

SĀSANĀRAKKHA BUDDHIST SANCTUARY

PĀLI - ENGLISH RECITATIONS

MONK TRAINING CENTRE





MONK TRAINING CENTRE



BHIKKHUPĀTIMOKKHA

“The Blessed One who knows and sees, accomplished and fully enlightened, has prescribed the course of training for bhikkhus and he has laid down the Pātimokkha. On the Uposatha day as many of us as live in dependence upon a single village district meet together in unison, and when we meet we ask one who knows the Pātimokkha to recite it. If a bhikkhu remembers an offence or a transgression while the Pātimokkha is being recited, we make him act in accordance with the Dhamma, in accordance with the instructions. It is not the worthy ones that make us act; it is the Dhamma that makes us act.”

(MN 108)

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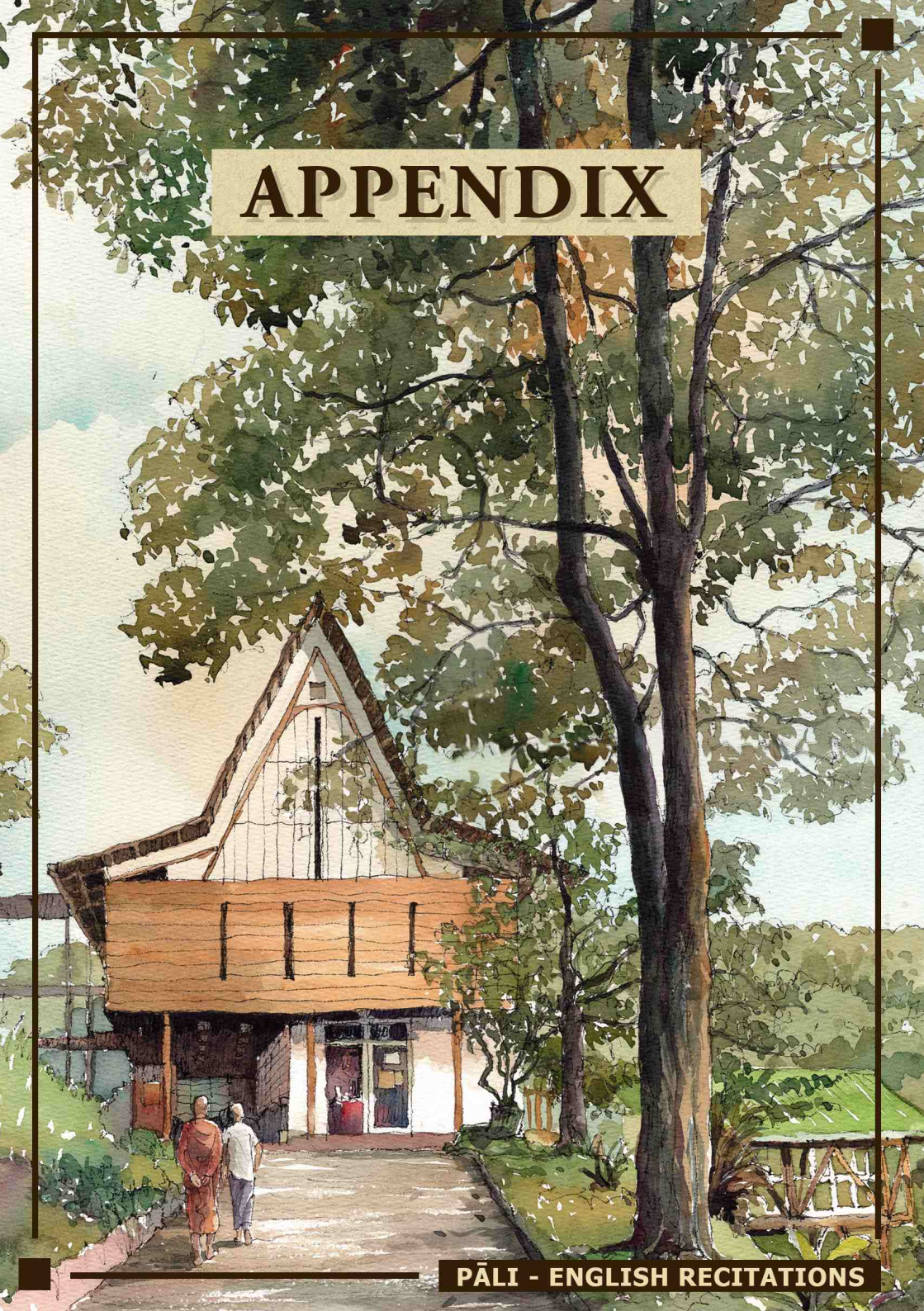
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APPENDIX



PĀLI - ENGLISH RECITATIONS

PUBBAKICCA

Pubbakaraṇaṃ

Sammajjanī padipo ca, udakaṃ āsanena ca; Uposathassa etāni,
“pubbakaraṇaṃ”ti vuccati.

Pubbakiccaṃ

Chanda, pārisuddhi, utu’kkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, “pubbakiccan”ti vuccati.

Pattakallāṅgā

Uposatho, yāvatikā ca bhikkhū kammappattā; Sabhāg’āpattiyo ca na
vijjanti; Vajjanīyā ca puggalā tasmim na honti, “pattakallan”ti
vuccati.

Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa
bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhanāṃ
karoma.

NIDĀN'UDDESO

Suṇātu me bhante / āvuso saṅgho, ajj'uposatho pannaraso /
cātuddaso / sāmaggio, yadi saṅghassa pattakallaṃ, saṅgho
uposatham kareyya pātimokkhaṃ uddiseyya.

Kim saṅghassa pubbakiccaṃ?

Pārisuddhiṃ āyasmanto ārocetha, pātimokkhaṃ uddisissāmi, taṃ
sabb'eva santā sādhukaṃ suṇoma manasi karoma. Yassa siyā āpatti,
so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhībhāvena
kho panāyasmante “parisuddhā”ti vedissāmi.

Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti, evaṃ'evaṃ
evarūpāya parisāya yāvattiyāṃ anusāvitāṃ hoti. Yo pana bhikkhu
yāvattiyāṃ anusāviyamāne saramāno santiṃ āpattiṃ
n'āvikareyya, sampajānamusāvādassa hoti. Sampajānamusāvādo
kho pan'āyasmanto antarāyiko dhammo vutto bhagavatā, tasmā
saramānena bhikkhunā āpannena visuddh'āpekkhena santī āpatti
āvikātabbā, āvikatā hi'ssa phāsu hoti.

Uddiṭṭhaṃ kho āyasmanto nidānaṃ.

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evaṃ'etaṃ dhārayāmi.

NIDĀNAṃ NIṬṬHITAṃ

PĀRĀJIK'UDDESO

Tatr'ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

Pārājika 1: Methunadhammasikkhāpadam

Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya, antamaso tiracchānagatāya'pi, pārājiko hoti asaṃvāso.

Pārājika 2: Adinn'ādānasikkhāpadam

Yo pana bhikkhu gāmā vā arañña vā adinnaṃ theyyasaṅkhātāṃ ādiyeyya, yathārūpe adinn'ādāne rājāno coraṃ gahetvā haneyyumaṃ vā bandheyumaṃ vā pabbājeyyumaṃ vā coro'si bālo'si mūlho'si thenosīti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno ayam'pi pārājiko hoti asaṃvāso.

Pārājika 3: Manussaviggahasikkhāpadam

Yo pana bhikkhu sañcicca manussaviggahaṃ jīvītā voropeyya, satthahāraṃ v'assa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya “ambho purisa kiṃ tuyh'iminā pāpakena dujjīvitena, mataṃ te jīvītā seyyo”ti, iti cittaṃmano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, ayam'pi pārājiko hoti asaṃvāso.

Pārājika 4: Uttarimanussadhammasikkhāpadam

Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ att'upanāyikaṃ alam'ariyañāṇadassanaṃ samudācareyya “iti jānāmi, iti passāmi”ti, tato apareṇa samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā āpanno visuddhāpekkho evaṃ vadeyya

“ajānam’evaṃ āvuso avacaṃ jānāmi, apassaṃ passaṃ, tucchaṃ
musā vilapi”nti, aññatra adhimānā, ayam’pi pārājiko hoti asaṃvāso.

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā. Yesaṃ bhikkhu
aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ
saṃvāsaṃ yathā pure, tathā pacchā, pārājiko hoti asaṃvāso.

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ dhārayāmi.

PĀRĀJIKAM NIṬṬHITAM

SAṄGHĀDISES'UDDESO

Ime kho pan'āyasmanto terasa saṅghādisesā dhammā uddesaṃ
āgacchanti.

Saṅghādisesa 1: Sukkavissatṭhisikkhāpadaṃ

Sañcetanikā sukkavissatṭhi aññatra supinantā saṅghādiseso.

Saṅghādisesa 2: Kāyasaṃsaggasikkhāpadaṃ

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhim
kāyasaṃsaggaṃ samāpajjeyya hatthagāhaṃ vā veṇiggāhaṃ vā
aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ, saṅghādiseso.

Saṅghādisesa 3: Duṭṭhullavācāsikkhāpadaṃ

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ
duṭṭhullāhi vācāhi obhāseyya yathā taṃ yuvā yuvatim
methunupasaṃhitāhi, saṅghādiseso.

Saṅghādisesa 4: Attakāmapāricariyasikkhāpadaṃ

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike
attakāmapāricariyāya vaṇṇaṃ bhāseyya “etadaggaṃ bhagini
pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ
brahmacāriṃ etena dhammena paricareyyā”ti
methunupasaṃhitena, saṅghādiseso.

Saṅghādisesa 5: Sañcarittasikkhāpadaṃ

Yo pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vā purisamatim
purisassa vā itthimatim, jāyattane vā jārattane vā, antamaso
taṅkhaṇikāyapi, saṅghādiseso.

Saṅghādisesa 6: Kuṭṭikārasikkhāpadam

Saññācikāya pana bhikkhunā kuṭṭim kārayamānena assāmikaṃ attuddesaṃ pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso dvādasa vidatthiyo sugatavidatthiyā, tiriyaṃ sattantarā, bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ saparikkamanaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane saññācikāya kuṭṭim kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṅghādiseso.

Saṅghādisesa 7: Vihārakārasikkhāpadam

Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthu desetabbaṃ anārambhaṃ saparikkamanaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.

Saṅghādisesa 8: Duṭṭhadosasikkhāpadam

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya “appeva nāma naṃ imamhā brahmacariyā cāveyyaṃ”ti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā amūlakañceva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patitṭhāti, saṅghādiseso.

Saṅghādisesa 9: Aññabhāgiyasikkhāpadam

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñcidesaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamseyya “appeva nāma naṃ imamhā brahmacariyā cāveyyaṃ”ti, tato aparena samayena

samanuggāhīyamāno vā asamanuggāhīyamāno vā
aññabhāgiyañceva taṃ adhikaraṇaṃ hoti kocideso lesamatto
upādinno, bhikkhu ca dosaṃ paṭiṭṭhāti, saṅghādiseso.

Saṅghādisesa 10: Saṅghabhedasikkhāpadam

Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya,
bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha
tiṭṭheyya, so bhikkhu bhikkhūhi evamassa vacanīyo “māyasmā
samaggassa saṅghassa bhedāya parakkami, bhedanasaṃvattanikaṃ
vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi, sametāyasmā
saṅghena, samaggo hi saṅgho sammodamāno avivadamāno
ekuddeso phāsu viharatī”ti, evaṇca so bhikkhu bhikkhūhi
vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi
yāvataṭṭhiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvataṭṭhiyañce
samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce
paṭinissajjeyya, saṅghādiseso.

Saṅghādisesa 11: Bhed’ānuvattakasikkhāpadam

Tasseva kho pana bhikkhussa bhikkhū honti anuvattakā
vaggavādaḥ eko vā dve vā tayo vā, te evaṃ vadeyyuṃ
“māyasmanto etaṃ bhikkhuṃ kiñci avacuttha, dhammavādī ceso
bhikkhu, vinayavādī ceso bhikkhu, amhākañceso bhikkhu
chandaṇca ruciṇca ādāya voharati, jānāti, no bhāsati,
amhākampetaṃ khamatī”ti, te bhikkhū bhikkhūhi evamassu
vacanīyā “māyasmanto evaṃ avacuttha, na ceso bhikkhu
dhammavādī, na ceso bhikkhu vinayavādī, māyasmantānampi
saṅghabhedo ruccittha, sametāyasmantānaṃ saṅghena, samaggo hi
saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti,

evañca te bhikkhū bhikkhūhi vuccamānā tatheva paggaṇheyyum, te bhikkhū bhikkhūhi yāvatatīyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvatatīyañce samanubhāsiyamānā taṃ paṭinissajjeyyum, iccetaṃ kusalaṃ, no ce paṭinissajjeyyum, saṅghādiseso.

Saṅghādisesa 12: Dubbacasikkhāpadam

Bhikkhu paneva dubbacajātiko hoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti “mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā”ti, so bhikkhu bhikkhūhi evamassa vacanīyo “māyasmā attānaṃ avacanīyaṃ akāsi, vacanīyamevāyasmā attānaṃ karotu, āyasmāpi bhikkhū vadatu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yadidaṃ aññaṃaññavacanena aññaṃaññavutṭhāpanenā”ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatīyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvatatīyañce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

Saṅghādisesa 13: Kuladūsakasikkhāpadam

Bhikkhu paneva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni ca tena dutṭhāni dissanti ceva suyyanti ca, so bhikkhu bhikkhūhi evamassa vacanīyo “āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti

ceva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyasmā imamhā āvāsā, alaṃ te idha vāsenā”ti, evaṃca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya “chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti”ti, so bhikkhu bhikkhūhi evamassa vacaniyo “māyasmā evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti ceva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti ceva suyyanti ca, pakkamatāyasmā imamhā āvāsā, alaṃ te idha vāsenā”ti, evaṃca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyaṃce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā nava paṭhamāpattikā, cattāro yāvatatiyakā. Yesaṃ bhikkhu aññataram vā aññataram vā āpajjitvā yāvatīhaṃ jānaṃ paṭicchādeti, tāvatīhaṃ tena bhikkhunā akāmā parivatthabbaṃ. Parivutthaparivāsena bhikkhunā uttari chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ, ciṇṇamānatto bhikkhu yattha siyā vīsati gaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetaṃ. Ekenapi ce ūno vīsati gaṇo bhikkhusaṅgho taṃ bhikkhum abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā, ayaṃ tattha sāmīci.

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?

Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmī.

SAṄGHĀDISESO NIṬṬHITO

ANİYAT'UDDESO

Ime kho pan'āyasmanto dve aniyatā dhammā uddesaṃ āgacchanti.

Aniyata 1: Paṭhama-aniyatasikkhāpadam

Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṅkammaniye nisajjaṃ kappeyya, tamenam saddheyyavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo pārājikena vā saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ dhammo aniyato.

Aniyata 2: Duttiya-aniyatasikkhāpadam

Na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṅkammaniyaṃ, alaṅca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ, yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, tamenam saddheyyavacasā upāsikā disvā dvinnam dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno dvinnam dhammānaṃ aññatarena kāretabbo saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ pi dhammo aniyato.

Uddiṭṭhā kho āyasmanto dve aniyatā dhammā.

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.

ANĪYATO NIṬṬHITO

NISSAGGIYAPĀCITTIYĀ

Ime kho pan'āyasmanto tiṃsa nissaggiyā pācittiya dhammā
uddesaṃ āgacchanti.

CĪVARAVAGGO

Nissaggiya Pācittiya 1: Kaṭṭhinasikkhāpadam

Niṭṭhitacīvarasmim bhikkhunā ubbhataasmim kathine
dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ, taṃ atikkāmayato
nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 2: Uddositasikkhāpadam

Niṭṭhitacīvarasmim bhikkhunā ubbhataasmim kathine ekarattampi
ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā
nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 3: Akālacīvarasikkhāpadam

Niṭṭhitacīvarasmim bhikkhunā ubbhataasmim kathine bhikkhuno
paneva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā
paṭiggahetabbaṃ, paṭiggahetvā khippameva kāretabbaṃ, no cassa
pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ
nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttari
nikkhipeyya satiyāpi paccāsāya, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 4: Purāṇacīvarasikkhāpadam

Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaraṃ
dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyaṃ
pācittiyaṃ.

Nissaggiya Pācittiya 5: Cīvarappaṭiggahaṇasikkhāpadam

Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaram paṭigganheyya aññatra pārivattakā, nissaggiyam pācittiyam.

Nissaggiya Pācittiya 6: Aññātakaviññattisikkhāpadam

Yo pana bhikkhu aññātakam gahapatim vā gahapatānim vā cīvaram viññāpeyya aññatra samayā, nissaggiyam pācittiyam. Tatthāyam samayo, acchinnacīvaro vā hoti bhikkhu, naṭṭhacīvaro vā, ayam tattha samayo.

Nissaggiya Pācittiya 7: Tat’uttarisikkhāpadam

Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum pavāreyya, santaruttaraparamam tena bhikkhunā tato cīvaram sādītabbam. Tato ce uttari sādiyeyya, nissaggiyam pācittiyam.

Nissaggiya Pācittiya 8: Paṭhama-upakkhaṭasikkhāpadam

Bhikkhum paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannam upakkhaṭam hoti “iminā cīvaracetāpannena cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādessāmī”ti, tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappam āpajjeyya “sādhu vata mam āyasmā iminā cīvaracetāpannena evarūpaṃ vā evarūpaṃ vā cīvaram cetāpetvā acchādehi”ti kalyāṇakamyatam upādāya, nissaggiyam pācittiyam.

