

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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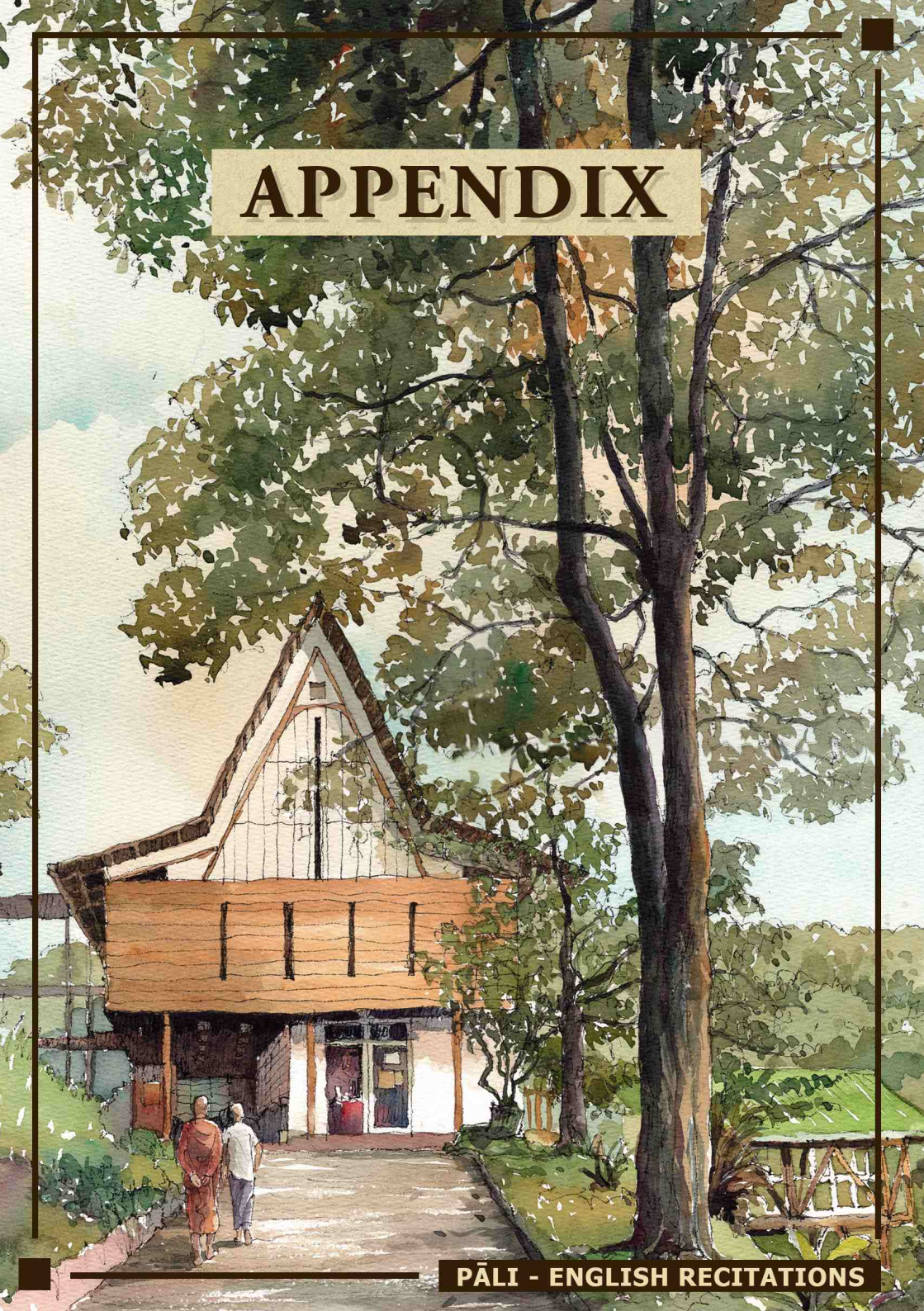
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# APPENDIX



PĀLI - ENGLISH RECITATIONS

## PUBBAKICCA

Okāsaṃ me bhante thero detu pāṭimokkhaṃ uddesituṃ.<sup>1</sup>

〈Saṅghatthera: Karomi āyasmato okāsaṃ.〉

Uposathakaraṇato pubbe navavidhaṃ pubbakiccaṃ kātappaṃ hoti:

Taṇṭhāna-sammajjanañ'ca; tattha padīp'ujjalanañ'ca;  
 āsana-paññapanañ'ca; pāṇīyaparibhojanīy'ūpaṭṭhapanañ'ca;  
 chand'ārahānaṃ bhikkhūnaṃ chand'āharaṇañ'ca; tesaññ'eva  
 akat'uposathānaṃ pārisuddhiyā'pi āharaṇañ'ca; utu'kkhānañ'ca;  
 bhikkhugaṇanā ca; bhikkhunīnaṃ'ovādo cā'ti.

Tattha purimesu catūsu kiccesu padīpakiccaṃ idāni suriy'ālokassa  
 atthitāya n'atthi, aparāni tīṇi<sup>2</sup> bhikkhūnaṃ vattaṃ jānantehi  
 bhikkhūhi<sup>3</sup> katāni pariniṭṭhitāni honti.<sup>4</sup>

Chand'āharaṇa pārisuddhi-āharaṇāni pana imissaṃ sīmāyaṃ  
 hatthapāsaṃ vijahitvā nisinnānaṃ bhikkhūnaṃ abhāvato n'atthi.  
 Utu'kkhānaṃ nāma ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhan'ti;  
 evaṃ utu-ācikkhanaṃ. Utūn'īdha pana sāsane  
 hemanta-gimha-vassānānaṃ vasena tīṇi honti.

Ayaṃ hemanto'tu<sup>5</sup> asmiñ'ca utumhi aṭṭha uposathā,<sup>6</sup> iminā  
 pakkhena: eko uposatho sampatto, dve uposathā atikkantā, pañca  
 uposathā avasiṭṭhā.<sup>7</sup> Iti evaṃ sabbehi āyasmantehi utu'kkhānaṃ  
 dhāretappaṃ.

〈Everyone: “Evaṃ bhante / āvuso”〉

Bhikkhugaṇanā nāma imasmiṃ uposath'agge uposath'atthāya  
 sannipatitā bhikkhū ettakā'ti, bhikkhūnaṃ gaṇanā. Imasmiṃ pana  
 uposath'agge cattāro<sup>8</sup> bhikkhū sannipatitā honti. Iti sabbehi  
 āyasmantehi bhikkhugaṇanā'pi dhāretabbā.



〈Everyone: “Evaṃ bhante / āvuso”〉

Bhikkhunīnam’ovādo pana samīpe tāsāṃ n’atthitāya n’atthi.

Iti sakaraṇ’okāsānaṃ pubbakiccānaṃ katattā nikkaraṇ’okāsānaṃ  
pubbakiccānaṃ pakatiyā pariniṭṭhitattā evaṇ’taṃ navavidhaṃ  
pubbakiccaṃ pariniṭṭhitaṃ hoti.

Niṭṭhite ca pubbakicce: Sace so divaso

cātuddasī-pañṇarasī-sāmaggīnam’aññataro yath’ājja uposatho  
pañṇaraso / cātuddaso / sāmaggo.

1. Yāvatikā ca bhikkhū kammappattā saṅghuposath’ārahā cattāro  
vā tato vā atirekā pakatattā pārājikaṃ anāpannā saṅghena vā  
anukkhittā.
2. Te ca kho hatthapāsāṃ avijahitvā ekasīmāyaṃ ṭhitā.
3. Tesaṇ’ca vikālabhojan’ādi-vasena-vatthu-sabhāg’āpattiyo ce na  
vijjanti.
4. Tesaṇ’ca hatthapāse hatthapāsato bahikaraṇavasena vajjetabbo  
koci vajjanīyapuggalo ce n’atthi.

Evaṇ’taṃ uposathakammaṃ imehi catūhi lakkhaṇehi saṅgahitaṃ  
pattakallaṃ nāma hoti, kātuṃ yuttarūpaṃ.

Uposathakammasa pattakallattaṃ viditvā idāni kariyamāno  
uposatho saṅghena anumānetabbo.

〈Everyone: “Sādhu bhante / āvuso”〉

〈Saṅghatthera: Pubbakaraṇa-pubbakiccāni samāpetvā, imassa  
nisinnassa bhikkhusaṅghassa anumatiyā pāṭimokkhaṃ uddesitum  
ajjhesanaṃ karomi.〉

## NIDĀN'UDDESO

---

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

Kim saṅghassa pubbakiccaṃ?

Pārisuddhiṃ āyasmanto ārocetha. Pātimokkhaṃ uddisissāmi. Taṃ  
sabb'eva santā sādhukaṃ suṇoma manasikaroma. Yassa siyā āpatti,  
so āvikareyya. Asantiyā āpattiyā, tuṇhī bhavitabbaṃ.

Tuṇhībhāvena kho paṇ'āyasmante parisuddhā'ti vedissāmi.

Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti, evaṃ'evaṃ  
evarūpāya parisāya yāvatatiyaṃ anussāvitaṃ hoti. Yo pana bhikkhu  
yāvatatiyaṃ anussāviyamāne saramāno santiṃ āpattiṃ  
nāvikareyya, sampajānamusāvād'assa hoti. Sampajānamusāvādo  
kho paṇ'āyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā  
saramānena bhikkhunā āpannena visuddh'āpekkhena santi āpatti  
āvikātabbā, āvikatā hi'ssa phāsu hoti.

