't have any offense he needs to recognize, nor any bad view he needs to give up, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I

should recognize, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not recognizing an offense or for not giving up a bad view, then the legal procedure is illegitimate. It may be that a monk doesn't have any offense he needs to make amends for, nor any bad view he needs to give up, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should make amends for, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not making amends for an offense or for not giving up a bad view, then the legal procedure is illegitimate. It may be that a monk doesn't have any offense he needs to recognize, nor any offense he needs to make amends for, nor any bad view he needs to give up, yet a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,' yet the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is illegitimate." A monk who recognises his offense, etc. "It may be that a monk has an offense he needs to recognize, and a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I do,' yet the Sangha ejects him for not recognizing an offense, then the legal procedure is illegitimate. It may be that a monk has an offense he needs to make amends for, and a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it.' If he says, 'I will,' yet the Sangha ejects him for not making amends for an offense, then the legal procedure is illegitimate. It may be that a monk has a bad view he needs to give up, and a sangha, several monks, or an individual monk accuses him, saying: 'You have a bad view that you need to give up.' If he says, 'I'll give it up,' yet the Sangha ejects him for not giving up a bad view, then the legal procedure is illegitimate. It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.' If he says, 'I recognize it, I'll make amends for it, and I'll give up that view,' yet the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is illegitimate." A monk who does not recognise his offense, etc. "It may be that a monk has an offense he needs to recognize, and a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it?' If he says, 'I haven't committed any offense that I should recognize,' and the Sangha ejects him for

not recognizing an offense, then the legal procedure is legitimate. It may be that a monk has an offense he needs to make amends for, and a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Make amends for it.' If he says, 'I haven't committed any offense that I should make amends for,' and the Sangha ejects him for not making amends for an offense, then the legal procedure is legitimate. It may be that a monk has a bad view he needs to give up, and a sangha, several monks, or an individual monk accuses him, saying: 'You have a bad view that you need to give up.' If he says, 'I don't have any bad view that I should give up,' and the Sangha ejects him for not giving up a bad view, then the legal procedure is legitimate. It may be that a monk has an offense he needs to recognize and an offense he needs to make amends for ... an offense he needs to recognize and a bad view he needs to give up ... an offense he needs to make amends for and a bad view he needs to give up ... an offense he needs to recognize, an offense he needs to make amends for, and a bad view he needs to give up, and a sangha, several monks, or an individual monk accuses him, saying: 'You've committed an offense. Do you recognize it? Make amends for it. And you have a bad view that you need to give up.' If he says, 'I haven't committed any offense that I should recognize, nor any I should make amends for, nor do I have any bad view that I should give up,' and the Sangha ejects him for not recognizing an offense, for not making amends for an offense, or for not giving up a bad view, then the legal procedure is legitimate."

8. The discussion of Upali's questions On one occasion Venerable Upali went to the Buddha, bowed, sat down, and said, "If, sir, a unanimous sangha doesn't do a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?" "That legal procedure, Upali, is illegitimate, contrary to the Monastic Law." "If a unanimous sangha does a procedure without questioning that should be done with questioning, does a procedure without admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a procedure of further penalty against one deserving resolution because of past insanity, does a procedure of condemnation against one deserving a procedure of further penalty, does a procedure of demotion against one deserving a procedure of condemnation, does a procedure of banishment against one deserving a procedure of demotion, does a procedure of reconciliation against one deserving a procedure of banishment, does a procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, is that a legitimate procedure, in accordance with the Monastic Law?" "That legal procedure, Upali, is illegitimate, contrary to the Monastic Law. If a unanimous sangha doesn't do a legal procedure face-to-face that should be done face-to-face, that procedure is illegitimate, contrary to the Monastic

