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Theravada Collection on Monastic Law The Small Division The chapter on the cancellation of the Monastic Code 1. The request for the recitation of the Monastic Code

At one time on the observance day, when the Buddha was staying at Savatthi in the Eastern Monastery, in Migaramata's stilt house, he was seated surrounded by the Sangha of monks. Then, when the night was well advanced and the first part of the night was over, Venerable Ananda got up from his seat, arranged his upper robe over one shoulder, raise his joined palms, and said to the Buddha, "Sir, the night is well advanced and the first part of the night is over. The Sangha of monks has been seated for a long time. Please recite the Monastic Code." The Buddha did not reply. At the end of the middle part of the night, Venerable Ananda asked a second time, and again received no reply. At the end of the last part of the night, when the sky was flaring up at dawn, he asked a third time. And the Buddha replied, "Ananda, the gathering is impure." Venerable Mahamoggallana thought, "Who is the Buddha talking about?" Reading the minds of the the entire Sangha of monks, he saw that person—immoral, with bad qualities, impure and dubious in conduct, hiding his actions, not a monastic while claiming to be one, not abstaining from sexuality while claiming to do so, rotten inside, lustful, defiled—seated in the midst of the Sangha. He went up to him and said, "Get up, the Buddha has seen you. You don't belong with the community of monks." But he did not reply. Mahamoggallana said the same thing a second and a third time, still not getting a reply. Mahamoggallana then grabbed him by the arms, took him outside the gatehouse, and fastened the bolt and the latch. He then went to the Buddha and said, "Sir, I've taken that person outside; the gathering is pure. Please recite the Monastic Code to the monks." "It's amazing, Moggallana, how that fool waited until he was grabbed by the arms." And the Buddha addressed the monks: 2. The eight amazing qualities of the ocean "Monks, the antigods delight in the ocean because they see eight amazing qualities in it: The ocean slopes and inclines gradually. It doesn't drop off all at once. The ocean is steady. It doesn't go beyond the shoreline. The ocean doesn't tolerate dead bodies, but quickly carries them to the shore and dumps them on dry land. When the great rivers—the Ganges, the Yamuna, the Aciravati, the Sarabhu, or the Mahi—reach the ocean, they lose their former names and become known simply as the ocean. Whatever rivers in the world flow into the ocean and whatever rain falls into it, the ocean isn't diminished or filled up because of that. The ocean has only one taste, the taste of salt. The ocean contains many precious things—pearls, gems, beryls, mother-of-pearls, quartz, corals, silver, gold, rubies, and cat's eyes. There are great beings in the ocean—sea monsters, antigods, dragons, and fairies; creatures with bodies one thousand kilometers long, two thousand, three thousand, four thousand, and five thousand kilometers long. 3. The eight

amazing qualities of this spiritual path “Just so, the monks delight in this spiritual path because they see eight amazing qualities in it: Just as the ocean slopes and inclines gradually, and doesn’t drop off all at once, so too, on this spiritual path, the training is gradual, the practice is gradual, and penetration to perfect insight doesn’t happen all at once. Just as the ocean is steady and doesn’t go beyond the shoreline, so too, on this spiritual path, my disciples don’t transgress the training rules I’ve laid down, even for the sake of life. Just as the ocean doesn’t tolerate dead bodies, but quickly carries them to the shore and dumps them on dry land, so too, the Sangha of monks doesn’t associate with anyone who is immoral—someone with bad qualities, impure and dubious in conduct, hiding his actions, not a monastic while claiming to be one, not abstaining from sexuality while claiming to do so, rotten inside, lustful, defiled. When the Sangha has gathered, they quickly eject him. Even if seated in the midst of the Sangha, he’s far from the Sangha and the Sangha is far from him. Just as when the great rivers—the Ganges, the Yamuna, the Aciravati, the Sarabhu, or the Mahi—reach the ocean, they lose their former names and become known simply as the ocean, so too, when anyone goes forth on this spiritual path proclaimed by the Buddha—whether an aristocrat, brahmin, merchant, or worker—they lose their former name and class and become known simply as a Sakyan monastic. Just as the ocean doesn’t decrease or fill up because of all the rivers in the world that flow into it or the rain that falls into it, so too, even if many monks are extinguished without remainder, there’s no decrease or filling up of the element of extinguishment. Just as the ocean has only one taste, the taste of salt, so too, this spiritual path has only one taste, the taste of freedom. Just as the ocean contains many precious things—pearls, gems, beryls, mother-of-pearls, quartz, corals, silver, gold, rubies, and cat’s eyes—so too, this spiritual path contains many precious things—the four applications of mindfulness, the four right efforts, the four foundations for supernormal power, the five spiritual faculties, the five spiritual powers, the seven factors of awakening, and the noble eightfold path. Just as there are great beings in the ocean—sea monsters, antigods, dragons, and fairies; creatures with bodies one thousand kilometers long, two thousand, three thousand, four thousand, and five thousand kilometers long—so too, there are great beings on this spiritual path—streamenterers, those practicing for the realization of the fruit of streamentry; once-returners, those practicing for the realization of the fruit of once-returning; non-returners, those practicing for the realization of the fruit of non-returning; perfected ones, and those practicing for the realization of the fruit of perfection.” Seeing the significance of this, on that occasion the Buddha uttered a heartfelt exclamation: “It rains on what’s concealed, Not on what’s revealed. Therefore, reveal the concealed, And it won’t be rained upon.”

