

# PLI-TV-PVR1.2

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The Compendium The Monks' Analysis Part one The number of offenses within each rule 1. The chapter on offenses entailing expulsion

When having sexual intercourse, how many kinds of offenses does one commit? One commits three kinds of offenses: when one has sexual intercourse with an undecomposed corpse, one commits an offense entailing expulsion; when one has sexual intercourse with a mostly decomposed corpse, one commits a serious offense; when one inserts one's penis into a wide open mouth without touching it, one commits an offense of wrong conduct.

When stealing, how many kinds of offenses does one commit? One commits three kinds of offenses: when, intending to steal, one steals something worth five *masaka* coins or more, one commits an offense entailing expulsion; when, intending to steal, one steals something worth more than one *masaka* coin but less than five, one commits a serious offense; when, intending to steal, one steals something worth one *masaka* coin or less, one commits an offense of wrong conduct.

When intentionally killing a human being, how many kinds of offenses does one commit? One commits three kinds of offenses: when one digs a pit for a human being, thinking, "Falling into it, they will die," one commits an offense of wrong conduct; when they experience pain after falling in, one commits a serious offense; when they die, one commits an offense entailing expulsion.

When claiming a non-existent superhuman quality, how many kinds of offenses does one commit? One commits three kinds of offenses: when, having bad desires, overcome by desire, one claims a non-existent superhuman quality, one commits an offense entailing expulsion; when one says, "The monk who stays in your dwelling is a perfected one," and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct.

The four offenses entailing expulsion are finished.

2. The chapter on offenses entailing suspension (...) When emitting semen by means of effort, one commits three kinds of offenses: when one intends and makes an effort, and semen is emitted, one commits an offense entailing suspension; when one intends and makes an effort, but semen is not emitted, one commits a serious offense; for the effort there is an offense of wrong conduct.

When making physical contact with a woman, one commits three kinds of offenses: when one makes physical contact, body with body, one commits an offense entailing suspension; when one makes physical contact with something connected to her body, one commits a serious offense; when one, with something connected to one's own body, makes physical contact with something connected to her

body, one commits an offense of wrong conduct.

When speaking indecently to a woman, one commits three kinds of offenses: when, referring to the anus or the vagina, one praises or disparages, one commits an offense entailing suspension; when, referring to any part below the collar bone but above the knees, apart from the anus or the vagina, one praises or disparages, one commits a serious offense; when, referring to anything connected to the body, one praises or disparages, one commits an offense of wrong conduct.

When encouraging the satisfaction of one's own desires, one commits three kinds of offenses: when one encourages a woman to satisfy one's own desires, one commits an offense entailing suspension; when one encourages a *pandaka* to satisfy one's own desires, one commits a serious offense; when one encourages an animal to satisfy one's own desires, one commits an offense of wrong conduct.

When acting as a matchmaker, one commits three kinds of offenses: when one accepts the mission, finds out the response, and reports back, one commits an offense entailing suspension; when one accepts the mission, and finds out the response, but does not report back, one commits a serious offense; when one accepts the mission, but neither finds out the response, nor reports back, one commits an offense of wrong conduct.

When having a hut built by means of begging, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the hut, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

When having a large dwelling built, one commits three kinds of offenses: when one is having it built, then for the effort there is an offense of wrong conduct; when there is one piece left to complete the dwelling, one commits a serious offense; when the last piece is finished, one commits an offense entailing suspension.

When groundlessly charging a monk with an offense entailing expulsion, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

When charging a monk with an offense entailing expulsion, using an unrelated legal issue as a pretext, one commits three kinds of offenses: when, without having gotten his permission, one speaks with the aim of making him leave the monastic life, one commits one offense entailing suspension and one offense of wrong conduct; when, having gotten his permission, one speaks with the aim of abusing him, one commits an offense for abusive speech.

When not stopping when pressed for the third time, a monk who is pursuing

schism in the Sangha commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

When not stopping when pressed for the third time, monks who side with a monk who is pursuing schism commit three kinds of offenses: after the motion, they commit an offense of wrong conduct; after each of the first two announcements, they commit a serious offense; when the last announcement is finished, they commit an offense entailing suspension.