Law, and the Sangha is at fault. If a unanimous sangha does a legal procedure without questioning that should be done with questioning, does a legal procedure without admission that should be done with admission, applies resolution because of past insanity to one deserving resolution through recollection, does a legal procedure of further penalty against one deserving resolution because of past insanity, does a legal procedure of condemnation against one deserving a procedure of further penalty, does a legal procedure of demotion against one deserving a procedure of condemnation, does a legal procedure of banishment against one deserving a procedure of demotion, does a legal procedure of reconciliation against one deserving a procedure of banishment, does a legal procedure of ejection against one deserving a procedure of reconciliation, gives probation to one deserving a procedure of ejection, sends back to the beginning one deserving probation, gives the trial period to one deserving to be sent back to the beginning, rehabilitates one deserving the trial period, or gives full ordination to one deserving rehabilitation, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.” “But if, sir, a unanimous sangha does a legal procedure face-to-face that should be done face-to-face, is that a legitimate procedure, in accordance with the Monastic Law?” “That legal procedure, Upali, is legitimate, in accordance with the Monastic Law.” “If a unanimous sangha does a procedure with questioning that should be done with questioning, does a procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?” “That legal procedure, Upali, is legitimate, in accordance with the Monastic Law. If a unanimous sangha does a legal procedure face-to-face that should be done face-to-face, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous sangha does a legal procedure with questioning that should be done with questioning, does a legal procedure with admission that should be done with admission, applies resolution through recollection to one deserving resolution through recollection, applies resolution because of past insanity to one deserving resolution because of past insanity, does a legal procedure of further penalty against one deserving a procedure of further penalty, does a legal procedure of condemnation against one deserving a procedure of condemnation, does a legal procedure of demotion

against one deserving a procedure of demotion, does a legal procedure of banishment against one deserving a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, rehabilitates one deserving rehabilitation, or gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn't at fault." "If, sir, a unanimous sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?" "That legal procedure, Upali, is illegitimate, contrary to the Monastic Law." "If a unanimous sangha does a procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, or gives full ordination to one deserving rehabilitation and rehabilitates one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?" "That legal procedure, Upali, is illegitimate, contrary to the Monastic Law. If a unanimous sangha applies resolution because of past insanity to one deserving resolution through recollection and applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous sangha does a legal procedure of further penalty against one deserving resolution because of past insanity and applies resolution because of past insanity to one deserving a procedure of further penalty, does a legal procedure of condemnation against one deserving a procedure of further penalty and does a procedure of further penalty against one deserving a procedure of

condemnation, does a legal procedure of demotion against one deserving a procedure of condemnation and does a procedure of condemnation against one deserving a procedure of demotion, does a legal procedure of banishment against one deserving a procedure of demotion and does a procedure of demotion against one deserving a procedure of banishment, does a legal procedure of reconciliation against one deserving a procedure of banishment and does a procedure of banishment against one deserving a procedure of reconciliation, does a legal procedure of ejection against one deserving a procedure of reconciliation and does a procedure of reconciliation against one deserving a procedure of ejection, gives probation to one deserving a procedure of ejection and does a procedure of ejection against one deserving probation, sends back to the beginning one deserving probation and gives probation to one deserving to be sent back to the beginning, gives the trial period to one deserving to be sent back to the beginning and sends back to the beginning one deserving the trial period, rehabilitates one deserving the trial period and gives the trial period to one deserving rehabilitation, or gives full ordination to one deserving rehabilitation and rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.” “But if, sir, a unanimous sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, is that a legitimate procedure, in accordance with the Monastic Law?” “That legal procedure, Upali, is legitimate, in accordance with the Monastic Law.” “If a unanimous sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, is that a legitimate procedure, in accordance with the Monastic Law?” “That legal procedure, Upali, is legitimate, in accordance with the Monastic Law. If a unanimous sangha applies resolution through recollection to one deserving resolution through recollection and applies resolution because of past insanity to one deserving resolution because of past insanity, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn’t at fault. If a unanimous sangha applies resolution because of past insanity to one deserving resolution because of past insanity, does a procedure of further penalty against one deserving a procedure of further penalty, does a procedure of condemnation against one deserving a procedure of condemnation, does a procedure of demotion against one deserving a procedure of demotion, does a procedure of banishment against one deserving a procedure of banishment, does a