Nissaggiya Pācittiya 9: Duttiya-upakkhaṭasikkhāpadam

Bhikkhum paneva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannāni upakkhaṭāni honti

“imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāṇi cetāpetvā itthannāmaṃ bhikkhuṃ cīvarehi acchādessāma”ti, tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappaṃ āpajjeyya “sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādeṭṭha ubhova santā ekenā”ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 10: Rājasikkhāpadam

Bhikkhuṃ paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannaṃ paḥiṇeyya “iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehi”ti. So ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya “idaṃ kho, bhante, āyasmantaṃ uddissa cīvaracetāpannaṃ ābhataṃ, paṭiggaṇhātu āyasmā cīvaracetāpannan”ti. Tena bhikkhunā so dūto evamassa vacaniyo “na kho mayaṃ, āvuso, cīvaracetāpannaṃ paṭiggaṇhāma, cīvaraṇa kho mayaṃ paṭiggaṇhāma kālena kappiyan”ti. So ce dūto taṃ bhikkhuṃ evaṃ vadeyya “atthi panāyasmato koci veyyāvaccakaro”ti. Cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā “eso kho, āvuso, bhikkhūnaṃ veyyāvaccakaro”ti. So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya “yaṃ kho, bhante, āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā, upasaṅkamatāyasmā kālena, cīvarena taṃ acchādessati”ti. Cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ codetabbo sāretabbo “attho me, āvuso, cīvarena”ti, dvattikkhattuṃ

codayamāno sārāyamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ, no ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtena uddissa tḥātabbaṃ, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūto uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ, tato ce uttari vāyamamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. No ce abhinipphādeyya, yatassa cīvaracetāpannaṃ ābhataṃ, tattha sāmaṃ vā gantabbaṃ, dūto vā pāhetabbo “yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpannaṃ paṇiṇittha, na taṃ tassa bhikkhuno kiñci atthaṃ anubhoti, yuñjantāyasmanto sakaṃ, mā vo sakaṃ vinassā”ti, ayaṃ tattha sāmīci.

Kathinavaggo paṭhamo.

EḶAKALOMAVAGGO

Nissaggiya Pācittiya 11: Kosiyasikkhāpadaṃ

Yo pana bhikkhu kosiyamissakaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 12: Suddhakāḷakasikkhāpadaṃ

Yo pana bhikkhu suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 13: Dvebhāgasikkhāpadaṃ

Navam̐ pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātābbā, tatiyaṃ odātānaṃ, catutthaṃ gocariyānaṃ. Anādā ce bhikkhu dve bhāge

suddhakālakānaṃ eḷakalomānaṃ, tatiyaṃ odātānaṃ, catutthaṃ
gocariyānaṃ, navaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 14: Chabbassasikkhāpadam

Navam pana bhikkhunā santhataṃ kārāpetvā chabbassāni
dhāretabbaṃ, orena ce channaṃ vassānaṃ taṃ santhataṃ
vissajjetvā vā avissajjetvā vā aññaṃ navaṃ santhataṃ kārāpeyya
aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 15: Nisīdanasanthasikkhāpadam

Nisīdanasanthataṃ pana bhikkhunā kārayamānena
purāṇasanthatassa sāmantaṃ sugatavidatthi ādātābbā
dubbaṇṇakaraṇāya. Anādā ce bhikkhu purāṇasanthatassa sāmantaṃ
sugatavidatthiṃ, navaṃ nisīdanasanthataṃ kārāpeyya, nissaggiyaṃ
pācittiyaṃ.

Nissaggiya Pācittiya 16: Eḷakalomasikkhāpadam

Bhikkhuno paneva addhānamaggappaṭipannassa eḷakalomāni
uppajjeyyūṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbāni,
paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni asante hārake.
Tato ce uttari hareyya, asantepi hārake, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 17: Eḷakalomadhovāpanasikkhāpadam

Yo pana bhikkhu aññatikāya bhikkhuniyā eḷakalomāni dhovāpeyya
vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 18: Rūpiyasikkhāpadam

Yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā
upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 19: Rūpiyasamvohārasikkhāpadam

Yo pana bhikkhu nānappakāraṇaṃ rūpiyasamvohāraṃ
samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 20: Kayavikkayasikkhāpadam

Yo pana bhikkhu nānappakāraṇaṃ kayavikkayaṃ samāpajjeyya,
nissaggiyaṃ pācittiyaṃ.

Kosiyavaggo dutiyo

PATTAVAGGO

Nissaggiya Pācittiya 21: Pattasikkhāpadam

Dasāhaparamaṃ atirekapatto dhāretabbo, taṃ atikkāmayato
nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 22: Ūnapañcabandhanasikkhāpadam

Yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navam
pattam cetāpeyya, nissaggiyaṃ pācittiyaṃ. Tena bhikkhunā so
patto bhikkhuparisāya nissajjitabbo, yo ca tassā bhikkhuparisāya
pattapariyanto, so tassa bhikkhuno padātabbo “ayaṃ te bhikkhu
patto yāva bhedanāya dhāretabbo”ti, ayaṃ tattha sāmīci.

Nissaggiya Pācittiya 23: Bhesajjasikkhāpadam

Yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni
bhesajjāni, seyyathidaṃ—sappi navanītaṃ telaṃ madhu phāṇitaṃ,
tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṇaṃ
paribhuñjitabbāni, taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 24: Vassikasāṭikāsikkhāpadam

“Māso seso gimhānan”ti bhikkhunā vassikasāṭikacīvaram pariyesitabban, “addhamāso seso gimhānan”ti katvā nivāsetabban. Orena ce “māso seso gimhānan”ti vassikasāṭikacīvaram pariyeseyya, orena “ddhamāso seso gimhānan”ti katvā nivāseyya, nissaggiyam pācittiyam.

Nissaggiya Pācittiya 25: Cīvara-acchindanasikkhāpadam

Yo pana bhikkhu bhikkhussa sāmam cīvaram datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyam pācittiyam.

Nissaggiya Pācittiya 26: Suttaviññattisikkhāpadam

Yo pana bhikkhu sāmam suttam viññāpetvā tantavāyehi cīvaram vāyāpeyya, nissaggiyam pācittiyam.

Nissaggiya Pācittiya 27: Mahāpesakārasikkhāpadam

Bhikkhum paneva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaram vāyāpeyya, tatra ce so bhikkhu pubbe appavārīto tantavāye upasaṅkamitvā cīvare vikappam āpajjeyya “idaṁ kho, āvuso, cīvaram maṁ uddissa viyyati, āyataṅca karotha, vitthataṅca, appitaṅca, suvitaṅca, suppavāyitaṅca, suvilekhitaṅca, suvitacchitaṅca karotha, appeva nāma mayam’pi āyasmantānam kiñcimattam anupadajjeyyāmā”ti. Evaṅca so bhikkhu vatvā kiñcimattam anupadajjeyya antamaso piṇḍapātamattampi, nissaggiyam pācittiyam.

Nissaggiya Pācittiya 28: Accekacīvarasikkhāpadam

Dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ bhikkhuno paneva
 accekacīvaraṃ uppajjeyya, accekaṃ maññaṃ mānena bhikkhunā
 paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ
 nikkhipitabbaṃ. Tato ce uttari nikkhipeyya, nissaggiyaṃ
 pācittiyaṃ.

Nissaggiya Pācittiya 29: Sāsaṅkasikkhāpadam

Upavassaṃ kho pana kattikapuṇṇamaṃ yāni kho pana tāni
 āraññaṃ kani senāsanāni sāsaṅkasammatāni sappatibhayāni,
 tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ
 cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca
 tassa bhikkhuno kocideva paccayo tena cīvarena vippavāsāya,
 chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ.
 Tato ce uttari vippavaseyya aññatra bhikkhusammutiyā,
 nissaggiyaṃ pācittiyaṃ.

Nissaggiya Pācittiya 30: Pariṇatasikkhāpadam

Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano
 pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

Pattavaggo tatiyo

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā.

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Tatthiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.

NISSAGGIYAPĀCITTIYĀ NIṬṬHITĀ

PĀCITTİYĀ

Ime kho pan'āyasmanto dvenavuti pācittiyā dhammā uddesaṃ
āgacchanti.

MUSĀVĀDAVAGGO

Pācittiya 1: Musāvādasikkhāpadam

Sampajānamusāvāde pācittiyam.

Pācittiya 2: Omasavādasikkhāpadam

Omasavāde pācittiyam.

Pācittiya 3: Pesuññasikkhāpadam

Bhikkhupesuñṇe pācittiyam.

Pācittiya 4: Padasodhammasikkhāpadam

Yo pana bhikkhu anupasampannam padaso dhammam vāceyya,
pācittiyam.

Pācittiya 5: Paṭhamasahaseyyasikkhāpadam

Yo pana bhikkhu anupasampannena uttaridirattatirattam
sahaseyyam kappeyya, pācittiyam.

Pācittiya 6: Dutiyasahaseyyasikkhāpadam

Yo pana bhikkhu mātugāmena sahaseyyam kappeyya, pācittiyam.

Pācittiya 7: Dhammadesanāsikkhāpadam

Yo pana bhikkhu mātugāmassa uttarichappaṇcavācāhi dhammam
deseyya aññatra viññunā purisaviggahena, pācittiyam.

Pācittiya 8: Bhūtārocanasikkhāpadam

Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ
āroceyya, bhūtasmiṃ pācittiyaṃ.

Pācittiya 9: Duṭṭhullārocanasikkhāpadam

Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ
anupasampannassa āroceyya aññatra bhikkhusammutiyā,
pācittiyaṃ.

Pācittiya 10: Paṭhavīkhaṇanasikkhāpadam

Yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā pācittiyaṃ.
Musāvādavaggo paṭhamo

BHŪTAGĀMAVAGGO

Pācittiya 11: Bhūtagāmasikkhāpadam

Bhūtagāmapātabyatāya pācittiyaṃ.

Pācittiya 12: Aññavādasikkhāpadam

Aññavādake, vihesake pācittiyaṃ.

Pācittiya 13: Ujjhāpanasikkhāpadam

Ujjhāpanake, khiyyanake pācittiyaṃ.

Pācittiya 14: Paṭhamasen'āsanasikkhāpadam

Yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim vā
kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā taṃ
pakkamanto neva uddhareyya, na uddharāpeyya, anāpuccham vā
gaccheyya, pācittiyaṃ.

Pācittiya 15: Dutiyasen'āsanasikkhāpadam

Yo pana bhikkhu saṅghike vihāre seyyaṃ santharitvā vā
santharāpetvā vā taṃ pakkamanto neva uddhareyya, na
uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam.

Pācittiya 16: Anupakhajjasikkhāpadam

Yo pana bhikkhu saṅghike vihāre jānaṃ pubbupagataṃ bhikkhum
anupakhajja seyyaṃ kappeyya “yassa sambādho bhavissati, so
pakkamissati”ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyam.

Pācittiya 17: Nikkaḍḍhanasikkhāpadam

Yo pana bhikkhu bhikkhum kupito anattamano saṅghikā vihārā
nikkaḍḍheyya vā nikkāḍḍhāpeyya vā, pācittiyam.

Pācittiya 18: Vehāsakuṭisikkhāpadam

Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā
āhaccapādamāṃ mañcam vā piṭham vā abhinisideyya vā
abhinipajjeyya vā, pācittiyam.

Pācittiya 19: Mahallakavihārasikkhāpadam

Mahallakam pana bhikkhunā vihāram kārayamānena yāva
dvāraḥkosā aggaḷatṭhapanāya āloka sandhiparikammāya
dvatticchadanassa pariyāyam appaharite ṭhitena adhiṭṭhātabbam,
tato ce uttari appaharitepi ṭhito adhiṭṭhaheyya, pācittiyam.

Pācittiya 20: Sappāṇakasikkhāpadam

Yo pana bhikkhu jānaṃ sappāṇakam udakam tiṇam vā mattikam vā
siñceyya vā siñcāpeyya vā, pācittiyam.

Bhūtagāmaṃ dutiyo

BHIKKHUNOVĀDAVAGGO

Pācittiya 21: Ovādasikkhāpadam

Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ.

Pācittiya 22: Atthaṅgasikkhāpadam

Sammatopi ce bhikkhu atthaṅgate sūriye bhikkhuniyo ovadeyya, pācittiyaṃ.

Pācittiya 23: Bhikkhunupassayasikkhāpadam

Yo pana bhikkhu bhikkhunupassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo, gilānā hoti bhikkhunī, ayaṃ tattha samayo.

Pācittiya 24: Āmisasikkhāpadam

Yo pana bhikkhu evaṃ vadeyya “āmisahetu therā bhikkhū bhikkhuniyo ovadantī”ti, pācittiyaṃ.

Pācittiya 25: Cīvaradānasikkhāpadam

Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya aññatra pārivattakā, pācittiyaṃ.

Pācittiya 26: Cīvarasibbanasikkhāpadam

Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ sibbeyya vā sabbāpeyya vā, pācittiyaṃ.

Pācittiya 27: Saṃvidhānasikkhāpadam

Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi aññatra

samayā, pācittiyāṃ. Tatthāyaṃ samayo, satthagamaniyo hoti maggo, sāsaṅkasammato, sappatibhayo, ayaṃ tattha samayo.

Pācittiya 28: Nāvābhiruhanasikkhāpadaṃ

Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhiruheyya uddhaṅgāminiṃ vā adhogāminiṃ vā aññatra tiriyaṃ taraṇāya, pācittiyāṃ.

Pācittiya 29: Paripācitasikkhāpadaṃ

Yo pana bhikkhu jānaṃ bhikkhuniparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe gihisaṃārambhā, pācittiyāṃ.

Pācittiya 30: Rahonisajjasikkhāpadaṃ

Yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyāṃ.

Ovādavaggo tatiyo

BHOJANAVAGGO

Pācittiya 31: Āvasathapiṇḍasikkhāpadaṃ

Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttari bhuñjeyya, pācittiyāṃ.

Pācittiya 32: Gaṇabhojanasikkhāpadaṃ

Gaṇabhojane aññatra samayā pācittiyāṃ. Tatthāyaṃ samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhanasamayo, mahāsamayo, samaṇabhattachasamayo, ayaṃ tattha samayo.

Pācittiya 33: Paramparabhojanasikkhāpadam

Paramparabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, ayaṃ tattha samayo.

Pācittiya 34: Kāṇamātusikkhāpadam

Bhikkhuṃ paneva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā. Tato ce uttari paṭigganheyya, pācittiyaṃ. Dvattipattapūre paṭiggahetvā tato niharitvā bhikkhūhi saddhiṃ saṃvibhajitabbaṃ, ayaṃ tattha sāmīci.

Pācittiya 35: Paṭhamapavāraṇāsikkhāpadam

Yo pana bhikkhu bhuttāvī pavārito anatirittaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Pācittiya 36: Dutiyaṃpavāraṇāsikkhāpadam

Yo pana bhikkhu bhikkhuṃ bhuttāviṃ pavāritaṃ anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhuṃ pavāreyya “handā bhikkhu khāda vā bhuñja vā”ti jānaṃ āsādanāpekkho, bhuttasmiṃ pācittiyaṃ.

Pācittiya 37: Vikālabhojanasikkhāpadam

Yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Pācittiya 38: Sannidhikāraṇāsikkhāpadam

Yo pana bhikkhu sannidhikāraṇaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

Pācittiya 39: Paṇītabhojanasikkhāpadam

Yāni kho pana tāni paṇītabhojanāni, seyyathidaṃ—sappi,
navanītaṃ, telaṃ, madhu, phāṇitaṃ, maccho, maṃsaṃ, khīraṃ,
dadhi. Yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano
atthāya viññāpetvā bhuñjeyya, pācittiyam.

Pācittiya 40: Dantaponasikkhāpadam

Yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra
udakadantaponā, pācittiyam.

Bhojanavaggo catuttho

ACELAKAVAGGO*Pācittiya 41: Acelakasikkhāpadam*

Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā
sahatthā khādanīyam vā bhojanīyam vā dadeyya, pācittiyam.

Pācittiya 42: Uyyojanasikkhāpadam

Yo pana bhikkhu bhikkhum “ehāvuso, gāmaṃ vā nigamaṃ vā
piṇḍāya pavississāmā”ti tassa dāpetvā vā adāpetvā vā uyyojeyya
“gacchāvuso, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti,
ekakassa me kathā vā nisajjā vā phāsu hoti”ti etadeva paccayam
karitvā anaññaṃ, pācittiyam.

Pācittiya 43: Sabhojanasikkhāpadam

Yo pana bhikkhu sabhojane kule anupakhajja nisajjam kappeyya,
pācittiyam.

Pācittiya 44: Rahopaṭicchannasikkhāpadam

Yo pana bhikkhu mātugāmena saddhim raho paṭicchanne āsane nisajjam kappeyya, pācittiyam.

Pācittiya 45: Rahonisajjasikkhāpadam

Yo pana bhikkhu mātugāmena saddhim eko ekāya raho nisajjam kappeyya, pācittiyam.

Pācittiya 46: Cārittasikkhāpadam

Yo pana bhikkhu nimantito sabhatto samāno santam bhikkhum anāpucchā purebhattam vā pacchābhattam vā kulesu cārittam āpajjeyya aññatra samayā, pācittiyam. Tatthāyam samayo, cīvaradānasamayo, cīvarakārasamayo, ayam tattha samayo.

Pācittiya 47: Mahānāmasikkhāpadam

Agilānena bhikkhunā catumāsappaccayapavāraṇā sādītabbā aññatra punapavāraṇāya, aññatra niccapavāraṇāya. Tato ce uttari sādiyeyya, pācittiyam.

