

PĀṬIMOKKHA PĀLI

Learning
the Discipline and Dialect
via
Recitation

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 English translation from Draft Version 1.7 "A Translation and Analysis of the Pātimokkha"
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 - used for my personal study (Koṇḍañño B.) and not intended for public distribution.
 - grammar referenced from this source as well as Digital Pali Reader. - special thanks to Ven. Khantiko
 Bhikkhu for his assistance on the Pubbakiccaṃ section

draft version 0.4
 Compiled by Koṇḍañño Bhikkhu

Deep Gratitude to Ven. Jāgaro Bhikkhu.

This compilation would be vastly inferior without his automated scripting
 of various components to produce the Latex code

known issues:

- the current dictionary/lookup only allows a single entry per word. For the most part this has little impact, but gen/dat cases and some words are not properly represented at this time.
- eventually, the english side will be gramatically marked up in order to :
 - highlight the grammatical function of declension and conjugation
 - highlight the component words of pali compounds
 - show derivation of pali words

Abbreviations

NOM	nominative	ABS	absolutive	ADJ	adjective
ACC	accusative	OPT	optative	ADV	adverb
INS	instrumental	FUT	future	PERS	personal
DAT	dative	IMP	imperative	PRO	pronoun
ABL	ablative	IND	indicative	PART	participle
GEN	genitive	INF	infinitive	EMPH	emphatic
LOC	locative	PRES	present	NEG	negative
VOC	vocative	PRESIND	pres ind	NUM	numeral
		AOR	aorist	ORD	ordinal
		PAST	past	INDE	indeclinable
		PASS	passive		

Uposatha Preliminary Duties

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;
- preparing water for drinking and using;
- 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 purity too;
- the telling of the season;
- the counting of the bhikkhus,
- and the instructing of the bhikkhuni.

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 winter season, and in this season there are eight Uposathas. With this fortnight one Uposatha has arrived, two Uposathas have past, five Uposathas are left. Thus the telling of the season is to be borne in mind by all the venerables.

(Yes, venerable sir)

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.

Uposatha Pubbakiccaṃ

Uposathakaraṇato pubbe navavidhaṃ pubbakiccaṃ kātabbaṃ
observance.doing-ABL-N previous-ADV 9.of a kind-ADJ before.duty-NOM-N do-FUT-PASS-PART
hoti:

he is-3-PRESIND

- Taṇṭhānasammajjanañca;
that.place.sweep-ACC
- tattha paḍipujjalanañca;
about that-ADV lamp.blaze-NOM-N
- āsanapaññāpanaṇca;
seat.spread out-NOM-N
- pānīyapariḥhojanīyūpaṭṭhapaṇaṇca;
water.fit to use.near.placing-NOM-N
- chandārahānaṃ bhikkhūnaṃ chandāharaṇaṇca;
intent.worthy-GEN-PL bhikkhu-DAT-PL intent.bring-and-NOM-N
- tesaññeva akatuposathānaṃ pārisuddhiyāpi āharaṇaṇca;
of.those-DAT-PL not done.observe-GEN-PL purity.also-ACC-PL-F bring-
- utukkhānaṇca;
season.declare-NOM-F
- bhikkhugaṇanā ca;
bhikkhu.count-NOM-F -
- bhikkhunīnaṃ ovādo cā'ti.
bhikkhuni-GEN-PL-F exort-NOM -

Tattha purimesu catūsu kiccesu paḍipakiccaṃ idāni suriy'ālokassa
about that-ADV first-ADJ four-ADJ duty-LOC-PL-N lamp.duty-NOM-N now-IND sun.light-GEN

atthitāya natthi. Aparāni tīni¹ bhikkhūnaṃ vattaṃ jānantehi
exist-DAT-F not.is-3-PRESIND other-ADJ three- bhikkhu-GEN-PL duty-ACC-NT know-INS-PL

bhikkhūhi² katāni pariniṭṭhitāni honti.
bhikkhu-INS-PL done-ADJ accomplished-PAST-PART there are-3-PL-PRESIND

Chandāharaṇa pārisuddhiāharaṇāni pana imissaṃ sīmāyaṃ hatthapāsaṃ
intent.bring- purity.bring-ACC-PL-N (and)-PART this-PRO-F boundry-LOC-F hand.length-ACC

vijahitvā nisinnānaṃ bhikkhūnaṃ abhāvato natthi.
abandon-ABS sit-PAST-PART bhikkhu-GEN-PL absence-PAST-PART not.is-3-PRESIND

Utukkhānaṃ nāma ettakaṃ atikkantaṃ ettakaṃ
season.declare-NOM-F indeed!-EMPH this 'much'-ADJ past-ADJ this 'much'-ADJ

avasiṭṭhaṇ'ti; evaṃ utu ācikkhanaṃ.
remain-PAST-PART thus-ADV season-NOM-F tell-NOM-N

Utūnīdha pana sāsane hemantagimhavassānānaṃ vasena
season.here-NOM-PL-N (and)-PART doctrine-LOC-N winter.hot.rain-GEN-PL on account of -INS

tīni honti. Ayaṃ hemantotu,³ asmiṃca utumhi attha
three- there are-3-PL-PRESIND this-NOM winter.season-NOM-F this-LOC-F season- eight-

uposathā. Iminā pakkhena: eko uposatho sampatto, dve
observance-NOM-PL this-INS-N fortnight-INS one-NUM observance-NOM arrive-PAST-PART 2-NUM

uposathā atikkantā, pañca uposathā avasiṭṭhā,⁴ Iti
observance-NOM-PL pass-PAST-PART five- observance-NOM-PL remain-PASS-PART so-IND

evaṃ sabbehi āyasmantehi utukkhānaṃ dhāretabbaṃ
thus-ADV all-ADJ Ven.-INS-PL season.declare-NOM-F keep-FUT-PASS-PART

(Evaṃ bhante⁵)
thus-ADV sir-VOC

Bhikkhugaṇanā nāma imasmiṃ uposathagge uposathatthāya
bhikkhu.count-NOM-F called-INDE this-LOC observance.hall-LOC observance.sake-DAT

sannipatitā bhikkhū ettakāti bhikkhūnaṃ gaṇanā. Imasmim
assemble-PAST-PART bhikkhu-NOM-PL this 'much'-ADJ bhikkhu-GEN-PL counting-NOM-F this-LOC

pana uposathagge cattāro⁶ cattāro bhikkhū sannipatitā
(and)-PART observance.hall-LOC 4-NUM bhikkhu-NOM-PL assemble-PAST-PART

honti. Iti evaṃ sabbehi āyasmantehi bhikkhugaṇanāpi
there are-3-PL-PRESIND so-IND thus-ADV all-ADJ Ven.-INS-PL bhikkhu.counting-NOM-F 3

dhāretabbā.
keep-FUT-PASS-PART

(Yes, venerable sir)

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

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 (day Uposathas), fifteenth (day Uposathas), or the Unity (-Uposathas), 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,

then that (legal) act of Uposatha endowed with these four characteristics is called “(one that) has reached suitability,” (and is) fit to perform.