4. One deserving to hear the Monastic Code The Buddha addressed the monks: “From now on, monks, I won’t be doing the observance-day ceremony or recite the Monastic Code. You should do it instead. It’s impossible for the Buddha to do the observance-day ceremony and recite the Monastic Code in an impure

gathering. And, monks, you shouldn't listen to the Monastic Code if you have an unconfessed offense. If you do, you commit an offense of wrong conduct. If anyone who has an unconfessed offense listens to the Monastic Code, I allow you to cancel his hearing of the Monastic Code. And it should be done like this. On the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, you should announce: 'Please, venerables, I ask the Sangha to listen. So-and-so has an unconfessed offense. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' Then his hearing of the Monastic Code is canceled."

Soon afterwards, thinking that nobody knew about them, the monks from the group of six listened to the Monastic Code while having unconfessed offenses. The senior monks who could read the minds of others informed the monks about this. When they heard about it, the monks from the group of six tried to pre-empt the pure monks by, without reason, canceling their hearing of the Monastic Code. The monks of few desires complained and criticized them, "How could the monks from the group of six cancel the Monastic Code of pure monks without reason?" They told the Buddha. Soon afterwards he had the Sangha gathered and questioned the monks: "Is it true, monks, that the monks from the group of six did this?" "It's true, sir." ... After rebuking them ... the Buddha gave a teaching and addressed the monks: "You shouldn't, without reason, cancel the Monastic Code of pure monks who don't have any offenses. If you do, you commit an offense of wrong conduct." 5. Legitimate and illegitimate canceling of the Monastic Code "One kind of canceling of the Monastic Code is illegitimate, one is legitimate; two kinds of cancelings of the Monastic Code are illegitimate, two are legitimate; three kinds of cancelings of the Monastic Code are illegitimate, three are legitimate; four kinds of cancelings of the Monastic Code are illegitimate, four are legitimate; five kinds of cancelings of the Monastic Code are illegitimate, five are legitimate; six kinds of cancelings of the Monastic Code are illegitimate, six are legitimate; seven kinds of cancelings of the Monastic Code are illegitimate, seven are legitimate; eight kinds of cancelings of the Monastic Code are illegitimate, eight are legitimate; nine kinds of cancelings of the Monastic Code are illegitimate, nine are legitimate; ten kinds of cancelings of the Monastic Code are illegitimate, ten are legitimate. What's the one kind of canceling of the Monastic Code that's illegitimate? One cancels the Monastic Code, without grounds, for failure in morality. "What's the one kind of canceling of the Monastic Code that's legitimate? One cancels the Monastic Code, having grounds, for failure in morality. "What are the two kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality or failure in conduct. What are the two kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality or failure in conduct. "What are the three kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality, failure in conduct, or failure in view. What are the three kinds of

cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality, failure in conduct, or failure in view. “What are the four kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for failure in morality, failure in conduct, failure in view, or failure in livelihood. What are the four kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for failure in morality, failure in conduct, failure in view, or failure in livelihood. “What are the five kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for an offense entailing expulsion, an offense entailing suspension, an offense entailing confession, an offense entailing acknowledgment, or an offense of wrong conduct. What are the five kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for an offense entailing expulsion, an offense entailing suspension, an offense entailing confession, an offense entailing acknowledgment, or an offense of wrong conduct. “What are the six kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn’t failed, the failure in morality of one who has failed, the failure in conduct of one who hasn’t failed, the failure in conduct of one who has failed, the failure in view of one who hasn’t failed, or the failure in view of one who has failed. What are the six kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn’t failed, the failure in morality of one who has failed, the failure in conduct of one who hasn’t failed, the failure in conduct of one who has failed, the failure in view of one who hasn’t failed, or the failure in view of one who has failed. “What are the seven kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech. What are the seven kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for an offense entailing expulsion, an offense entailing suspension, a serious offense, an offense entailing confession, an offense entailing acknowledgment, an offense of wrong conduct, or an offense of wrong speech. “What are the eight kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn’t failed, the failure in morality of one who has failed, for the failure in conduct of one who hasn’t failed, for the failure in conduct of one who has failed, the failure in view of one who hasn’t failed, the failure in view of one who has failed, the failure in livelihood of one who hasn’t failed, or the failure in livelihood of one who has failed. What are the eight kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn’t failed, the failure in morality of one who has failed, the failure in conduct of one who hasn’t failed, the failure in conduct of one who has failed, the failure in view of

one who hasn't failed, the failure in view of one who has failed, the failure in livelihood of one who hasn't failed, or the failure in livelihood of one who has failed. "What are the nine kinds of cancelings of the Monastic Code that are illegitimate? One cancels the Monastic Code, without grounds, for the failure in morality of one who hasn't failed, the failure in morality of one who has failed, the failure in morality of one who both has and hasn't failed, the failure in conduct of one who hasn't failed, the failure in conduct of one who has failed, the failure in conduct of one who both has and hasn't failed, the failure in view of one who hasn't failed, the failure in view of one who has failed, or the failure in view of one who both has and hasn't failed. What are the nine kinds of cancelings of the Monastic Code that are legitimate? One cancels the Monastic Code, having grounds, for the failure in morality of one who hasn't failed, the failure in morality of one who has failed, the failure in morality of one who both has and hasn't failed, the failure in conduct of one who hasn't failed, the failure in conduct of one who has failed, the failure in conduct of one who both has and hasn't failed, the failure in view of one who hasn't failed, the failure in view of one who has failed, or the failure in view of one who both has and hasn't failed. "What are the ten kinds of cancelings of the Monastic Code that are illegitimate? There's no-one seated in that gathering who has committed an offense entailing expulsion; there's no unfinished discussion about anyone committing an offense entailing expulsion; there's no-one seated in that gathering who has renounced the training; there's no unfinished discussion about anyone renouncing the training; the person has gone to a legitimate legal procedure of a complete assembly; the person doesn't reopen a legitimate legal procedure of a complete assembly; there's no unfinished discussion about the reopening of the legitimate legal procedure of a complete assembly; there's no-one seen, heard, or suspected of failure in morality; there's no-one seen, heard, or suspected of failure in conduct; there's no-one seen, heard, or suspected of failure in view. What are the ten kinds of cancelings of the Monastic Code that are legitimate? There's someone seated in that gathering who has committed an offense entailing expulsion; there's an unfinished discussion about someone committing an offense entailing expulsion; there's someone seated in that gathering who has renounced the training; there's an unfinished discussion about someone renouncing the training; the person hasn't gone to a legitimate legal procedure of a complete assembly; the person reopens a legitimate legal procedure of a complete assembly; there's an unfinished discussion about the reopening of the legitimate legal procedure of a complete assembly; there's someone seen, heard, or suspected of failure in morality; there's someone seen, heard, or suspected of failure in conduct; there's someone seen, heard, or suspected of failure in view." 6. Legitimate canceling of the Monastic Code One who has committed an offense entailing expulsion "And how is one who has committed an offense entailing expulsion seated in that gathering? A monk sees in a monk the characteristics and signs of someone committing an offense entailing expulsion. Or a monk doesn't see a monk committing an offense entailing expulsion, but another monk informs him that monk so-and-so has committed an offense entailing