When not stopping when pressed for the third time, a monk who is difficult to correct commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

When not stopping when pressed for the third time, a monk who is a corrupter of families commits three kinds of offenses: after the motion, he commits an offense of wrong conduct; after each of the first two announcements, he commits a serious offense; when the last announcement is finished, he commits an offense entailing suspension.

The thirteen rules entailing suspension are finished.

4. The chapter on relinquishment The subchapter on the robe season When keeping an extra robe more than ten days, one commits one kind of offense: an offense entailing relinquishment and confession.

When staying apart from one's three robes for one day, one commits one kind of offense: an offense entailing relinquishment and confession.

When receiving out-of-season robe-cloth and then keeping it for more than a month, one commits one kind of offense: an offense entailing relinquishment and confession.

When having an unrelated nun wash a used robe, one commits two kinds of offenses: when one is having it washed, then for the effort there is an offense of wrong conduct; when one has had it washed, one commits an offense entailing relinquishment and confession.

When receiving a robe directly from an unrelated nun, one commits two kinds of offenses: when one is in the process of taking it, then for the effort there is an offense of wrong conduct; when one has taken it, one commits an offense entailing relinquishment and confession.

When asking an unrelated male or female householder for a robe, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing relinquishment and confession.

When asking an unrelated male or female householder for too many robes, one

commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing relinquishment and confession.

When, without first being invited, one goes to an unrelated householder and specifies the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

When, without first being invited, one goes to unrelated householders and specifies the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

When getting robe-cloth after prompting more than three times and standing more than six times, one commits two kinds of offenses: when one is in the process of getting it, then for the effort there is an offense of wrong conduct; when one has gotten it, one commits an offense entailing relinquishment and confession.

The first subchapter on the robe season is finished.

The subchapter on silk When having a blanket made that contains silk, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a blanket made entirely of black wool, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a new blanket made without using one measure of white wool and one measure of brown, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a blanket made every year, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When having a new sitting blanket made without incorporating a piece of one standard handspan from the border of an old blanket, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing relinquishment and confession.

When receiving wool and then taking it more than 40 kilometers, one commits two kinds of offenses: when one goes beyond 40 kilometers with the first foot, one

commits an offense of wrong conduct; when one goes beyond with the second foot, one commits an offense entailing relinquishment and confession.

When having an unrelated nun wash wool, one commits two kinds of offenses: when one is having it washed, then for the effort there is an offense of wrong conduct; when one has had it washed, one commits an offense entailing relinquishment and confession.

When receiving money, one commits two kinds of offenses: when one is in the process of taking it, then for the effort there is an offense of wrong conduct; when one has taken it, one commits an offense entailing relinquishment and confession.

When engaging in various kinds of trade involving money, one commits two kinds of offenses: when one is in the process of trading, then for the effort there is an offense of wrong conduct; when one has traded, one commits an offense entailing relinquishment and confession.

When engaging in various kinds of barter, one commits two kinds of offenses: when one is in the process of bartering, then for the effort there is an offense of wrong conduct; when one has bartered, one commits an offense entailing relinquishment and confession.

The second subchapter on silk is finished.

The subchapter on almsbowls When keeping an extra almsbowl for more than ten days, one commits one kind of offense: an offense entailing relinquishment and confession.

When exchanging an almsbowl with fewer than five mends for a new almsbowl, one commits two kinds of offenses: when one is in the process of exchanging it, then for the effort there is an offense of wrong conduct; when one has exchanged it, one commits an offense entailing relinquishment and confession.

When receiving tonics and then keeping them for more than seven days, one commits one kind of offense: an offense entailing relinquishment and confession.

When looking for a rainy-season robe when there is more than a month left of summer, one commits two kinds of offenses: when one is in the process of looking for it, then for the effort there is an offense of wrong conduct; when one has looked for it, one commits an offense entailing relinquishment and confession.

When giving a robe to a monk and then taking it back in anger, one commits two kinds of offenses: when one is in the process of taking it back, then for the effort there is an offense of wrong conduct; when one has taken it back, one commits an offense entailing relinquishment and confession.

When asking for thread and then having weavers weave robe-cloth, one commits two kinds of offenses: when one is having it woven, then for the effort there is an offense of wrong conduct; when one has had it woven, one commits an

offense entailing relinquishment and confession.