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.”

(Yes, venerable sir)

Elder: “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.”

(Evaṃ bhante⁵)

thus-ADV sir-VOC

Bhikkhunīnam ovādo pana idāni tāsāṃ natthitāya
bhikkhuni-GEN-PL-F exort-NOM (and)-PART now-IND them-GEN-PL-F not.exist-DAT-F
natthi.
not.is-3-PRESIND

Iti sakaraṇokāsānaṃ pubbakiccānaṃ katattā nikkaraṇokāsānaṃ
so-IND with.doing.occasion-GEN-PL preliminary.duty-GEN-PL-N done.state of-NOM without.doing.occasion-GEN-PL
pubbakiccānaṃ pakatiyā parinīṭṭhitattā. Evantaṃ
preliminary.duty-GEN-PL-N natural-INS-F fully.complete.state of-NOM just.that-NOM-N
navavidhaṃ pubbakiccaṃ parinīṭṭhitaṃ hoti.
9.of a kind-ADJ before.duty-NOM-N fully.complete-PAST-PART he is-3-PRESIND

Nīṭṭhite ca pubbakicce:
complete-PAST-PART - preliminary.duty-LOC-N

Sace so divaso cātuddasīpaṇṇarasīsāmaggīnamaññatara, yathājja
if-IND he-NOM day-GEN 14th.15th.concord.certain-NOM as.today-IND

uposatho paṇṇaraso⁷
observance-NOM 15th-ADJ

1. yāvatikā ca bhikkhū kammappattā saṅghuposathārahā
as much as-ADJ - bhikkhu-NOM-PL action.reached-ADJ comm.observe.worthy-NOM-PL
cattāro vā tato vā atirekā pakatattā pārājikaṃ anāpannā
4-NUM or-IND then-ABL or-IND extra-ADJ natural.state of-ADJ defeat-ACC not.fall in-PAST-PART

saṅghena vā anukkhittā,
community-INS or-IND not.suspend-PAST-PART

2. te ca kho hatthapāsāṃ avijahitvā ekaśīmāyaṃ
they-NOM-PL-N - indeed!-EMPH hand.length-ACC not.leave-ABS same.boundary-LOC-F
ṭṭhitā,
stand-PAST-PART

3. tesaṇca vikālabhojanādivasena vatthusabhāgāpattiyo ce
that.and-GEN-PL wrong.time.eat.for instance-INS same base.common.offense-NOM-PL-F if-
na vijjanti,
not-PART found-PASS-PRES

4. tesaṇca hatthapāse hatthapāsato bahikaraṇavasena
that.and-GEN-PL hand.length-LOC hand.length-ABL outside.making.control-INS
vajjetabbo koci vajjanīyapuggalo ce natthi.
avoid-FUT-PASS-PART someone-PRO avoid.person-NOM if- not.is-3-PRESIND

Evantaṃ uposathakammaṃ imehi catūhi lakkhaṇehi
just.that-NOM-N observance.action-NOM-N this-INS-PL-N four-ADJ characteristic-INS-PL-N
saṅgahitaṃ pattakallaṃ nāma hoti, kātuṃ yuttarūpaṃ.
comprise-PAST-PART reach.ready-NOM-N indeed!-EMPH he is-3-PRESIND do-INF proper.form-NOM-N

Uposathakamassa pattakallattaṃ viditvā idāni kariyamāno
observance.action-GEN-N reach.ready.state of-ACC know-ABS now-IND be done-PASS-PRES-PART

uposatho saṅghena anumānetabbo.
observance-NOM community-INS approve-FUT-PASS-PART

(Evaṃ bhante⁵)

thus-ADV sir-VOC

Senior bhikkhu: Pubbakaraṇapubbakiccāni samāpetvā imassa nisinnassa
bhikkhu-NOM preparations.prelim.duty-ADJ finish-ABS this-GEN sūt-DAT

bhikkhusaṅghassa anumatiyā paṭimokkhaṃ uddeṣitum ajjesanaṃ
bhikkhu.community-GEN consent-INS-F disciplinary code-ACC-N recite-INF invite-ACC-F
karomi.
make-1-PRESIND

Telling the Season - Eight Uposathas

...aṭṭha uposathā imina pakkhena eko uposatho sampatto...

- 1st: satta uposathā avasiṭṭhā.
- 2nd: eko uposatho atikkanto, cha uposathā avasiṭṭhā.
- 3rd: dve uposathā atikkantā, pañca uposathā avasiṭṭhā.
- 4th: tayo uposathā atikkantā, cattāro uposathā avasiṭṭhā.
- 5th: cattāro uposathā atikkantā, tayo uposathā avasiṭṭhā.
- 6th: pañca uposathā atikkantā, dve uposathā avasiṭṭhā.
- 7th: cha uposathā atikkantā, eko uposatho avasiṭṭho.
- 8th: satta uposathā atikkantā, aṭṭha uposathā paripuṇṇā.

Telling the Season - Seven Uposathas with Pavāraṇā

...satta ca uposathā ekā ca pavāraṇā iminā pakkhena, eko uposatho sampatto...

- 1st: cha ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 2nd: eko uposatho atikkanto, pañca ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 3rd: dve uposathā atikkantā, cattāro ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 4th: tayo uposathā atikkantā, tayo ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 5th: cattāro uposathā atikkantā, dve ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 6th: (see the separate section on the Pavāraṇā.)
- 7th: pañca ca uposathā ekā ca pavāraṇā atikkantā, eko uposatho avasiṭṭho.
- 8th: cha ca uposathā ekā ca pavāraṇā atikkantā, satta ca uposathā ekā ca pavāraṇā paripuṇṇā.

Telling the Season - Ten Uposathas (Adhikamāsa)

...adhikamāsavasena dasa uposathā, iminā pakkhena, eko uposatho sampatto...

- 1st: nava uposathā avasiṭṭhā.
- 2nd: eko uposatho atikkanto, aṭṭha uposathā avasiṭṭhā.
- 3rd: dve uposathā atikkantā, satta uposathā avasiṭṭhā.
- 4th: tayo uposathā atikkantā, cha uposathā avasiṭṭhā.
- 5th: cattāro uposathā atikkantā, pañca uposathā avasiṭṭhā.
- 6th: pañca uposathā atikkantā, cattāro uposathā avasiṭṭhā.
- 7th: cha uposathā atikkantā, tayo uposathā avasiṭṭhā.
- 8th: satta uposathā atikkantā, dve uposathā avasiṭṭhā.
- Ninth: aṭṭha uposathā atikkantā, eko uposatho avasiṭṭho.
- Tenth: nava uposathā atikkantā, dasa uposathā paripuṇṇā.

Telling the Season - Nine Uposathas (Adhikamāsa) with Pavāraṇā

...adhikamāsavasena nava ca uposathā ekā ca pavāraṇā iminā pakkhena...