Pācittiya 48: Uyyuttasenāsikkhāpadam

Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya aññatra tathārūpappaccayā, pācittiyam.

Pācittiya 49: Senāvāsasikkhāpadam

Siyā ca tassa bhikkhuno kocideva paccayo senam gamanāya, dirattatirattam tena bhikkhunā senāya vasitabbam. Tato ce uttari vaseyya, pācittiyam.

Pācittiya 50: Uyyodhikasikkhāpadam

Dirattatirattan ce bhikkhu senāya vasamāno uyyodhikaṃ vā
balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya,
pācittiyaṃ.

Acelakavaggo pañcamo

SURĀPĀNAVAGGO

Pācittiya 51: Surāpānasikkhāpadam

Surāmerayapāne pācittiyaṃ.

Pācittiya 52: Aṅgulipatodakasikkhāpadam

Aṅgulipatodake pācittiyaṃ.

Pācittiya 53: Hassadhammasikkhāpadam

Udake hasadhamme pācittiyaṃ.

Pācittiya 54: Anādariyasikkhāpadam

Anādariye pācittiyaṃ.

Pācittiya 55: Bhimsāpanasikkhāpadam

Yo pana bhikkhu bhikkhuṃ bhimsāpeyya, pācittiyaṃ.

Pācittiya 56: Jotikasikkhāpadam

Yo pana bhikkhu agilāno visibbanāpekkho jotiraṃ samādaheyya vā
samādahāpeyya vā aññatra tathārūpappaccayā, pācittiyaṃ.

Pācittiya 57: Nahānasikkhāpadam

Yo pana bhikkhu orenaddhamāsaṃ nahāyeyya aññatra samayā,
pācittiyaṃ. Tatthāyaṃ samayo “diyaḍḍho māso seso gimhānan”ti

“vassānassa paṭhamo māso” iccete aḍḍhateyyamāsā uṇhasamayo,
 pariḷāhasamayo, gilānasamayo, kammamayo,
 addhānagamanasamayo, vātavuṭṭhisamayo, ayaṃ tattha samayo.

Pācittiya 58: Dubbaṇṇakaraṇasikkhāpadam

Navam pana bhikkhunā cīvaralābhena tiṇṇam dubbaṇṇakaraṇānam
 aññataram dubbaṇṇakaraṇam ādātabbam nilam vā kaddamam vā
 kālasāmam vā. Anādā ce bhikkhu tiṇṇam dubbaṇṇakaraṇānam
 aññataram dubbaṇṇakaraṇam navam cīvaram paribhuñjeyya,
 pācittiyam.

Pācittiya 59: Vikappanasikkhāpadam

Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā
 sāmaṇerassa vā sāmaṇeriyā vā sāmam cīvaram vikappetvā
 appaccuddhāraṇam paribhuñjeyya, pācittiyam.

Pācittiya 60: Apanidhānasikkhāpadam

Yo pana bhikkhu bhikkhussa pattam vā cīvaram vā nisīdanam vā
 sūcigharam vā kāyabandhanam vā apanidheyya vā apanidhāpeyya
 vā antamaso hasāpekkhopi, pācittiyam.

Surāpānavaggo chaṭṭho

SAPPĀNAVAGGO

Pācittiya 61: Sañciccaṇṇasikkhāpadam

Yo pana bhikkhu sañcicca paṇam jīvita voropeyya, pācittiyam.

Pācittiya 62: Sappāṇakasikkhāpadam

Yo pana bhikkhu jānam sappāṇakam udakam paribhuñjeyya,
 pācittiyam.

Pācittiya 63: Ukkoṭanasikkhāpadam

Yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaraṇaṃ
punakammāya ukkoṭeyya, pācittiyaṃ.

Pācittiya 64: Duṭṭhullasikkhāpadam

Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ
paṭicchādeyya, pācittiyaṃ.

Pācittiya 65: Ūnavāsativassasikkhāpadam

Yo pana bhikkhu jānaṃ ūnavāsativassaṃ puggalaṃ upasampādeyya,
so ca puggalo anupasampanno, te ca bhikkhū gārayhā, idaṃ tasmaṃ
pācittiyaṃ.

Pācittiya 66: Theyyasatthasikkhāpadam

Yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya
ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi,
pācittiyaṃ.

Pācittiya 67: Saṃvidhānasikkhāpadam

Yo pana bhikkhu mātugāmena saddhiṃ saṃvidhāya
ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantarampi,
pācittiyaṃ.

Pācittiya 68: Ariṭṭhasikkhāpadam

Yo pana bhikkhu evaṃ vadeyya “tathāhaṃ bhagavatā dhammaṃ
desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā,
te paṭisevato nālaṃ antarāyāyā”ti, so bhikkhu bhikkhūhi evamassa
vacanīyo “māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na
hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya,

anekapariyāyenāvuso antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā”ti. Evaṅca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyaṅce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetam kusalam. No ce paṭinissajjeyya, pācittiyaṃ.

Pācittiya 69: Ukkhittasambhogasikkhāpadam

Yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akaṭānudhammena taṃ diṭṭhiṃ appaṭinissaṭṭhena saddhiṃ sambhuñjeyya vā, saṃvaseyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

Pācittiya 70: Kaṇṭakasikkhāpadam

Samaṇuddesopi ce evaṃ vadeyya “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā yeme antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā”ti, so samaṇuddeso bhikkhūhi evamassa vacanīyo “māvuso, samaṇuddesa evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya, anekapariyāyenāvuso, samaṇuddesa antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā”ti, evaṅca so samaṇuddeso bhikkhūhi vuccamāno tatheva paggaṇheyya, so samaṇuddeso bhikkhūhi evamassa vacanīyo “ajjatagge te, āvuso, samaṇuddesa na ceva so bhagavā satthā apadisitabbo, yampi caññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ sahaseyyaṃ, sāpi te natthi, cara pire, vinassā”ti. Yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā, upaṭṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyaṃ kappeyya, pācittiyaṃ.

Sappāṇakavaggo sattamo

SAHADHAMMIKAVAGGO*Pācittiya 71: Sahadhammikasikkhāpadam*

Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya “na tāvāhaṃ, āvuso, etasmim sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhum byattaṃ vinayadharaṃ paripucchāmi”ti, pācittiyaṃ. Sikkhamānena, bhikkhave, bhikkhunā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ, ayaṃ tattha sāmīci.

Pācittiya 72: Vilekhanasikkhāpadam

Yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya “kiṃ panimehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvadeva kukkuccāya vihesāya vilekhāya saṃvattanti”ti, sikkhāpadavivaṇṇake pācittiyaṃ.

Pācittiya 73: Mohanasikkhāpadam

Yo pana bhikkhu anvaddhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya “idāneva kho ahaṃ jānāmi, ayam’pi kira dhammo suddhagato suddhāpariyāpanno anvaddhamāsaṃ uddesaṃ āgacchatī”ti. Tañce bhikkhum aññe bhikkhū jāneyyumaṃ nisinnapubbaṃ iminā bhikkhunā dvattikkhattuṃ pātimokkhe uddissamāne, ko pana vādo bhiyyo, na ca tassa bhikkhuno aññāṇakena mutti atthi, yañca tattha āpattiṃ āpanno, tañca yathāddhammo kāretabbo, uttari cassa moho āropetabbo “tassa te, āvuso, alābhā, tassa te dulladdhaṃ, yaṃ tvam pātimokkhe uddissamānena sādhukaṃ aṭṭhiṃ katvā manasi karosī”ti, idaṃ tasmim mohanake pācittiyaṃ.

Pācittiya 74: Pahārasikkhāpadam

Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ.

Pācittiya 75: Talasattikasikkhāpadam

Yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyaṃ.

Pācittiya 76: Amūlakasikkhāpadam

Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhamseyya, pācittiyaṃ.

Pācittiya 77: Sañciccaṣikkhāpadam

Yo pana bhikkhu bhikkhussa sañcicca kukkuccaṃ upadaheyya “itissa muhuttampi aphāsu bhavissatī”ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Pācittiya 78: Upassutisikkhāpadam

Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya “yaṃ ime bhaṇissanti, taṃ sossāmī”ti etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

Pācittiya 79: Kammappaṭibāhanasikkhāpadam

Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khīyanadhammaṃ āpajjeyya, pācittiyaṃ.

Pācittiya 80: Chandam-adatvā-gamanasikkhāpadam

Yo pana bhikkhu saṅghe vinicchayaḥkathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanā pakkameyya, pācittiyaṃ.

Pācittiya 81: Dubbalasikkhāpadam

Yo pana bhikkhu samaggena saṅghena cīvaram datvā pacchā khīyanadhammaṃ āpajjeyya “yathāsanthutam bhikkhū saṅghikaṃ lābham pariṇāmenti”ti, pācittiyam.

Pācittiya 82: Pariṇāmanasikkhāpadam

Yo pana bhikkhu jānaṃ saṅghikaṃ lābham pariṇataṃ puggalassa pariṇāmeyya, pācittiyam.

Sahadhammikavaggo aṭṭhamo

RĀJAVAGGO*Pācittiya 83: Antepurasikkhāpadam*

Yo pana bhikkhu rañño khattiyassa muddhābhisittassa anikkhantarājake aniggataratanake pubbe appaṭisaṃvidito indakhīlaṃ atikkāmeyya, pācittiyam.

Pācittiya 84: Ratanasikkhāpadam

Yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyam. Ratanam vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ “yassa bhavissati, so harissatī”ti, ayaṃ tattha sāmīci.

Pācittiya 85: Vikālagāmapavesanasikkhāpadam

Yo pana bhikkhu santaṃ bhikkhuṃ anāpucchāvīkāle gāmaṃ paviseyya aññatra tathārūpā accāyikā karaṇīyā, pācittiyam.

Pācittiya 86: Sūcigharasikkhāpadam

Yo pana bhikkhu atthimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ pācittiyaṃ.

Pācittiya 87: Mañcapīṭhasikkhāpadam

Navam pana bhikkhunā mañcaṃ vā pīṭhaṃ vā kārayamānena atthaṅgulapādakaṃ kāretabbaṃ sugataṅgulena aññaṭṭha heṭṭhimāya aṭaniyā. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Pācittiya 88: Tūlonaddhasikkhāpadam

Yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārāpeyya, uddālanakaṃ pācittiyaṃ.

Pācittiya 89: Nisīdanasikkhāpadam

Nisīdanaṃ pana bhikkhunā kārayamānena pamāṇikaṃ kāretabbaṃ, tatridaṃ pamāṇaṃ, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍhaṃ, dasā vidatthi. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Pācittiya 90: Kaṇḍuppaṭicchādisikkhāpadam

Kaṇḍuppaṭicchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Pācittiya 91: Vassikasāṭikasikkhāpadam

Vassikasāṭikaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā, tatridaṃ pamāṇaṃ, dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ.

Pācittiya 92: Nandasikkhāpadam

Yo pana bhikkhu sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya,
 atirekaṃ vā, chedanakaṃ pācittiyaṃ. Tatridaṃ sugatassa
 sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā,
 tiriyaṃ cha vidatthiyo, idaṃ sugatassa sugatacīvarapamāṇanti.

Ratanavaggo navamo

Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā.

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Tatth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.

PĀCITTIYĀ NIṬṬHITĀ

PĀṬIDESANĪYĀ

Ime kho pan'āyasmanto cattāro pāṭidesanīyā dhammā uddeśaṃ
āgacchanti.

Pāṭidesanīyā 1: Paṭhamapāṭidesanīyasikkhāpadam

Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ pavittṭhāya hatthato khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā “gārayhaṃ, āvuso, dhammaṃ āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī”ti.

Pāṭidesanīyā 2: Dutiyapāṭidesanīyasikkhāpadam

Bhikkhū paneva kulesu nimantitā bhuñjanti, tatra ce sā bhikkhunī vosāsamānarūpā ṭhitā hoti “idha sūpaṃ detha, idha odanaṃ dethā”ti. Tehi bhikkhūhi sā bhikkhunī apasādetabbā “apasakka tāva bhagini, yāva bhikkhū bhuñjanti”ti. Ekassapi ce bhikkhuno na paṭibhāseyya taṃ bhikkhunim apasādetum “apasakka tāva bhagini, yāva bhikkhū bhuñjanti”ti, paṭidesetabbaṃ tehi bhikkhūhi “gārayhaṃ, āvuso, dhammaṃ āpajjimhā asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemā”ti.

Pāṭidesanīyā 3: Tatiyapāṭidesanīyasikkhāpadam

Yāni kho pana tāni sekkhasammatāni kulāni, yo pana bhikkhu tathārūpesu sekkhasammatesu kulesu pubbe animantito agilāno khādanīyaṃ vā, bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā, bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā “gārayhaṃ, āvuso, dhammaṃ āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemī”ti.

Pāṭidesanīyā 4: Catutthapāṭidesanīyasikkhāpadam

Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni
sappaṭibhayāni, yo pana bhikkhu tathārūpesu senāsanesu pubbe
appaṭisaṃviditaṃ khādanīyaṃ vā, bhojanīyaṃ vā ajjhārāme
sahatthā paṭiggahetvā agilāno khādeyya vā, bhuñjeyya vā,
paṭidesetabbaṃ tena bhikkhunā “gārayhaṃ, āvuso, dhammaṃ
āpajjim asappāyaṃ pāṭidesanīyaṃ, taṃ paṭidesemi”ti.

Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā.

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?

Tatthiyam’pi pucchāmi: Kacci’ttha parisuddhā?

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evaṃ’etaṃ dhārayāmi.

PĀṬIDESANĪYĀ NIṬṬHITĀ

SEKHIYĀ

Ime kho pan'āyasmanto sekhiyā dhammā uddesaṃ āgacchanti.

PARIMAṆḌALAVAGGO

Sekhiya 1 & 2: Parimaṇḍalasikkhāpadaṃ

Parimaṇḍalaṃ nivāsessāmī'ti, sikkhā karaṇīyā.

Parimaṇḍalaṃ pārupissāmī'ti sikkhā karaṇīyā.

Sekhiya 3 & 4: Suppaṭicchannasikkhāpadaṃ

Suppaṭicchanno antaraghare gamissāmī'ti, sikkhā karaṇīyā.

Suppaṭicchanno antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

Sekhiya 5 & 6: Susaṃvutasikkhāpadaṃ

Susaṃvuto antaraghare gamissāmī'ti sikkhā karaṇīyā.

Susaṃvuto antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

Sekhiya 7 & 8: Okkhittacakkhusikkhāpadaṃ

Okkhittacakkhu antaraghare gamissāmī'ti sikkhā karaṇīyā.

Okkhittacakkhu antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

Sekhiya 9 & 10: Ukkhittakasikkhāpadaṃ

Na ukkhittakāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.

Na ukkhittakāya antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

Parimaṇḍalavaggo paṭhamo

UJJAGGHIKAVAGGO

Sekhiya 11 & 12: Ujjagghikasikkhāpadaṃ

Na ujjagghikāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.

Na ujjagghikāya antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

Sekhiya 13 & 14: Uccasaddasikkhāpadam

Appasaddo antaraghare gamissāmī'ti sikkhā karaṇīyā.

Appasaddo antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

Sekhiya 15 & 16: Kāyappacālakasikkhāpadam

Na kāyappacālakaṃ antaraghare gamissāmī'ti sikkhā karaṇīyā.

Na kāyappacālakaṃ antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

Sekhiya 17 & 18: Bāhuppacālakasikkhāpadam

Na bāhuppacālakaṃ antaraghare gamissāmī'ti sikkhā karaṇīyā.

Na bāhuppacālakaṃ antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

Sekhiya 19 & 20: Sīsappacālakasikkhāpadam

Na sīsappacālakaṃ antaraghare gamissāmī'ti sikkhā karaṇīyā.

Na sīsappacālakaṃ antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

Ujjagghikavaggo dutiyo

KHAMBHAKATAVAGGO

Sekhiya 21 & 22: Khambhakatasikkhāpadam

Na khambhakato antaraghare gamissāmī'ti, sikkhā karaṇīyā.

Na khambhakato antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

Sekhiya 23 & 24: Oguṇṭhitasikkhāpadam

Na oguṇṭhito antaraghare gamissāmī'ti sikkhā karaṇīyā.

Na oguṇṭhito antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

Sekhiya 25: Ukkuṭikasikkhāpadam

Na ukkuṭikāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.

Sekhiya 26: Pallatthikasikkhāpadam

Na pallatthikāya antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

Sekhiya 27: Sakkaccaṭṭiggahaṇasikkhāpadam

Sakkaccam piṇḍapātaṃ ṭṭiggahessāmī'ti sikkhā karaṇīyā.

Sekhiya 28: Pattasaññīṭṭiggahaṇasikkhāpadam

Pattasaññī piṇḍapātaṃ ṭṭiggahessāmī'ti sikkhā karaṇīyā.

Sekhiya 29: Samasūpakapaṭṭiggahaṇasikkhāpadam

Samasūpakam piṇḍapātaṃ ṭṭiggahessāmī'ti sikkhā karaṇīyā.

Sekhiya 30: Samatitthikasikkhāpadam

Samatitthikam piṇḍapātaṃ ṭṭiggahessāmī'ti, sikkhā karaṇīyā.