When, without first being invited, one goes to an unrelated householder's weavers and specifies the kind of robe-cloth one wants, one commits two kinds of offenses: when one is in the process of specifying it, then for the effort there is an offense of wrong conduct; when one has specified it, one commits an offense entailing relinquishment and confession.

When receiving a haste-cloth and then keeping it beyond the robe season, one commits one kind of offense: an offense entailing relinquishment and confession.

When storing one of one's three robes in an inhabited area and then staying apart from it for more than six days, one commits one kind of offense: an offense entailing relinquishment and confession.

When diverting to oneself material support that one knows was intended for the Sangha, one commits two kinds of offenses: when one is in the process of diverting it, then for the effort there is an offense of wrong conduct; when one has diverted it, one commits an offense entailing relinquishment and confession.

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

5. The chapter on offenses entailing confession The subchapter on lying When lying in full awareness, how many kinds of offenses does one commit? When lying in full awareness, one commits five kinds of offenses: when, having bad desires, overcome by desire, one claims a non-existent superhuman quality, one commits an offense entailing expulsion; when one groundlessly charges a monk with an offense entailing expulsion, one commits an offense entailing suspension; when one says, "The monk who stays in your dwelling is a perfected one," and the listener understands, one commits a serious offense; when the listener does not understand, one commits an offense of wrong conduct; when one lies in full awareness, one commits an offense entailing confession.

When speaking abusively, one commits two kinds of offenses: when one speaks abusively to one who is fully ordained, one commits an offense entailing confession; when one speaks abusively to one who is not fully ordained, one commits an offense of wrong conduct.

When engaging in malicious talebearing, one commits two kinds of offenses: when one engages in malicious talebearing to one who is fully ordained, one commits an offense entailing confession; when one engages in malicious talebearing to one who is not fully ordained, one commits an offense of wrong conduct.

When instructing a person who is not fully ordained to memorize the Teaching, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; for every line, one commits an offense entailing confession.

When lying down more than two or three nights in the same sleeping place as a

person who is not fully ordained, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

When lying down in the same sleeping place as a woman, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

When giving a teaching of more than five or six sentences to a woman, one commits two kinds of offenses: when one is in the process of teaching, then for the effort there is an offense of wrong conduct; for every line, one commits an offense entailing confession.

When truthfully telling a person who is not fully ordained of a superhuman quality, one commits two kinds of offenses: when one is in the process of telling, then for the effort there is an offense of wrong conduct; when one has finished telling, one commits an offense entailing confession.

When telling a person who is not fully ordained about a monk's grave offense, one commits two kinds of offenses: when one is in the process of telling, then for the effort there is an offense of wrong conduct; when one has finished telling, one commits an offense entailing confession.

When digging the earth, one commits two kinds of offenses: when one is in the process of digging, then for the effort there is an offense of wrong conduct; for every strike, one commits an offense entailing confession.

The first subchapter on lying is finished.

The subchapter on plants When destroying a plant, one commits two kinds of offenses: when one is having it cut down, then for the effort there is an offense of wrong conduct; for every strike, one commits an offense entailing confession.

When speaking evasively, one commits two kinds of offenses: when one speaks evasively without having been charged with evasive speech, one commits an offense of wrong conduct; when one speaks evasively after having been charged with evasive speech, one commits an offense entailing confession.

When complaining about a monk, one commits two kinds of offenses: when one is in the process of complaining, then for the effort there is an offense of wrong conduct; when one has complained, one commits an offense entailing confession.

When taking a bed, a bench, a mattress, or a stool belonging to the Sangha and putting it outside, and then departing without putting it away or informing anyone, one commits two kinds of offenses: when one goes beyond the distance of a stone's throw with the first foot, one commits an offense of wrong conduct; when one goes beyond with the second foot, one commits an offense entailing confession.

When putting out bedding in a dwelling belonging to the Sangha, and then departing without putting it away or informing anyone, one commits two kinds of offenses: when one crosses the boundary with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When arranging one's sleeping place, in a dwelling belonging to the Sangha, in a way that encroaches on a monk that one knows arrived there before oneself, one commits two kinds of offenses: when one is in the process of lying down, then for the effort there is an offense of wrong conduct; when one is lying down, one commits an offense entailing confession.