- 1st: eko uposatho sampatto, aṭṭha ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 2nd: eko uposatho sampatto, eko uposatho atikkanto, satta ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 3rd: eko uposatho sampatto, dve uposathā atikkantā, cha ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 4th: eko uposatho sampatto, tayo uposathā atikkantā, pañca ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 5th: eko uposatho sampatto, cattāro uposathā atikkantā, cattāro ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 6th: eko uposatho sampatto, pañca uposathā atikkantā, tayo ca uposathā ekā ca pavāraṇā avasiṭṭhā.
- 7th: cha uposathā atikkantā, dve ca uposathā ekā ca pavāraṇā avasiṭṭhā. 8th: (see the separate section on the Pavāraṇā.)
- 9th: satta ca uposathā ekā ca pavāraṇā atikkantā, eko uposatho avasiṭṭho. 10th: aṭṭha ca uposathā ekā ca pavāraṇā atikkantā, nava ca uposathā ekā ca pavāraṇā paripuṇṇā.

NOTES TO THE PUBBA-KICCAṂ

1. *If the recitation is held at night, change* “Tattha purimesu catūsu kiccesu padīpa-kiccaṃ idāni suriy’ālokassa atthitāya n’atthi. Aparāni tiṇi” *to* “Tattha purimāni cattāri”

If there are bhikkhus outside of hatthapāsa but within the territory (sīmā) who have sent their consent and purity, then for a recitation during the day, the entire passage (between “Tattha...honti.”): “Tattha purimesu chasu kiccesu padīpa-kiccaṃ idāni suriy’ālokassa atthitāya n’atthi. Aparāni pañca bhikkhūnaṃ vattaṃ jānantehi bhikkhūhi ² katāni pariniṭṭhitāni honti.”

For a recitation at night in the same situation, the entire passage should be:

“Tattha purimāni cha bhikkhūnaṃ vattaṃ jānantehi bhikkhūhi 2 katāni pariniṭṭhitāni honti.”

2. *If sāmaṇeras help with the tasks, change* “bhikkhūhi” *to* “sāmaṇerehi-pi bhikkhūhi-pi”: “*Novices and bhikkhus....*” *If laypeople living in the monastery help with the tasks, change this to* “ārāmikeyhi-pi bhikkhūhi-pi”: “*Monastery dwellers and bhikkhus....*”

3. *Modify according to the season:*

- *winter season* - “hemantotu”
- *hot season* - “gimhotu.”
- *rainy season* - “vassānotu.”

4. Please refer to the appropriate “Telling of the Season” on the opposite page.

A Pavarana section isn’t complete at this time.

Additional info from dhammyut text here, not sure if consistent with the chart, but here for comparison during draft review...

(During a normal rainy season, change “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 it to “adhikamāsa-vasena dasa uposathā”: “Because of the additional month, ten uposathās....” During a rainy season with an additional month, change it to “adhikamāsa-vasena nava ca uposathā ekā ca pavāraṇā”: Because of the additional month, nine uposathas and one pavāraṇā....”)

5. If chanter is junior, “āvuso”

6. Substitute “cattāro” for the appropriate number of bhikkhus present, per the following page.

7. Substitute “cātuddaso” if it is a 14-day Uposatha

Pali Numbers

5	pañca	31	ekatiṃsa	61	ekasaṭṭhī	91	ekānavuti
6	cha		ekattiṃsa	62	dvāsaṭṭhī	92	dvanavuti
7	satta	32	dvattiṃsa		dvesaṭṭhī		dvenavuti
8	aṭṭha	33	tettiṃsa		dvisaṭṭhī	93	tenavuti
9	nava	34	catuttiṃsa	63	tesaṭṭhī	94	catunavuti
10	dasa	35	pañcattiṃsa	64	catusaṭṭhī	95	pañcanavuti
11	ekādasa	36	chattiṃsa	65	pañcasatṭhī	96	chanavuti
12	dvādasa	37	sattattiṃsa	66	chasaṭṭhī	97	sattanavuti
	bārasa	38	aṭṭhattiṃsa	67	sattasaṭṭhī	98	aṭṭhanavuti
13	terasa	39	ekūnacattālīsa	68	aṭṭhasaṭṭhī	99	ekūnasataṃ
	teḷasa	40	cattālīsa	69	ekūnasattati	100	bhikkhusataṃ
14	catuddasa		cattārīsa	70	sattati	101	ekuttara-bhikkhusataṃ
	cuddasa	41	ekacattālīsa	71	ekasattati	102	dvayuttara-bhikkhusataṃ
15	pañṇarasa	42	dvacattālīsa	72	dvasattati	103	tayuttara-bhikkhusataṃ
	pañcadasa		dvecattālīsa		dvāsattati	104	catuttara-bhikkhusataṃ
16	soḷasa		dvicattālīsa		dvesattati	105	pañcuttara-bhikkhusataṃ
17	sattarasa	43	tecattālīsa		dvisattati	106	chaḷuttara-bhikkhusataṃ
18	aṭṭhārasa	44	catucattālīsa	73	tesattati	107	sattuttara-bhikkhusataṃ
	aṭṭhādasa	45	pañcacattālīsa	74	catusattati	108	aṭṭhuttara-bhikkhusataṃ
19	ekūnavīsati	46	chacattālīsa	75	pañcasattati	109	navuttara-bhikkhusataṃ
20	vīsati	47	sattacattālīsa	76	chasaattati	110	dasuttara-bhikkhusataṃ
	vīsa	48	aṭṭhacattālīsa	77	sattasattati	120	vīsuttara-bhikkhusataṃ
21	ekavīsati	49	ekūnapaññāsa	78	aṭṭhasattati	130	tiṃsuttara-bhikkhusataṃ
22	dvāvīsati	50	paññāsa	79	ekūnāsīti	140	cattālīsuttara-bhikkhusataṃ
	dvāvīsa	51	ekapaññāsa	80	asīti	150	paññāsuttara-bhikkhusataṃ
	dvevīsati	52	dvapaññāsa	81	ekāsīti	160	saṭṭhayuttara-bhikkhusataṃ
	bāvīsati		dvepaññāsa	82	dvāsīti	170	sattatyuttara-bhikkhusataṃ
	bāvīsa		dvīpaññāsa	83	tayāsīti	180	asītyuttara-bhikkhusataṃ
23	tevīsati	53	tepaññāsa	84	caturāsīti	190	navutyuttara-bhikkhusataṃ
24	catuvīsati	54	catupaññāsa	85	pañcāsīti	199	ekūnasatuttara-bhikkhusataṃ
25	pañcavīsati	55	pañcapaññāsa	86	chaḷāsīti	200	dve bhikkhu-satāni
26	chabbīsati	56	chapaññāsa	87	sattāsīti	201	ekuttarāni dve bhikkhu-satāni
27	sattavīsati	57	sattapaññāsa	88	aṭṭhāsīti	300	tayo bhikkhu-satāni
28	aṭṭhavīsati	58	aṭṭhapaññāsa	89	ekūnanavuti	400	cattāro bhikkhu-satāni
29	ekūnatim̐sa	59	ekūnasatṭhī	90	navuti	500	pañca bhikkhu-satāni
30	tim̐sa		satṭhī				
	samatim̐sa		satṭhi				
	tim̐sati						

Note:

All numbers ending with “bhikkhusataṃ” should be followed by “sannipatitaṃ hoti.”