Khambhakatavaggo tatiyo

SAKKACCAVAGGO

Sekhiya 31: Sakkaccabhuñjanasikkhāpadam

Sakkaccam piṇḍapātaṃ bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 32: Pattasaññībhuñjanasikkhāpadam

Pattasaññī piṇḍapātaṃ bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 33: Sapadānasikkhāpadam

Sapadānam piṇḍapātaṃ bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 34: Samasūpakasikkhāpadam

Samasūpakaṃ piṇḍapātaṃ bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 35: Na-thūpakatasikkhāpadam

Na thūpakato omadditvā piṇḍapātaṃ bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 36: Odanappaṭicchādanasikkhāpadam

Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi
bhiyyokamyataṃ upādāyā'ti, sikkhā karaṇīyā.

Sekhiya 37: Sūpodanaviññattisikkhāpadam

Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā
bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 38: Ujjhānasaññīsikkhāpadam

Na ujjhānasaññī paresaṃ pattaṃ olokessāmī'ti, sikkhā karaṇīyā.

Sekhiya 39: Kabaḷasikkhāpadam

N'ātimahantaṃ kabaḷaṃ karissāmī'ti, sikkhā karaṇīyā.

Sekhiya 40: Ālopasikkhāpadam

Parimaṇḍalaṃ ālopaṃ karissāmī'ti sikkhā karaṇīyā.

Sakkaccavaggo catuttho

ANĀHAṬAVAGGO

Sekhiya 41: Anāhaṭasikkhāpadam

Na anāhaṭe kabaḷe mukhadvāraṃ vivarissāmī'ti, sikkhā karaṇīyā.

Sekhiya 42: Bhuñjamānasikkhāpadam

Na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmī'ti sikkhā karaṇīyā.

Sekhiya 43: Sakapaḷasikkhāpadam

Na sakapaḷena mukhena byāharissāmī'ti, sikkhā karaṇīyā.

Sekhiya 44: Piṇḍukkhepakasikkhāpadam

Na piṇḍukkhepakam bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 45: Kapaḷāvacchedakasikkhāpadam

Na kapaḷ'āvacchedakam bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 46: Avagaṇḍakāraṇasikkhāpadam

Na avagaṇḍakāraṇam bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 47: Hatthaniddhunakasikkhāpadam

Na hatthaniddhunakam bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 48: Sitthāvakāraṇasikkhāpadam

Na sitth'āvakāraṇam bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 49: Jivhānicchāraṇasikkhāpadam

Na jivhānicchāraṇam bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 50: Capucapukāraṇasikkhāpadam

Na capucapukāraṇam bhuñjissāmī'ti sikkhā karaṇīyā.

Kapaḷavaggo pañcamo

SURUSURUVAGGO

Sekhiya 51: Surusurukāraṣikkhāpadam

Na surusurukāraṣam bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 52: Hatthanillehakaṣikkhāpadam

Na hatthanillehakaṣam bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 53: Pattanillehakaṣikkhāpadam

Na pattanillehakaṣam bhuñjissāmī'ti sikkhā karaṇīyā.

Sekhiya 54: Oṭṭhanillehakaṣikkhāpadam

Na oṭṭhanillehakaṣam bhuñjissāmī'ti, sikkhā karaṇīyā.

Sekhiya 55: Sāmisasikkhāpadam

Na sāmisenā hatthenā pāṇiyathālakam paṭiggahessāmī'ti, sikkhā karaṇīyā.

Sekhiya 56: Sasitthakaṣikkhāpadam

Na sasitthakaṣam pattadhovanam antaraghare chaḍḍessāmī'ti, sikkhā karaṇīyā.

Sekhiya 57: Chattapāṇisikkhāpadam

Na chattapāṇissa agilānassa dhammam desessāmī'ti, sikkhā karaṇīyā.

Sekhiya 58: Daṇḍapāṇisikkhāpadam

Na daṇḍapāṇissa agilānassa dhammam desessāmī'ti sikkhā karaṇīyā.

Sekhiya 59: Satthapāṇisikkhāpadam

Na satthapāṇissa agilānassa dhammaṃ desessāmi'ti, sikkhā karaṇīyā.

Sekhiya 60: Āvudhapāṇisikkhāpadam

Na āvudhapāṇissa agilānassa dhammaṃ desessāmi'ti, sikkhā karaṇīyā.

Surusuruvaggo chaṭṭho

PĀDUKAVAGGO

Sekhiya 61: Pādukasikkhāpadam

Na pāduk'ārūlhassa agilānassa dhammaṃ desessāmi'ti, sikkhā karaṇīyā.

Sekhiya 62: Upāhanasikkhāpadam

Na upāhan'ārūlhassa agilānassa dhammaṃ desessāmi'ti, sikkhā karaṇīyā.

Sekhiya 63: Yānasikkhāpadam

Na yānatassa agilānassa dhammaṃ desessāmi'ti sikkhā karaṇīyā.

Sekhiya 64: Sayanasikkhāpadam

Na sayanatassa agilānassa dhammaṃ desessāmi'ti sikkhā karaṇīyā.

Sekhiya 65: Pallatthikasikkhāpadam

Na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmi'ti sikkhā karaṇīyā.

Sekhiya 66: Veṭṭhasikkhāpadam

Na veṭṭhasīsassa agilānassa dhammaṃ desessāmī'ti, sikkhā karaṇīyā.

Sekhiya 67: Oguṇṭhasikkhāpadam

Na uguṇṭhasīsassa agilānassa dhammaṃ desessāmī'ti sikkhā karaṇīyā.

Sekhiya 68: Chamāsikkhāpadam

Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmī'ti, sikkhā karaṇīyā.

Sekhiya 69: Nīcāsanasikkhāpadam

Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmī'ti, sikkhā karaṇīyā.

Sekhiya 70: Ṭhitasikkhāpadam

Na ṭhito nisinnassa agilānassa dhammaṃ desessāmī'ti, sikkhā karaṇīyā.

Sekhiya 71: Pacchatogamanasikkhāpadam

Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desessāmī'ti, sikkhā karaṇīyā.

Sekhiya 72: Uppathenagamanasikkhāpadam

Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desessāmī'ti, sikkhā karaṇīyā.

Sekhiya 73: Thito-uccārasikkhāpadam

Na thito agilāno uccāraṃ vā passāvaṃ vā karissāmī'ti, sikkhā karaṇīyā.

Sekhiya 74: Harite-uccārasikkhāpadam

Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī'ti sikkhā karaṇīyā.

Sekhiya 75: Uduke-uccārasikkhāpadam

Na uduke agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī'ti sikkhā karaṇīyā.

Pādukavaggo sattamo

Uddiṭṭhā kho āyasmanto sekhiyā dhammā.

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Tatthiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.

SEKHIYĀ NIṬṬHITĀ

ADHIKARAṆASAMATHĀ

Ime kho pan'āyasmanto satta adhikaraṇasamathā dhammā uddesaṃ
āgacchanti.

Uppann'uppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya:
sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo
dātabbo, paṭiññāya kāretabbo, yebhuyyasikā, tassapāpiyasikā,
tiṇ'avatthārako'ti.

Uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā dhammā.

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Tatthiyam'pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.

ADHIKARAṆASAMATHĀ NIṬṬHITĀ

PĀTIMOKKHAṄIṬṬHĀNA

Uddiṭṭhaṃ kho āyasmanto nidānaṃ.

Uddiṭṭhā cattāro pārājikā dhammā.

Uddiṭṭhā terasa saṅghādisesā dhammā.

Uddiṭṭhā dve aniyatā dhammā.

Uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā.

Uddiṭṭhā dvenavuti pācittiyā dhammā.

Uddiṭṭhā cattāro pāṭidesaniyā dhammā.

Uddiṭṭhā sekhiyā dhammā.

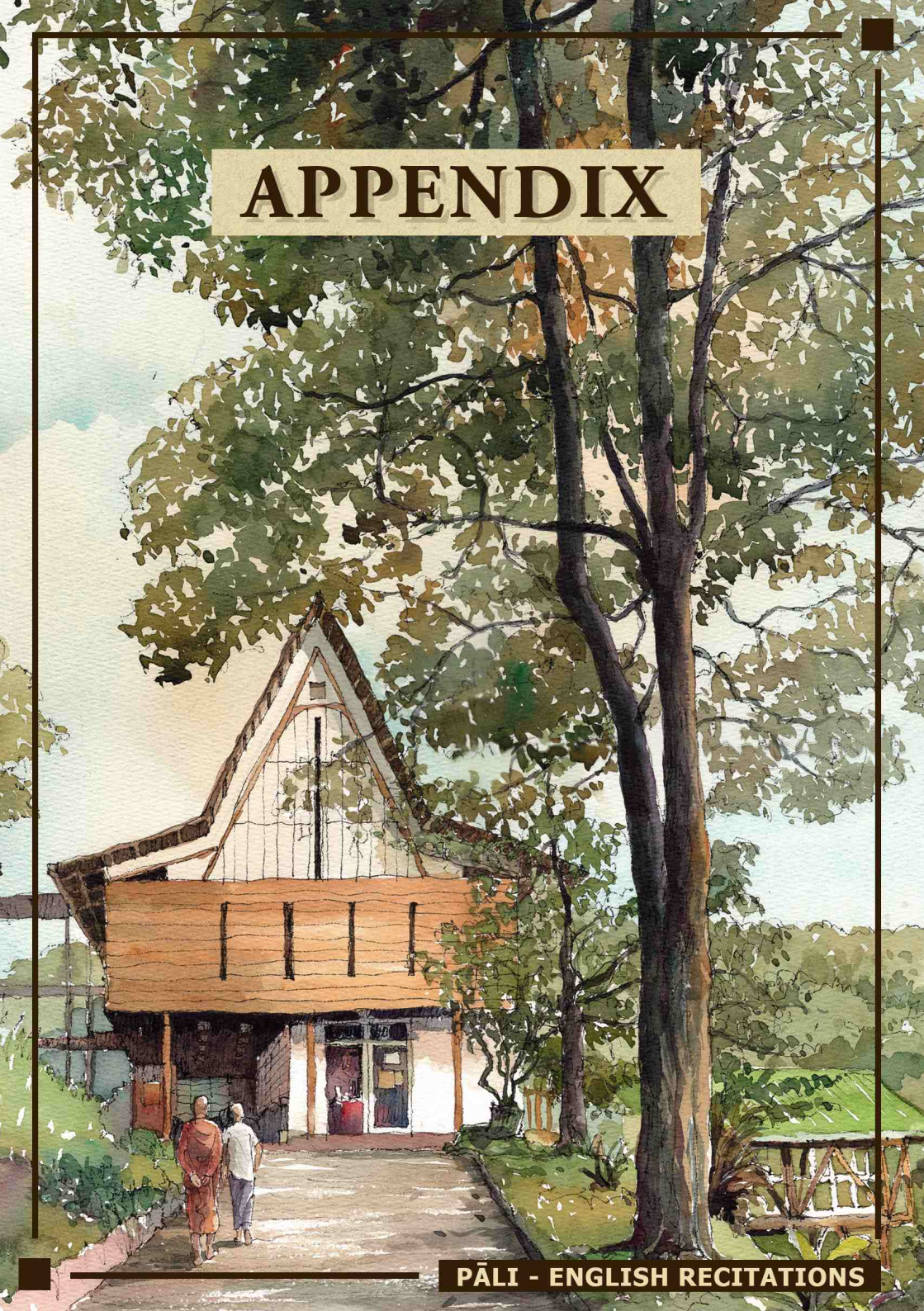
Uddiṭṭhā satta adhikaraṇasamathā dhammā.

Ettakaṃ tassa bhagavato sutt'āgataṃ suttapariyāpannaṃ
anvaddhamāsaṃ uddesaṃ āgacchati. Tattha sabbeheva samaggehi
sammodamānehi avivadamānehi sikkhitabban"ti.

Vitthāruddeso pañcamo.

BHĪKKHUPĀTIMOKKHAṃ NIṬṬHITAṃ

APPENDIX



PĀLI - ENGLISH RECITATIONS

PRELIMINARY DUTIES

May the Senior please give me permission to recite the Pāṭimokkha.

⟨Eldest Bhikkhu: “I give permission to the Venerable one.”⟩

Before doing the Uposatha the ninefold duty should be done:

The sweeping of that place; the lighting of the lamp there; the spreading of the sitting mats; the setting out of water for drinking and washing the bringing of the consent of the bhikkhus who are deserving [to give their] consent; and of those bhikkhus who do not participate in the Uposatha the bringing of the purity too; the telling of the season; the counting of the bhikkhus, and the instructing of the bhikkhunīs.

Herein with regards the first four duties there is no duty of [lighting] the lamp because of the state of there being sunlight now, the three other ones have been done and completed by monastery-attendants who know the bhikkhus’ protocol and by bhikkhus.

[At night:] Herein with regards the first four duties there is no duty of [lighting] the lamp because of the state of there being sunlight now, the three other ones have been done and completed by bhikkhus who know the bhikkhus’ protocol.

There is no bringing of consent [and] bringing of purity because of the absence in this boundary of seated bhikkhus who have left arm’s length.

The so-called “telling the season” is declaring the season thus: this number [of Uposathas] have passed, this number [of Uposathas] are left. In this dispensation there are three seasons, [namely] winter,

summer, and rains.

This is the * season, and in this season there are eight Uposathas.

With this fortnight:

One Uposatha has arrived,

Uposathas have past,

Uposathas are left.

Thus the telling of the season is to be borne in mind by all the venerables.

〈“So it is, Venerable Sir! / Friend!”〉

The so-called “counting of the bhikkhus” is the counting of the bhikkhus [thus]: “In this Uposatha hall so many bhikkhus have gathered for the purpose of [performing] the Uposatha”. In this Uposatha-hall four bhikkhus have gathered.

〈“So it is, Venerable Sir! / Friend!”〉

There is no instruction of the bhikkhunīs because of their non-existence in the proximity.

Thus, because of the state of having been done of the preliminary duties, which had an opportunity of doing (them), and because of the naturalness of the preliminary duties which had no opportunity of doing (them), the nine-fold Preliminary Function has been completed.

When the preliminary duty has been finished: If the day is a certain one of the fourteenth, fifteenth or the Unity, like today is the fifteenth day Uposatha.

1. Whatever bhikkhus are entitled [to carry out the legal] act, who are qualified for the Uposatha of the Community, four or

- more than that, regular, who have not committed an offence of pārajika, who have not been suspended by the Community,
2. and they, not having left arms-length, remain in one boundary,
 3. and if among them common offences, founded on eating at the wrong time and so on, are not found,
 4. and if among them within arms-length there is no person fit to be excluded, who is to be excluded from arms-length by making [him go] outside,
 5. then that [legal] act of Uposatha endowed with these four characteristics is called “[one that] has reached suitability”, [and is] fit to perform.
 6. Having known the state of reached suitability of the [legal] act of Uposatha, it is to be approved of by the Community [that] the Uposatha is being done now”.

〈“So it is, Venerable Sir! / Friend!”〉

〈Eldest Bhikkhu: “Having made to undertake the preparations and preliminary duties I make the invitation to recite the Disciplinary Code with the approval of the seated community.”〉

THE RECITATION OF THE INTRODUCTION

Venerable Sir, let the Community listen to me! Today is a fifteenth / fourteenth / unity [day] Observance. If it is suitable to the Community, [then] the Community should do the Observance [and] should recite the Disciplinary Code.

What is the preliminary for the Community?

Venerables, announce the purity, [for] I shall recite the Disciplinary Code. Let us all [who are] present listen to it carefully [and] let us take it to mind. Whoever may have an offence, he should disclose [it]. When there is no offence, [then it] is to be silent. By the silence I shall know the Venerables [with the thought]: “[They are] pure.”

As an answer occurs to [a bhikkhu] who is asked individually, just so in such an assembly [as this one] there is the announcement up to the third time. But if any bhikkhu, [who is] remembering [an offence] when the announcement is being made up to the third time, should not disclose the existing offence, there is [a further offence of] deliberate false speech for him. But, venerables, deliberate false speech has been called an obstructive act by the Fortunate One.

Therefore, by a bhikkhu who is remembering, who has committed [an offence], who is desiring purification, an existing offence is to be disclosed; because, [after] having disclosed [it], there is comfort for him.

Venerables, the introduction has been recited.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, so do I
bear this [in mind].

THE RECITATION OF THE INTRODUCTION IS FINISHED

BEHEADINGS

Herein these four cases involving disqualification come up for recitation.

Disqualification 1: The training precept on the act of sexual intercourse

If any bhikkhu [who] has entered upon the training and livelihood for bhikkhus, not having rejected the training, not having disclosed [his] incapability, should engage in the act of sexual intercourse, even with just a female animal, he is disqualified, not in communion.

Disqualification 2: The training precept on the taking of what has not been given

If any bhikkhu should take [what has] not been given from a village or wilderness-area, which is reckoned as theft, [and] the taking of what has not been given [is] of the kind [that] on account of [it] kings, having caught the robber, would physically punish or imprison or banish [him, saying]: “You are a robber! You are a fool! You are insane! You are a thief!,” a bhikkhu taking [what has] not been given of such a kind, is also disqualified, not in communion.

Disqualification 3: The training precept on (killing) a human being

If any bhikkhu should deliberately deprive a human being of life, or should seek an assassin for him, or should praise the attractiveness of death, or should incite [him] to death [saying]: “Dear man, what [use] is this bad, wretched life for you? Death is better than life for you!” should he, [having] such thought-and mind, [having such-] thought-and-intention, praise in manifold ways the beauty of death or incite [him] to death, he also is disqualified, not in communion.

Disqualification 4: The training precept on superhuman states

If any bhikkhu, [though] not directly knowing [it], should claim a superhuman state pertaining to himself, [a state of] knowing and seeing [that is] suitable for the noble [ones], [saying]: “Thus I know! Thus I see!,” [and] then, on another occasion, [whether] being interrogated or not being interrogated, having committed [the offence], desiring purification, should say so: “[Although] not knowing [it,] I spoke thus [saying]: ‘I know,’ not seeing [it, I spoke, saying:] ‘I see.’ I bluffed vainly [and] falsely,” except [when said] in overestimation, he also is disqualified, not in communion.

