Buddhist Canonical Disciplinary Transaction Statements

The transaction statements the Canon gives for these disciplinary transactions follow closely the details of the origin stories leading up to the first allowance for each transaction. As the Commentary points out, these statements do not fit all the cases where a particular disciplinary transaction can be applied. Thus, it recommends — when imposing one of these transactions on an individual — adjusting the statement to fit the facts of the case, drawing on the list of allowable applications for the transaction as given in the Canon.

A. Censure

Transaction statement: (Cv.I.1.4)

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) is a maker of strife, quarrels, disputes, dissension, issues in the Community. If the Community is ready, it should impose a censure transaction on Bhikkhuni (name). This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) is a maker of strife, quarrels, disputes, dissension, issues in the Community. The Community is imposing a censure transaction on Bhikkhuni (name). He to whom the imposition of a censure transaction on Bhikkhuni (name) is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.

The Community has imposed a censure transaction on Bhikkhuni (name). This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternative reasons for imposing censure:
She is inexperienced and incompetent, full of offenses, and has not undergone the penalty for them:

She lives in the company of householders, in unbecoming association with householders:

With regard to heightened virtue, her virtue is corrupted:

With regard to heightened behavior, her behavior is corrupted:

With regard to higher views, her views are corrupted:

She speaks in dispraise of the Buddha:

She speaks in dispraise of the Dhamma:

She speaks in dispraise of the Sangha:

**B. Further Punishment**

Transaction statement: (Cv.IV.11.2)

Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having been accused of an offense, admits it after denying it, denies it after admitting it, evades the issue, tells a conscious lie. If the Community is ready, it should impose a transaction of further punishment on Bhikkhuni (name). This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having been accused of an offense, admits it after denying it, denies it after admitting it, evades the issue, tells a conscious lie. The Community is imposing a transaction of further punishment on Bhikkhuni (name). He to whom the imposition of a transaction of further punishment on Bhikkhuni (name) is agreeable should remain silent. He to whom it is not agreeable should
speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.

The Community has imposed a transaction of further punishment on Bhikkhuni (name). This is agreeable to the Community, therefore it is silent. Thus do I hold it.

The above transaction statement follows the example given at Cv.IV.11.2. The basic prerequisite for this transaction, given at Cv.IV.12.1, is that the Bhikkhuni in question be impure, shameless, and has been accused of having committed an offense (§). In the transaction statement, this would be stated as follows:

He is impure, shameless, and accused of having committed an offense:

However, Cv.IV.12.3 maintains that under this general requirement, all the variations listed under censure would qualify a Bhikkhuni for this transaction as well. For some reason, BD omits the variations from, "in terms of heightened virtue, her virtue is corrupted," to, "he speaks in dispraise of the Sangha."

C. Demotion
Transaction statement: (Cv.I.9.2)

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) is a maker of strife, quarrels, disputes, disension, issues in the Community. If the Community is ready, it should impose a demotion transaction on Bhikkhuni (name), [saying,] "You are to live in dependence." This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) is a maker of strife, quarrels, disputes, disension, issues in the Community. The Community is imposing a
demotion transaction on Bhikkhuni (name), [saying,] "You are to live in dependence." He to whom the imposition of a demotion transaction on Bhikkhuni (name), [saying,] "You are to live in dependence," is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.

The Community has imposed a demotion transaction on Bhikkhuni (name), [saying,] "You are to live in dependence." This is agreeable to the Community, therefore it is silent. Thus do I hold it.