All numbers ending with “bhikkhusatāni” should be followed by “sannipatitā honti.”

Homage to the Blessed, Noble, and Perfectly Enlightened One. (3 times)

Venerable Sir, let the Community listen to me! Today is a fifteenth (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.

Now, 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.

The recitation of the introduction is finished.

Namo tassa bhagavato arahato sammāsambuddhassa. (tikkhattum)
homage-IND of that-GEN blessed one-GEN 3 times-ADV

Suṇātu me bhante (āvuso) saṅgho. Ajj’uposatho pañṇaraso
listen-3-IMP me-DAT sir-VOC friend-VOC community-NOM today.observance-NOM 15th-ADJ
(cātuddaso). Yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ
14th-if-IND community-DAT reach.ready-NOM-N community-NOM observance-ACC
kareyya, pātimokkhaṃ uddiseyya.
do-3-OPT disciplinary code-ACC-N recite-3-OPT
Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha.
what- community-DAT before.duty-NOM-N purity-ACC-F Ven.-VOC-PL announce-2-PL-IMP
Pātimokkhaṃ uddisissāmi. Taṃ sabbeva santā sādhuṃ
disciplinary code-ACC-N recite-1-FUT that-ACC all.just-NOM-PL present-PRES-PART well-ADV
suṇoma manasikaroma.
listen-1-PL-IMP mind.attend-1-PL-IMP
Yassa siyā āpatti, so āvikareyya. Asantiyā āpattiyā
for whoever-PRO be-3-OPT offense-NOM-F he-NOM disclose-3-OPT not.present-ADJ offense-INS-F
tuṇhī bhavitabbaṃ.
silent-ADV to be-FUT-PASS-PART
Tuṇhī bhāvena kho pan’āyasmante parisuddhā ti vedissāmi.
silent-ADV state of being-INS indeed!-EMPH then.venerable-ACC-PL pure-ADJ - know-1-FUT
Yathā kho pana paccekaputtassa veyyākaraṇaṃ hoti.
just as-IND indeed!-EMPH (and)-PART individually.ask-ADJ answer-NOM-N he is-3-PRESIND
Evam’evaṃ evarūpāya parisāya yāvatatiyaṃ anussāvitāṃ
in same way-ADV in such a-ADJ assembly-DAT-F up to.3rd time-ADV announcement-NOM-N
hoti.
he is-3-PRESIND
Yo pana bhikkhu yāvatatiyaṃ anussāviyamāne saramāno
who-NOM (and)-PART bhikkhu-NOM up to.3rd time-ADV announce-LOC remember-PRES-PART
santiṃ āpattiṃ n’āvikareyya, sampajānamusāvād’assa
present-PRES-PART offense-ACC-F not.disclose-3-OPT deliberate.false.speech.for him-NOM
hoti.
he is-3-PRESIND
Sampajānamusāvādo kho pan’āyasmanto antarāyiko dhammo
deliberate.false.speech-NOM indeed!-EMPH venerable-VOC-PL obstruct-ADJ case-NOM
vutto bhagavatā. Tasmā saramānena bhikkhunā āpannena
say-PAST-PART blessed one-INS therefore-ABL remember-PRES-PART bhikkhu-INS commit-PAST-PART
visuddh’āpekkhena santī āpatti āvikātabbā. Āvikatā
purify.desire-ADJ present-PRES-PART offense-NOM-F disclose-FUT-PASS-PART disclose-ADJ
hi’ssa phāsu hoti.
because.him-DAT ease-ADV he is-3-PRESIND

Nidān’uddeso niṭṭhito

Herein these four cases involving disqualification come up for recitation.

1. 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.

2. 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.

3. 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.

4. 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.

Tatr’ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

4-NUM defeat-ADJ rule-NOM-PL recitation-ACC come up-3-PL-PRESIND

1. Yo pana bhikkhu bhikkhūnaṃ sikkhāsājjivasamāpanno, who-NOM (and)-PART bhikkhu-NOM bhikkhu-DAT-PL training-livelihood-enter-ADJ sikkhaṃ appaccakkhāya dubbalaṃ anāvikatvā, methunaṃ dhammaṃ training-ACC-F not reject-ABS weakness-ACC-N not.disclosed-ABS coitus-ADJ act-ACC paṭisevessa antamaso tiracchānagatāya’pi: pārājiko hoti engage-3-OPT even so much as-IND female animal-INS-F defeat-ADJ he is-3-PRESIND asaṃvāso.

not communion-ADJ

2. Yo pana bhikkhu gāma vā araṇṇa vā adinnaṃ who-NOM (and)-PART bhikkhu-NOM village-ABL or-IND forest-ABL or-IND not.given-ACC-N theyyasankhātāṃ ādiyessa, yathārūpe adinnādāne rājāno coraṃ theft.reckoned-ACC-N take-3-OPT like.kind-ADJ not.given.take-LOC-N king-NOM-PL robber-ACC gahetvā, haneyyūṃ vā bandheyūṃ vā pabbajeyyūṃ vā, caught-ABS beat-3-PL-OPT or-IND imprison-3-PL-OPT or-IND banish-3-PL-OPT or-IND

“Coro’si bālo’si mūlho’si theno’sī” ti. Tathārūpaṃ robber.is-NOM fool.is-NOM insane.is-PAST-PART thief.are-NOM - of such.kind-ADJ bhikkhu adinnaṃ ādiyamāno: ayam’pi pārājiko hoti bhikkhu-NOM not.given-ACC-N take-PRES-PART he too-NOM defeat-ADJ he is-3-PRESIND asaṃvāso.

not communion-ADJ

3. Yo pana bhikkhu sañicca manussaviggahaṃ jīvita who-NOM (and)-PART bhikkhu-NOM deliberate-ABS human being-ACC life-ABL-N voropeyya, sathahārakaṃ vassa pariyeseyya, maraṇavannaṃ vā deprive-3-OPT assassin-ACC or.him-DAT seek-3-OPT death.beauty-ACC or-IND saṃvaṇṇeyya, maraṇāya vā samādapeyya, praise-3-OPT death-DAT or-IND incite-3-OPT

“Ambho purisa kiṃ tuyh’iminā pāpakena dujjīvitena? Matante hey!- man-VOC what- you.this-INS wretched-ADJ difficult.life-INS-N death.you-NOM-N jīvita seyyo” ti. Iti cittaṃmano cittasaṅkappo anekapariyāyena life-ABL-N better-ADV - so-IND cast down.eyes-ADJ mind.intention-ADJ various ways-ADV maraṇavannaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya: ayam’pi death.beauty-ACC or-IND praise-3-OPT death-DAT or-IND incite-3-OPT he too-NOM pārājiko hoti asaṃvāso.