Venerables, the four cases involving disqualification have been recited, a bhikkhu who has committed any one of them, does not obtain the communion with bhikkhus. As [he was] before, so [he is] after [committing it]: he is one who is disqualified, not in communion.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, so do I bear this [in mind].

**THE RECITATION OF THE [CASES INVOLVING]
DISQUALIFICATION IS FINISHED**

CASES CONCERNING THE COMMUNITY

Venerables, these thirteen cases [concerning] the community in the beginning and in the rest [of the procedure] come up for recitation.

Community Meeting 1: The training precept on emission of semen

The intentional emission of semen, except in a dream: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 2: The training precept on physical contact

If any bhikkhu, under the influence of an altered mind, should engage in [intimate] physical contact together with a woman [such as]: the holding of a hand, or holding a braid [of hair], or caressing any limb: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 3: The training precept on depraved words

If any bhikkhu, under the influence of an altered mind, should speak suggestively with depraved words to a woman, like a young man to a young woman, [with words] concerned with sexual intercourse: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 4: The training precept on (ministering) to himself with love

If any bhikkhu, under the influence of an altered mind, [and] in the presence of a woman, should speak praise about the ministering to himself with sex: “Sister, this is the best of ministerings: she who

would minister to a virtuous, good natured celibate like me with this act!,” [which is something] connected with sexual intercourse: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 5: The training precept on mediating

If any bhikkhu should engage in mediating a man’s intention to a woman, or a woman’s intention to a man, for being a wife or for being a mistress, even for being one on [just] that occasion: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 6: The training precept on making a hut

By a bhikkhu who is having a hut, which is without an owner, [and] is designated for himself, built by means of his own begged requisites, [that hut] is to be built according to the [proper] measure. This is the measure here: twelve spans of the sugata-span in length, [and] inside seven [spans] across. Bhikkhus are to be brought to [it] for appointing the site. By those bhikkhus a site is to be appointed which is not entailing harm [to creatures and which is] having a surrounding space. If a bhikkhu, having requested it himself, should have a hut built on a site entailing harm [to creatures], [and] not having a surrounding space, or if he should not bring bhikkhus to [it] for appointing the site, or if he should let [it] exceed the measure: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 7: The training precept on making a dwelling

By a bhikkhu who is having a large dwelling built, which has an owner, [and] is designated for himself, bhikkhus are to be brought to [it] for appointing the site. By those bhikkhus a site not entailing harm [to any creatures] [and] having a surrounding space is to be appointed. If a bhikkhu should have a hut built on a site entailing harm [to creatures], [and] not having a surrounding space, or if he should not bring bhikkhus to [it] for appointing the site, [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 8: The training precept on being corrupted by malice

If any bhikkhu, corrupted by malice [and] upset, should accuse a bhikkhu with a groundless case involving disqualification [thinking]: “If only I could make him fall away from this holy life!” [and] then, on another occasion, [whether] being interrogated or not being interrogated, if that legal issue is really groundless, and if the bhikkhu stands firm in malice: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 9: The training precept on (an issue) belonging to another class

If any bhikkhu, corrupted by malice [and] upset, should accuse a bhikkhu with a case involving disqualification, having taken [it] up [with] some point, which is a mere pretext, of a legal issue belonging to another class [thinking]: “If only I could make him fall away from this holy life!” [and] then, on another occasion, [whether] being interrogated or not being interrogated, if that legal

issue is really belonging to another class, [and] some point, which a mere pretext, has been taken up, and if the bhikkhu stands firm in malice: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 10: The training precept on the schism of a community

If any bhikkhu should endeavor for the schism of a united community, or having undertaken, should persist in upholding a legal issue conducive to schism, [then] that bhikkhu should be spoken to thus by the bhikkhus: “Let the venerable one not endeavor for the schism of the united community, or having undertaken, persist in upholding a legal issue conducive to schism. Let the venerable one convene with the community, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 11: The training precept on the followers of the schism

Now, there are bhikkhus who are followers of that same bhikkhu, [and] who are speaking for [his] faction: one, or two, or three, [and] they should say so: “Venerables, don’t say anything to this bhikkhu! This bhikkhu is one who speaks in accordance with the Teaching

and this bhikkhu is one who speaks in accordance the Discipline; this [bhikkhu], having received [our] consent and favour defines [the Teaching & Discipline]. Knowing us, he speaks, [and] this suits us too.” [Then] those bhikkhus should be spoken to thus by the bhikkhus: “Venerables, don’t say so! This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline! Don’t let the venerables too favour the schism of the community. Let there be convening with the community for the venerables, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,” and [if] those bhikkhus being spoken to thus by the bhikkhus should persist in the same way [as before], [then] those bhikkhus are to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if those bhikkhus] being argued with up to three times, should relinquish that [course], then this is good, [but] if they should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 12: The training precept on being of a nature difficult to be spoken to

Now, a bhikkhu is of a nature difficult to be spoken to, [and when] being righteously spoken to by the bhikkhus about the training precepts included in the recitation, he makes himself [one] who can not be spoken to [saying]: “Venerables, don’t say anything good or bad to me, and I too shall not say anything good or bad to the venerables! Venerables, refrain from speaking to me!” [Then] that bhikkhu should be spoken to thus by the bhikkhus: “Let the

venerable one one not make himself [one] who cannot be spoken to. Let the venerable one make himself [one] who can be spoken to. Let the venerable one speak to the bhikkhus with righteousness and the monks too will speak to the venerable one with righteousness. For the Blessed One's assembly has grown thus, that is, by the speaking of one to another, by the rehabilitating of one another," and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Community Meeting 13: The training precept on the spoiler of families

Now, a bhikkhu lives dependent upon a certain village or town who is a spoiler of families, who is of bad behaviour. His bad behaviour is seen and is heard about, and the families spoilt by him are seen and heard about. That bhikkhu is to be spoken to thus by the bhikkhus: "The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!" and [if] that bhikkhu being spoken to thus by the bhikkhus should say thus to those bhikkhus: "The bhikkhus are driven by desire; the bhikkhus are driven by anger; the bhikkhus are driven by delusion; the bhikkhus are driven by fear. They banish someone because of this

kind of offence, [but] another one they do not banish.” [Then] that bhikkhu is to be spoken to thus by the bhikkhus: “Let the venerable one not speak thus! The bhikkhus are not driven by desire; and the bhikkhus are not driven by anger; and the bhikkhus are not driven by delusion; and the bhikkhus are not driven by fear. The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

Venerables, the thirteen cases [concerning] the community in the beginning and in the rest [of the procedure] have been recited, nine [cases] are of the offence-at-once [-class], four [cases] are of the up-to-the-third [time admonition-class]. A bhikkhu who has committed any one of [these offenses], has to stay on probation with no choice [in the matter] for as many days as he knowingly conceals [it]. Moreover, by a bhikkhu who has stayed on the probation, a six-night state of deference to [other] bhikkhus has to be entered upon. [When] the bhikkhu [is one by whom] the deference has been performed: wherever there may be a community of bhikkhus, which is a group of twenty [or more bhikkhus], there

that bhikkhu should be reinstated. If a community of bhikkhus, which is a group of twenty deficient by even one [bhikkhu], should reinstate that bhikkhu [then] that bhikkhu is not reinstated, and those monks are blameworthy. This is the proper procedure here.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, so do I bear this [in mind].

**THE RECITATION CONCERNING THE COMMUNITY IN THE
BEGINNING AND THE REST [OF THE PROCEDURE] IS
FINISHED**

UNCERTAIN CASES

Venerables, these two uncertain cases come up for recitation.

Uncertain Case 1: The first uncertain training precept

If any bhikkhu should sit down together with a woman, one [man] with one [woman], privately, on a concealed seat [that is] sufficiently fit for doing [it], [and then if] a female lay-follower whose words can be trusted having seen that, should speak according to one of three cases: according to disqualification, according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, [then] the bhikkhu who is admitting the sitting down should be made to do [what is] according to one of three cases: according to disqualification, or according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, or according to whatever that female lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do. This is an uncertain case.

Uncertain Case 2: The second uncertain training precept

But even if the seat is neither concealed nor sufficiently fit for doing it, but is sufficient for speaking suggestively to a woman with depraved words: if any bhikkhu should sit down on such a seat together with a woman—one [man] with one [woman], privately—[and then if] a female lay-follower whose words can be trusted having seen that, should speak according to one of two cases: according to what concerns the community in the beginning and in the rest, or according to expiation, [then] the bhikkhu

admitting the sitting down is to be made to do according to one of two cases: according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, or according to whatever that female lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do, this too is an uncertain case.

Venerables, the two uncertain cases have been recited.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, thus I bear this [in mind].

THE RECITATION OF THE UNCERTAIN [CASES] IS FINISHED

FORFEITURE AND EXPIATIONS

Venerables, these thirty cases involving expiation with forfeiture come up for recitation.

THE SECTION ON ROBES

Forfeiture and Expiation 1: The training precept on the kaṭhina

When the robe [-cloth] has been finished by a bhikkhu, when the kaṭhina [-frame-privileges] have been withdrawn, [then] extra robe [-cloth] is to be kept for ten days at the most. For one who lets it pass beyond [the ten days], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 2: The training precept on the storehouse

When the robe [-cloth] has been finished by a bhikkhu, when the kaṭhina [-frame-privileges] have been withdrawn, if even for a single night a bhikkhu should stay apart from the three robes, except with the authorization of bhikkhus, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 3: The training precept on the out-of-season (robe)-cloth

When the robe [-cloth] has been finished by a bhikkhu, when the kaṭhina [-frame-privileges] have been withdrawn, if out-of-season robe [cloth] should become available to a bhikkhu, by a bhikkhu who is wishing [so, it] can be accepted; having accepted [it, it] is to be made very quickly. If [the robe-cloth] should not be [enough for] the completion [of the robe], [then] for a month at the most that robe [-cloth] can be put aside by that bhikkhu for the completion of

the deficiency [of robe-cloth], when there is an expectation [that he will get more robe-cloth]; if he should put [it] aside more than that, even when there is an expectation [that he will get more robe-cloth], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 4: The training precept on the used (robe)-cloth

If any bhikkhu should have a used robe [-cloth] washed, dyed, or beaten by an unrelated bhikkhunī, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 5: The training precept on the acceptance of robe(-cloth)

If any bhikkhu should accept a robe [-cloth] from the hand of an unrelated bhikkhunī, except in an exchange [of robes], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 6: The training precept on making a suggestion to someone who is not related

If any bhikkhu should request a robe [-cloth] to an unrelated male householder or female householder, except at the [right] occasion, [this is a case] involving expiation with forfeiture. Here the occasion is this: he is a bhikkhu whose robe has been robbed or whose robe has been lost; this is the occasion here.

Forfeiture and Expiation 7: The training precept on (accepting) more than that

If the unrelated male householder or female householder should invite him to take [as many] robe [-cloth]s [as he likes], [then] robe [-cloths for] an upper [robe] together with an inner [robe] can be accepted at the most from that robe [-cloth] by that bhikkhu; if he

should accept more from that [robe-cloth], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 8: The first training precept on setting up (a robe-fund)

Now, if a robe-fund has been set up for a bhikkhu by an unrelated male householder or female householder [thinking]: “Having traded this robe-fund for a robe, I shall clothe the bhikkhu named so and so with a robe,” and then if that bhikkhu, previously uninvited, having approached [the householder], should make a suggestion about the robe [cloth] [saying]: “It would be good indeed, Sir, [if you] having traded this robe-fund for a such and such a robe, were to clothe me [with a robe],” [if the suggestion is made] out of a liking for what is fine, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 9: The second training precept on setting up (a robe-fund)

Now, if separate robe-funds have been set up for a bhikkhu by both unrelated male householders or female householders [thinking]: “Having traded these separate robe-funds for separate robes, we shall clothe the bhikkhu named so and so with robes,” and then if that bhikkhu, previously uninvited, having approached [the householders], should make a suggestion about the robe [saying]: “It would be good indeed, Sirs, [if you] having traded these separate robe-funds for a such and such a robe, were to clothe me [with a robe], [you] both being one [donor],” [if the suggestion is made] out of a liking for what is fine, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 10: The training precept on the king

Now, if a king or a king's official or a brahmin or a male householder should convey by messenger a robe-fund for a bhikkhu [saying]: "Having traded this robe-fund for a robe, clothe the bhikkhu named so and so with a robe," and if that messenger, having approached that bhikkhu, should say so: "Venerable Sir, this robe-fund has been brought for the venerable one. Let the venerable one accept the robe-fund!" [then] that messenger should be spoken to thus by that bhikkhu: "Sir, we do not accept a robe-fund, but we do accept a robe at the right time [when it is] allowable." If that messenger should say thus to that bhikkhu: "Is there, perhaps, someone who is the steward of the venerable one?" [then,] bhikkhus, by a bhikkhu who is in need of a robe a steward can be appointed: a monastery attendant or a male lay-follower [saying]: "Sir, this is the bhikkhus' steward." If that messenger having instructed that steward, having approached that bhikkhu, should say so: "Venerable Sir, the steward whom the venerable one has appointed has been instructed by me. Let the venerable one approach [him] at the right time [and] he will clothe you with a robe," [then] bhikkhus, having approached the steward, [the steward] can be prompted [and] can be reminded two or three times by the bhikkhu who is in need of a robe [saying]: "Sir, I am in need of a robe." [If through] prompting [and] reminding [him] two or three times, he should have [him] bring forth that robe, it is good. If he should not have [him] bring [it] forth, [then] four times, five times, six times at the most, [it] can be stood [for] by [a bhikkhu] who has become silent. [If through] standing silently for [it] four times, five times, six times at the most, he

should have [him] bring forth that robe, it is good; if [through] making effort more than that, he should have [him] produce that robe, [this is a case] involving expiation with forfeiture. If he should not have [him] produce [it], [then] from wherever [that] the robe-fund may have been brought, there [he] himself can go, or a messenger can be sent [saying]: “Sirs, that robe-fund which you conveyed for the bhikkhu does not fulfil any need of that bhikkhu. Let the sirs endeavour for [what is their] own. Let not [what is their] own get lost.” This is the proper procedure here.

The section [starting with the rule] on robes is finished

THE SECTION ON SHEEPWOOL

Forfeiture and Expiation 11: The training precept on silk

If any bhikkhu should have a rug mixed with silk made, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 12: The training precept on pure black wool

If any bhikkhu should have a rug made of pure black sheep’s wool; [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 13: The training precept on [using] two parts

By a bhikkhu who is having a new rug made, two parts of pure black sheep-wool are to be taken, [and] a third [part] of white, a fourth [part] of ruddy brown. If a bhikkhu should have a rug made, without having taken two parts of pure black sheep’s hair, [and] a third [part] of white, a fourth [part] of ruddy brown, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 14: The training precept on (keeping a rug for) six years

By a bhikkhu who has had a new rug made, it is to be kept for six years [at least]. If within less than six years, having given up or not having given up that rug, he should have another new rug made, except with the authorisation of bhikkhus, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 15: The training precept on the sitting cloth

By a bhikkhu who is having a sitting-rug made, a sugata-span from the border of an old rug is to be taken for making [it] stained. If a bhikkhu, without having taken a sugata-span from the border of an old rug, should have a new sitting cloth made, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 16: The training precept on sheep wool

Now, if sheep-wool should become available to a bhikkhu who is travelling on a main road, by a bhikkhu who is wishing [so, it] can be accepted, having accepted [it, it] can be carried with his own hand for three yojanas at the most when there is no one present who can carry it; if he should carry it more than that, even when there is no one present who can carry it, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 17: The training precept on having sheep-wool washed

If any bhikkhu should have sheep-wool washed, dyed, or carded by an unrelated bhikkhunī, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 18: The training precept on silver

If any bhikkhu should take gold and silver, or should have [it] taken, or should consent to [it] being deposited [for him], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 19: The training precept on trading in money

If any bhikkhu should engage in the various kinds of trading in money, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 20: The training precept on bartering

If any bhikkhu should engage in the various kinds of bartering, [this is a case] involving expiation with forfeiture.

The section on sheepwool is second.

THE SECTION ON BOWLS

Forfeiture and Expiation 21: The training precept on bowls

An extra bowl can be kept for ten days at the most. For one who lets it pass beyond [the ten days]; [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 22: The training precept on [a bowl with] less than five mends

If any bhikkhu should exchange a bowl with less than five mends for another new bowl, [this is a case] involving expiation with forfeiture. That bowl is to be relinquished by that bhikkhu to the assembly of bhikkhus, and whichever [bowl] is the last bowl of that assembly of bhikkhus, that [bowl] is to be bestowed on that

bhikkhu [thus]: “Bhikkhu, this bowl is for you, it is to be kept until breaking.” This is the proper procedure here.