When angrily throwing a monk out of a dwelling belonging to the Sangha, one commits two kinds of offenses: when one is in the process of throwing him out, then for the effort there is an offense of wrong conduct; when one has thrown him out, one commits an offense entailing confession.

When sitting down on a bed or a bench with detachable legs on an upper story in a dwelling belonging to the Sangha, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When applying more than two or three courses, one commits two kinds of offenses: when one is in the process of applying them, then for the effort there is an offense of wrong conduct; when one has applied them, one commits an offense entailing confession.

When pouring water that one knows contains living beings onto grass or clay, one commits two kinds of offenses: when one is in the process pouring, then for the effort there is an offense of wrong conduct; when one has finished pouring, one commits an offense entailing confession.

The second subchapter on plants is finished.

The subchapter on the instruction When instructing the nuns without being appointed, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has finished instructing, one commits an offense entailing confession.

When instructing the nuns after sunset, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has finished instructing, one commits an offense entailing confession.

When one goes to the nunnery and instructs the nuns, one commits two kinds of offenses: when one is in the process of instructing, then for the effort there is an offense of wrong conduct; when one has finished instructing, one commits an offense entailing confession.

When saying that the monks are instructing the nuns for the sake of worldly gain, one commits two kinds of offenses: when one is in the process of saying it, then for the effort there is an offense of wrong conduct; when one has said

it, one commits an offense entailing confession.

When giving robe-cloth to an unrelated nun, one commits two kinds of offenses: when one is in the process of giving it, then for the effort there is an offense of wrong conduct; when one has given it, one commits an offense entailing confession.

When sewing a robe for an unrelated nun, one commits two kinds of offenses: when one is in the process of sewing it, then for the effort there is an offense of wrong conduct; for every stitch, one commits an offense entailing confession.

When traveling by arrangement with a nun, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

When boarding a boat by arrangement with a nun, one commits two kinds of offenses: when one is in the process of boarding, then for the effort there is an offense of wrong conduct; when one has boarded, one commits an offense entailing confession.

When eating almsfood knowing that a nun had it prepared, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When sitting down in private alone with a nun, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

The third subchapter on the instruction is finished.

The subchapter on eating When eating alms too often at a public guesthouse, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When eating in a group, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When eating one meal before another, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When accepting more than two or three bowlfuls of cookies, one commits two kinds of offenses: when one is in the process of taking, then for the effort there is an offense of wrong conduct; when one has finished taking, one commits an offense entailing confession.

When one has finished one's meal and refused an invitation to eat more, and then eats fresh or cooked food that is not left over, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When inviting a monk who has finished his meal and refused an invitation to eat more to eat fresh or cooked food that is not left over, one commits two kinds of offenses: when, because of what one says, the other receives with the intention to eat, one commits an offense of wrong conduct; when the meal is finished, one commits an offense entailing confession.

When eating fresh or cooked food at the wrong time, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When storing and then eating fresh or cooked food, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When eating fine foods that one has requested for oneself, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When eating food that has not been given, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

The fourth subchapter on eating is finished.

The subchapter on naked ascetics When personally giving fresh or cooked food to a naked ascetic, to a male wanderer, or to a female wanderer, one commits two kinds of offenses: when one is in the process of giving, then for the effort there is an offense of wrong conduct; when one has given, one commits an offense entailing confession.

When one says to a monk, "Come, let's go to the village or town for alms," and then, whether one has had food given to him or not, sends him away, one commits two kinds of offenses: when one is in the process of sending him away, then for the effort there is an offense of wrong conduct; when one has sent him away, one commits an offense entailing confession.

When sitting down intruding on a lustful couple, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When sitting down in private on a concealed seat with a woman, one commits two

kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When sitting down in private alone with a woman, one commits two kinds of offenses: when one is in the process of sitting down, then for the effort there is an offense of wrong conduct; when one is seated, one commits an offense entailing confession.

When one is invited to a meal, and then visits families beforehand or afterwards, one commits two kinds of offenses: when one crosses the threshold with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When asking for too many tonics, one commits two kinds of offenses: when one is in the process of asking, then for the effort there is an offense of wrong conduct; when one has asked, one commits an offense entailing confession.