defeat-ADJ he is-3-PRESIND not communion-ADJ

4. Yo pana bhikkhu anabhiññaṃ uttarimanussadhammaṃ who-NOM (and)-PART bhikkhu-NOM not.fully.know-NOM beyond.human.state-ACC attūpanāyikaṃ alamariyañānadassanaṃ samudācāreyya: self.concerning-ADJ worthy.noble.know.see-ADJ boast-3-OPT

“Iti jānāmi, iti passāmi” ti. Tato aparena samayena so-IND know-1-PRESIND so-IND see-1-PRESIND - then-ABL another-ADJ time-INS samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno interrogate-NOM or-IND not interrogate-NOM or-IND commit-PAST-PART visuddh’āpekkho evaṃ vadeyya, purify.desire-ADJ thus-ADV say-3-OPT

“Ajānaṃ evaṃ āvuso avacaṃ, ‘jānāmi,’ apassaṃ, not.know-NOM thus-ADV friend-VOC say-1-AOR know-1-PRESIND not.see-PRES-PART ‘passāmi.’ Tucchaṃ musā vilapin” ti. Aññatra adhimānā: see-1-PRESIND empty-ADV false-ADV boast-1-AOR - unless-ABL overestimate-ABL ayam’pi pārājiko hoti asaṃvāso.

he too-NOM defeat-ADJ he is-3-PRESIND not communion-ADJ

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā, yesaṃ recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 4-NUM defeat-ADJ rule-NOM-PL them-GEN-PL bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na bhikkhu-NOM any one, another-ADJ or-IND any one, another-ADJ or-IND commit-ABS not-PART labhati bhikkhūhi saddhiṃ saṃvāsaṃ, yathā pure, tathā gain-3-PRESIND bhikkhu-INS-PL together-INS communion-ACC just as-IND before-IND so-ADV pacchā, pārājiko hoti asaṃvāso.

after-IND defeat-ADJ he is-3-PRESIND not communion-ADJ

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

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

1. 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).
2. 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).
3. 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).
4. 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).
5. 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).
6. 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.

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ
Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ
Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?
third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ
Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ dhārayāmi.
pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

Pārājik’uddeso niṭṭhito

Ime kho pan’āyasmanto terasa saṅghādisesā dhammā uddesaṃ
this-NOM-PL indeed!-EMPH venerable-VOC-PL 13-ADJ -ADJ rule-NOM-PL recitation-ACC
āgacchanti.
come up-3-PL-PRESIND

1. Sañcetanikā sukkavisatṭhi aññatra supinantā, saṅghādiseso.
deliberate-ADJ semen.emission-NOM-F unless-ABL dream.in-ABL-N -
2. Yo pana bhikkhu otiṇṇo vipariṇatena cittaṇa mātuḡāmena
who-NOM (and)-PART bhikkhu-NOM beset-ADJ alter-ADJ mind-INS woman-INS
saddhiṃ kāyasaṃsaggam samāpajjeyya, hatthagāhaṃ vā venigāhaṃ vā
together-INS body.contact-ACC enter-3-OPT hand.hold-ACC or-IND braid.hold-ACC or-IND
aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ,
any one, another-ADJ or-IND any one, another-ADJ or-IND limb-GEN-N over close.touch-
saṅghādiseso.
-
3. Yo pana bhikkhu otiṇṇo vipariṇatena cittaṇa mātuḡāmaṃ
who-NOM (and)-PART bhikkhu-NOM beset-ADJ alter-ADJ mind-INS woman-ACC
duṭṭhullāhi vācāhi obhāseyya, yathā taṃ yuvā yuvatim
obscene-ADJ word-INS-PL-F suggest-3-OPT just as-IND that-ACC y. man-NOM y. woman-ACC-F
methunūpasamhitāhi, saṅghādiseso.
coitus.concern with-ADJ -
4. Yo pana bhikkhu otiṇṇo vipariṇatena cittaṇa mātuḡāmassa
who-NOM (and)-PART bhikkhu-NOM beset-ADJ alter-ADJ mind-INS woman-GEN
santike attakāmapāricariyāya vaṇṇaṃ bhāseyya,
with near-LOC-N himself.sex.minister-LOC-F praise-ACC speak-3-OPT
“Etadaggaṃ bhagini pāricariyānaṃ, yā m’ādisaṃ sīlavantaṃ
highest-NOM-N sister-VOC-F minister-GEN-PL-F who-NOM-F like me-ACC virtue-ADJ
kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā” ti, methunūpasamhitena,
good.nature-ADJ holy life-ACC-N this-INS act-INS minister-3-OPT - coitus.concern with-ADJ
saṅghādiseso.
-
5. Yo pana bhikkhu sañcarittaṃ samāpajjeyya, itthiyā vā
who-NOM (and)-PART bhikkhu-NOM mediate-ACC-N enter-3-OPT woman-DAT-F or-IND
purisamatim, purisassa vā itthimatiṃ, jāyattane vā jārattane
man’s intent-ACC man-DAT or-IND woman intent-ACC-F wife-LOC-N or-IND mistress-LOC-F
vā antamaso taṃkhanikāya’pi, saṅghādiseso.
or-IND even so much as-IND that.moment-LOC-F -
6. Saññācīkāya pana bhikkhunā kuṭim kārayamānena assāmikaṃ
own request-INS-F (and)-PART bhikkhu-INS hut-ACC-F build-PRES-PART without owner-ADJ
att’uddesaṃ pamāṇikā karetabbā.
self.designate-ADJ measure-ADJ make-FUT-PASS-PART

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).

7. 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).

8. 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).
9. 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).

Tatr’idaṃ pamāṇaṃ: dīghaso dvādasa vidatthiyo sugatavidatthiyā,
here.this- measure-NOM length-ADV 12-ADJ span-ACC-PL-F well.gone.span-INS-F
 tiriyaṃ satt’antarā. Bhikkhū abhinetaḍḍā vatthudesanāya.
width-IND 7.inside-ADV bhikkhu-NOM-PL led to-FUT-PASS-PART site.designate-DAT-F
 Tehi bhikkhūhi vatthuṃ desetabbaṃ anārambhaṃ
those-INS-PL bhikkhu-INS-PL site-NOM-N appoint-FUT-PASS-PART not.harm-ADJ
 saparikkamaṇaṃ.
with.around.space-ADJ
 Sārambhe ce bhikkhu vatthusmiṃ aparikkamaṇe saññācīkāya
with.harm-ADJ if- bhikkhu-NOM site-LOC-N not.with.around.space-ADJ own request-INS-F
 kuṭṭiṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya,
hut-ACC-F make-3-OPT bhikkhu-NOM-PL or-IND not.bring-3-OPT site.designate-DAT-F
 pamāṇaṃ vā atikkāmeyya, saṅghādiseso.
measure-NOM or-IND beyond.go-3-OPT -

7. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena, sassāmikaṃ
large-ADJ (and)-PART bhikkhu-INS dwell-ACC build-PRES-PART with.owner-ADJ
 att’uddesaṃ bhikkhū abhinetaḍḍā vatthudesanāya. Tehi
self.designate-ADJ bhikkhu-NOM-PL led to-FUT-PASS-PART site.designate-DAT-F those-INS-PL
 bhikkhūhi vatthuṃ desetabbaṃ anārambhaṃ saparikkamaṇaṃ.
bhikkhu-INS-PL site-NOM-N appoint-FUT-PASS-PART not.harm-ADJ with.around.space-ADJ

Sārambhe ce bhikkhu vatthusmiṃ aparikkamaṇe mahallakaṃ
with.harm-ADJ if- bhikkhu-NOM site-LOC-N not.with.around.space-ADJ large-ADJ
 vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya,
dwell-ACC make-3-OPT bhikkhu-NOM-PL or-IND not.bring-3-OPT site.designate-DAT-F
 saṅghādiseso.
 -

8. Yo pana bhikkhu bhikkhuṃ duṭṭho doso
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC corrupted-PAST-PART anger-NOM
 appatīto amūlakena pārājikena dhammena anuddhamseyya,
displeased-ADJ without cause-ADJ defeat-ADJ act-INS accuse-3-OPT
 “App’eva nāma naṃ imamhā brahmacariyā cāveyyan” ti.
if.only-EMPH-PART indeed!-EMPH him-3-ACC from this-3-ABL holy life-ABL-N fall-1-OPT -
 Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno
then-ABL another-ADJ time-INS interrogate-NOM or-IND not interrogate-NOM
 vā, amūlakaṇc’eva taṃ adhikaraṇaṃ hoti, bhikkhu ca
or-IND without root.emph-ADJ that-ACC legal issue-NOM-N he is-3-PRESIND bhikkhu-NOM -
 dosaṃ paṭiṭṭhāti, saṅghādiseso.
malice-ACC stand firm-3-PRESIND -
9. Yo pana bhikkhu bhikkhuṃ duṭṭho doso
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC corrupted-PAST-PART anger-NOM
 appatīto aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattaṃ
displeased-ADJ other class-ADJ legal issue-GEN-N some-PRO point-ACC ploy.mere-ADJ
 upādāya pārājikena dhammena anuddhamseyya, “App’eva nāma
take up-ABS defeat-ADJ act-INS accuse-3-OPT if.only-EMPH-PART indeed!-EMPH
 naṃ imamhā brahmacariyā cāveyyan” ti.
him-3-ACC from this-3-ABL holy life-ABL-N fall-1-OPT -
 Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno
then-ABL another-ADJ time-INS interrogate-NOM or-IND not interrogate-NOM
 vā, aññabhāgiyaṇc’eva taṃ adhikaraṇaṃ hoti, koci
or-IND other class.emph-ADJ that-ACC legal issue-NOM-N he is-3-PRESIND someone-PRO
 deso lesamatto upādinnaṃ, bhikkhu ca dosaṃ paṭiṭṭhāti,
point-NOM ploy.mere-NOM take up-PAST-PART bhikkhu-NOM - malice-ACC stand firm-3-PRESIND
 saṅghādiseso.
 -

10. 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).

11. 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 and 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).

10. Yo pana bhikkhu samaggassa saṅghassa bhedāya
who-NOM (and)-PART bhikkhu-NOM united-ADJ community-DAT schism-DAT
parakkameyya, bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya
endeavor-3-OPT schism.conduce-ADJ or-IND legal issue-NOM-N undertake-ABS
paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evaṃ assa
uphold-ABS persist-3-OPT he-NOM bhikkhu-NOM bhikkhu-INS-PL thus-ADV to be-3-OPT
vacanīyo,
address-FUT-PASS-PART
“Mā āyasmā samaggassa saṅghassa bhedāya parakkami.
do not-PART Ven.-NOM united-ADJ community-DAT schism-DAT endeavor-3-AOR
Bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya paggayha
schism.conduce-ADJ or-IND legal issue-NOM-N undertake-ABS uphold-ABS
atthāsi. Samet’āyasmā saṅghena, samaggo hi saṅgho
persist-3-AOR agree.venerable-3-IMP community-INS united-ADJ for-IND community-NOM
sammodamāno avivadamāno ek’uddeso phāsu viharatī” ti.
agreement-ADJ not.dispute-ADJ one recital-ADJ ease-ADV dwell-3-PRESIND -
Evaṃ so bhikkhu bhikkhūhi vuccamāno tath’eva
thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way-
pagganheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo
uphold-3-OPT he-NOM bhikkhu-NOM bhikkhu-INS-PL up to.3rd time-ADV admonish-FUT-PASS-PART
tassa paṭinissaggāya. Yāvatatiyaṃ ce samanubhāsiyamāno taṃ
of that-GEN relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC
paṭinissajjeyya, icc’etaṃ kusalaṃ. No ce paṭinissajjeyya,
relinquish-3-OPT thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-OPT
saṅghādiseso.
-

11. Tass’eva kho pana bhikkhussa bhikkhū honti
that.same-GEN indeed!-EMPH (and)-PART bhikkhu-GEN bhikkhu-NOM-PL there are-3-PL-PRESIND
anuvattakā vaggavādakā, eko vā dve vā tayo vā, te
followers-ADJ faction.speak-ADJ one-NUM or-IND 2-NUM or-IND 3-NUM or-IND you-DAT-N
evaṃ vadeyyuṃ,
thus-ADV say-3-PL-OPT
“Mā āyasmanto etaṃ bhikkhuṃ kiñci avacuttha. Dhammavādī
do not-PART Ven.-VOC-PL this-ACC bhikkhu-ACC some-PRO say-2-PL-AOR doctrine.speak-ADJ
c’eso bhikkhu, vinayavādī c’eso bhikkhu, amhākañ c’eso
and.this-NOM bhikkhu-NOM discipline.speak-ADJ and.this-NOM bhikkhu-NOM us.and.this-GEN
bhikkhu chandaṇa ruciṇa ādāya voharati. Jānāti
bhikkhu-NOM consent-ACC approval.and-ACC take-ABS express-3-PRESIND know-3-PRESIND
no bhāsati, amhākaṃ p’etaṃ khamatī” ti.
not-NEG-PART speak-3-PRESIND us.to.this-DAT agree-3-PRESIND -
Te bhikkhū bhikkhūhi evamassu vacanīyā, “Mā
you-DAT-N bhikkhu-NOM-PL bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART
āyasmanto evaṃ avacuttha. Na c’eso bhikkhu dhammavādī,
Ven.-VOC-PL thus-ADV say-2-PL-AOR not-PART and.this-NOM bhikkhu-NOM doctrine.speak-ADJ
na c’eso bhikkhu vinayavādī. Mā āyasmantānaṃ pi
not-PART and.this-NOM bhikkhu-NOM discipline.speak-ADJ do not-PART Ven.-DAT-PL
saṅghabhedo rucittha. Samet’āyasmantānaṃ saṅghena, samaggo
community.schism-NOM favor-2-PL-AOR agree.venerable-DAT-PL community-INS united-ADJ
hi saṅgho sammodamāno avivadamāno ek’uddeso phāsu
for-IND community-NOM agreement-ADJ not.dispute-ADJ one recital-ADJ ease-ADV
viharatī” ti.
dwell-3-PRESIND -
Evaṃ te bhikkhū bhikkhūhi vuccamānā tath’eva
thus-ADV you-DAT-N bhikkhu-NOM-PL bhikkhu-INS-PL address-PRES-PASS-PART in same way-
pagganheyyuṃ, te bhikkhū bhikkhūhi yāvatatiyaṃ
uphold-3-PL-OPT you-DAT-N bhikkhu-NOM-PL bhikkhu-INS-PL up to.3rd time-ADV
samanubhāsitabbā tassa paṭinissaggāya. Yāvatatiyaṃ ce samanubhāsiyamānā
admonish-FUT-PASS-PART of that-GEN relinquish-DAT up to.3rd time-ADV admonish-PRES-PART
taṃ paṭinissajjeyyū, icc’etaṃ kusalaṃ. No ce paṭinissajjeyyū,
that-ACC relinquish-3-PL-OPT thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-PL-OPT
saṅghādiseso.
-