expulsion. Or a monk doesn't see a monk committing an offense entailing expulsion, nor does another monk inform him, but the monk himself informs him that he has committed an offense entailing expulsion. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person: 'Please, venerables, I ask the Sangha to listen. So-and-so has committed an offense entailing expulsion. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate. When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person: 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so committing an offense entailing expulsion. The matter hasn't been decided. If the Sangha is ready, it should decide that matter.' If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce: 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so committing an offense entailing expulsion. The matter hasn't been decided. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate." One who has renounced the training "And how is one who has renounced the training seated in that gathering? A monk sees in a monk the characteristics and signs of someone renouncing the training. Or a monk doesn't see a monk renouncing the training, but another monk informs him that monk so-and-so has renounced the training. Or a monk doesn't see a monk renouncing the training, nor does another monk inform him, but the monk himself informs him that he has renounced the training. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person: 'Please, venerables, I ask the Sangha to listen. So-and-so has renounced the training. I cancel his hearing of the Monastic Code. The Monastic Code shouldn't be recited in his presence.' This cancellation of the Monastic Code is legitimate. When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or a threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person: 'Please, venerables, I ask the Sangha to listen. There's an unfinished discussion about so-and-so renouncing the training. The matter hasn't been decided. If the Sangha is ready, it should decide that matter.' If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of

that person, a monk should announce: ‘Please, venerables, I ask the Sangha to listen. There’s an unfinished discussion about so-and-so renouncing the training. The matter hasn’t been decided. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in his presence.’ This cancellation of the Monastic Code is legitimate.” One who reopens a legitimate legal procedure““And how does he not go to a legitimate legal procedure of a complete assembly? A monk sees in a monk the characteristics and signs of someone who doesn’t go to a legitimate legal procedure of a complete assembly. Or a monk doesn’t see a monk not going to a legitimate legal procedure of a complete assembly, but another monk informs him that monk so-and-so didn’t go to a legitimate legal procedure of a complete assembly. Or a monk doesn’t see a monk not going to a legitimate legal procedure of a complete assembly, nor does another monk inform him, but the monk himself informs him that he didn’t go to a legitimate legal procedure of a complete assembly. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person: ‘Please, venerables, I ask the Sangha to listen. So-and-so didn’t go to a legitimate legal procedure of a complete assembly. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in his presence.’ This cancellation of the Monastic Code is legitimate.” “And how does he reopen a legitimate legal procedure of a complete assembly? A monk sees in a monk the characteristics and signs of someone who reopens a legitimate legal procedure of a complete assembly. Or a monk doesn’t see a monk reopening a legitimate legal procedure of a complete assembly, but another monk informs him that monk so-and-so has reopened a legitimate legal procedure of a complete assembly. Or a monk doesn’t see a monk reopening a legitimate legal procedure of a complete assembly, nor does another monk inform him, but the monk himself informs him that he has reopened a legitimate legal procedure of a complete assembly. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person: ‘Please, venerables, I ask the Sangha to listen. So-and-so has reopened a legitimate legal procedure of a complete assembly. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in his presence.’ This cancellation of the Monastic Code is legitimate. When the Monastic Code has been canceled for a monk, it may be that the gathering breaks up because of any one of ten threats: a threat from kings, criminals, fire, flooding, people, spirits, predatory animals, snakes, or a threat to life, or a threat to the monastic life. Then, if a monk wishes, he may, in that monastery or in another monastery, announce in the midst of the Sangha and in the presence of that person: ‘Please, venerables, I ask the Sangha to listen. There’s an unfinished discussion about so-and-so reopening a legitimate legal procedure of a complete assembly. The matter hasn’t been decided. If the Sangha is ready, it should decide that matter.’ If this works out, all is well. If not, then on the observance day, whether the fourteenth or the fifteenth, in the midst of the Sangha and in the presence of that person, a monk should announce:

‘Please, venerables, I ask the Sangha to listen. There’s an unfinished discussion about so-and-so reopening a legitimate legal procedure of a complete assembly. The matter hasn’t been decided. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in his presence.’ This cancellation of the Monastic Code is legitimate.” Failure in morality, conduct, or view“And how is failure in morality seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in morality. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in morality, but another monk informs him that monk so-and-so has been seen, heard, or suspected of failure in morality. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in morality, nor does another monk inform him, but the monk himself informs him that he has been seen, heard, or suspected of failure in morality. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person: ‘Please, venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in morality. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in their presence.’ This cancellation of the Monastic Code is legitimate. And how is failure in conduct seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in conduct. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in conduct, but another monk informs him that monk so-and-so has been seen, heard, or suspected of failure in conduct. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in conduct, nor does another monk inform him, but the monk himself informs him that he has been seen, heard, or suspected of failure in conduct. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person: ‘Please, venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in conduct. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in their presence.’ This cancellation of the Monastic Code is legitimate. And how is failure in view seen, heard, or suspected? A monk sees in a monk the characteristics and signs of someone who has been seen, heard, or suspected of failure in view. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in view, but another monk informs him that monk so-and-so has been seen, heard, or suspected of failure in view. Or a monk doesn’t see a monk who has been seen, heard, or suspected of failure in view, nor does another monk inform him, but the monk himself informs him that he has been seen, heard, or suspected of failure in view. Then, on the observance day, whether the fourteenth or the fifteenth, he may if he wishes, based on what he has seen, has heard, or suspects, announce in the midst of the Sangha and in the presence of that person: ‘Please, venerables, I ask the Sangha to listen. So-and-so has been seen, heard, or suspected of failure in view. I cancel his hearing of the Monastic Code. The Monastic Code shouldn’t be recited in their