D. Banishment

Transaction statement: (Cv.l.13.7)

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) is endowed with bodily and verbal wrong livelihood. If the Community is ready, it should perform a transaction banishing Bhikkhuni (name) from (place), [saying,] "Bhikkhuni (name) is not to live in (place)." This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) is endowed with bodily and verbal wrong livelihood. The Community is performing a transaction banishing Bhikkhuni (name) from (place), [saying,] "Bhikkhuni (name) is not to live in (place)." He to whom the performing of a transaction banishing Bhikkhuni (name) from (place), [saying,] "Bhikkhuni (name) is not to live in (place)," is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.
The Community has performed a transaction banishing Bhikkhuni (name) from (place), [saying,] "Bhikkhuni (name) is not to live in (place)." This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternative reasons for imposing banishment (in addition to those listed under censure):

He is endowed with bodily frivolity:

verbal frivolity:

bodily and verbal frivolity:

bodily misbehavior:

verbal misbehavior:

bodily and verbal misbehavior:

bodily injuriousness:

verbal injuriousness:

bodily and verbal injuriousness:

bodily wrong livelihood:

verbal wrong livelihood:

bodily and verbal wrong livelihood:

E. Reconciliation
Venerable sirs, may the Community listen to me. This Bhikkhuni (name) strives for the material loss of (layperson's name). If the Community is ready, it should impose a reconciliation transaction on Bhikkhuni (name), [saying,] "You are to ask forgiveness of (layperson's name)." This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) strives for the material loss of (layperson's name). The Community is imposing a reconciliation transaction on Bhikkhuni (name), [saying,] "You are to ask forgiveness of (layperson’s name)." He to whom the imposition of a reconciliation transaction on Bhikkhuni (name), [saying,] "You are to ask forgiveness of (layperson’s name)," is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.

The Community has imposed a reconciliation transaction on Bhikkhuni (name), [saying,] "You are to ask forgiveness of (layperson's name)." This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternative reasons for imposing reconciliation:

He strives for the detriment of (layperson's name):

He strives for the non-residence of (layperson's name):

He insults and reviles (layperson's name):

He gets (layperson's name) to break with householders:
He speaks in dispraise of the Buddha to (layperson's name):

He speaks in dispraise of the Dhamma to (layperson's name):

He speaks in dispraise of the Sangha to (layperson’s name):

He ridicules and scoffs at (layperson’s name) about something low or vile:

He does not fulfill a righteous promise made to (layperson's name):

Transaction statement authorizing a companion: (Cv.I.22.2)

(In this example, a companion is being authorized to accompany a Bhikkhuni named Sudhamma to ask forgiveness of a householder named Citta.)

Venerable sirs, may the Community listen to me. If the Community is ready, it should give Bhikkhuni (name) to Bhikkhuni Sudhamma as her companion to ask forgiveness of Citta the householder.

He to whom the giving of Bhikkhuni (name) to Bhikkhuni Sudhamma as her companion to ask forgiveness of Citta the householder is agreeable should remain silent. He to whom it is not agreeable should speak.

Bhikkhuni (name) has been given by the Community to Bhikkhuni Sudhamma as her companion to ask forgiveness of Citta the householder. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

F. Suspension For Not Seeing An Offense
Transaction statement: (Cv.I.25.2)
Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having fallen into an offense, is not willing to see it. If the Community is ready, it should impose a suspension transaction on Bhikkhuni (name) for not seeing an offense, so that she has no communion with the Community. This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having fallen into an offense, is not willing to see it. The Community is imposing a suspension transaction on Bhikkhuni (name) for not seeing an offense, so that she has no communion with the Community. He to whom the imposing of a suspension transaction on Bhikkhuni (name) for not seeing an offense, so that she has no communion with the Community is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.

The Community has imposed a suspension transaction on Bhikkhuni (name) for not seeing an offense, so that she has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

G. Suspension For Not Making Amends For An Offense
Transaction statement: (Cv.I.31))

Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having fallen into an offense, is not willing to make amends for it. If the Community is ready, it should impose a suspension transaction on Bhikkhuni (name) for not making amends for an offense, so that she has no communion with the Community. This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having fallen into an offense, is not willing to make amends for it. The Community is imposing a suspension transaction on Bhikkhuni (name) for not making amends for an offense, so that she has no communion with the Community.
A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.