Uddiṭṭhaṃ kho āyasmanto nidānaṃ.<sup>9</sup>

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**<sup>10</sup>

## 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 haneyyuraṃ vā bandheyyaṃ vā pabbājeyyuraṃ vā: “Coro'si, bālo'si, mūḷho'si, theno'si'ti,” 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? Matan'te jīvītā seyyo'ti!”, iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya; ayam'pi pārājiko hoti, asaṃvāso.

### *Pārājika 4: Uttarimanussadhammasikkhāpadam*

Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ att'ūpanāyikaṃ alam'ariyañāṇadassanaṃ samudācareyya: “Iti jānāmi, iti passāmī'ti!”, tato apareṇa samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno

visuddh'āpekkho evaṃ vadeyya: “Ajānam'ev'āhaṃ āvuso avacaṃ: 'Jānāmi!' apassaṃ: 'Passāmi!' Tucchaṃ musā vilapin'ti”, 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.

**CATTĀRO PĀRĀJKĀ NIṬṬHITĀ<sup>11</sup>**



## SAṄGHĀDISES'UDDESO

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Ime kho pan'āyasmanto terasa saṅghādisesā dhammā uddesaṃ  
āgacchanti.

*Saṅghādisesa 1: Sukkavissatṭhisikkhāpadam*

Sañcetanikā sukkavisatṭhi, aññatra supinantā, saṅghādiseso.

*Saṅghādisesa 2: Kāyasaṃsaggasikkhāpadam*

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

*Saṅghādisesa 3: Duṭṭhullavācāsikkhāpadam*

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ  
duṭṭhullāhi vācāhi obhāseyya, yathātaṃ yuvā yuvatim,  
methun'ūpasamhitāhi, saṅghādiseso.

*Saṅghādisesa 4: Attakāmapāricariyasikkhāpadam*

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike  
attakāmapāricariyāya vaṇṇaṃ bhāseyya: “Etad'aggaṃ bhagini  
pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ  
brahmacāriṃ etena dhammena paricareyyā'ti,”  
methun'ūpasamhitena, saṅghādiseso.

*Saṅghādisesa 5: Sañcarittasikkhāpadam*

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

*Saṅghādisesa 6: Kuṭṭikārasikkhāpadam*

Saññācikāya pana bhikkhunā kuṭṭim kārayamānena assāmikam att’uddesam, pamāṇikā kāretabbā. Tatr’idam pamāṇam: dīghaso dvādasa vidatthiyo sugatavidatthiyā tiriyaṃ satt’antarā. Bhikkhū abhinetabbā vatthudesanāya. Tehi bhikkhūhi vatthum desetabbaṃ anārambhaṃ saparikkamanam. Sārambhe ce bhikkhu vatthusmim aparikkamane saññācikāya kuṭṭim kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇam vā atikkāmeyya, saṅghādiseso.

*Saṅghādisesa 7: Vihārakārasikkhāpadam*

Mahallakam pana bhikkhunā vihāram kārayamānena sassāmikam att’uddesam bhikkhū abhinetabbā vatthudesanāya. Tehi bhikkhūhi vatthum desetabbaṃ anārambhaṃ saparikkamanam. Sārambhe ce bhikkhu vatthusmim aparikkamane mahallakam vihāram kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.

*Saṅghādisesa 8: Duṭṭhadosasikkhāpadam*

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya: “App’eva nāma nam imamhā brahmacariyā cāveyyan’ti,” tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakañ’c’eva tam adhikaraṇam hoti, bhikkhu ca dosam patitṭhāti, saṅghādiseso.

*Saṅghādisesa 9: Aññabhāgiyasikkhāpadam*

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñci desam lesamattam upādāya pārājikena dhammena anuddhamseyya: “App’eva nāma nam imamhā brahmacariyā cāveyyan’ti,” tato aparena samayena

samanuggāhiyamāno vā asamanuggāhiyamāno vā,  
aññabhāgiyañ’c’eva taṃ adhikaraṇaṃ hoti, koci deso 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 evaṃ’assa vacanīyo: ”Mā āyasmā  
samaggassa saṅghassa bhedāya parakkami bhedanasaṃvattanikaṃ  
vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi. Samet’āyasmā  
saṅghena, samaggo hi saṅgho sammodamāno avivadamāno  
ek’uddeso phāsu viharatī’ti.”, evañ’ca so bhikkhu bhikkhūhi  
vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi  
yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvatatiyañ’ce  
samanubhāsiyamāno taṃ paṭinissajeyya, icc’etaṃ kusalaṃ, no ce  
paṭinissajeyya, saṅghādiseso.

*Saṅghādisesa 11: Bhed’ānuvattakasikkhāpadam*

Tass’eva kho pana bhikkhussa bhikkhū honti anuvattakā  
vaggavādakā, eko vā dve vā tayo vā, te evaṃ vadeyyuṃ: ”Mā  
āyasmanto etaṃ bhikkhuṃ kiñci avacuttha, dhammavādī c’eso  
bhikkhu, vinayavādī c’eso bhikkhu, amhākañ’c’eso bhikkhu,  
chandañ’ca ruciñ’ca ādāya voharati, jānāti no bhāsati,  
amhākaṃ’p’etaṃ khamatī’ti,” te bhikkhū bhikkhūhi evaṃ’assu  
vacanīyā : ”Mā āyasmanto evaṃ avacuttha. Na c’eso bhikkhu  
dhammavādī, na c’eso bhikkhu vinayavādī. Mā āyasmantānaṃ’pi  
saṅghabhedo ruccittha. Samet’āyasmantānaṃ saṅghena, samaggo  
hi saṅgho sammodamāno avivadamāno ek’uddeso phāsu viharatī’ti,”

evañ'ca te bhikkhū bhikkhūhi vuccamānā tath'eva paggaṇheyyum,  
te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa  
paṭinissaggāya, yāvatatiyañ'ce samanubhāsiyamānā taṃ  
paṭinissajeyyum icc'etaṃ kusalaṃ, no ce paṭinissajeyyum,  
saṅghādiseso.

*Saṅghādisesa 12: Dubbacasikkhāpadam*

Bhikkhu pan'eva dubbacajātiko hoti, uddesapariyāpannesu  
sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ  
avacanīyaṃ karoti: “Mā maṃ āyasmanto kiñci avacuttha, kalyāṇaṃ  
vā pāpakaṃ vā, aham'p'āyasmante na kiñci vakkhāmi, kalyāṇaṃ vā  
pāpakaṃ vā. Viramath'āyasmanto mama vacanāyā'ti”, so bhikkhu  
bhikkhūhi evaṃ'assa vacanīyo: “Mā āyasmā attānaṃ avacanīyaṃ  
akāsi. Vacanīyaṃ'ev'āyasmā attānaṃ karotu. Āyasmā'pi bhikkhū  
vadetu saha dhammena, bhikkhū'pi āyasmantaṃ vakkhanti saha  
dhammena. Evaṃ-saṃvaddhā hi tassa bhagavato parisā, yad'idam  
aññaṃ'aññavacanena aññaṃ'aññavutṭhāpanenā'ti,” evañ'ca so  
bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu  
bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya,  
yāvatatiyañ'ce samanubhāsiyamāno taṃ paṭinissajeyya icc'etaṃ  
kusalaṃ, no ce paṭinissajeyya, saṅghādiseso.

*Saṅghādisesa 13: Kuladūsasikkhāpadam*

Bhikkhu pan'eva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya  
viharati kuladūsako pāpasamācāro. Tassa kho pāpakā samācārā  
dissanti c'eva suyyanti ca, kulāni ca tena dutṭhāni dissanti c'eva  
suyyanti ca, so bhikkhu bhikkhūhi evaṃ'assa vacanīyo: “Āyasmā  
kho kuladūsako pāpasamācāro. Āyasmato kho pāpakā samācārā



dissanti c’eva suyyanti ca, kulāni c’āyasmatā duṭṭhāni dissanti c’eva suyyanti ca. Pakkamat’āyasmā imamhā āvāsā. Alaṃ te idha vāsenā’ti,” evañ’ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya: “Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādīsikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti’ti,” so bhikkhu bhikkhūhi evaṃ’assa vacanīyo: “Mā āyasmā 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 c’eva suyyanti ca, kulāni c’āyasmatā duṭṭhāni dissanti c’eva suyyanti ca. Pakkamat’āyasmā imamhā āvāsā. Alaṃ te idha vāsenā’ti,” evañ’ca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañ’ce samanubhāsiyamāno taṃ paṭinissajeyya icc’etaṃ kusalaṃ, no ce paṭinissajeyya, saṅghādiseso.

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭham’āpattikā cattāro yāvatatiyakā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā, yāvat’ihaṃ jānaṃ paṭicchādeti, tāvat’ihaṃ tena bhikkhunā akāmā parivatthabbaṃ. Parivutthaparivāsenā bhikkhunā uttariṃ chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ. Ciṇṇamānatto bhikkhu, yattha siyā vīsatigaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetaḥ. Ekena’pi ce ūno vīsatigaṇo bhikkhusaṅgho taṃ bhikkhum abheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā. Ayaṃ tattha sāmīci.

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

Dutiyaṃ’pi pucchāmi: Kacci’ttha parisuddhā?

Tatīyam'pi pucchāmi: Kacci'ttha parisuddhā?  
Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.