presence.’ This cancellation of the Monastic Code is legitimate. These are the ten legitimate cancellations of the Monastic Code.” The first section for recitation is finished.

7. The qualities needed to raise an issue Venerable Upali went to the Buddha, bowed, sat down, and said, “Sir, if a monk wishes to raise an issue, what factors should be fulfilled?” “Five factors should be fulfilled: He should reflect whether it’s the right time to raise it. If he knows it’s the wrong time, he shouldn’t raise it. But if he knows it’s the right time, he should reflect further whether it’s a real issue. If he knows it’s not, he shouldn’t raise it. But if he knows it is, he should reflect further whether raising it will be beneficial. If he knows it won’t, he shouldn’t raise it. But if he knows it will, he should reflect further whether the monks who are on the side of the Teaching and the Monastic Law will support him. If he knows that they won’t, he shouldn’t raise it. But if he knows that they will, he should reflect further whether raising the issue will lead to arguments and disputes, to fracture and schism in the Sangha. If he knows it will, he shouldn’t raise it. But if he knows it won’t, he may raise it. In this way, when five factors are fulfilled, he won’t regret raising that issue.”

8. The qualities to be reflected on by one who accuses another “Sir, how many qualities should a monk see in himself before accusing another?” “He should see five qualities in himself. He should reflect, ‘Is my bodily conduct pure and flawless? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please train your own bodily conduct first.’ He should reflect, ‘Is my verbal conduct pure and flawless? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please train your own verbal conduct first.’ He should reflect, ‘Do I have a mind of good will toward my fellow monastics, a mind free from anger? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please set up a mind of good will toward your fellow monastics first.’ He should reflect, ‘Have I learned much and do I retain and accumulate what I’ve learned? Those teachings that are good in the beginning, good in the middle, and good in the end, that have a true goal and are well articulated, and that set out the perfectly complete and pure spiritual life—have I learned many such teachings, retained them in mind, recited them verbally, mentally investigated them, and penetrated them well by view? Is this quality found in me or not?’ If it’s not, there will be those who say, ‘Please learn the tradition first.’ He should reflect, ‘Have I properly learned both Monastic Codes in detail; have I analyzed them well, thoroughly mastered them, and investigated them well, both in terms of the rules and their detailed exposition? Is this quality found in me or not?’ If it’s not, then when he’s asked, ‘Where was this said by the Buddha?’ he won’t be able to reply. And there will be those who say, ‘Please learn the Monastic Law first.’ A monk should see these five qualities in himself before accusing another.” 9. The qualities to be set up by one who accuses another “Sir, how many qualities should a monk set up in himself before accusing another?” “He should set up five qualities in himself: ‘I’ll speak at an appropriate time, not at an