procedure of reconciliation against one deserving a procedure of reconciliation, does a procedure of ejection against one deserving a procedure of ejection, gives probation to one deserving probation, sends back to the beginning one deserving to be sent back to the beginning, gives the trial period to one deserving the trial period, or rehabilitates one deserving rehabilitation and gives full ordination to one deserving full ordination, that procedure is legitimate, in accordance with the Monastic Law, and the Sangha isn't at fault." Soon afterwards the Buddha addressed the monks: "If a unanimous sangha applies resolution because of past insanity to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous sangha does a legal procedure of further penalty against one deserving resolution through recollection, does a legal procedure of condemnation against one deserving resolution through recollection, does a legal procedure of demotion against one deserving resolution through recollection, does a legal procedure of banishment against one deserving resolution through recollection, does a legal procedure of reconciliation against one deserving resolution through recollection, does a legal procedure of ejection against one deserving resolution through recollection, gives probation to one deserving resolution through recollection, sends back to the beginning one deserving resolution through recollection, gives the trial period to one deserving resolution through recollection, rehabilitates one deserving resolution through recollection, gives full ordination to one deserving resolution through recollection, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous sangha does a legal procedure of further penalty against one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous sangha does a legal procedure of condemnation against one deserving resolution because of past insanity, does a legal procedure of demotion against one deserving resolution because of past insanity, does a legal procedure of banishment against one deserving resolution because of past insanity, does a legal procedure of reconciliation against one deserving resolution because of past insanity, does a legal procedure of ejection against one deserving resolution because of past insanity, gives probation to one deserving resolution because of past insanity, sends back to the beginning one deserving resolution because of past insanity, gives the trial period to one deserving resolution because of past insanity, rehabilitates one deserving resolution because of past insanity, gives full ordination to one deserving resolution because of past insanity, or applies resolution through recollection to one deserving resolution because of past insanity, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous sangha does a legal procedure of condemnation against one deserving a procedure of further penalty ... against one deserving a procedure of condemnation ... against one deserving a procedure of demotion ... against one deserving a procedure of banishment ... against one deserving a procedure of reconciliation ... against one deserving a procedure of ejection ... against one deserving probation ... against one deserving to be sent back to the beginning ... against one deserving the trial period ...

against one deserving rehabilitation ... or applies resolution through recollection to one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault. If a unanimous sangha applies resolution because of past insanity to one deserving full ordination, does a legal procedure of further penalty against one deserving full ordination, does a legal procedure of condemnation against one deserving full ordination, does a legal procedure of demotion against one deserving full ordination, does a legal procedure of banishment against one deserving full ordination, does a legal procedure of reconciliation against one deserving full ordination, does a legal procedure of ejection against one deserving full ordination, gives probation to one deserving full ordination, sends back to the beginning one deserving full ordination, gives the trial period to one deserving full ordination, or rehabilitates one deserving full ordination, that procedure is illegitimate, contrary to the Monastic Law, and the Sangha is at fault.” The second section for recitation on Upali’s questions is finished.

9. Discussion of the legal procedure of condemnation “It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—legitimately but with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—in a legitimate-like way and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—in a legitimate-like way but with a unanimous assembly. “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of

condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—legitimately but with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—in a legitimate-like way and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—in a legitimate-like way but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—illegitimately and with an incomplete assembly. "It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do the procedure against him—legitimately but with an incomplete assembly. He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—in a legitimate-like way and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—in a legitimate-like way but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with a unanimous assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of condemnation against him.' They do the procedure against him—illegitimately but with a unanimous assembly. "It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, 'This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let's do a legal procedure of condemnation against him.' They do the procedure against him—in a legitimate-like way and with an incomplete assembly. He then goes to another monastery. There too the monks consider, 'The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's do a

procedure of condemnation against him.’ They do the procedure against him—in a legitimate-like way but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—legitimately but with an incomplete assembly. “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure against him—in a legitimate-like way but with a unanimous assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—legitimately but with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha did a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s do a procedure of condemnation against him.’ They do the procedure against him—in a legitimate-like way and with an incomplete assembly.” 10.

Discussion of the legal procedure of demotion “It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, ‘This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let’s do a legal procedure of demotion against him.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of demotion against this monk—illegitimately and with an incomplete

assembly. Well then, let's do a procedure of demotion against him.' They do the procedure against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded as above. 11.

Discussion of the legal procedure of banishment “It may be that a monk is a corrupter of families and badly behaved. The monks consider, ‘This monk is a corrupter of families and badly behaved. Well then, let's do a legal procedure of banishment against him.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of banishment against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 12.

Discussion of the legal procedure of reconciliation “It may be that a monk abuses and reviles householders. The monks consider, ‘This monk abuses and reviles householders. Well then, let's do a legal procedure of reconciliation against him.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let's do a procedure of reconciliation against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded. 13. Discussion of the legal procedure of ejection for not recognizing “It may be that a monk commits an offense but refuses to recognize it. The monks consider, ‘This monk has committed an offense but refuses to recognize it. Well then, let's do a legal procedure of ejection against him for not recognizing an offense.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not recognizing an offense—illegitimately and with an incomplete assembly. Well then, let's do a procedure of ejection against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...”