**TERASA SAṄGHĀDISESĀ NIṬṬHITĀ<sup>12</sup>**

## ANİYAT'UDDESO

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Ime kho pan'āyasmanto dve aniyatā dhammā uddesaṃ āgacchanti.

### *Aniyata 1: Paṭhama-aniyatasikkhāpadam*

Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṇ'kammaniye nisajjaṃ kappeyya, tam'enaṃ 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 h'eva kho pana paṭicchannaṃ āsanaṃ hoti n'ālaṇ'kammaniyaṃ, alaṇ'ca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ. Yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, tam'enaṃ saddheyyavacasā upāsikā disvā dvinnāṃ dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno dvinnāṃ 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.

**DVE ANIYATĀ NIṬṬHITĀ<sup>13</sup>**



## NISSAGGIYAPĀCITTIYĀ

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

### CĪVARAVAGGO

*Nissaggiya Pācittiya 1: Kaṭṭhināsikkhāpadam*

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭṭhine,  
das'āhaparamaṃ atirekacīvaraṃ dhāretabbaṃ. Taṃ atikkāmayato,  
nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 2: Uddositasikkhāpadam*

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭṭhine, ekarattam'pi  
ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā,  
nissaggiyaṃ pācittiyaṃ .

*Nissaggiya Pācittiya 3: Akālacīvarasikkhāpadam*

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭṭhine, bhikkhuno  
pan'eva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā  
paṭiggahetabbaṃ, paṭiggahetvā khippam'eva kāretabbaṃ. No c'assa  
pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ  
nikkhipitabbaṃ ūnassa pāripūriyā, satiyā paccāsāya; tato ce uttarim  
nikkhipeyya, satiyā'pi 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, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 6: Aññātakaviññattisikkhāpadam*

Yo pana bhikkhu aññātakam gahapatiṃ vā gahapatāniṃ vā cīvaram viññāpeyya, aññatra samayā, nissaggiyaṃ pācittiyaṃ. Tatth’āyaṃ samayo: acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā; ayaṃ tattha samayo.

*Nissaggiya Pācittiya 7: Tat’uttarisikkhāpadam*

Taṇ’ce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum pavāreyya, santar’uttaraparamaṃ tena bhikkhunā tato cīvaram sādītabbam; tato ce uttarim sādīyeyya, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 8: Paṭhama-upakkhaṭasikkhāpadam*

Bhikkhum pan’eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpanaṃ upakkhaṭaṃ hoti: “Iminā cīvaracetāpanena cīvaram cetāpetvā itthan’nāmaṃ bhikkhum cīvarena acchādessāmi’ti.” Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: “Sādhu vata maṃ āyasmā iminā cīvaracetāpanena evarūpaṃ vā evarūpaṃ vā cīvaram cetāpetvā acchādehi’ti,” kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 9: Duttiya-upakkhaṭasikkhāpadam*

Bhikkhum pan’eva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpanā upakkhaṭā honti:

“Imehi mayaṃ paccekacīvaracetāpanehi paccekacīvarāṇi cetāpetvā itthan’nāmaṃ bhikkhuṃ cīvarehi acchādessāmā’ti.” Tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappaṃ āpajjeyya: “Sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādeṭṭha ubho va santā ekenā’ti,” kalyāṇakamyatam upādāya, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 10: Rājasikkhāpadam*

Bhikkhuṃ pan’eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanaṃ paṇeṭṭiya: “Iminā cīvaracetāpanena cīvaraṃ cetāpetvā itthan’nāmaṃ bhikkhuṃ cīvarena acchādehi’ti.” So ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya: “Idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhaṭaṃ, paṭiggaṇhātu āyasmā cīvaracetāpanaṃ”ti, tena bhikkhunā so dūto evaṃ’assa vacanīyo: “Na kho mayaṃ āvuso cīvaracetāpanaṃ paṭiggaṇhāma, cīvaraṇ’ca kho mayaṃ paṭiggaṇhāma kālena kappiyaṃ’ti.” So ce dūto taṃ bhikkhuṃ evaṃ vadeyya: “Atthi pan’āyasmato koci veyyāvaccakaro’ti,” cīvar’atthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitaḥ 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. Upasaṅkamatū āyasmā kālena, cīvarena taṃ acchādessatī”ti, cīvar’atthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ codetaḥ sāretaḥ: “Attho me āvuso cīvarena’ti.” Dvattikkhattuṃ codayaṃāno sārayaṃāno taṃ cīvaraṃ

abhinipphādeyya, icc’etaṃ kusalaṃ. No ce abhinipphādeyya, catukkhattum pañcakkhattum chakkhattu’paramaṃ tuṇhībhūtena uddissa ṭhātabbariṃ. Catukkhattum pañcakkhattum chakkhattu’paramaṃ tuṇhībhūto uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, icc’etaṃ kusalaṃ; tato ce uttariṃ vāyamamāno taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ. No ce abhinipphādeyya, yat’assa cīvaracetāpanaṃ ābhataṃ, tattha sāmaṃ vā gantabbariṃ dūto vā pāhetabbo: “Yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpanaṃ paṇiṇittha, na taṃ tassa bhikkhuno kiñci atthaṃ anubhoti, yuñjant’āyasmanto sakaṃ, mā vo sakaṃ vinassā’ti.” Ayaṃ tattha sāmīci.

Cīvaravaggo paṭhamo

## EḷAKALOMAVAGGO

*Nissaggiya Pācittiya 11: Kosiyasikkhāpadaṃ*

Yo pana bhikkhu kosiyaṃmissakaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 12: Suddhakāḷakasikkhāpadaṃ*

Yo pana bhikkhu suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 13: Dvebhāgasikkhāpadaṃ*

Navam pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātābbā, tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ. Anādā ce bhikkhu dve bhāge suddhakāḷakānaṃ eḷakalomānaṃ tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ navam santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.



*Nissaggiya Pācittiya 14: Chabbassasikkhāpadam*

Navam pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ. Orena ce channaṃ vassānaṃ taṃ santhataṃ visajjetvā vā avisajjetvā vā aññaṃ navaṃ santhataṃ kārāpeyya, aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 15: Nisīdanasanthasikkhāpadam*

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

*Nissaggiya Pācittiya 16: Eḷakalomasikkhāpadam*

Bhikkhuno pan'eva addhānamaggappaṭipannassa eḷakalomāni uppajjeyyūṃ, ākaṇkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni, asante hārake; tato ce uttariṃ hareyya asante'pi hārake, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 17: Eḷakalomadhovāpanasikkhāpadam*

Yo pana bhikkhu aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭapeyya 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.

Elakalomavaggo dutiyo

## PATTAVAGGO

*Nissaggiya Pācittiya 21: Pattasikkhāpadam*

Das'āhaparamaṃ atirekapatto dhāretabbo. Taṃ atikkāmayato,  
nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 22: Ūnapañcabandhanasikkhāpadam*

Yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navaṃ  
pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. Tena bhikkhunā so  
patto bhikkhuparisāya nissajitabbo, 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, seyyath'idam: sappi, navanītaṃ, telaṃ, madhuphāṇitaṃ,  
tāni paṭiggahetvā satt'āhaparamaṃ sannidhikāraṇaṃ  
paribhuñjitabbāni. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

*Nissaggiya Pācittiya 24: Vassikasāṭikāsikkhāpadam*

“Māso seso gimhānan”ti, bhikkhunā vassikasāṭikacīvaram pariyesitabbam. ”Aḍḍhamāso seso gimhānan”ti, katvā nivāsetabbam. ”Orena ce māso seso gimhānan”ti, vassikasāṭikacīvaram pariyeseyya, ”Oren’ aḍḍhamāso 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 pan’eva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaram vāyāpeyya, tatra ce so bhikkhu pubbe appavārīto tantavāye upasaṅkamitvā cīvare vikappam āpajjeyya: ”Idam kho āvuso cīvaram mam uddissa viyyati āyatañ’ca karoṭha, vitthatañ’ca appitañ’ca suvitañ’ca suppavāyitañ’ca suvilekhitañ’ca suvitacchitañ’ca karoṭha; app’eva nāma mayam’pi āyasmantānam kiñcimattam anupadajjeyyāmā”ti, evañ’ca so bhikkhu vatvā kiñcimattam anupadajjeyya, antamaso piṇḍapātamattam’pi, nissaggiyam pācittiyam.

*Nissaggiya Pācittiya 28: Accekacīvarasikkhāpadam*

Das'āh'ānāgataṃ kattikatemāsikapuṇṇamaṃ, bhikkhuno pan'eva  
 accekacīvaraṃ uppajjeyya, accekaṃ maññaṃānena bhikkhunā  
 paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ  
 nikkhipitabbaṃ; tato ce uttarim nikkhipeyya, nissaggiyaṃ  
 pācittiyaṃ.

*Nissaggiya Pācittiya 29: Sāsaṅkasikkhāpadam*

Upavassaṃ kho pana kattikapuṇṇamaṃ. Yāni kho pana tāni  
 āraññaṃkāni sen'āsanāni sāsaṅkasammatāni sappaṭibhayāni.  
 Tathārūpesu bhikkhu sen'āsanesu viharanto ākaṅkhamāno tiṇṇaṃ  
 cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca  
 tassa bhikkhuno koci'd'eva paccayo tena cīvarena vippavāsāya,  
 chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ;  
 tato ce uttarim 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?

Tatiyam'pi pucchāmi: Kacci'ttha parisuddhā?

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

**NISSAGGIYĀ PĀCITTIYĀ DHAMMĀ NIṬṬHITĀ**

## PĀCITTİYĀ

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Ime kho pan'āyasmanto dvenavuti pācittiyā dhammā uddesaṃ  
āgacchanti.