Forfeiture and Expiation 23: The training precept on medicine

Now, [there are] those medicines which are permissible for sick bhikkhus, namely: ghee, butter, oil, [and] honey and molasses—having been accepted, they can be partaken of [while] being kept in store for seven days at the most. For one who lets it pass beyond [the seven days], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 24: The training precept on the rain’s bathing-cloth

[Thinking:] “One month is what remains of the hot season,” [then] the robe-cloth for the rain’s bathing cloth can be sought by a bhikkhu. [Thinking:] “A half month is what remains of the hot season,” [after] having made [it, it] can be worn. If earlier than [what is reckoned as] “One month is what remains of the hot season,” he should seek robe-cloth for the rain’s bathing-cloth, [and] [if] earlier than [what is reckoned as] “A half month is what remains of the hot season,” he should wear [it], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 25: The training precept on snatching robes

If any bhikkhu, having himself given a robe to a bhikkhu, should, being resentful [and] displeased, snatch [it] away or should have it snatched away [from the bhikkhu], [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 26: The training precept on requesting thread

If any bhikkhu, having himself requested the thread [to be used], should have a robe-cloth woven by cloth-weavers, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 27: The greater training precept about weavers

Now, if an unrelated male householder or female householder should have a robe-cloth woven for a bhikkhu by cloth-weavers, and then if that bhikkhu, uninvited beforehand, having approached the clothweavers, should make a suggestion about the robe-cloth [saying]: “Friends, this robe-cloth which is being woven for me: make [it] long, wide, thick, well woven, well diffused, well scraped, and well plucked! Certainly we will also [then] present a little something to the sirs,” and if that bhikkhu, having said so, should present a little something, even just a little alms-food, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 28: The training precept on extra-ordinary robes

For the ten days coming up to the three-month Kattikā full moon: if extraordinary robe [-cloth] should become available to a bhikkhu, [then] after considering [it as] extraordinary [robe-cloth, it] can be accepted by a bhikkhu, having been accepted, [it] is to be put aside until the occasion of the robe-season; if he should put [it] aside for more than that, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 29: The training precept on risks

Now, the Kattika-full-moon has been observed. [There are] those wilderness lodgings which are considered risky, which are

dangerous. A bhikkhu dwelling in such kind of lodgings, who is wishing [to do so], may put aside one of the three robes inside an inhabited area. And if there may be any reason for that bhikkhu for dwelling apart from that robe, the bhikkhu can dwell apart from that robe for six days at the most; if he should dwell apart for more than that, except with the authorization of bhikkhus, [this is a case] involving expiation with forfeiture.

Forfeiture and Expiation 30: The training precept on allocation

If any bhikkhu should knowingly allocate for himself a gain belonging to [and] allocated to the community, [this is a case] involving expiation with forfeiture.

The section [starting with the rule] on bowls is third
Venerables, the thirty cases involving expiation with forfeiture have
been recited.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The Venerables are pure in this, therefore there is silence, thus I
keep this [in mind].

**THE CASES INVOLVING EXPIATION WITH FORFEITURE ARE
FINISHED**

EXPIATIONS

Venerables, these ninety-two cases involving expiation come up for recitation.

THE SECTION ON FALSE SPEECH

Expiation 1: The training precept on false speech

In deliberate false speech, [there is a case] involving expiation.

Expiation 2: The training precept on abusive speech

In abusive speech, [there is a case] involving expiation.

Expiation 3: The training precept on slandering

In the backbiting of a bhikkhu, [there is a case] involving expiation.

Expiation 4: The training precept on teaching Dhamma line by line

If any bhikkhu should have one who has not been fully admitted [into the community] recite the Dhamma [line] by line, [this is a case] involving expiation.

Expiation 5: The first training precept on (using a) sleeping place together with

If any bhikkhu should make use of a sleeping place for more than two nights or three nights together with one who has not been fully admitted [into the bhikkhu-community], [this is a case] involving expiation.

Expiation 6: The second training precept on (using a) sleeping place together with

If any bhikkhu should make use of a sleeping place together with a woman, [this is a case] involving expiation.

Expiation 7: The training precept on teaching Dhamma

If any bhikkhu should teach the Dhamma to a woman by [means of] more than five or six sentences, except [when being together] with a discerning male human being, [this is a case] involving expiation.

Expiation 8: The training precept on factual announcing

If any bhikkhu should declare a superhuman state to one who has not been fully admitted [into the bhikkhu-community], [even] when it is a fact, [this is a case] involving expiation.

Expiation 9: The training precept on the announcing of depraved (offences)

If any bhikkhu should declare the depraved offence of [another] bhikkhu to one who has not been fully admitted [into the bhikkhu-community], except with the authorisation of bhikkhus, [this is a case] involving expiation.

Expiation 10: The training precept on digging earth

If any bhikkhu should dig the earth or should have it dug, [this is a case] involving expiation.

The section [starting with the rule] on false speech is first

THE SECTION ON VEGETATION

Expiation 11: The training precept on vegetation

In the destroying of vegetation, [there is a case] involving expiation.

Expiation 12: The training precept on evading

In evading, in vexing, [there is a case] involving expiation.

Expiation 13: The training precept on making (a bhikkhu) find fault

In making [another bhikkhu] find fault, in criticising, [there is a case] involving expiation.

Expiation 14: The first training precept on sleeping places

If any bhikkhu, having [himself] put out or after having [someone else] put out in the open air, a bed or seat or mattress or stool belonging to the community, [and] then, when departing, should not take [it] away or should not have [it] taken away or should go without asking [someone to put it back], [this is a case] involving expiation.

Expiation 15: The second training precept on sleeping places

If any bhikkhu, having [himself] put out or having [someone else] put out, bedding in a dwelling belonging to the community, [and] then, when departing, should not take [it] away or should not have [it] taken away, or should go without asking [someone to put it back], [this is a case] involving expiation.

Expiation 16: The training precept on encroaching upon

If any bhikkhu, having encroached upon a bhikkhu who has arrived before, should knowingly use a sleeping place in a dwelling belonging to the community [saying]: “He for whom it is [too] cramped, will leave,” having done [it] for just this reason, [and] not another, [this is a case] involving expiation.

Expiation 17: The training precept on driving out

If any bhikkhu, being resentful and displeased, should drive out a bhikkhu or have [him] driven out from a dwelling belonging to the community, [this is a case] involving expiation.

Expiation 18: The training precept on the hut with an upper-floor

If any bhikkhu should [brusquely] sit down or lie down on a bed or seat with detachable legs in a hut with an upper-floor in a dwelling belonging to the community, [this is a case] involving expiation.

Expiation 19: The training precept on a large dwelling

By a bhikkhu who is having a large dwelling built, a surrounding-layer of two or three coverings can be ordered, by [a bhikkhu] standing on [a place which has] few crops, upto the frame of the door for [the purpose of] fixing the bolt, [and] for surrounding the window. If he should order more than that, even [when] standing on [a place which has] few crops, [this is a case] involving expiation.

Expiation 20: The training precept on [water] containing living beings

If any bhikkhu should knowingly pour out, or should have [someone else] pour out, water containing living beings on grass or clay, [this is a case] involving expiation.

The section [starting with the rule] on vegetation is second

THE SECTION ON EXHORATION

Expiation 21: The training precept on exhortation

If any bhikkhu who has not been authorised should exhort the bhikkhunīs, [this is a case] involving expiation.

Expiation 22: The training precept on (after sun-)set

Even if a bhikkhu who has been authorised should exhort the bhikkhunīs after the sun has set, [this is a case] involving expiation.

Expiation 23: The training precept on the bhikkhunī-quarters

If any bhikkhu, having approached the bhikkhunī-quarters, should exhort the bhikkhunīs, except at the [right] occasion, [this is a case] involving expiation. Here the occasion is this: a bhikkhunī is sick; this is the occasion here.

Expiation 24: The training precept on worldly gain

If any bhikkhu should say so: “The bhikkhus exhort bhikkhunīs for the sake of reward,” [this is a case] involving expiation.

Expiation 25: The training precept on giving robe(-cloth)

If any bhikkhu should give a robe [-cloth] to an unrelated bhikkhunī, except in an exchange, [this is a case] involving expiation.

Expiation 26: The training precept on sewing a robe

If any bhikkhu should sew a robe or should have a robe sewn for an unrelated bhikkhunī, [this is a case] involving expiation.

Expiation 27: The training precept on making arrangements

If any bhikkhu, having made an arrangement, should travel together with a bhikkhunī on the same main road, even [if] just the distance between villages, except at the [right] occasion, [this is a case] involving expiation. Here the occasion is this: the road, which is considered risky [and] which is dangerous, has to be gone with a company [of other travellers], this is the occasion here.

Expiation 28: The training precept on embarking on a boat

If any bhikkhu, having made an arrangement, should embark [on a voyage] together with a bhikkhunī on the same boat, which is going up [-stream] or which is going down [-stream], except with [a boat which is] crossing over [a river], [this is a case] involving expiation.

Expiation 29: The training precept on (alms-food) that has been prepared

If any bhikkhu should knowingly eat alms-food which a bhikkhunī has caused to be prepared, except through previous arrangement of householders, [this is a case] involving expiation.

Expiation 30: The training precept on taking a seat privately

If any bhikkhu should sit down together with a bhikkhunī, privately, one [man] with one [woman], [this is a case] involving expiation.

The section [starting with the rule] on exhortation is third

THE SECTION ON EATING

Expiation 31: The training precept on the alms-meal in the resthouse

By a bhikkhu who is not ill one alms-meal in a resthouse can be eaten; if he should eat more than that, [this is a case] involving

expiation.

Expiation 32: The training precept on eating in a group

In eating [a meal] in a group, except at the [right] occasion, [there is a case] involving expiation. Here the occasion is this: the occasion of illness; the occasion of a giving of robe [-cloth]s; the occasion of a robe-making; the occasion of going on a [long] journey; the occasion of voyaging on a boat; the occasion of a great [gathering]; the occasion of a meal [made] by an ascetic; this is the occasion here.

Expiation 33: The training precept on substituting a meal

In [taking] a meal before another [invitation-meal], except at the [right] occasion, [there is a case] involving expiation. Here the occasion is this: the occasion of illness; the occasion of a giving of robe [-cloth]s; the occasion of a robe-making; this is the occasion here.

Expiation 34: The Kāṇḍa's mother training precept

Now, should a family invite a bhikkhu who has approached to take as many cakes and parched cakes [as he likes], by a bhikkhu who is wishing [so] two or three bowls full [of cakes] can be accepted; if he should accept more than that, [this is a case] involving expiation. Having accepted two or three bowls full, having taken [it] away from there, [it] is to be shared together with [other] bhikkhus. This is the proper procedure here.

Expiation 35: The first training precept on invitation

If any bhikkhu who has eaten [a meal], who has been invited [to take more and refused], should chew uncooked food or eat cooked food which is not left over, [this is a case] involving expiation.

Expiation 36: The second training precept on invitation

If any bhikkhu, knowingly [and] desiring to cause offence, should invite a bhikkhu, who has eaten [a meal and] who has been invited [to take more], to take uncooked food or cooked food which is not left over [saying]: “Here, bhikkhu, chew and eat!,” when [the bhikkhu] has eaten, [this is a case] involving expiation.

Expiation 37: The training precept on eating at the wrong time

If any bhikkhu should chew uncooked food or eat cooked food at the wrong time, [this is a case] involving expiation.

Expiation 38: The training precept on keeping (food) in store

If any bhikkhu should chew uncooked food or eat cooked food [while] keeping [it] in store, [this is a case] involving expiation.

Expiation 39: The training precept on superior food

Those foods which are superior, namely: ghee, butter, oil, honey and molasses, fish, meat, milk, curd; whichever bhikkhu, who is not ill, having requested such superior foods for his own benefit, should eat [them], [this is a case] involving expiation.

Expiation 40: The training precept on tooth-wood

If any bhikkhu should take into the mouth [any] nutriment that has not been given [to bhikkhus]; except water and tooth-wood, [this is a case] involving expiation.

The section [starting with the rule] on eating is fourth

THE SECTION ON NAKED ASCETICS

Expiation 41: The training precept on naked ascetics

If any bhikkhu should give with his own hand uncooked food or cooked food to a naked ascetic or to a male wanderer or to a female wanderer, [this is a case] involving expiation.

Expiation 42: The training precept on dismissing

If any bhikkhu should say so to a bhikkhu, “Come friend! We shall enter a village or town for alms,” [then after] having had [food] given or not having had [food] given to him, should he dismiss [the bhikkhu saying], “Go friend! There is no ease for me talking or sitting down together with you; there is ease for me talking or sitting down by myself;” having made just this the reason, [and] not another, [this is a case] involving expiation.

Expiation 43: The training precept on having a meal

If any bhikkhu, having intruded upon an family having a meal, should sit down, [this is a case] involving expiation.

Expiation 44: The training precept on being privately and concealed

If any bhikkhu should sit down together with a woman, privately, on a concealed seat, [this is a case] involving expiation.

Expiation 45: The training precept on taking a seat privately

If any bhikkhu sit down together with a woman, one [man] with one [woman], privately, [this is a case] involving expiation.

Expiation 46: The training precept on visiting

If any bhikkhu who has been invited for a meal, not having asked [permission to] a bhikkhu who is present [in the monastery], should go visiting families before the meal or after the meal, except at the [right] occasion, [this is a case] involving expiation. Here the occasion is this: the occasion of a giving of robe[-cloth]s; the occasion of a making of robes; this is the occasion here.

Expiation 47: The Mahānāma training precept

By a bhikkhu who is not ill a four-month invitation for requisites can be accepted; except with a repeated invitation, except with a permanent invitation; if he should accept more than that, [this is a case] involving expiation.

Expiation 48: The training precept on the army in action

If any bhikkhu should go to visit an army in action; except with an appropriate reason, [this is a case] involving expiation.

Expiation 49: The training precept on staying in the army

And if there might be any reason for that bhikkhu for going to the army, two nights or three nights can be stayed within the army by that bhikkhu; if he should stay more than that, [this is a case] involving expiation.

Expiation 50: The training precept on battle-fields

If a bhikkhu staying two nights or three nights within an army should go to a battle-field, or a review, or a massing of the army, or an inspection of units, [this is a case] involving expiation.

The section on naked ascetics is fifth.

THE SECTION ON ALCOHOLIC DRINK

Expiation 51: The training precept on alcoholic drink

In drinking alcoholic drink made of grain [products] or fruit [and/or flower products], [there is a case] involving expiation.

Expiation 52: The training precept on tickling with the fingers

In tickling with the fingers, [there is a case] involving expiation.

Expiation 53: The training precept on the act of playing

In the act of playing in water, [there is a case] involving expiation.

Expiation 54: The training precept on disrespect

In disrespect, [there is a case] involving expiation.

Expiation 55: The training precept on scaring

If any bhikkhu should scare [another] bhikkhu, [this is a case] involving expiation.

Expiation 56: The training precept on (lighting) fires

If any bhikkhu who is not ill, desiring to warm [himself], should light a fire or should have [it] lit, except with an appropriate reason, [this is a case] involving expiation.

Expiation 57: The training precept on bathing

If any bhikkhu should should bathe within less than half a month, except at the [right] occasion, [this is a case] involving expiation. Here the occasion is this [thinking]: “one and a half month is what remains of the hot season,” [and “this is] the first month of the rainy season”—these two and a half months [are] the occasion of dry heat, [and] the occasion of humid heat—[also:] the occasion of being sick; the occasion of work; the occasion of going on a journey; the occasion of [dusty] wind and rain; this is the occasion here.

Expiation 58: The training precept on stains

By a monk with the gain of a new robe a certain stain [from] amongst the three stains is to be applied: darkblue or muddy [-grey] or dark-brown. If a bhikkhu, not having applied a certain stain [from] amongst the three stains, should use a new robe, [this is a case] involving expiation.

Expiation 59: The training precept on assigning

If any bhikkhu, having himself assigned a robe to a bhikkhu or a bhikkhunī or a male novice or a female novice, should use [it] without withdrawing [the assignment], [this is a case] involving expiation.

Expiation 60: The training precept on hiding

If any bhikkhu should hide a bhikkhu’s bowl or robe or sitting-cloth or needle case or body-belt, or have [it] hidden, even if just desiring amusement, [this is a case] involving expiation.

The section [starting with the rule] on alcoholic drink is sixth

THE SECTION ON LIVING BEINGS

Expiation 61: The training precept on intentionally (depriving a being of life)

If any bhikkhu should intentionally deprive a living being of life, [this is a case] involving expiation.

Expiation 62: The training precept on (water) with living beings

If any bhikkhu should knowingly use water containing living beings, [this is a case] involving expiation.

Expiation 63: The training precept on agitating

If any bhikkhu should knowingly agitate for further [legal] action a legal issue which has been disposed of according to the law, [this is a case] involving expiation.

Expiation 64: The training precept on depraved (offences)

If any bhikkhu should knowingly conceal a bhikkhu's depraved offence, [this is a case] involving expiation.

Expiation 65: The training precept on (a person) less than twenty years (old)

If any bhikkhu should knowingly have a person who is less than twenty years [old] fully admitted [into the bhikkhu-community], then that person is one who has not been fully admitted and those bhikkhus are blameworthy. Because of that, this [is a case] involving expiation.

Expiation 66: The training precept on a company (of travellers intent on) theft

If any bhikkhu, having made an arrangement, should knowingly travel together on the same main road with a company of thieves,

even [if] just the distance between villages, [this is a case] involving expiation.

Expiation 67: The training precept on making arrangements

If any bhikkhu, having made an arrangement, should travel together with a woman on the same main road, even [if] just the distance between villages, [this is a case] involving expiation.

Expiation 68: The Ariṭṭha training precept

If any bhikkhu should say so, “As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the Fortunate One: they are not enough to be an obstruction for the one who is being engaged in [them],” [then] that bhikkhu is to be spoken to thus by the bhikkhus: “Venerable, don’t say so! Don’t misrepresent the Fortunate One; for the misrepresentation of the Fortunate One is not good; for the Fortunate One would not say so; friend, [that] obstructive acts are [really] obstructive is spoken of in manifold ways by the Fortunate One and they are enough to be an obstruction for the one who is being engaged in [them],” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [view], [and if that bhikkhu,] being argued with up to three times, should relinquish that [view], then this is good, [but] if he should not relinquish [it]: [this is a case] involving expiation.