12. 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).

13. 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.”

12. Bhikkhu pan’eva dubbacajātiko hoti, uddesapariyāpannesu
bhikkhu-NOM now.if-PART diff.speak.nature-ADJ he is-3-PRESIND recitation.included-PAST-PART
sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ
train.rule-LOC-PL-N bhikkhu-INS-PL with.dhamma-ADJ address-PRES-PASS-PART himself-ACC
avacaniyaṃ karoti,
not say-FUT-PAST-PART make-3-PRESIND
“Mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā
do not-PART measure-ACC-N Ven.-VOC-PL some-PRO say-2-PL-AOR good-ADJ or-IND
pāpakaṃ vā. Aham’p’āyasmante na kiñci vakkhāmi kalyāṇaṃ
bad-ADJ or-IND I.also.venerable-ACC-PL not-PART some-PRO admonish-1-FUT good-ADJ
vā pāpakaṃ vā. Viramath’āyasmanto mama vacanāyā” ti.
or-IND bad-ADJ or-IND refrain.friend-2-PL-IMP measure-DAT speak-DAT-N -
So bhikkhu bhikkhūhi evaṃ’assa vacaṇiyo, “Mā
he-NOM bhikkhu-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART
āyasmā attānaṃ avacaniyaṃ akāsi. Vacaniyaṃ’eva āyasmā
Ven.-NOM himself-ACC not say-FUT-PAST-PART make-2-AOR spoken to.just-ADJ Ven.-NOM
attānaṃ karotu. Āyasmā’pi bhikkhū vadetu sahadhammena,
himself-ACC make-3-IMP Ven.-NOM bhikkhu-NOM-PL say-3-IMP with.dhamma-INS
bhikkhū’pi āyasantāṃ vakkhanti sahadhammena. Evaṃ saṃvaddhā
bhikkhu-NOM-PL Ven.-ACC admonish-3-PL-FUT with.dhamma-INS thus-ADV grown-ADJ
hi tassa bhagavato parisā, yad’idaṃ aññamaññavacanena
for-IND of that-GEN blessed one-GEN assembly-NOM-F that is-IND one another speak-INS-N
aññamaññavutthāpanenā” ti.
one.another.rehab-INS-N -
Evaṃso bhikkhu bhikkhūhi vuccamāno tath’eva
thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way-
pagganheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ
uphold-3-OPT he-NOM bhikkhu-NOM bhikkhu-INS-PL up to.3rd time-ADV admonish-FUT-PASS-PART
tassa paṭinissaggāya. Yāvatatiyaṃce samanubhāsīyamāno taṃ
of that-GEN relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC
paṭinissajjeyya, icc’etaṃ kusalaṃ. No ce paṭinissajjeyya,
relinquish-3-OPT thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-OPT
saṅghādiseso.
-

13. Bhikkhu pan’eva aññataraṃ gāmaṃ vā nigamaṃ vā
bhikkhu-NOM now.if-PART any one, another-ADJ village-ACC or-IND town-ACC or-IND
upanissāya viharati kuladūsako pāpasamācāro. Tassa kho
depend on-IND dwell-3-PRESIND fam.spoil-ADJ bad.behave-ADJ of that-GEN indeed!-EMPH
pāpakā samācārā dissanti c’eva suyyanti ca, kulāni ca
bad-ADJ behave-NOM-PL see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - family-NOM -
tena dutthāni dissanti c’eva suyyanti ca.
him-3-INS spoil-ADJ see-3-PL-PRESIND and.if- hear-3-PL-PRESIND -
So bhikkhu bhikkhūhi evaṃ’assa vacaṇiyo, “Āyasmā
he-NOM bhikkhu-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART Ven.-NOM
kho kuladūsako pāpasamācāro. Āyasmato kho pāpakā
indeed!-EMPH fam.spoil-ADJ bad.behave-ADJ Ven.-GEN indeed!-EMPH bad-ADJ
samācārā dissanti c’eva suyyanti ca, kulāni c’āyasmatā
behave-NOM-PL see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - family-NOM Ven.-INS-N
duttāni dissanti c’eva suyyanti ca. Pakkamat’āyasmā
spoil-ADJ see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - depart-ven-NOM
imamhā āvāsā, alante idha vāsenā” ti.
from this-3-ABL dwell-ABL enough.you-DAT here-ADV dwell-IND-N -
Evaṃso bhikkhu bhikkhūhi vuccamāno te
thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART you-DAT-N
bhikkhū evaṃ vadeyya, “Chandagāmino ca bhikkhū, dosagāmino
bhikkhu-NOM-PL thus-ADV say-3-OPT desire.go-ADJ - bhikkhu-NOM-PL hate.go-ADJ
ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū,
- bhikkhu-NOM-PL delude.go-ADJ - bhikkhu-NOM-PL fear.go-ADJ - bhikkhu-NOM-PL
tādisikāya āpattiya ekaccaṃ pabbajenti, ekaccaṃ
such.seen-INS-F offense-INS-F same one-ACC-N banish-3-PL-PRESIND same one-ACC-N
na pabbajenti” ti.
not-PART banish-3-PL-PRESIND -

(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).