### MUSĀVĀDAVAGGO

*Pācittiya 1: Musāvādasikkhāpadam*

Sampajānamusāvāde, pācittiyaṃ.

*Pācittiya 2: Omasavādasikkhāpadam*

Omasavāde, pācittiyaṃ.

*Pācittiya 3: Pesuññasikkhāpadam*

Bhikkhupesuñṇe, pācittiyaṃ.

*Pācittiya 4: Padasodhammasikkhāpadam*

Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya,  
pācittiyaṃ.

*Pācittiya 5: Paṭhamasahaseyyasikkhāpadam*

Yo pana bhikkhu anupasampannena uttariṃ dirattatirattaṃ saha  
seyyaṃ kappeyya, pācittiyaṃ.

*Pācittiya 6: Dutiyasahaseyyasikkhāpadam*

Yo pana bhikkhu mātugāmena saha seyyaṃ kappeyya, pācittiyaṃ.

*Pācittiya 7: Dhammadesanāsikkhāpadam*

Yo pana bhikkhu mātugāmassa uttariṃ chappañcavācāhi dhammaṃ  
deseyya, aññatra viññunā purisaviggahena, pācittiyaṃ.

*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 paṭhaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ.  
Musāvādavaggo paṭhamo

## BHŪTAGĀMAVAGGO

*Pācittiya 11: Bhūtagāmasikkhāpadam*

Bhūtagāmapātabyatāya, pācittiyaṃ.

*Pācittiya 12: Aññavādakasikkhāpadam*

Aññavādake vihesake, pācittiyaṃ.

*Pācittiya 13: Ujjhāpanakasikkhāpadam*

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 n'eva uddhareyya na uddharāpeyya, anāpuccham vā  
gaccheyya, pācittiyaṃ.

*Pācittiya 15: Dutiyasen'āsanasikkhāpadam*

Yo pana bhikkhu saṅghike vihāre seyyaṃ santharitvā vā  
santharāpetvā vā, taṃ pakkamanto n'eva 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”, etad'eva 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  
āhaccapādakam 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 uttarim, appaharite'pi ṭhito, adhiṭṭhaheyya, pācittiyam.

*Pācittiya 20: Sappāṇakasikkhāpadam*

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

Bhūtagāma vaggo dutiyo



## BHIKKHUNOVĀDAVAGGO

*Pācittiya 21: Ovādasikkhāpadam*

Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ.

*Pācittiya 22: Atthaṅgasikkhāpadam*

Sammato’pi ce bhikkhu atthaṇ’gate suriye bhikkhuniyo ovadeyya, pācittiyaṃ.

*Pācittiya 23: Bhikkhunupassayasikkhāpadam*

Yo pana bhikkhu bhikkhun’ūpassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya, aññatra samayā, pācittiyaṃ. Tatth’āyaṃ samayo: gilānā hoti bhikkhunī; ayaṃ tattha samayo.

*Pācittiya 24: Āmisasikkhāpadam*

Yo pana bhikkhu evaṃ vadeyya: ”Āmisahetu bhikkhū bhikkhuniyo ovadanti”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 ek’addhānamaggaṃ paṭipajjeyya antamaso gāṃ’antaram’pi,

aññatra samayā, pācittiyaṃ. Tatth'āyaṃ samayo: satthagamaniyo hoti maggo sāsāṅkasammato sappatibhayo; ayaṃ tattha samayo.

*Pācittiya 28: Nāvābhiruhanasikkhāpadam*

Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhirūheyya uddhamgāminiṃ vā adhogāminiṃ vā, aññatra tiriyaṃtaraṇāya, pācittiyaṃ.

*Pācittiya 29: Paripācitasikkhāpadam*

Yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya, aññatra pubbe gihīsamārambhā, pācittiyaṃ.

*Pācittiya 30: Rahonisajjasikkhāpadam*

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

Ovādavaggo tatiyo

## BHOJANAVAGGO

*Pācittiya 31: Āvasathapiṇḍasikkhāpadam*

Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo; tato ce uttarim bhuñjeyya, pācittiyaṃ.

*Pācittiya 32: Gaṇabhojanasikkhāpadam*

Gaṇabhojane, aññatra samayā, pācittiyaṃ. Tatth'āyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāv'ābhirūhanasamayo, mahāsamayo, samaṇabhattasamayo; ayaṃ tattha samayo.

*Pācittiya 33: Paramparabhojanasikkhāpadam*

Paramparabhojane, aññatra samayā, pācittiyaṃ. Tatth'āyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo; ayaṃ tattha samayo

*Pācittiya 34: Kāṇamātusikkhāpadam*

Bhikkhuṃ paṇ'eva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā; tato ce uttarim paṭiggaṇheyya, pācittiyaṃ. Dvattipattapūre paṭiggahetvā, tato niharitvā, bhikkhūhi saddhim saṃvibhajitabbaṃ. Ayaṃ tattha sāmīci.

*Pācittiya 35: Paṭhamapavāraṇāsikkhāpadam*

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

*Pācittiya 36: Dutiyapavāraṇāsikkhāpadam*

Yo pana bhikkhu bhikkhuṃ bhuttāvim pavāritaṃ anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhuṃ pavāreyya, “Handa bhikkhu khāda vā bhuñja vā'ti,” jānaṃ āsādan'āpekkho, 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, seyyath’idaṃ: sappi, navanītaṃ, telaṃ, madhuphāṇitaṃ, 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 udakadantapoṇā, 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 evaṃ vadeyya, “Eh’āvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā’ti,” tassa dāpetvā vā adāpetvā vā uyyojeyya, “Gacch’āvuso! Na me tayā saddhim kathā vā nisajjā vā phāsu hoti; ekakassa me kathā vā nisajjā vā phāsu hoti’ti,” etad’eva 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. Tatth'āyam samayo: cīvaradānasamayo, cīvarakārasamayo; ayam tattha samayo.

*Pācittiya 47: Mahānāmasikkhāpadam*

Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītabbā; aññatra punapavāraṇāya, aññatra niccapavāraṇāya; tato ce uttarim sādiyeyya, pācittiyam.

*Pācittiya 48: Uyyuttasenāsikkhāpadam*

Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya; aññatra tathārūpapaccayā, pācittiyam.

*Pācittiya 49: Senāvāsasikkhāpadam*

Siyā ca tassa bhikkhuno koci'd'eva paccayo senam gamanāya, dirattatirattam tena bhikkhunā senāya vasitabbam; tato ce uttarim vaseyya, pācittiyam.

*Pācittiya 50: Uyyodhikasikkhāpadam*

Dirattatirattañ'ce bhikkhu senāya vasamāno, uyyodhikaṃ vā  
bal'aggam vā senābyūham vā anikadassanam vā gaccheyya,  
pācittiyam.

Acelakavaggo pañcama

## SURĀPĀNAVAGGO

*Pācittiya 51: Surāpānasikkhāpadam*

Surāmerayapāne pācittiyam.

*Pācittiya 52: Aṅgulipatodakasikkhāpadam*

Aṅgulipatodake pācittiyam.

*Pācittiya 53: Hassadhammasikkhāpadam*

Udake hassadhamme pācittiyam.

*Pācittiya 54: Anādariyasikkhāpadam*

Anādariye pācittiyam.

*Pācittiya 55: Bhimsāpanasikkhāpadam*

Yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyam.

*Pācittiya 56: Jotikasikkhāpadam*

Yo pana bhikkhu agilāno visibban'āpekkho jotim samādaheyya vā  
samādahāpeyya vā, aññatra tathārūpapaccayā, pācittiyam.

*Pācittiya 57: Nahānasikkhāpadam*

Yo pana bhikkhu oren'addhamāsam nahāyeyya, aññatra samayā,  
pācittiyam. Tatth'āyam samayo: diyaḍḍho māso seso gimhānan'ti,

vassānassa paṭṭhamo māso, icc'ete aḍḍhateyyamāsā, uṇhasamayo,  
parilāhasamayo, gilānasamayo, kammassamayo,  
addhānagamanassamayo, vātavutṭṭhisamayo; ayaṃ tattha samayo.

*Pācittiya 58: Dubbaṇṇakaraṇasikkhāpadam*

Navam pana bhikkhunā cīvaralābhena tiṇṇam dubbaṇṇakaraṇānam  
aññataram dubbaṇṇakaraṇam ādātabbam, nīlam 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  
apaccuddhārakam paribhuñjeyya, pācittiyam.

*Pācittiya 60: Apanidhānasikkhāpadam*

Yo pana bhikkhu bhikkhussa pattam vā cīvaram vā nisīdanam vā  
sūcigharam vā kāyabandhanam vā apanidheyya vā apanidhāpeyya  
vā antamaso hass'āpekkho'pi pācittiyam.

Surāpānavaggo chaṭṭho

## SAPPĀNAVAGGO

*Pācittiya 61: Sañcicca-sikkhāpadam*

Yo pana bhikkhu sañcicca pāṇam jīvitaṃ voropeyya, pācittiyam

*Pācittiya 62: Sappāṇasikkhāpadam*

Yo pana bhikkhu jānam sappāṇakam udakam paribhuñjeyya,  
pācittiyam.

*Pācittiya 63: Ukkōṭanasikkhāpadam*

Yo pana bhikkhu jānaṃ yathādhammaṃ nihaṭ'ādhikaraṇaṃ  
punakammāya ukkoṭeyya, pācittiyaṃ.