The Community has imposed a suspension transaction on Bhikkhuni (name) for not making amends for an offense, so that she has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

H. Suspension For Not Relinquishing An Evil View
Transaction statement: (Cv.I.32.4)

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) will not relinquish an evil view. If the Community is ready, it should impose a suspension transaction on Bhikkhuni (name) for not relinquishing an evil view, so that she has no communion with the Community. This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name) will not relinquish an evil view. The Community is imposing a suspension transaction on Bhikkhuni (name) for not relinquishing an evil view, so that she has no communion with the Community. He to whom the imposing of a suspension transaction on Bhikkhuni (name) for not relinquishing an evil view, so that she has no communion with the Community is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.
The Community has imposed a suspension transaction on Bhikkhuni (name) for not relinquishing an evil view, so that she has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

I. Rescinding Disciplinary Acts
Request: (Cv.l.8.1)

Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having had a censure transaction imposed on her by the Community, has behaved properly, has lowered her hackles, has mended her ways. If the Community is ready, it should rescind Bhikkhuni (name)'s censure transaction. This is the motion.

Venerable sirs, may the Community listen to me. This Bhikkhuni (name), having had a censure transaction imposed on her by the Community, has behaved properly, has lowered her hackles, has mended her ways. The Community is rescinding Bhikkhuni (name)'s censure transaction. He to whom the rescinding of Bhikkhuni (name)'s censure transaction is agreeable should remain silent. He to whom it is not agreeable should speak.

A second time... A third time I speak about this matter. Venerable sirs, may the Community listen to me... He to whom it is not agreeable should speak.

The Community has rescinded Bhikkhuni (name)'s censure transaction. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

Alternate transactions:

Further misconduct:

Demotion:

DRAFT FOR EDUCATIONAL USE
Banishment:

Reconciliation:

Suspension:

for not seeing an offense:

for not making amends for an offense:

for not relinquishing an evil view:

J. Overturning The Bowl
Transaction statement: (Cv.V.20.4)

Venerable sirs, may the Community listen to me. (Name) strives for the material loss of Bhikkhunis. If the Community is ready, it should overturn the Community's bowl to (name) so that she has no communion with the Community.

Venerable sirs, may the Community listen to me. (Name) strives for the material loss of Bhikkhunis. The Community is overturning the Community's bowl to (name) so that she has no communion with the Community. He to whom the overturning of the Community's bowl to (name) so that she has no communion with the Community is agreeable should remain silent. He to whom it is not agreeable should speak.

The Community has overturned the Community's bowl to (name) so that she has no communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.

He/she strives for the detriment of the Bhikkhunis:
He/she strives for the non-residence of the Bhikkunis:

He/she insults and reviles the Bhikkunis:

He/she gets Bhikkunis to break with Bhikkunis:

He/she speaks in dispraise of the Buddha:

He/she speaks in dispraise of the Dhamma:

He/she speaks in dispraise of the Sangha:

Request to have the bowl turned upright (Cv.V.20.7)

Transaction statement for turning the bowl upright: (Cv.V.20.7)

Venerable sirs, may the Community listen to me. The Community has overturned (its) bowl to (name). She has no communion with the Community. She has behaved properly, has lowered her hackles, has mended her ways. If the Community is ready, it should set (its) bowl upright to (name), should put her in communion with the Community. This is the motion.

Venerable sirs, may the Community listen to me. The Community has overturned (its) bowl to (name). She has no communion with the Community. She has behaved properly, has lowered her hackles, has mended her ways. The Community is setting (its) bowl upright to (name), putting her in communion with the Community. He to whom the setting of the bowl upright to (name), putting her in communion with the Community, is agreeable should remain silent. He to whom it is not agreeable should speak.

The Community has set (its) bowl upright to (name) so that she has communion with the Community. This is agreeable to the Community, therefore it is silent. Thus do I hold it.