The permutation series is to be expanded. 14. Discussion of the legal procedure of ejection for not making amends “It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let's do a legal procedure of ejection against him for not making amends for an offense.’ They do the procedure against him—illegitimately and with an

incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not making amends for an offense—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 15. Discussion of the legal procedure of ejection for not giving up a bad view “It may be that a monk refuses to give up a bad view. The monks consider, ‘This monk refuses to give up a bad view. Well then, let’s do a legal procedure of ejection against him for not giving up a bad view.’ They do the procedure against him—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha did a legal procedure of ejection against this monk for not giving up a bad view—illegitimately and with an incomplete assembly. Well then, let’s do a procedure of ejection against him.’ They do the procedure against him—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 16. Discussion of the lifting of the legal procedure of condemnation “It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—legitimately but with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way but with a unanimous assembly. “It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and

suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—legitimately but with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. “It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—legitimately but with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. “It may be that the

Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way and with an incomplete assembly. He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly. "It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like way but with a unanimous assembly. He then goes to another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—in a legitimate-like way but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately and with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—illegitimately but with a unanimous assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—illegitimately but with a unanimous assembly. Well then, let's lift that procedure.' They lift that procedure—legitimately but with an incomplete assembly. He then goes to yet another monastery. There too the monks consider, 'The Sangha has lifted a legal procedure of condemnation against this monk—legitimately but with an incomplete assembly. Well then, let's lift that procedure.' They lift that procedure—in a legitimate-like

way and with an incomplete assembly.” 17. Discussion of the lifting of the legal procedure of demotion “It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of demotion against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 18. Discussion of the lifting of the legal procedure of banishment “It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of banishment against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 19. Discussion of the lifting of the legal procedure of reconciliation “It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of reconciliation against this monk—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 20. Discussion of the lifting of the legal procedure of ejection for

not recognizing “It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not recognizing an offense—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 21. Discussion of the lifting of the legal procedure of ejection for not making amends “It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not making amends for an offense—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 22. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view “It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. He then goes to another monastery. There too the monks consider, ‘The Sangha has lifted a legal procedure of ejection against this monk for not giving up a bad view—illegitimately and with an incomplete assembly. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a

legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. ...” The permutation series is to be expanded. 23. Discussion of disputes on the legal procedure of condemnation “It may be, monks, that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—illegitimately and with an incomplete assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—illegitimately but with a unanimous assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—legitimately but with an incomplete assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that a monk is

quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—in a legitimate-like way and with an incomplete assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that a monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. The monks consider, ‘This monk is quarrelsome and argumentative, one who creates legal issues in the Sangha. Well then, let’s do a legal procedure of condemnation against him.’ They do the procedure—in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

24. Discussion of disputes on the legal procedure of demotion “It may be, monks, that a monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. The monks consider, ‘This monk is ignorant, incompetent, often committing offenses, lacking in boundaries, constantly and improperly socializing with householders. Well then, let’s do a legal procedure of demotion against him.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is

invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections are finished. 25. Discussion of disputes on the legal procedure of banishment "It may be that a monk is a corrupter of families and badly behaved. The monks consider, 'This monk is a corrupter of families and badly behaved. Well then, let's do a legal procedure of banishment against him.' They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections are finished. 26. Discussion of disputes on the legal procedure of reconciliation "It may be that a monk abuses and reviles householders. The monks consider, 'This monk abuses and reviles householders. Well then, let's do a legal procedure of reconciliation against him.' They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections are finished. 27. Discussion of disputes on the legal procedure of ejection for not recognizing "It may be that a monk commits an offense but refuses to recognize it. The monks consider, 'This monk has committed an offense but refuses to recognize it. Well then, let's do a legal procedure of ejection against him for not recognizing an offense.' They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts

disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” These five contracted sections are finished. 28. Discussion of disputes on the legal procedure of ejection for not making amends “It may be that a monk commits an offense but refuses to make amends for it. The monks consider, ‘This monk has committed an offense but refuses to make amends for it. Well then, let’s do a legal procedure of ejection against him for not making amends for an offense.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” These five contracted sections are finished. 29. Discussion of disputes on the legal procedure of ejection for not giving up a bad view “It may be that a monk refuses to give up a bad view. The monks consider, ‘This monk refuses to give up a bad view. Well then, let’s do a legal procedure of ejection against him for not giving up a bad view.’ They do the procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.”