*Pācittiya 64: Duṭṭhullasikkhāpadam*

Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ  
paṭicchādeyya, pācittiyaṃ.

*Pācittiya 65: Ūnavīsativassasikkhāpadam*

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

*Pācittiya 66: Theyyasatthasikkhāpadam*

Yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya  
ek'addhānamaggaṃ paṭipajjeyya antamaso gāmaṃ antaram'pi,  
pācittiyaṃ.

*Pācittiya 67: Saṃvidhānasikkhāpadam*

Yo pana bhikkhu mātugāmena saddhiṃ saṃvidhāya  
ek'addhānamaggaṃ paṭipajjeyya antamaso gāmaṃ antaram'pi,  
pācittiyaṃ.

*Pācittiya 68: Ariṭṭhasikkhāpadam*

Yo pana bhikkhu evaṃ vadeyya, “Tath'āhaṃ bhagavatā dhammaṃ  
desitaṃ ājānāmi, yathā ye'me antarāyikā dhammā vuttā bhagavatā,  
te paṭisevato n'ālaṃ antarāyāyā'ti,” so bhikkhu bhikkhūhi evaṃ'assa  
vacanīyo, “Mā āyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi,  
na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ



vadeyya; aneka-pariyāyena āvuso antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṇ’ca pana te paṭisevato antarāyāyā’ti,” evaṇ’ca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatīyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvatatīyaṇ’ce samanubhāsiyamāno taṃ paṭinissajeyya, icc’etaṃ kusalaṃ, no ce paṭinissajeyya, pācittiyaṃ.

*Pācittiya 69: Ukkhittasambhogasikkhāpadam*

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

*Pācittiya 70: Kaṇṭakasikkhāpadam*

Samaṇ’uddeso’pi ce evaṃ vadeyya, “Tath’āhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye’me antarāyikā dhammā vuttā bhagavatā, te paṭisevato n’ālaṃ antarāyāyā’ti,” so samaṇ’uddeso bhikkhūhi evaṃ’assa vacanīyo, “Mā āvuso samaṇ’uddesa evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya; anekapariyāyena āvuso samaṇ’uddesa antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṇ’ca pana te paṭisevato antarāyāyā’ti,” evaṇ’ca so samaṇ’uddeso bhikkhūhi vuccamāno tath’eva paggaṇheyya, so samaṇ’uddeso bhikkhūhi evaṃ’assa vacanīyo, “Ajja’t’agge te āvuso samaṇ’uddesa na c’eva so bhagavā satthā apadisitaḥ, yaṃ’pi c’aññe samaṇ’uddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ saha seyyaṃ, sā’pi te n’atthi, cara pire vinassā’ti.” Yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇ’uddesaṃ 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 tāv’āhaṃ āvuso etasmim sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhuṃ 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 pan’imehi khudd’ānukhuddakehi sikkhāpadehi uddiṭṭhehi; yāva’d’eva kukkuccāya, vihesāya, vilekhāya saṃvattanti’ti,” sikkhāpadavivaṇṇake, pācittiyaṃ.

*Pācittiya 73: Mohanasikkhāpadam*

Yo pana bhikkhu anvaḍḍhamāsaṃ pātimokkhe uddissamāne evaṃ vadeyya, “Idān’eva kho ahaṃ jānāmi, ayaṃ’pi kira dhammo sutt’āgato suttapariyāpanno anvaḍḍhamāsaṃ uddesaṃ āgacchatī’ti,” tañ’ce bhikkhuṃ aññe bhikkhū jāneyyum, “Nisinnapubbaṃ iminā bhikkhunā dvattikkhattuṃ pātimokkhe uddissamāne. Ko pana vādo bhiyyo’ti, na ca tassa bhikkhuno aññāṇakena mutti atthi, yañ’ca tattha āpattiṃ āpanno, tañ’ca yathā dhammo kāretabbo, uttariñ’c’assa moho āropetabbo, “Tassa te āvuso alābhā, tassa te dulladdhaṃ. Yaṃ tvaṃ pātimokkhe uddissamāne, na sādhuṃ kaṃ atthikātvā manasikarosi’ti.” Idaṃ tasmiṃ 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 kukkucçaṃ upadaheyya, “Iti’ssa muhuttam’pi aphāsu bhavissatī’ti,” etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

*Pācittiya 78: Upassutisikkhāpadam*

Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya: “Yaṃ ime bhaṇissanti, taṃ sossāmī’ti,” etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

*Pācittiya 79: Kammappaṭibāhanasikkhāpadam*

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

*Pācittiya 80: Chandam-adatvā-gamanasikkhāpadam*

Yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanaṃ pakkameyya, pācittiyaṃ.

*Pācittiya 81: Dubbalasikkhāpadam*

Yo pana bhikkhu samaggena saṅghena cīvaram datvā pacchā khiyyanadhammam āpajjeyya, “Yathāsanthutam bhikkhū saṅghikam lābham pariṇāmentī’ti”, pācittiyam.

*Pācittiya 82: Pariṇāmanasikkhāpadam*

Yo pana bhikkhu jānam saṅghikam lābham pariṇatam puggalassa pariṇāmeyya, pācittiyam.

Sahadhammikavaggo aṭṭhamo

**RĀJAVAGGO***Pācittiya 83: Antepurasikkhāpadam*

Yo pana bhikkhu rañño khattiyassa muddh’ābhisittassa anikkhantarājake aniggataratanake pubbe appaṭisaṁvidito indakhīlam atikkameyya, pācittiyam.

*Pācittiya 84: Ratanasikkhāpadam*

Yo pana bhikkhu ratanam vā ratanasammataṁ vā, aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyam. Ratanam vā pana bhikkhunā ratanasammataṁ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā vā nikkhipitabbaṁ, “Yassa bhavissati, so harissatī’ti.” Ayaṁ tattha sāmīci.

*Pācittiya 85: Vikālagāmapavesanasikkhāpadam*

Yo pana bhikkhu santam bhikkhum anāpucchā vikāle gāmaṁ 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 atth'āṅgulapādakaṃ kāretabbaṃ sugataṅgulaṇa, aññatra heṭṭhimāya aṭaniyā. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.

*Pācittiya 88: Tūlonaddhasikkhāpadam*

Yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūl'onaddhaṃ kārāpeyya, uddālanakaṃ pācittiyaṃ.

*Pācittiya 89: Nisīdanasikkhāpadam*

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

*Pācittiya 90: Kaṇḍuppaṭicchādisikkhāpadam*

Kaṇḍuppaṭicchādimaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idam pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.

*Pācittiya 91: Vassikasāṭikasikkhāpadam*

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

*Pācittiya 92: Nandasikkhāpadaṃ*

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

Rājavaggo 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

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Ime kho pan'āyasmanto cattāro pāṭidesanīyā dhammā uddesaṃ  
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 āpajjim, asappāyaṃ, pāṭidesanīyaṃ,  
taṃ paṭidesemī'ti.”

### *Pāṭidesanīyā 2: Dutiyapāṭidesanīyasikkhāpadam*

Bhikkhū pan'eva kulesu nimantitā bhuñjanti, tatra ce bhikkhunī  
vosāsamānarūpā ṭhitā hoti, “idha sūpaṃ detha, idha odanaṃ  
dethā'ti,” tehi bhikkhūhi sā bhikkhunī apasādetabbā, “apasakka tāva  
bhagini, yāva bhikkhū bhuñjanti'ti,” ekassa'pi ce bhikkhuno  
nappaṭibhāseyya taṃ bhikkhuniṃ 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 sekhasammatāni kulāni, yo pana bhikkhu  
tathārūpesu sekhasammatesu kulesu pubbe animantito agilāno  
khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā  
bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā, “Gārayhaṃ āvuso  
dhammaṃ āpajjim, asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemī'ti.”

*Pāṭidesanīyā 4: Catutthapāṭidesanīyasikkhāpadam*

Yāni kho pana tāni āraññakāni sen'āsanāni sāsāṅkasammatāni  
sappaṭibhayāni, yo pana bhikkhu tathārūpesu sen'āsanesu pubbe  
appaṭisaṃviditam 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?

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

**PĀṬIDESANĪYĀ NIṬṬHITĀ**



## SEKHIYĀ

Ime kho pan'āyasmanto sekhiyā dhammā uddesaṃ āgacchanti.

### PARIMAṆḌALAVAGGO

*Sekhiya 1 & 2: Parimaṇḍalasikkhāpadam*

Parimaṇḍalam nivāsessāmī'ti, sikkhā karaṇīyā.

Parimaṇḍalam pārupissāmī'ti sikkhā karaṇīyā.

*Sekhiya 3 & 4: Suppaṭicchannasikkhāpadam*

Supaṭicchanno antaraghare gamissāmī'ti, sikkhā karaṇīyā.

Supaṭicchanno antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

*Sekhiya 5 & 6: Susaṃvutasikkhāpadam*

Susaṃvuto antaraghare gamissāmī'ti sikkhā karaṇīyā.

Susaṃvuto antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

*Sekhiya 7 & 8: Okkhittacakkhusikkhāpadam*

Okkhittacakkhu antaraghare gamissāmī'ti sikkhā karaṇīyā.

Okkhittacakkhu antaraghare nisīdissāmī'ti sikkhā karaṇīyā.

*Sekhiya 9 & 10: Ukkhittakasikkhāpadam*

Na ukkhittakāya antaraghare gamissāmī'ti, sikkhā karaṇīyā.