Expiation 69: The training precept on boycotted food

If any bhikkhu knowingly should eat together with, or should live together with, or should use a sleeping place together with a bhikkhu who is speaking thus, who has not performed the normal procedure, who has not relinquished that view, [this is a case] involving expiation.

Expiation 70: The Kaṇṭaka training precept

If a novice should say so too, “As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the Fortunate One: they are not enough to be an obstruction for the one who is being engaged in [them],” [then] that novice is to be spoken to thus by the bhikkhus, “Friend novice, don’t say so! Don’t misrepresent the Fortunate One; for the misrepresentation of the Fortunate One is not good; for the Fortunate One would not say so; friend novice, [that] obstructive acts are [really] obstructive is spoken of in manifold ways by the Fortunate One and they are enough to be an obstruction for the one who is engaging [in them],” and if that novice being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that novice is to be spoken to thus by the bhikkhus, “From today on, friend novice, the Fortunate One is not to be referred to as the teacher by you, and also the two or three nights sleeping together [in one room] with bhikkhus that other novices get, that too is not for you. Go away, disappear!” If any bhikkhu knowingly should treat kindly such an expelled novice, or should make [him] attend [to himself], or should eat together with [him], or should use a sleeping place together with [him], [this is a case] involving expiation.

The section [starting with the rule] on living beings is seventh

THE SECTION ON RIGHTEOUS SPEECH

Expiation 71: The training precept on (being spoken to) righteously

If any bhikkhu when being righteously spoken to by bhikkhus should say so, “Friends, I shall not train in this training precept for as long as I can not question another bhikkhu [about it] who is a learned memoriser of the discipline,” [this is a case] involving expiation. Bhikkhus, [the training precept] is to be understood, is to be questioned about, is to be investigated by a bhikkhu who is training [in it]. This is the proper procedure here.

Expiation 72: The training precept on creating discomfort

If any bhikkhu, when the Disciplinary Code is being recited, should say so, “But why these small and minute training precepts that are recited? They just lead to worry, annoyance, [and] discomfort.” In the disparaging of training precepts, [there is a case] involving expiation.

Expiation 73: The training precept on delusion

If any bhikkhu when the Disciplinary Code is being recited half-monthly should say so, “Only now I know! This too, indeed, is a case which has been handed down in the Sutta, which has been included in the Sutta, which comes up for recitation half-monthly!” [and] if other bhikkhus should know [about] that bhikkhu [thus], “This bhikkhu has sat [in] two or three times previously when the Disciplinary Code was being recited. What to say about more [times than that]!” [then] there is no release for that bhikkhu

through not-knowing, and whatever the offence is that he has committed there, he is to be made to do according to that case and moreover his deluding is to be exposed, “Because of that [there are] losses for you, because of that [it] has been ill-gained by you, that you, when the Disciplinary Code is being recited, do not take [it] to mind [after] having focussed carefully [on it].” Because of that deluding, this [is a case] involving expiation.

Expiation 74: The training precept on (giving) a blow

If any bhikkhu who is resentful [and] displeased should give a blow to a bhikkhu, [this is a case] involving expiation.

Expiation 75: The training precept on (brandishing) the hand-palm like a dagger

If any bhikkhu should brandish the palm of the hand [threateningly] like [one holds] a dagger to a bhikkhu, [this is a case] involving expiation.

Expiation 76: The training precept on being groundless

If any bhikkhu should should accuse a bhikkhu with a groundless [case concerning] the community in the beginning and in the rest [of the procedure], [this is a case] involving expiation.

Expiation 77: The training precept on deliberately (provoking worry)

If any bhikkhu should deliberately provoke worry for a bhikkhu [thinking], “Thus there will be discomfort for him, even [if only] for a short time,” having made just this the reason, [and] not another, [this is a case] involving expiation.

Expiation 78: The training precept on overhearing

If any bhikkhu should stand overhearing bhikkhus who are arguing, who are quarrelling, who are engaged in dispute [thinking], “I shall hear what these ones will say,” having made just this the reason, [and] not another, [this is a case] involving expiation.

Expiation 79: The training precept on the averting of legal action

If any bhikkhu, having given consent to legitimate [legal] actions, should afterwards engage in the act of criticising, [this is a case] involving expiation.

Expiation 80: The training precept on going without having given consent

If any bhikkhu, when investigatory discussion is going on in the community, not having given [his] consent, having gotten up from [his] seat, should depart, [this is a case] involving expiation.

Expiation 81: The training precept on feeble (-robes)

If any bhikkhu, having given a robe[-cloth] [together] with a united community, should afterwards engage in criticising [saying]: “The bhikkhus allocate communal gain according to familiarity,” [this is a case] involving expiation.

Expiation 82: The training precept on allocation

If any bhikkhu should knowingly allocate [already] allocated communal gain to a [lay-] person, [this is a case] involving expiation.

The section [starting with the rule] about [being spoken to] righteously is eighth

THE SECTION ON KINGS

Expiation 83: The training precept on the harem

If any bhikkhu, without having been announced beforehand, should go beyond the boundary post of a noble consecrated king's [bed-room] when the king has not departed, [and] the [queen-jewel has not withdrawn, [this is a case] involving expiation.

Expiation 84: The training precept on treasures

If any bhikkhu should pick up, or should make [someone else] pick up, a treasure or what is considered a treasure, except within a monastery or within a dwelling, [this is a case] involving expiation. However, by a bhikkhu having picked up, or having had picked up, a treasure or what is considered a treasure within a monastery or within a dwelling, [it] is to be put aside [thinking]: "He to whom it belongs will take it." This is the proper procedure here.

Expiation 85: The training precept on entering at the wrong time

If any bhikkhu, not having asked (permission of) a bhikkhu who is present, should enter a village at the wrong time, except with an appropriate urgent duty, [this is a case] involving expiation.

Expiation 86: The training precept on the needle case

If any bhikkhu should have a needle-case made, which is made of bone, or made of ivory, or made of horn, [this is a case] involving expiation with breaking up [the needle-case].

Expiation 87: The training precept on beds or seats

By a bhikkhu who is having a new bed or seat made, [a bed or seat] which has legs of eight fingerbreadths is to be made, according to the Sugata-finger-breadth, except the lowermost [edge of the] frame. For one who lets it exceed [this measure], [this is a case] involving expiation with cutting [down the legs].

Expiation 88: The training precept on covered with cotton

If any bhikkhu should have a bed or seat covered with cotton made, [this is a case] involving expiation with tearing off [the cotton].

Expiation 89: The training precept on the sitting-cloth

By a bhikkhu who is having a sitting-cloth made, [a sitting-cloth] which has the [proper] measure is to be made. This measure here is: two spans of the sugata-span in length, one and a half across, [and] the border is a span. For one who lets it exceed [the measure], [this is a case] involving expiation with cutting [off the cloth].

Expiation 90: The training precept on itch-coverings

y a bhikkhu who is having an itch-covering [-cloth] made, [an itch-covering] which has the [proper] measure is to be made. This measure here is: four spans of the Sugata-span in length, two spans across. For one who lets it exceed [the measure], [this is a case] involving expiation with cutting off [the cloth].

Expiation 91: The training precept on rain's bathing-cloth

By a bhikkhu who is having a rain's bathing-cloth made, [a bathing-cloth] which has the [proper] measure is to be made. This measure here is: six spans of the sugata-span in length, two and a

half across. For one who lets it exceed [the measure], [this is a case] involving expiation with cutting [off the cloth].

Expiation 92: The Nanda training precept

If any bhikkhu should have a robe made which has the sugata-robe measure or [one] which is more [than that], [this is a case] involving expiation with cutting [off the robe]. This is the Sugata's sugata-robe measure here: nine spans of the sugata-span in length, six spans across. This is the Sugata's sugata-robe measure.

The section [starting with the rule] on kings is ninth
Venerables, the ninety-two cases involving expiation have been
recited.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, thus I
keep this [in mind].

THE [CASES] INVOLVING EXPIATION ARE FINISHED.

ACKNOWLEDGMENTS

Venerables, these four cases that are to be acknowledged come up
for recitation.

Acknowledgment 1: The first training precept on what is to be acknowledged

If any bhikkhu, having accepted [it] with his own hand from the hand of an unrelated bhikkhunī who has entered an inhabited area [for alms], should chew uncooked food or eat cooked food, [it] is to be acknowledged by that bhikkhu [saying]: “Friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged; I acknowledge it.”

Acknowledgment 2: The second training precept on what is to be acknowledged

Now, bhikkhus who have been invited are eating among families, and if a bhikkhunī who is giving directions is standing there [saying], “Give curry here, give rice here!” [then] by those bhikkhus that bhikkhunī is to be dismissed [saying], “Go away, sister, for as long as the bhikkhus eat!,” and if not even one bhikkhu would speak against [it, so as] to dismiss that bhikkhunī [saying], “Go away, sister, for as long as the bhikkhus eat!,” [then it] is to be acknowledged by those bhikkhus, “Friend[s], we have committed a blameworthy act which is unsuitable, which is to be acknowledged; we acknowledge it.”

Acknowledgment 3: The third training precept on what is to be acknowledged

Now, [there are] those families which are agreed upon as trainees: if any bhikkhu who has not been invited beforehand, who is not ill, should chew uncooked food or eat cooked food having accepted [it]

with his own hand in families who are of such a kind, who are considered trainees, [then it] is to be acknowledged by that bhikkhu: “Friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged; I acknowledge it.”

Acknowledgment 4: The fourth training precept on what is to be acknowledged

Now, [there are] those those wilderness lodgings which are considered risky, which are dangerous: if any bhikkhu, [staying] in lodgings which are of such a kind, without having announced [the danger] beforehand, having accepted [the food] with his own hand inside the monastery, [and then] not being ill, should chew uncooked food or eat cooked food, [then it] is to be acknowledged by that bhikkhu, “Friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged; I acknowledge it.”

Venerables, the four cases that are to be acknowledged have been recited.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, thus I bear this [in mind].

**THE [CASES] WHICH ARE TO BE ACKNOWLEDGED HAVE
FINISHED**

TRAININGS

Venerables, these cases related to the training come up for recitation.

THE SECTION ON BEING EVEN ALL AROUND

Training 1 & 2: The training precept on being even all around

“I shall wear [the under-robe] even all around,” thus the training is to be done.

“I shall wrap [the outer-robos] even all around,” thus the training is to be done.

Training 3 & 4: The training precept on being well covered

“I shall go well covered inside an inhabited area,” thus the training is to be done.

“I shall sit well covered inside an inhabited area,” thus the training is to be done.

Training 5 & 6: The training precept on being well restrained

“I shall go well-restrained inside an inhabited area,” thus the training is to be done.

“I shall sit well-restrained inside an inhabited area,” thus the training is to be done.

Training 7 & 8: The training precept on the eyes cast down

“I shall go with the eyes cast down inside an inhabited area,” thus the training is to be done.

“I shall sit with the eyes cast down inside an inhabited area,” thus the training is to be done.

Training 9 & 10: The training precept on (robes) lifted up

“I shall not go with [robes] lifted up inside an inhabited area,” thus the training is to be done.

“I shall not sit with [robes] lifted up inside an inhabited area,” thus the training is to be done.

The section [starting with the rule] on being even all round is first

THE SECTION ON LOUD LAUGHTER

Training 11 & 12: The training precept on loud laughter

“I shall not go with loud laughter inside an inhabited area,” thus the training is to be done.

“I shall not sit with loud laughter inside an inhabited area,” thus the training is to be done.

Training 13 & 14: The training precept on loud sounds

“I shall go quiet[ly] inside an inhabited area,” thus the training is to be done.

“I shall sit quiet[ly] inside an inhabited area,” thus the training is to be done.

Training 15 & 16: The training precept on swaying the body

“I shall not go swaying the body inside an inhabited area,” thus the training is to be done.

“I shall not sit swaying the body inside an inhabited area,” thus the training is to be done.

Training 17 & 18: The training precept on swaying the arms

“I shall not go swaying the arms inside an inhabited area,” thus the training is to be done.

“I shall not sit swaying the arms inside an inhabited area,” thus the training is to be done.

Training 19 & 20: The training precept on swaying the head

“I shall not go swaying the head inside an inhabited area,” thus the training is to be done.

“I shall not sit swaying the head inside an inhabited area,” thus the training is to be done.

The section [starting with the rule] on loud laughter is second

THE SECTION ON MAKING INTO A PROP

Training 21 & 22: The training precept on making into a prop

“I shall not go having made [the arms] a prop inside an inhabited area,” thus the training is to be done.

“I shall not sit having made [the arms] a prop inside an inhabited area,” thus the training is to be done.

Training 23 & 24: The training precept on being (with the head) covered

“I shall not go with [the head] covered inside an inhabited area,” thus the training is to be done.

“I shall not sit with [the head] covered inside an inhabited area,” thus the training is to be done.

Training 25: The training precept on crouching

“I shall not go in a crouching [posture] inside an inhabited area,” thus the training is to be done.

Training 26: The training precept on (knees being) clasped around

“I shall not sit with the [knees] clasped-around inside an inhabited area,” thus the training is to be done.

Training 27: The training precept on accepting in a respectful manner

“I shall accept alms-food appreciatively,” thus the training is to be done.

Training 28: The training precept on paying attention to the bowl (while) accepting

“I shall accept alms-food paying attention to the bowl,” thus the training is to be done.

Training 29: The training precept on accepting curry in the proper proportion

“I shall accept alms-food which has curry in the proper proportion,” thus the training is to be done.

Training 30: The training precept on (alms-food) level with the rim

“I shall accept alms-food which is level with the rim,” thus the training is to be done.

The section [starting with the rule] on making into a prop is third

THE SECTION ON EATING IN A RESPECTFUL MANNER

Training 31: The training precept on eating in a respectful manner

“I shall eat alms-food appreciatively,” thus the training is to be done.

Training 32: The training precept on paying attention (while) eating

“I shall eat alms-food paying attention to the bowl,” thus the training is to be done.

Training 33: The training precept on (eating) systematically

“I shall eat alms-food systematically,” thus the training is to be done.

Training 34: The training precept on the proper proportion

“I shall eat alms-food which has curry in the proper proportion,” thus the training is to be done.

Training 35: The training precept on (alms-food) not made into a heap

I shall not eat alms-food, having pressed [it] down into a shall heap,” thus the training is to be done.

Training 36: The training precept on covering with rice

“I shall not cover curry or condiment with rice out of liking for more,” thus the training is to be done.

Training 37: The training precept on suggesting rice or curry

“I shall not eat curry or rice, [when] not ill, having requested [it] for his own benefit, thus the training is to be done.

Training 38: The training precept on finding fault

“I shall not look at another’s bowl finding fault,” thus the training is to be done.

Training 39: The training precept on morsels

“I shall not make an over-large morsel [of food],” thus the training is to be done.

Training 40: The training precept on pieces (of food)

“I shall eat a round piece [of food],” thus the training is to be done. The section [starting with the rule] on respectful manner is fourth

THE SECTION ON MORSELS OF FOOD

Training 41: The training precept on what has not been brought to (the mouth)

“I shall not open the mouth when the morsel [of food] has not been brought to [it],” thus the training is to be done.

Training 42: The training precept on eating

I shall not put the whole hand onto the mouth while eating,” thus the training is to be done.

Training 43: The training precept on having a morsel (of food)

“I shall not speak with a mouth which has a morsel [of food in it],” thus the training is to be done.

Training 44: The training precept on the tossing up of bits (of food)

“I shall not eat tossing up bits [of food],” thus the training is to be done.

Training 45: The training precept on biting off a morsel

“I shall not eat biting off a morsel [of food],” thus the training is to be done.

Training 46: The training precept on puffing up the cheeks

“I shall not eat puffing up [the cheeks],” thus the training is to be done.

Training 47: The training precept on shaking off the hand

“I shall not eat shaking [food] off the hand,” thus the training is to be done.

Training 48: The training precept on scattering rice grains

I shall not eat scattering rice-grains,” thus the training is to be done.

Training 49: The training precept on sticking out the tongue]

“I shall not eat sticking out the tongue,” thus the training is to be done.

Training 50: [The training precept on making chomping (sounds)

“I shall not eat making chomping [sounds],” thus the training is to be done.

The section [starting with the rule] on morsels of food is fifth

THE SECTION ON SLURPING

Training 51: The training precept on making slurping (sounds)

“I shall not eat making slurping [sounds],” thus the training is to be done.

Training 52: The training precept on licking the hand

I shall not eat licking the hand,” thus the training is to be done.

Training 53: The training precept on licking the bowl

“I shall not eat licking the bowl,” thus the training is to be done.

Training 54: The training precept on licking the lips

“I shall not eat licking the lip[s],” thus the training is to be done.

Training 55: The training precept on (a hand soiled) with food

“I shall not accept a drinking-water cup with a hand which is [soiled] with food,” thus the training is to be done.

Training 56: The training precept on (bowl-washing water) with rice grains

“I shall not throw away bowl-washing water which has rice-grains [in it] in an inhabited area,” thus the training is to be done.

Training 57: The training precept on the sunshade in (his) hand

“I shall not teach Dhamma to one who has a sunshade in [his] hand, [and] who is not ill,” thus the training is to be done.

Training 58: The training precept on the stick in (his) hand

“I shall not teach Dhamma to one who has a stick in [his] hand, [and] who is not ill,” thus the training is to be done.

Training 59: The training precept on the knife in (his) hand

“I shall not teach Dhamma to one who has a knife in [his] hand [and] who is not ill,” thus the training is to be done.