These five contracted sections are finished. 30. Discussion of the lifting of the legal procedure of condemnation “It may be, monks, that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately and with an incomplete assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—illegitimately but with a unanimous assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was an illegitimate legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—legitimately but with an incomplete assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done

with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way and with an incomplete assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with an incomplete assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching. “It may be that the Sangha has done a legal procedure of condemnation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of condemnation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let’s lift that procedure.’ They lift that procedure—in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: ‘It was an illegitimate procedure done with an incomplete assembly,’ ‘It was an illegitimate procedure done with a unanimous assembly,’ ‘It was a legitimate procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with an incomplete assembly,’ ‘It was a legitimate-like procedure done with a unanimous assembly,’ ‘The procedure is invalid, it was badly done, and it needs to be done again.’ Those monks who say, ‘It was a legitimate-like legal procedure done with a unanimous assembly,’ and those who say, ‘The legal procedure is invalid, it was badly done, and it needs to be done again,’ they are the ones there who speak in accordance with the Teaching.” 31. Discussion of the lifting of the legal procedure of demotion “It may be, monks, that the Sangha has done a legal procedure of demotion against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, ‘The Sangha has done a legal procedure of demotion against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the

lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections, too, are finished. 32. Discussion of the lifting of the legal procedure of banishment "It may be that the Sangha has done a legal procedure of banishment against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of banishment against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections, too, are finished. 33. Discussion of the lifting of the legal procedure of reconciliation "It may be that the Sangha has done a legal procedure of reconciliation against a monk, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of reconciliation against this monk. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an

incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections, too, are finished. 34. Discussion of the lifting of the legal procedure of ejection for not recognizing "It may be that the Sangha has done a legal procedure of ejection against a monk for not recognizing an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of ejection against this monk for not recognizing an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections, too, are finished. 35. Discussion of the lifting of the legal procedure of ejection for not making amends "It may be that the Sangha has done a legal procedure of ejection against a monk for not making amends for an offense, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of ejection against this monk for not making amends for an offense. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete

assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections, too, are finished. 36. Discussion of the lifting of the legal procedure of ejection for not giving up a bad view "It may be that the Sangha has done a legal procedure of ejection against a monk for not giving up a bad view, that he then conducts himself properly and suitably so as to deserve to be released, and that he then asks for the lifting of that procedure. The monks consider, 'The Sangha has done a legal procedure of ejection against this monk for not giving up a bad view. He has conducted himself properly and suitably so as to deserve to be released, and now asks for the lifting of that procedure. Well then, let's lift that procedure.' They lift that procedure—illegitimately and with an incomplete assembly. ... illegitimately but with a unanimous assembly. ... legitimately but with an incomplete assembly. ... in a legitimate-like way and with an incomplete assembly. ... in a legitimate-like way but with a unanimous assembly. The Sangha there starts disputing: 'It was an illegitimate procedure done with an incomplete assembly,' 'It was an illegitimate procedure done with a unanimous assembly,' 'It was a legitimate procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with an incomplete assembly,' 'It was a legitimate-like procedure done with a unanimous assembly,' 'The procedure is invalid, it was badly done, and it needs to be done again.' Those monks who say, 'It was a legitimate-like legal procedure done with a unanimous assembly,' and those who say, 'The legal procedure is invalid, it was badly done, and it needs to be done again,' they are the ones there who speak in accordance with the Teaching." These five contracted sections, too, are finished. The ninth chapter on legal procedures is finished. This is the summary: "The Buddha was at Campa, The account of the village of Vasabha; Helping the newly arrived, He worked for what they wanted. Knowing, 'They are knowledgeable', He made no effort then; Ejected, 'He did not', He went to the Victor. Illegitimate legal procedures with incomplete assembly, And illegitimate legal procedures with unanimous assembly; And legitimate legal procedures with incomplete assembly, Legitimate-like with incomplete assembly. Legitimate-like with unanimous assembly, One person ejects another; And one ejects two or three, One ejects a sangha. The same for two and three, And a sangha ejects a sangha; The Excellent Omniscient One having heard, Prohibited the illegitimate. A procedure deficient in motion, But complete in announcement; One deficient in announcement, But complete in motion. And one deficient in both, And not according to the Teaching; The Monastic Law, the