When going to see an army, one commits two kinds of offenses: when one is in the process of going, one commits an offense of wrong conduct; wherever one stands to see it, one commits an offense entailing confession.

When staying with the army for more than three nights, one commits two kinds of offenses: when one is staying, then for the effort there is an offense of wrong conduct; when one has stayed, one commits an offense entailing confession.

When going to a battle, one commits two kinds of offenses: when one is in the process of going, one commits an offense of wrong conduct; wherever one stands to see it, one commits an offense entailing confession.

The fifth subchapter on naked ascetics is finished.

The subchapter on drinking alcohol When drinking an alcoholic drink, one commits two kinds of offenses: when one receives with the intention to drink, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing confession.

When one makes a monk laugh by tickling, one commits two kinds of offenses: when one is in the process of making him laugh, then for the effort there is an offense of wrong conduct; when one has made him laugh, one commits an offense entailing confession.

When playing in water, one commits two kinds of offenses: when one is playing in water less than ankle deep, one commits an offense of wrong conduct. when one is playing in water more than ankle deep, one commits an offense entailing confession.

When being disrespectful, one commits two kinds of offenses: when one is in the process of doing it, then for the effort there is an offense of wrong conduct; when one has done it, one commits an offense entailing confession.

When scaring a monk, one commits two kinds of offenses: when one is in the process of scaring him, then for the effort there is an offense of wrong

conduct; when one has scared him, one commits an offense entailing confession.

When one lights a fire and warms oneself, one commits two kinds of offenses: when one is in the process of lighting it, then for the effort there is an offense of wrong conduct; when one has lit it, one commits an offense entailing confession.

When bathing at intervals of less than a half-month, one commits two kinds of offenses: when one is in the process of bathing, then for the effort there is an offense of wrong conduct; when the bath is finished, one commits an offense entailing confession.

When using a new robe without first applying one of the three kinds of stains, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

When assigning the ownership of a robe to a monk, a nun, a trainee nun, a novice monk, or a novice nun, and then using it without the other first relinquishing it, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

When hiding a monk's bowl, robe, sitting mat, needle case, or belt, one commits two kinds of offenses: when one is in the process of hiding it, then for the effort there is an offense of wrong conduct; when one has hid it, one commits an offense entailing confession.

The sixth subchapter of alcoholic drinks is finished.

The subchapter on containing living beings When intentionally killing a living being, how many kinds of offenses does one commit? When intentionally killing a living being, one commits four kinds of offenses: when one digs a non-specific pit, thinking, "Whatever falls into it will die," one commits an offense of wrong conduct; when a person falls into it and dies, one commits an offense entailing expulsion; when a spirit, ghost, or animal in human form falls into it and dies, one commits a serious offense; when an animal falls into it and dies, one commits an offense entailing confession.

When using water that one knows contains living beings, one commits two kinds of offenses: when one is using it, then for the effort there is an offense of wrong conduct; when one has used it, one commits an offense entailing confession.

When reopening a legal issue that one knows has been legitimately settled, one commits two kinds of offenses: when one is in the process of reopening it, then for the effort there is an offense of wrong conduct; when one has reopened it, one commits an offense entailing confession.

When knowingly concealing a monk's grave offense, one commits one kind of offense: an offense entailing confession.

When giving the full ordination to a person one knows is less than twenty years old, one commits two kinds of offenses: when one is in the process of giving the full ordination, then for the effort there is an offense of wrong conduct; when one has given the full ordination, one commits an offense entailing confession.

When knowingly traveling by arrangement with a group of thieves, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

When traveling by arrangement with a woman, one commits two kinds of offenses: when one is in the process of traveling, then for the effort there is an offense of wrong conduct; when one has traveled, one commits an offense entailing confession.

When not giving up a bad view when pressed for the third time, one commits two kinds of offenses: after the motion, one commits an offense of wrong conduct; when the last announcement is finished, one commits an offense entailing confession.

When living with a monk who one knows is saying such things, who has not made amends according to the rule, and who has not given up that view, one commits two kinds of offenses: when one is living with him, then for the effort there is an offense of wrong conduct; when one has lived with him, one commits an offense entailing confession.