inappropriate one; I'll speak the truth, not falsehood; I'll speak gently, not harshly; I'll speak what's beneficial, not what's unbeneficial; I'll speak with a mind of good will, not with ill will.” 10. Discussion on the one who accuses and the one who is accused “Sir, if a monk accuses another illegitimately, in how many ways should regret be aroused in him?” “Regret should be aroused in him in five ways: ‘Venerable, you’re accusing at the wrong time, not at the right time, and so it’s appropriate for you to have regret. You’re accusing falsely, not truthfully, and so it’s appropriate for you to have regret. You’re accusing harshly, not gently, and so it’s appropriate for you to have regret. You’re accusing unbeneficially, not beneficially, and so it’s appropriate for you to have regret. You’re accusing with a mind of ill will, not with a mind of good will, and so it’s appropriate for you to have regret.’ These are the five ways regret should be aroused in a monk who accuses another illegitimately. For what reason? So that other monks won’t think of making false accusations.” “And if a monk has been accused illegitimately, in how many ways should non-regret be aroused in him?” “Non-regret should be aroused in him in five ways: ‘Venerable, you’ve been accused at the wrong time, not at the right time, and so there’s no need for you to have regret. You’ve been accused falsely, not truthfully, and so there’s no need for you to have regret. You’ve been accused harshly, not gently, and so there’s no need for you to have regret. You’ve been accused unbeneficially, not beneficially, and so there’s no need for you to have regret. You’ve been accused with a mind of ill will, not with a mind of good will, and so there’s no need for you to have regret.’” “And if a monk accuses another legitimately, in how many ways should non-regret be aroused in him?” “Non-regret should be aroused in him in five ways: ‘Venerable, you’re accusing at the right time, not at the wrong time, and so there’s no need for you to have regret. You’re accusing truthfully, not falsely, and so there’s no need for you to have regret. You’re accusing gently, not harshly, and so there’s no need for you to have regret. You’re accusing beneficially, not unbeneficially, and so there’s no need for you to have regret. You’re accusing with a mind of good will, not with a mind of ill will, and so there’s no need for you to have regret.’ These are the five ways non-regret should be aroused in a monk who accuses another legitimately. For what reason? So that other monks will think of making truthful accusations.” “And if a monk has been accused legitimately, in how many ways should regret be aroused in him?” “Regret should be aroused in him in five ways: ‘Venerable, you’ve been accused at the right time, not at the wrong time, and so it’s appropriate for you to have regret. You’ve been accused truthfully, not falsely, and so it’s appropriate for you to have regret. You’ve been accused gently, not harshly, and so it’s appropriate for you to have regret. You’ve been accused beneficially, not unbeneficially, and so it’s appropriate for you to have regret. You’ve been accused with a mind of good will, not with a mind of ill will, and so it’s appropriate for you to have regret.’” “And, sir, how many qualities should a monk attend to in himself before accusing another?” “He should attend to five qualities in himself: compassion, being of benefit, sympathy, the idea of clearing

offenses, and the idea of prioritizing the training.” “And how many qualities should a monk who is accused set up?” “A monk who is accused should set up two qualities: truth and composure.” The second section for recitation is finished. The ninth chapter on the cancellation of the Monastic Code is finished. In this chapter there are thirty topics. This is the summary: “On the observance day, as far as, The bad monk did not leave; Thrown out by Moggallana, Amazing, in the instruction of the Victor. Slopes, and gradual training, Steady, without transgressing; Corpse, the Sangha ejects, Rivers, and they lose. They flow, they are extinguished, One taste, and freedom; Many, and the spiritual path, Being, the eight noble persons. Having made the ocean simile, He taught the qualities of Buddhism; On the observance day, the Monastic Code, No-one knows about us. Preempt, they complained, One, two, three, four; Five, six, seven, eight, And nine, and tenth. Morality, conduct, and view, Livelihood, in four parts; And offense entailing expulsion, offense entailing suspension, Offense entailing confession, offense entailing acknowledgment. Offense of wrong conduct, in five parts, And failure in morality and conduct; Has not failed, and has failed, In six parts according to the same method. And offense entailing expulsion, offense entailing suspension, Serious offense, and with offense entailing confession; And indeed offense entailing acknowledgment, Offense of wrong conduct, offense of wrong speech. And failure in morality and conduct; Failure in view and livelihood; And the eight with failed and not failed, These with the morality, conduct, and view. With not failed, also with failed, And with both failed and not failed; Thus a ninefold is spoken of, According to the real method. Offense entailing expulsion, unfinished, And just so renounced; He goes to, he reopens, And discussion on reopening. And failure in morality and conduct, So with failure in view; Seen, heard, suspected, You should know it as tenfold. A monk sees a monk, And another informs him; He just tells him, He cancels the Monastic Code. It breaks up because of a threat, Kings, criminals, fire, and flooding; People, and spirits, Predatory animals, snakes, life, monastic life. By a certain one of the ten, Or some in that; And just legitimate, illegitimate, You should know it according to the same procedure. Right time, real, beneficial, I will gain, there will be; Bodily and verbal, good will, Learned, both. Appropriate time, with truth, with gentleness, The eighth training rule is finished. Regret, legitimately, Thus speech should be abolished. For the legitimate accuser and the accused, Regret should be abolished; Compassion, benefit, sympathy, Clearing, prioritizing. The practice of the accuser, Was explained by the fully Awakened One; Just truth and composure, Are proper for the accused.” The chapter on the cancellation of the Monastic Code is finished.