Na ukkhittakāya antaraghare nisīdissāmī'ti, sikkhā karaṇīyā.

Parimaṇḍalavaggo paṭhamo

### UJJAGGHIKAVAGGO

*Sekhiya 11 & 12: Ujjagghikasikkhāpadam*

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: Sakabaḷasikkhāpadam*

Na sakabaḷena mukhena byāharissāmī'ti, sikkhā karaṇīyā.

*Sekhiya 44: Piṇḍukkhepakasikkhāpadam*

Na piṇḍukkhepakam bhuñjissāmī'ti sikkhā karaṇīyā.

*Sekhiya 45: Kabaḷāvacchedakasikkhāpadam*

Na kabaḷ'āvacchedakam bhuñjissāmī'ti, sikkhā karaṇīyā.

*Sekhiya 46: Avagaṇḍakāraṇasikkhāpadam*

Na avagaṇḍakārakam bhuñjissāmī'ti sikkhā karaṇīyā.

*Sekhiya 47: Hatthaniddhunakasikkhāpadam*

Na hatthaniddhunakam bhuñjissāmī'ti, sikkhā karaṇīyā.

*Sekhiya 48: Sitthāvakāraṇasikkhāpadam*

Na sitth'āvakārakam bhuñjissāmī'ti, sikkhā karaṇīyā.

*Sekhiya 49: Jivhānicchāraṇasikkhāpadam*

Na jivhānicchārakam bhuñjissāmī'ti sikkhā karaṇīyā.

*Sekhiya 50: Capucapukāraṇasikkhāpadam*

Na capucapukārakam bhuñjissāmī'ti sikkhā karaṇīyā.

Kabaḷavaggo pañcamo

## SURUSURUVAGGO

*Sekhiya 51: Surusurukāraḥasikkhāpadam*

Na surusurukāraḥam bhuñjissāmī'ti sikkhā karaṇīyā.

*Sekhiya 52: Hatthanillehaḥasikkhāpadam*

Na hatthanillehaḥam bhuñjissāmī'ti sikkhā karaṇīyā.

*Sekhiya 53: Pattanillehaḥasikkhāpadam*

Na pattanillehaḥam bhuñjissāmī'ti sikkhā karaṇīyā.

*Sekhiya 54: Oṭṭhanillehaḥasikkhāpadam*

Na oṭṭhanillehaḥam bhuñjissāmī'ti, sikkhā karaṇīyā.

*Sekhiya 55: Sāmisasikkhāpadam*

Na sāmisenā hatthenā pāṇiyathālakam paṭiggahessāmī'ti, sikkhā karaṇīyā.

*Sekhiya 56: Sasitthasikkhāpadam*

Na sasitthakam 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 desessāmī'ti, sikkhā karaṇīyā.

*Sekhiya 60: Āvudhapāṇisikkhāpadam*

Na āvudhapāṇissa agilānassa dhammaṃ desessāmī'ti, sikkhā karaṇīyā.

Surusuruvaggo chaṭṭho

## PĀDUKAVAGGO

*Sekhiya 61: Pādukasikkhāpadam*

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

*Sekhiya 62: Upāhanasikkhāpadam*

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

*Sekhiya 63: Yānasikkhāpadam*

Na yānatassa agilānassa dhammaṃ desessāmī'ti sikkhā karaṇīyā.

*Sekhiya 64: Sayanasikkhāpadam*

Na sayanatassa agilānassa dhammaṃ desessāmī'ti sikkhā karaṇīyā.

*Sekhiya 65: Pallatthikasikkhāpadam*

Na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmī'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 karissāmi'ti, sikkhā karaṇīyā.

*Sekhiya 74: Harite-uccārasikkhāpadam*

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

*Sekhiya 75: Uduke-uccārasikkhāpadam*

Na uduke agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi'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, tassapāpiyyasikā,  
tiṇ'avatthārako'ti.

Uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā dhammā.

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.

## ADHIKARAṆASAMATHĀ NIṬṬHITĀ

## PĀTIMOKKHAṄIṬṬHĀNA

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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.

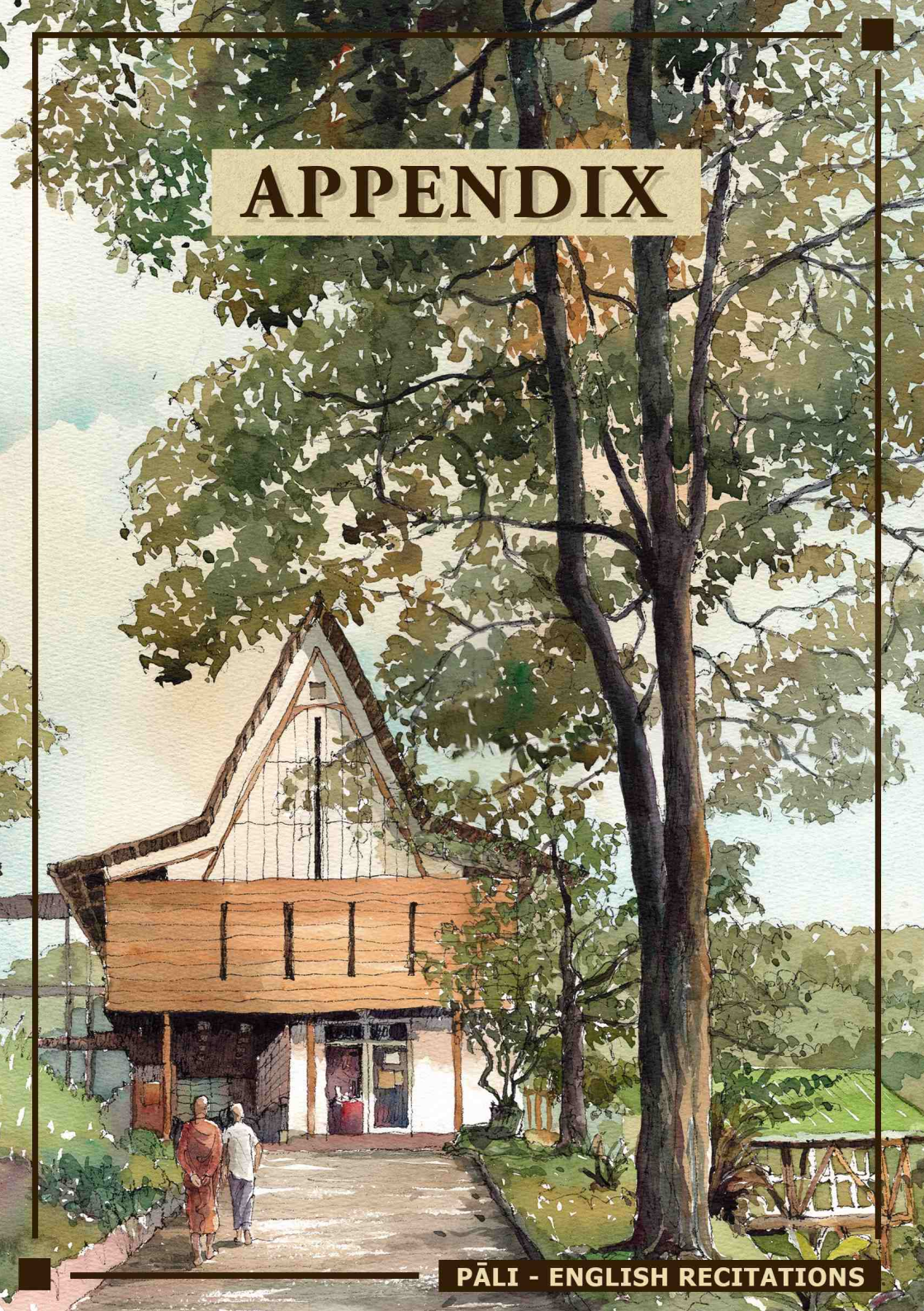
Uddiṭṭhā satta adhikaraṇasamathā dhammā.

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

Vitthār'uddeso pañcamo.

**BHĪKKHUPĀTIMOKKHAṃ NIṬṬHITAṃ**

# APPENDIX



PĀLI - ENGLISH RECITATIONS



## PRELIMINARY DUTIES

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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 pārājika, 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

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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

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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-robles] 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.