Training 60: The training precept on the weapon in (his) hand

“I shall not teach Dhamma to one who has a weapon in [his] hand, [and] who is not ill,” thus the training is to be done.

The section [starting with the rule] on slurping is sixth

THE SECTION ON SHOES

Training 61: The training precept on shoes

“I shall not teach Dhamma to one who is wearing shoes, [and] who is not ill,” thus the training is to be done.

Training 62: The training precept on sandals

“I shall not teach Dhamma to one who is wearing sandals, [and] who is not ill,” thus the training is to be done.

Training 63: The training precept on vehicles

“I shall not teach Dhamma to one who is in a vehicle, [and] who is not ill,” thus the training is to be done.

Training 64: The training precept on couches

“I shall not teach Dhamma to one who is on a couch, [and] who is not ill,” thus the training is to be done.

Training 65: The training precept on (knees being) clasped around

“I shall not teach Dhamma to one sitting with [the knees] clasped-around, [and] who is not ill,” thus the training is to be done.

Training 66: The training precept on being wrapped

“I shall not teach Dhamma to one whose head is wrapped [with a turban], [and] who is not ill,” thus the training is to be done.

Training 67: The training precept on being covered

“I shall not teach Dhamma to one whose head is covered, [and] who is not ill,” thus the training is to be done.

Training 68: The training precept on (sitting) on the ground

“Having sat down on the ground, I shall not teach Dhamma, to one who is sitting on a seat, [and] who is not ill,” thus the training is to be done.

Training 69: The training precept on a low seat

“Having sat down on a low seat, I shall not teach Dhamma to one who is sitting on a high seat [and] who is not ill,” thus the training is to be done.

Training 70: The training precept on standing

“I shall not teach Dhamma [while] standing, to one who is sitting, [and] who is not ill,” thus the training is to be done.

Training 71: The training precept on going behind

“I shall not teach Dhamma [while] walking behind, to one who is going in front, [and] who is not ill,” thus the training is to be done.

Training 72: The training precept on going off the path

“I shall not teach Dhamma [while] walking off the path to one walking on the path, [and] who is not ill,” thus the training is to be done.

Training 73: The training precept on excreting while standing

“I shall not excrete or urinate [while] standing [and while] not ill,” thus the training is to be done.

Training 74: The training precept on excreting on crops

“I shall not excrete or urinate or spit on crops, [while] not ill,” thus the training is to be done.

Training 75: The training precept on excreting in water

“I shall not excrete or urinate or spit in water, [while] not ill,” thus the training is to be done.

The section [starting with the rule] on shoes is seventh
Venerables, the cases related to the training have been recited.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The Venerables are pure in this, therefore there is silence, thus I
keep this [in mind].

THE CASES RELATED TO THE TRAINING HAVE FINISHED

SETTLEMENTS OF LEGAL ISSUES

Venerables, these seven cases that are settlements of legal issues
come up for recitation.

For the calming, for the stilling of whichever legal issues have
arisen: the removal through the presence [of the bhikkhu] is to be
given, the removal [of the accusation] through remembrance is to
be given, the removal [of the accusation] through not [being]
insane is to be given, he is to be made to do [the offence procedure]
through admitting [the offence], the [decision of the] majority, [the
decision making it] worse for him, [the decision] covering [the
offences as if] with grass.

Recited, Venerables, have been the seven cases that are settlements
of legal issues.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, thus I
keep this [in mind].

**THE CASES THAT ARE SETTLEMENTS OF LEGAL ISSUES HAVE
FINISHED**

DISCIPLINARY CODE OR RECITATION CONCLUSION



Venerables, the introduction has been recited.

Venerables, the four cases involving disqualification have been recited.

Venerables, the thirteen cases [involving] the community in the beginning and in the rest have been recited.

Venerables, the two indefinite cases have been recited.

Venerables, the thirty cases involving expiation with forfeiture have been recited.

Venerables, the ninety-two cases involving expiation have been recited.

Venerables, the four cases that are to be acknowledged have been recited.

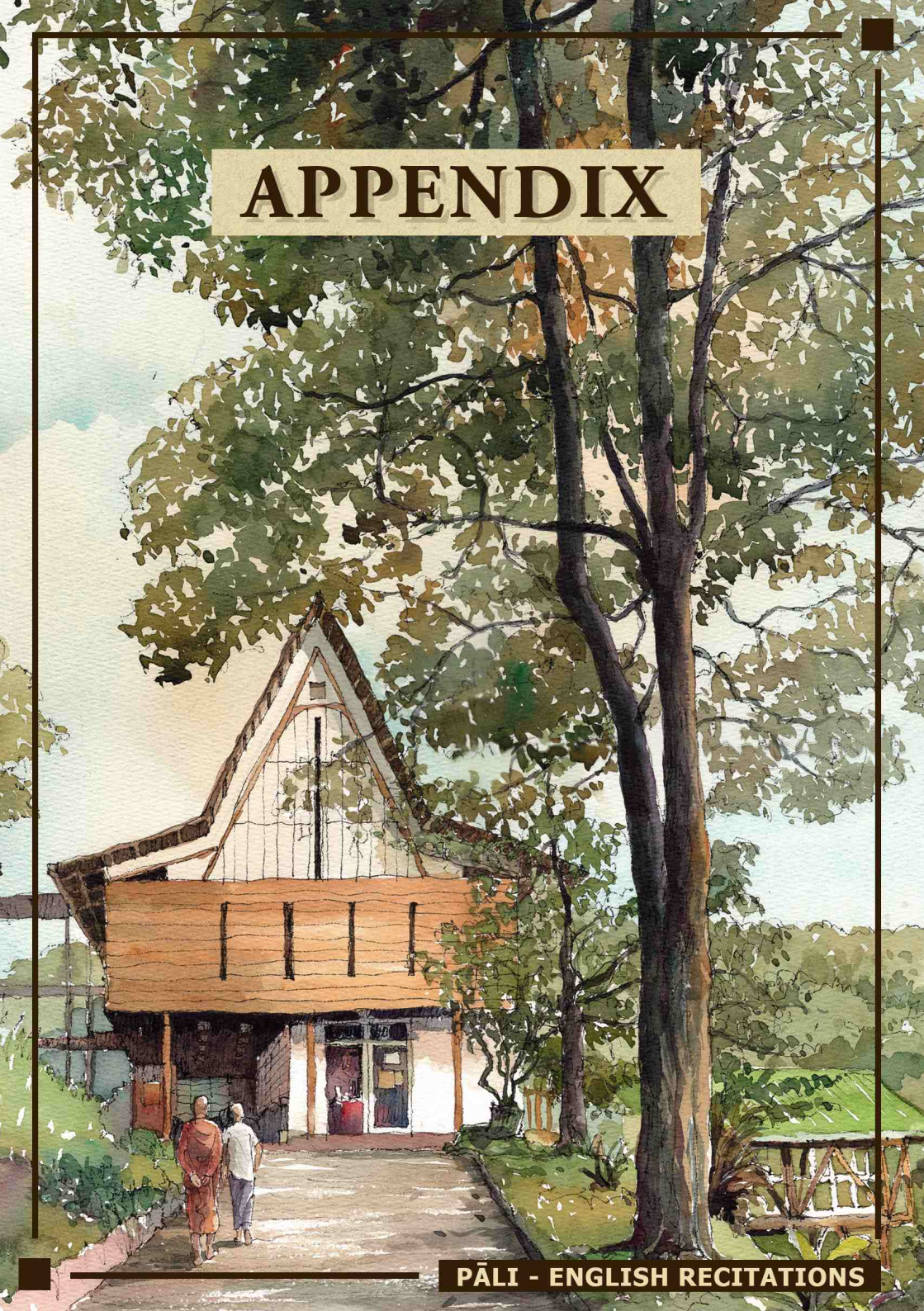
Venerables, the cases related to the training have been recited.

Venerables, the seven cases that are settlements of legal issues have been recited.

This much [of the training-rules] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, [and] comes up for recitation half-monthly. Herein is to be trained by all who are united, who are on friendly terms, who are not disputing.

**THE DISCIPLINARY CODE OF THE BHIKKHU HAS BEEN
FINISHED**

APPENDIX



PĀLI - ENGLISH RECITATIONS

PUBBA-BHĀGA

〈Handa mayaṃ buddhassa bhagavato pubbabhāga-namakāraṃ
karomase〉

〈Namo tassa〉

Bhagavato arahato sammāsambuddhassa [3x]

〈Handa mayaṃ sacca-kiriyā-gāthāyo bhaṇāmasa〉

N'atthi me saraṇaṃ aṇṇaṃ

Buddho me saraṇaṃ varaṃ

Etena sacca-vajjena

Sotthi me hotu sabbadā.

N'atthi me saraṇaṃ aṇṇaṃ

Dhammo me saraṇaṃ varaṃ

Etena sacca-vajjena

Sotthi me hotu sabbadā.

N'atthi me saraṇaṃ aṇṇaṃ

Saṅgho me saraṇaṃ varaṃ

Etena sacca-vajjena

Sotthi me hotu sabbadā.

SĪL'UDDESA-PĀṬHA

〈Handa mayaṃ sīl'uddesa-pāṭhaṃ bhaṇāmasa〉

Bhāsitam'idam tena bhagavatā jānatā passatā arahatā
sammāsambuddhena:

“Sampanna-sīlā bhikkhave viharatha sampanna-pāṭimokkhā.

Pāṭimokkha-saṃvara-saṃvutā viharatha ācāra-gocara-sampannā.

Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhatha
sikkhāpadesū'ti.

Tasmā't'ih'amhehi sikkhitabbaṃ.

“Sampanna-sīlā viharissāma sampanna-pāṭimokkhā.

Pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā.

Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma
sikkhāpadesū'ti.

Evañ'hi no sikkhitabbaṃ.

TĀYANA-GĀTHĀ

〈Handa mayaṃ tāyana-gāthāyo bhaṇāmasa〉

Chinda sotaṃ parakkamma
Kāme panūda brāhmaṇa

Nappahāya muni kāme
N'ekattam'upapajjati

Kayirā ce kayirāth'enaṃ
Daḥham'enaṃ parakkame

Sithilo hi paribbājo
Bhiyyo ākirate rajaṃ

Akataṃ dukkaṭaṃ seyyo
Pacchā tappati dukkaṭaṃ

Katañ'ca sukataṃ seyyo
Yaṃ katvā n'ānutappati

Kuso yathā duggahito
Hattham'ev'ānukantati

Sāmaññaṃ dupparāmaṭṭhaṃ
Nirayāy'ūpakaḍḍhati

Yaṃ-kiñci sithilaṃ kammaṃ
Saṅkiliṭṭhañ'ca yaṃ vataṃ

Saṅkassaraṃ brahmacariyaṃ
Na taṃ hoti, mahapphalan'ti

OVĀDA-PĀṬIMOKKHA-GĀTHĀ

〈Handa mayaṃ ovāda-pāṭimokkha gāthāyo bhaṇāmasa〉

Uddiṭṭhaṃ kho tena bhagavatā jānatā passatā arahatā
sammā-sambuddhena

Ovāda-pāṭimokkhaṃ tīhi gāthāhi

Khantī paramaṃ tapo titikkhā
Nibbānaṃ paramaṃ vadanti buddhā

Na hi pabbajito par'ūpaghātī
Samaṇo hoti paraṃ viheṭṭhayanto

Sabba-pāpassa akaraṇaṃ
Kusalass'ūpasampadā

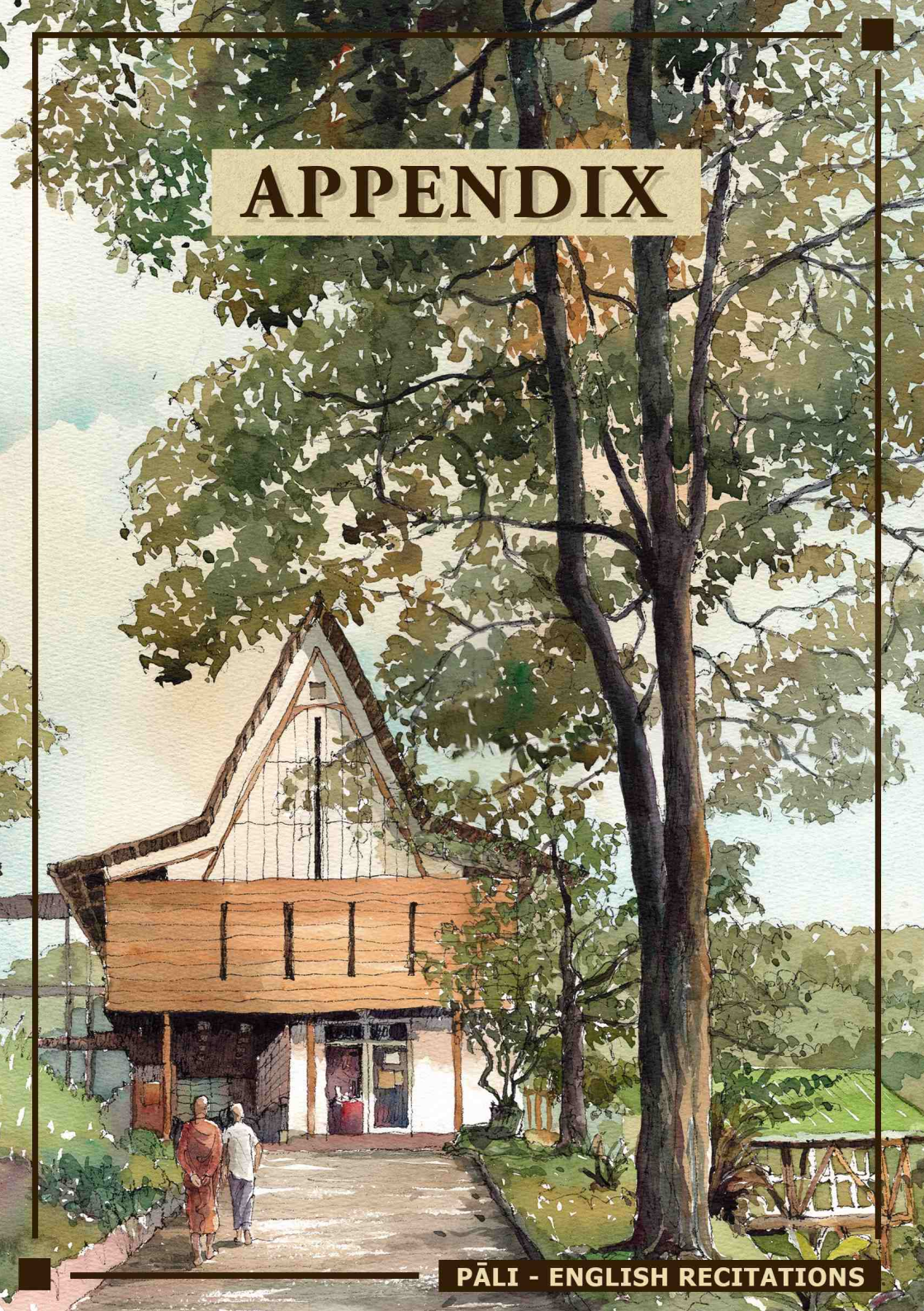
Sacitta-pariyodapanāṃ
Etaṃ buddhāna'sāsaṇaṃ

Anūpavādo anūpaghāto
Pāṭimokkhe ca saṃvaro

Mattaññutā ca bhattasmiṃ
Pantañ'ca sayan'āsaṇaṃ

Adhicitte ca āyogo
Etaṃ buddhāna'sāsaṇaṃ'ti

APPENDIX



PĀLI - ENGLISH RECITATIONS

SAÑKHITTAPĀTIMOKKH'UDDESO



TODO: append pali word for conclusion Uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro pārājikā dhammā, uddiṭṭhā terasa saṅghādisesā dhammā, uddiṭṭhā dve aniyatā dhammā. Sutā kho paṇ'āyasmantehi terasa saṅghādisesā dhammā, dve aniyatā dhammā, tiṃsa nissaggiyā pācittiyā dhammā, dvenavuti pācittiyā dhammā, cattāro pāṭidesanīyā dhammā, pañcasattati sekhiyā dhammā, satta adhikaraṇasamathā dhammā, ettakaṃ tassa bhagavato sutt'āgataṃ suttapariyāpannaṃ, anvaḍḍhamāsaṃ uddesaṃ āgacchati, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabban-ti.

BHĪKKHUPĀTIMOKKHAṀ NIṬṬHITAṀ

THE PĀTIMOKKHA RECITATION IN BRIEF CONCLUSION



Venerables, the introduction has been recited, the four cases involving disqualification have been recited, the thirteen cases [involving] the community in the beginning and in the rest have been recited, the two indefinite cases have been recited. Heard by the venerables have been the thirty cases involving expiation with forfeiture, the ninety-two cases involving expiation, the four cases that are to be acknowledged, the cases related to the training, the seven cases that are settlements of legal issues. This much [training-rule] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, comes up for recitation half-monthly. By all who are united, who are on friendly terms, who are not disputing, is to trained herein.

THE BHIKKHU DISCIPLINARY CODE HAS BEEN FINISHED

ENDNOTES



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*E*VERYONE TO WHOM I HAVE TAUGHT THOSE TRUTHS
WHICH HAVE BEEN REALISED BY MY DIRECT KNOWLEDGE,
SHOULD COME TOGETHER AND RECITE THEM,
SO THAT THIS HOLY LIFE MAY CONTINUE
AND LAST FOR A LONG TIME, FOR THE BENEFIT
WELFARE AND HAPPINESS OF GODS AND HUMANS.