When befriending a novice monastic who one knows has been expelled in this way, one commits two kinds of offenses: when one befriends him, then for the effort there is an offense of wrong conduct; when one has befriended him, one commits an offense entailing confession.

The seventh subchapter on containing living beings is finished.

The subchapter on legitimate correction When legitimately corrected by the monks, saying, “I won’t practice this training rule until I’ve questioned a monk who’s an expert on the Monastic Law”, one commits two kinds of offenses: when one is in the process of saying it, then for the effort there is an offense of wrong conduct; when one has said it, one commits an offense entailing confession.

When disparaging the Monastic Law, one commits two kinds of offenses: when one is in the process of disparaging it, then for the effort there is an offense of wrong conduct; when one has disparaged it, one commits an offense entailing confession.

When deceiving, one commits two kinds of offenses: when one deceives without having been charged with deception, one commits an offense of wrong conduct; when one deceives after having been charged with deception, one commits an offense entailing confession.

When hitting a monk in anger, one commits two kinds of offenses: when one is

hitting, then for the effort there is an offense of wrong conduct; when one has hit, one commits an offense entailing confession.

When raising a hand in anger against a monk, one commits two kinds of offenses: when one raises it, then for the effort there is an offense of wrong conduct; when one has raised it, one commits an offense entailing confession.

When groundlessly charging a monk with an offense entailing suspension, one commits two kinds of offenses: when one is in the process of making the charge, then for the effort there is an offense of wrong conduct; when one has made the charge, one commits an offense entailing confession.

When intentionally making a monk anxious, one commits two kinds of offenses: when one is in the process of doing it, then for the effort there is an offense of wrong conduct; when one has done it, one commits an offense entailing confession.

When eavesdropping on monks who are arguing and disputing, one commits two kinds of offenses: when going with the intention to listen, one commits an offense of wrong conduct; wherever one stands to listen, one commits an offense entailing confession.

When one gives one's consent to legitimate legal procedures and then criticizes them afterwards, one commits two kinds of offenses: when one is criticizing, then for the effort there is an offense of wrong conduct; when one has criticized, one commits an offense entailing confession.

When, without first giving one's consent, one gets up from one's seat and leaves while the Sangha is in the middle of a discussion, one commits two kinds of offenses: when one is in the process of going beyond arm's reach of the gathering, one commits an offense of wrong conduct; when one has gone beyond, one commits an offense entailing confession.

When one gives out a robe as part of a unanimous Sangha and then criticizes it afterwards, one commits two kinds of offenses: when one is criticizing it, then for the effort there is an offense of wrong conduct; when one has criticized it, one commits an offense entailing confession.

When diverting to an individual material support that one knows was intended for the Sangha, one commits two kinds of offenses: when one is in the process of diverting it, then for the effort there is an offense of wrong conduct; when one has diverted it, one commits an offense entailing confession.

The eighth subchapter on legitimate correction is finished.

The subchapter on kings When entering the royal compound without first being announced, one commits two kinds of offenses: when one crosses the threshold with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When picking up something precious, one commits two kinds of offenses: when one is in the process of taking hold of it, then for the effort there is an offense

of wrong conduct; when one has taken hold of it, one commits an offense entailing confession.

When entering an inhabited area at the wrong time without informing an available monk, one commits two kinds of offenses: when one crosses the boundary with the first foot, one commits an offense of wrong conduct; when one crosses with the second foot, one commits an offense entailing confession.

When having a needle case made from bone, ivory, or horn, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a bed or a bench made that exceeds the right height, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a bed or a bench made upholstered with cotton down, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a sitting mat made that exceeds the right size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having an itch-covering cloth made that exceeds the right size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a rainy-season robe made that exceeds the right size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

When having a robe made that is the standard robe size, how many kinds of offenses does one commit? When having a robe made that is the standard robe size, one commits two kinds of offenses: when one is having it made, then for the effort there is an offense of wrong conduct; when one has had it made, one commits an offense entailing confession.

The ninth subchapter on kings is finished. The section on minor rules is finished.