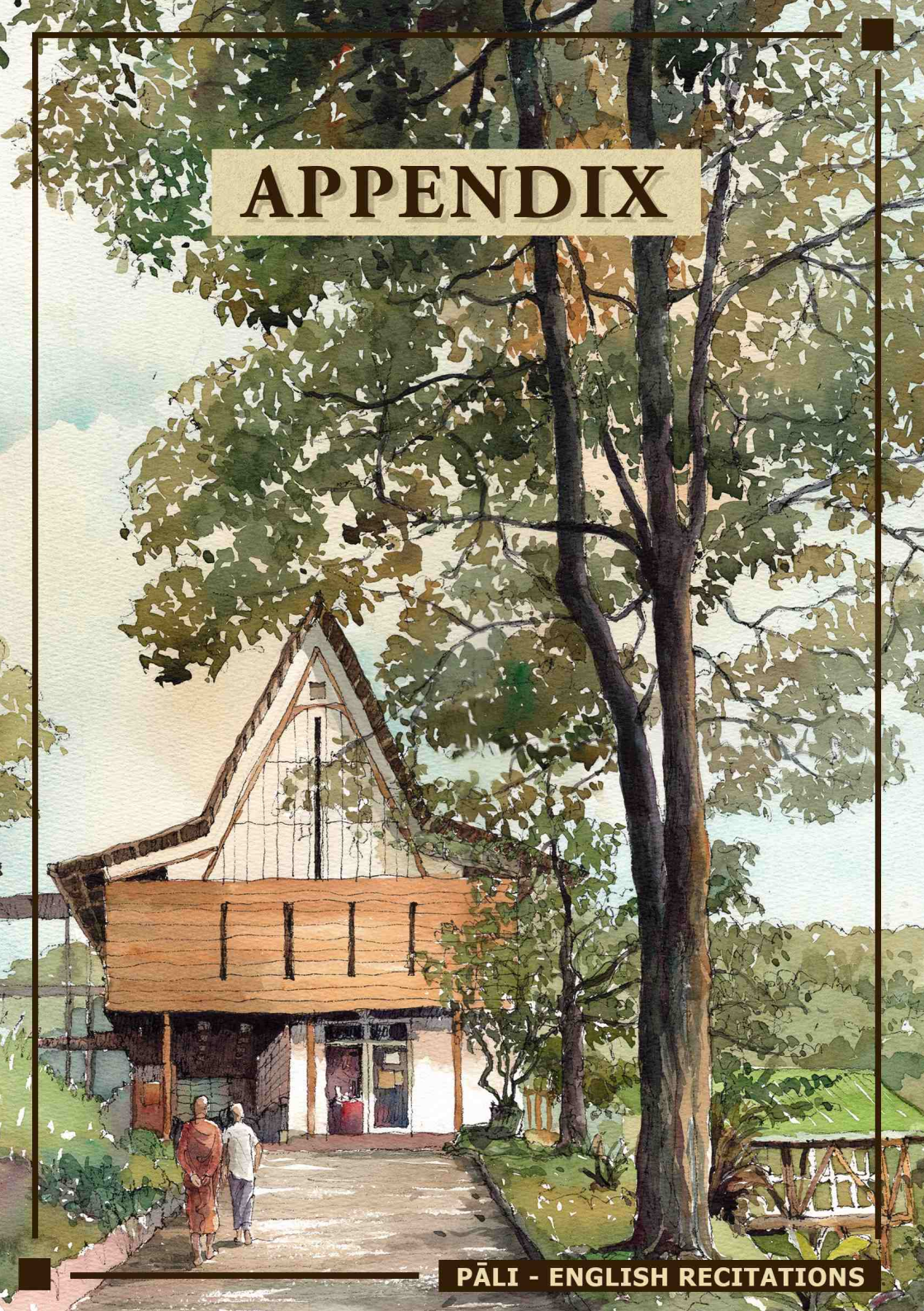
Venerables, the cases related to the training have been recited.

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 mayam buddhassa bhagavato pubbabhāga-namakāram  
karomase〉

〈Namo tassa〉

Bhagavato arahato sammāsambuddhassa [3x]

〈Handa mayam sacca-kiriyā-gāthāyo bhaṇāmase〉

N’atthi me saraṇam aññaṃ

Buddho me saraṇam varam

Etena sacca-vajjena

Sotthi me hotu sabbadā.

N’atthi me saraṇam aññaṃ

Dhammo me saraṇam varam

Etena sacca-vajjena

Sotthi me hotu sabbadā.

N’atthi me saraṇam aññaṃ

Saṅgho me saraṇam varam

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 mayaṁ tāyana-gāthāyo bhaṇāmasa〉

Chinda sotaṁ parakkamma  
Kāme panūda brāhmaṇa

Nappahāya muni kāme  
N'ekattam'upapajjati

Kayirā ce kayirāth'enam  
Daḥham'enam parakkame

Sithilo hi paribbājo  
Bhiyyo ākirate rajam

Akataṁ dukkaṭam seyvo  
Pacchā tappati dukkaṭam

Katañ'ca sukataṁ seyvo  
Yaṁ katvā n'ānutappati

Kuso yathā duggahito  
Hattham'ev'ānukantati

Sāmaññaṁ dupparāmaṭṭham  
Nirayāy'ūpakaḍḍhati

Yaṁ-kiñci sithilaṁ kamman  
Saṅkiliṭṭhañ'ca yaṁ vataṁ

Saṅkassaraṁ brahmacariyaṁ  
Na taṁ 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-pariyodapanaṃ  
Etaṃ buddhāna'sāsaṇaṃ

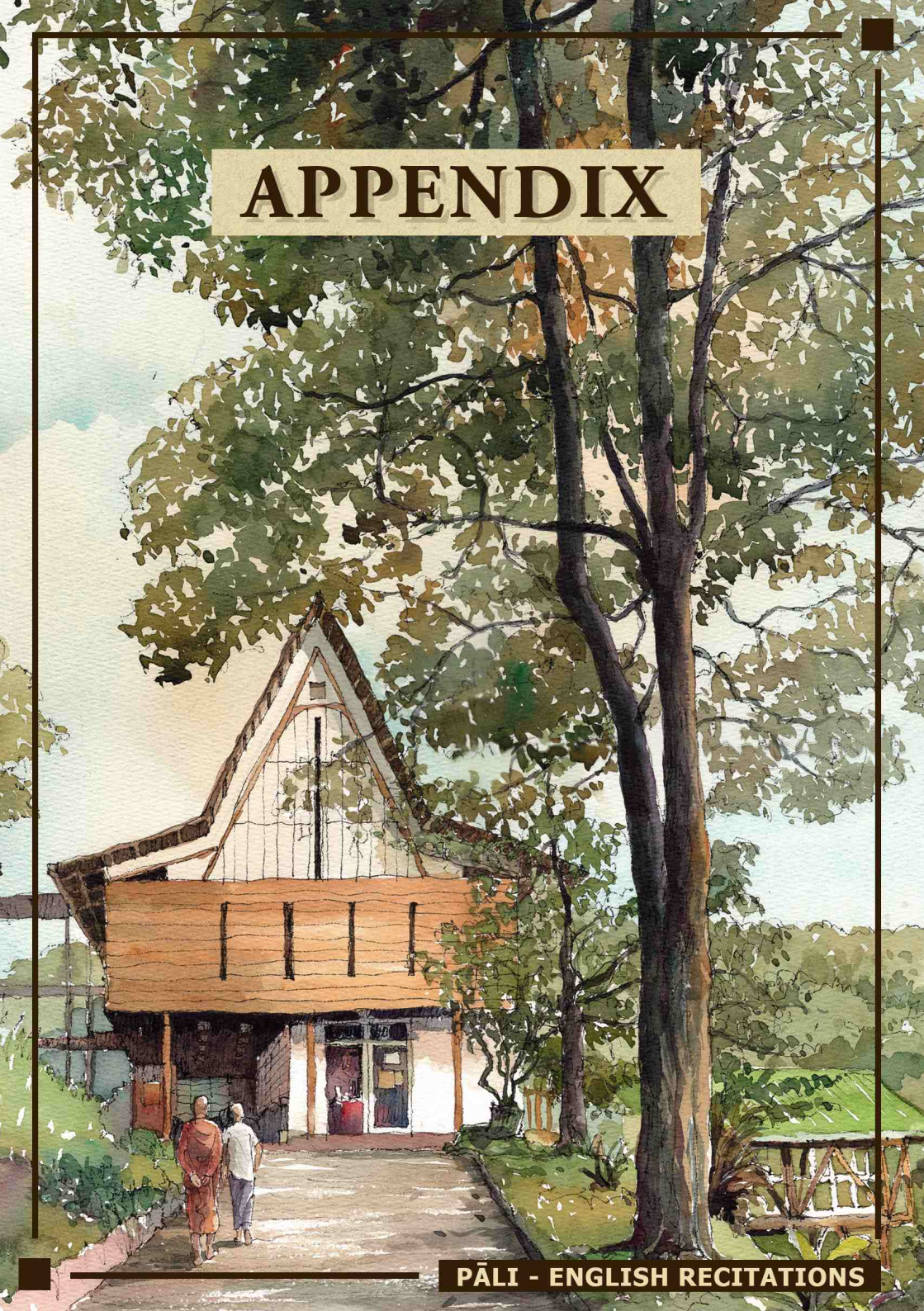
Anūpavādo anūpaghāto  
Pāṭimokkhe ca saṃvaro

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 pan'āyasmantehi terasa saṅghādisesā dhammā, dve aniyatā dhammā, tiṃsa nissaggiyā pācittiya dhammā, dvenavuti pācittiya 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.

Vitthār'uddeso pañcama.