Teacher, objected to, Reversible, unfit to stand. Illegitimate with incomplete assembly, with unanimous assembly, Legitimate, two legitimate-like; Just legitimate with a unanimous assembly, Was allowed by the Buddha. A group of four, a group of five, And a group of ten, twenty; And a group of more than twenty, Thus a five-fold sangha. Apart from ordination, And the procedure of invitation; Together with the procedure of rehabilitation, Is done by a group of four. Apart from two procedures, Ordination in the Middle Country; Rehabilitation, a group of five, Does all procedures. Apart from rehabilitation, Is a group of ten monks; A sangha that does all procedures, Is twenty, a doer of all. A nun, and a trainee nun, A novice monk, a novice nun; Who has renounced, the worst kind of offense, Ejected for not seeing an offense. For not making amends, for a bad view, A pandaka, a fake monk; Monastics of another religion, animal, Killer of mother, and father. A perfected one, a rapist of a nun, A schismatic, a shedder of blood; A gynandromorph, a different Buddhist sect, Outside the monastery zone, by supernormal power. The one who is subject to the legal procedure, These twenty-four are; Prohibited by the Fully Awakened One, For these do not complete the quorum. If, with one on probation as the fourth, It should give probation; Or send to the beginning, give trial, rehabilitate, It's invalid, not to be done. One deserving sending back, deserving trial, on trial, And even deserving rehabilitation; These five cannot do a procedure, Explained the Fully Awakened One. A nun, and a trainee nun, A novice monk, a novice nun; Who has renounced, the worst kind, insane, Deranged, pain, for not seeing. For not making amends, for a bad view, And also a *pandaka*; gynandromorph; One from a different Buddhist sect, monastery zone, Air, and the subject of the procedure. Of these eighteen, An objection is invalid; Of a regular monk, An objection is valid. For one who is pure, the sending away fails, For the fool it succeeds; The *pandaka*, living together by theft, Joined, animal. Of mother, of father, a perfected One, A rapist, a schismatic; And a shedder of blood, And one who is a gynandromorph. Of these eleven, The admittance fails; Hand, foot, both of them, Ear, nose, both of them. Finger, thumb, tendon, Joined, and hunchback, dwarf; Goiter, branded, and whipped, And sentenced, elephantiasis. Serious, abnormal, and blind in one eye, Crooked limb, lame, and also the paralyzed; Crippled, weak, Blind, and mute, deaf. Blind and mute, blind and deaf, Mute and deaf; And blind and mute and deaf, Thirty-two exactly. For them there is admittance, Explained the Fully Awakened one; They are to be seen, to be remedied, There is no sending away. A procedure of ejection against one, Seven are illegitimate; If committed but acting properly, Those seven too are illegitimate. If committed and not acting properly, Seven procedures are legitimate; Face-to-face, and questioning, And done with admission. Recollection, insanity, penalty, Condemnation, and with demotion; Banishment, reconciliation, Ejection, and probation. Beginning, trial, rehabilitation, Just so ordination; If it does one in place of another, These sixteen are illegitimate. If it does the right one, These sixteen are legitimate; It would counter accuse reciprocally, These sixteen are illegitimate. Two and two having that basis, Also these sixteen are legitimate; The permutation with a

one-by-one basis, ‘Illegitimate’, said the Victor. It did a legal procedure of condemnation, The Sangha, the one who is quarrelsome; An illegitimate procedure with incomplete assembly, He went to another monastery. There unanimous assembly with illegitimate, Did condemnation against him; Another incomplete assembly with legitimate, Did condemnation against him. Also incomplete assembly with legitimate-like, So did a unanimous assembly; And a unanimous assembly with illegitimate, And an incomplete assembly with legitimate. And incomplete assembly with legitimate-like, And unanimous assembly, in these cases; Having done the basis one by one, A discerning one would link the permutation series. Demotion for the incompetent fool, The corrupter of families should be banished; And a procedure of reconciliation, Should be done to the abuser. In not recognizing, in not making amends, And one who would not give up a view; For them there is the procedure of ejection, Said the Caravan Leader. With regard to the procedures that have a method, A wise one should determine condemnation; For those who act suitably, One who conducts himself properly, he should ask. The lifting of those procedures, And in accordance with the method for the procedure as above; In regard to whichever procedure, And there they dispute. Invalid, and just badly done, And to be done again; And also for the lifting of procedures, Those monks speak in accordance with the Teaching. Having seen those afflicted by the disease of failure, To those who are ready for the legal procedure; The Great Sage declared the lifting, Like a surgeon applies the medicine.” In this chapter there are thirty-six topics. The chapter on legal procedures is finished.