6. The chapter on offenses entailing acknowledgment When eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area, how many kinds of offenses does one commit? When eating fresh or cooked food that was received directly from an unrelated nun who had entered an inhabited area, one commits two kinds of offenses: when one receives with

the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

When eating without having restrained a nun who is giving directions, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

When eating fresh or cooked food after personally receiving it from families designated as “in training”, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

When eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement, how many kinds of offenses does one commit? When eating fresh or cooked food after personally receiving it inside a wilderness monastery without first making an announcement, one commits two kinds of offenses: when one receives with the intention to eat, one commits an offense of wrong conduct; for every mouthful swallowed, one commits an offense entailing acknowledgment.

The four offenses entailing acknowledgment are finished.

7. The chapter on training The subchapter on evenly all around When, out of disrespect, one wears one’s sarong hanging down in front or behind, how many kinds of offenses does one commit? When, out of disrespect, one wears one’s sarong hanging down in front or behind, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one wears one’s upper robe hanging down in front or behind, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area with one’s body uncovered, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with one’s body uncovered, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area, playing with one’s hands and feet, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area, playing with one’s hands and feet, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area, looking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area, looking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area with a lifted robe, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with a lifted robe, one

commits one kind of offense: an offense of wrong conduct.

The first subchapter on evenly all around is finished.

The subchapter on laughing loudly When, out of disrespect, one laughs loudly while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one laughs loudly while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one is noisy while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one is noisy while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's body while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's body while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one swings one's arms while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one swings one's arms while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's head while walking in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sways one's head while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

The second subchapter on laughing loudly is finished.

The subchapter on hands on hips When, out of disrespect, one walks in an inhabited area with one's hands on one's hips, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with one's hands on one's hips, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one walks in an inhabited area with a covered head, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one sits in an inhabited area with a covered head, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one moves about while squatting on one's heels in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one clasps one's knees while sitting in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives almsfood contemptuously, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives almsfood while looking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives large amounts of bean curry, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives almsfood in a heap, one commits one kind of offense: an offense of wrong conduct.

The third subchapter on hands on hips is finished.

The subchapter on almsfood When, out of disrespect, one eats almsfood contemptuously, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats almsfood while looking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats almsfood picking here and there, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats large amounts of bean curry, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats almsfood after making a heap, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one covers one's curries with rice, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats bean curry or rice that, when one is not sick, one has requested for oneself, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one looks at the almsbowl of another finding fault, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one makes a large mouthful, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one makes an elongated mouthful, one commits one kind of offense: an offense of wrong conduct.

The fourth subchapter on almsfood is finished.

The subchapter on mouthfuls When, out of disrespect, one opens one's mouth without bringing a mouthful to it, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one puts one's whole hand in one's mouth while eating, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one speaks with food in one's mouth, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats from a lifted ball of food, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats breaking up mouthfuls, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats stuffing one's cheeks, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats shaking one's hand, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats scattering rice, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats sticking out one's tongue, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats making a chomping sound, one commits one kind of offense: an offense of wrong conduct.

The fifth subchapter on mouthfuls is finished.

The subchapter on slurping When, out of disrespect, one eats making a slurping sound, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats licking one's hands, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats licking one's almsbowl, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one eats licking one's lips, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one receives the drinking-water vessel with a hand soiled with food, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one discards bowl-washing water containing rice in an inhabited area, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a sunshade, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a staff, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a knife, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone holding a weapon, one commits one kind of offense: an offense of wrong conduct.

The sixth subchapter on slurping is finished.

The subchapter on shoes When, out of disrespect, one gives a teaching to

someone wearing shoes, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone wearing sandals, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone in a vehicle, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone lying down, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone seated clasping their knees, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone with a headdress, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone with a covered head, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while sitting on the ground to someone sitting on a seat, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while sitting on a low seat to someone sitting on a high seat, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while standing to someone sitting, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching to someone walking in front of oneself, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one gives a teaching while walking next to the path to someone walking on the path, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one defecates or urinates while standing, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one defecates, urinates, or spits on cultivated plants, one commits one kind of offense: an offense of wrong conduct.

When, out of disrespect, one defecates, urinates, or spits in water, how many kinds of offenses does one commit? When, out of disrespect, one defecates, urinates, or spits in water, one commits one kind of offense: an offense of wrong conduct.

The seventh subchapter on shoes is finished. The rules of training are finished. The number of offenses within each rule, the second, is finished.