**BHIKKHUPĀTIMOKKHAṀ 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

- <sup>1</sup> This is Dhammayuttika Nikāya version.
- <sup>2</sup> *If the recitation is held at night, change:*  
“Tattha purimesu catūsu kiccesu padīpa-kiccaṃ idāni suriy’ālokassa atthitāya n’atthi. Aparāni tīṇi” to “Tattha purimāni cattāri” (*“Of the first four...”*)
- <sup>3</sup> *If sāmaṇeras help with the tasks, change to:*  
“bhikkhūhi” to “sāmaṇerehi’pi bhikkhūhi’pi” (*“Novices and bhikkhus...”*)  
*If laypeople living in the monastery help with the tasks, change to:*  
“ārāmihehi’pi bhikkhūhi’pi” (*“Monastery dwellers and bhikkhus...”*)
- <sup>4</sup> If there are bhikkhus outside of hatthapāsa but within the sīmā (territory) who have sent their consent and purity, then for a recitation during the day, the entire passage within brackets should be: “Tattha purimesu chasu kiccesu padīpa-kiccaṃ idāni suriy’ālokassa atthitāya n’atthi. Aparāni pañca bhikkhūnaṃ vattaṃ jānantehi bhikkhūhi katāni pariniṭṭhitāni honti.” For a recitation at night in the same situation, the entire passage should be: “Tattha purimāni cha bhikkhūnaṃ vattaṃ jānantehi katāni pariniṭṭhitāni honti”.
- <sup>5</sup> During the hot season, change: “hemanto’tu” to “gimho’tu” and during the rainy season: “vassāno’tu”.
- <sup>6</sup> During a normal rainy season, change to:  
“aṭṭha uposathā” to “sattā ca uposathā ekā ca pavāraṇā” (*“Seven uposathas and one pavāraṇā.”*)  
During a hot or cold season with an additional month, change to:  
“adhikamāsa-vasena dasa uposathā” (*“Because of the additional month, ten uposathās...”*)  
During a rainy season with an additional month, change to:  
“adhikamāsa-vasena nava ca uposathā ekā ca pavāraṇā” (*“Because of the additional month, nine uposathas and one pavāraṇā...”*)
- <sup>7</sup> This is the calculation for the first uposatha in a normal hot or cold season. The calculation for other dates — to be stated after “iminā pakkhena eko uposatho sampatto” — is as follows:  
During a normal hot or cold season:  
Second: eko uposatho atikkanto, cha uposathā avasiṭṭhā.  
Third: dve uposathā atikkantā, pañca uposathā avasiṭṭhā.  
Fourth: tayo uposathā atikkantā, cattāro uposathā avasiṭṭhā.



Fifth: cattāro uposathā atikkantā, tayo uposathā avasiṭṭhā.

Sixth: pañca uposathā atikkantā, dve uposathā avasiṭṭhā.

Seventh: cha uposathā atikkantā, eko uposatho avasiṭṭho.

Eighth: satta uposathā atikkantā, aṭṭha uposathā paripuṇṇā.

During a normal rainy season:

First: cha ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Second: eko uposatho atikkanto, pañca ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Third: dve uposathā atikkantā, cattāro ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Fourth: tayo uposathā atikkantā, tayo ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Fifth: cattāro uposathā atikkantā, dve ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Sixth: (see the separate section on the Pavāraṇā.)

Seventh: pañca ca uposathā ekā ca pavāraṇā atikkantā, eko uposatho avasiṭṭho.

Eighth: cha ca uposathā ekā ca pavāraṇā atikkantā, satta ca uposathā ekā ca pavāraṇā paripuṇṇā.

During a hot or cold season with an additional month:

First: nava uposathā avasiṭṭhā.

Second: eko uposatho atikkanto, aṭṭha uposathā avasiṭṭhā.

Third: dve uposathā atikkantā, satta uposathā avasiṭṭhā.

Fourth: tayo uposathā atikkantā, cha uposathā avasiṭṭhā.

Fifth: cattāro uposathā atikkantā, pañca uposathā avasiṭṭhā.

Sixth: pañca uposathā atikkantā, cattāro uposathā avasiṭṭhā.

Seventh: cha uposathā atikkantā, tayo uposathā avasiṭṭhā.

Eighth: satta uposathā atikkantā, dve uposathā avasiṭṭhā.

Ninth: aṭṭha uposathā atikkantā, eko uposatho avasiṭṭho.

Tenth: nava uposathā atikkantā, dasa uposathā paripuṇṇā.

During a rainy season with an additional month:

First: aṭṭha ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Second: eko uposatho atikkanto, satta ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Third: dve uposathā atikkantā, cha ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Fourth: tayo uposathā atikkantā, pañca ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Fifth: cattāro uposathā atikkantā, cattāro ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Sixth: pañca uposathā atikkantā, tayo ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Seventh: cha uposathā atikkantā, dve ca uposathā ekā ca pavāraṇā avasiṭṭhā.

Eighth: (see the separate section on the Pavāraṇā.)

Ninth: satta ca uposathā ekā ca pavāraṇā atikkantā, eko uposatho avasiṭṭho.

Tenth: aṭṭha ca uposathā ekā ca pavāraṇā atikkantā, nava ca uposathā ekā ca pavāraṇā paripuṇṇā.

<sup>8</sup> Cattāro = four. This should be replaced with the actual number of bhikkhus present. 5 pañca 6 cha 7 satta 8 aṭṭha 9 nava 10 dasa 11 ekādasa 12 dvādasa, bārasa 13 terasa, telasa 14 catuddasa, cuddasa 15 paṇṇarasa, pañcadasa 16 soḷasa 17 sattarasa 18 aṭṭhārasa, aṭṭhādasa 19 ekūnavīsati 20 vīsati, vīsa 21 ekavīsati 22 dvāvīsati, dvāvīsa, dvevīsati, bāvīsati, bāvīsa 23 tevīsati 24 catuvīsati 25 pañcavīsati 26

chabbīsati 27 sattavīsati 28 aṭṭhavīsati 29 ekūnatiṃsa 30 tiṃsa, samatiṃsa, tiṃsati 31 ekatiṃsa, ekattiṃsa 32 dvattiṃsa 33 tettiṃsa 34 catuttiṃsa 35 pañcattiṃsa 36 chattiṃsa 37 sattattiṃsa 38 aṭṭhattiṃsa 39 ekūnacattālīsa 40 cattālīsa, cattārīsa 41 ekacattālīsa 42 dvacattālīsa, dvecattālīsa, dvicattālīsa 43 tecattālīsa 44 catucattālīsa 45 pañcacattālīsa 46 chacattālīsa 47 sattacattālīsa 48 aṭṭhacattālīsa 49 ekūnapaññāsa 50 paññāsa 51 ekapaññāsa 52 dvapaññāsa, dvepaññāsa, dvipaññāsa 53 tepaññāsa 54 catupaññāsa 55 pañcapaññāsa 56 chapaññāsa 57 sattapaññāsa 58 aṭṭhapaññāsa 59 ekūnasatṭhi 60 satṭhi, satṭhi 61 ekasatṭhi 62 dvāsatṭhi, dvesatṭhi, dvisatṭhi 63 tesatṭhi 64 catusatṭhi 65 pañcasatṭhi 66 chasatṭhi 67 sattasatṭhi 68 aṭṭhasatṭhi 69 ekūnasattati 70 sattati 71 ekasattati 72 dvasattati, dvāsattati, dvesattati, dvisattati 73 tesattati 74 catusattati 75 pañcasattati 76 chasattati 77 sattasattati 78 aṭṭhasattati 79 ekūnāsīti 80 asīti 81 ekāsīti 82 dvāsīti 83 tayāsīti 84 caturāsīti 85 pañcāsīti 86 chaḷāsīti 87 sattāsīti 88 aṭṭhāsīti 89 ekūnanavuti 90 navuti 91 ekanavuti 92 dvanavuti, dvenavuti 93 tenavuti 94 catunavuti 95 pañcanavuti 96 chanavuti 97 sattanavuti 98 aṭṭhanavuti 99 ekūnasatāṃ 100 bhikkhusatāṃ 101 ekuttara-bhikkhusatāṃ 102 dvayuttara-bhikkhusatāṃ 103 tayuttara-bhikkhusatāṃ 104 catuttara-bhikkhusatāṃ 105 pañcuttara-bhikkhusatāṃ 106 chaḷuttara-bhikkhusatāṃ 107 sattuttara-bhikkhusatāṃ 108 aṭṭhuttara-bhikkhusatāṃ 109 navuttara-bhikkhusatāṃ 110 dasuttara-bhikkhusatāṃ 120 vīsuttara-bhikkhusatāṃ 130 tiṃsuttara-bhikkhusatāṃ 140 cattālīsuttara-bhikkhusatāṃ 150 paññāsuttara-bhikkhusatāṃ 160 satṭhayuttara-bhikkhusatāṃ 170 sattatyuttara-bhikkhusatāṃ 180 asītyuttara-bhikkhusatāṃ 190 navutyuttara-bhikkhusatāṃ 199 ekūnasatuttara-bhikkhusatāṃ 200 dve bhikkhu-satāni 201 ekuttarāni dve bhikkhu-satāni 300 tayo bhikkhu-satāni 400 cattāro bhikkhu-satāni 500 pañca bhikkhu-satāni All numbers ending with “bhikkhusatāṃ” should be followed by “sannipatitāṃ hoti”. All numbers ending with “bhikkhusatāni” should be followed by “sannipatitā honti”.

- <sup>9</sup> This can be skipped since it doesn’t occur in the Canon. The Nidāna can instead be concluded with “Nidānaṃ niṭṭhitaṃ.”
- <sup>10</sup> Not in any edition or manuscript, but if a conclusion is to be recited then this one as given in the Parivāra would be the suitable one.  
When reciting in brief use: Nidān’uddeso niṭṭhito.
- <sup>11</sup> Not in any edition or manuscript, but if a conclusion is to be recited then this one as given in the Parivāra would be the suitable one.  
When reciting in brief use: pārājik’uddeso niṭṭhito.
- <sup>12</sup> Not in any edition or manuscript, but if a conclusion is to be recited then this one as given in the Parivāra would be the suitable one.  
When reciting in brief use: Saṅghādises’uddeso niṭṭhito.
- <sup>13</sup> Not in any edition or manuscript, but if a conclusion is to be recited then this one

as given in the Parivāra would be the suitable one.  
When reciting in brief use: Aniyat'uddeso niṭṭhito.



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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.