So bhikkhu bhikkhūhi evam’assa vacanīyo, “Mā
he-NOM bhikkhu-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART
āyasmā evaṃ avaca. Na ca bhikkhū chandagāmino, na ca
Ven.-NOM thus-ADV say- not-PART - bhikkhu-NOM-PL desire.go-ADJ not-PART -
bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca
bhikkhu-NOM-PL hate.go-ADJ not-PART - bhikkhu-NOM-PL delude.go-ADJ not-PART -
bhikkhū bhayagāmino.
bhikkhu-NOM-PL fear.go-ADJ
Āyasmā kho kuladūsako pāpasamācāro. Āyasmato kho
Ven.-NOM indeed!-EMPH fam.spoil-ADJ bad.behave-ADJ Ven.-GEN indeed!-EMPH
pāpakā samācārā dissanti c’eva suyyanti ca, kulāni
bad-ADJ behave-NOM-PL see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - family-NOM
c’āyasmatā dutṭhāni dissanti c’eva suyyanti ca. Pakkamat’āyasmā
Ven.-INS-N spoil-ADJ see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - depart.ven-NOM
imamhā āvāsā, alan’tē idha vāsenā” ti.
from this-3-ABL dwell-ABL enough.you-DAT here-ADV dwell-IND-N -
Evañca so bhikkhu bhikkhūhi vuccamāno tath’eva
thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way-
pagganheyya, so bhikkhu bhikkhūhi yāvatiyaṃ samanubhāsitaṃ
bad-ADJ behave-NOM-PL see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - family-NOM
tassa paṭinissaggāya. Yāvatiyaṃ samanubhāsitaṃ tam
of that-GEN relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC
paṭinissajjeyya, icc’etaṃ kusalaṃ. No ce paṭinissajjeyya,
relinquish-3-OPT thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-OPT
saṅghādiseso.
-

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 13-ADJ -ADJ rule-NOM-PL 9-NUM
paṭham’āpattikā cattāro yāvatiyaṃ.
once.offense-TBD 4-NUM up to.3rd time-TBD

Yesaṃ bhikkhu aññatarāṃ vā aññatarāṃ vā
them-GEN-PL bhikkhu-NOM any one, another-ADJ or-IND any one, another-ADJ or-IND
āpajjitvā yāvatihaṃ jānaṃ paṭicchādeti, tāvatihaṃ tena
commit-ABS for.days-ADV know-NOM conceal-3-PRESIND as many.days-ADV him-3-INS
bhikkhunā akāmā parivattabbāṃ. Parivutthaparivāsena
bhikkhu-INS without.choice-INS stay probation-FUT-PASS-PART who stayed probation-ADJ
bhikkhunā uttariṃ chārattāṃ, bhikkhumānattāya paṭipajjitabbāṃ.
bhikkhu-INS more-ADV 6.night-TBD bhikkhu.penance-DAT-N enter upon-FUT-PASS-PART
Cinṇamānatto bhikkhu, yattha siyā vīsatiṃ bhikkhusaṅgho,
perform.penance-TBD bhikkhu-NOM wherever-TBD be-3-OPT 20.group-TBD
tattha so bhikkhu abbhetaṃ. Ekena’pi ce ūno vīsatiṃ
about that-ADV he-NOM bhikkhu-NOM rehabilitate-TBD one-INS if- deficient-ADJ 20.group-TBD
bhikkhusaṅgho tam bhikkhum abheyya, so ca bhikkhu
that-ACC bhikkhu-ACC rehabilitate-TBD he-NOM - bhikkhu-NOM
anabbhito, te ca bhikkhū gārayhā. Ayaṃ tattha
restore-TBD you-DAT-N - bhikkhu-NOM-PL blame-FUT-PASS-PART this-NOM about that-ADV
sāmīci.
proper procedure-NOM-F

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ

Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?
third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ dhārayāmi.
pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

The recitation concerning the community in the beginning and the rest (of the procedure) is finished.

Venerables, these two uncertain cases come up for recitation.

1. 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.
2. 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?

Saṅghādises'uddeso niṭṭhito

Ime kho pan'āyasmanto dve aniyatā dhammā uddesaṁ
this-NOM-PL indeed!-EMPH venerable-VOC-PL 2-NUM uncertain-ADJ rule-NOM-PL recitation-ACC
āgacchanti.
come up-3-PL-PRESIND

1. Yo pana bhikkhu mātugāmena saddhiṁ eko ekāya
who-NOM (and)-PART bhikkhu-NOM woman-INS together-INS one-NUM one-INS-F
raho paṭicchanne āsane alāṁkammaniye nisajjāṁ kappeyya.
private-ADV seclude-PAST-PART āsane seat-LOC-N fit for doing-ADJ seat-ACC-F use-3-OPT
Tam'enaṁ saddheyyavacasā upāsikā disvā tinnaṁ dhammānaṁ
that.this-ACC credible.speech-ADJ f.lay devotee-NOM-F see-ABS 3-GEN-M -
aññatarena vadeyya; pārājikena vā saṅghādisesena vā pācittiyena vā.
a certain-ADJ say-3-OPT defeat-ADJ or-IND -INS or-IND confess-ADJ or-IND

Nisajjāṁ bhikkhu paṭijānamāno tinnaṁ dhammānaṁ aññatarena
seat-ACC-F bhikkhu-NOM admit-PRES-PART 3-GEN-M - a certain-ADJ
kāretabbo; pārājikena vā saṅghādisesena vā pācittiyena vā.
make-FUT-PASS-PART defeat-ADJ or-IND -INS or-IND confess-ADJ or-IND
Yena vā sā saddheyyavacasā upāsikā vadeyya,
with whatever-ADV or-IND that-NOM-F credible.speech-ADJ f.lay devotee-NOM-F say-3-OPT
tena so bhikkhu kāretabbo. Ayaṁ dhammo aniyato.
him-3-INS he-NOM bhikkhu-NOM make-FUT-PASS-PART this-NOM case-NOM uncertain-NOM

2. Na h'eva kho pana paṭicchannaṁ āsanaṁ hoti
not-PART - indeed!-EMPH (and)-PART seclude-PAST-PART seat-NOM-N he is-3-PRESIND
nālaṁkammaniyaṁ. Alaṁca kho hoti mātugāmaṁ
fit for doing-ADJ enough.and-ADJ indeed!-EMPH he is-3-PRESIND woman-ACC
duṭṭhullāhi vācāhi obhāsituṁ.
obscene-ADJ word-INS-PL-F suggest-INF
Yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṁ
who-NOM (and)-PART bhikkhu-NOM such kind-ADJ seat-LOC-N woman-INS together-INS
eko ekāya raho nisajjāṁ kappeyya. Tam'enaṁ saddheyyavacasā
one-NUM one-INS-F private-ADV seat-ACC-F use-3-OPT that.this-ACC credible.speech-ADJ
upāsikā disvā dvinnāṁ dhammānaṁ aññatarena vadeyya,
f.lay devotee-NOM-F see-ABS 2-GEN-PL - a certain-ADJ say-3-OPT
saṅghādisesena vā pācittiyena vā.
-INS or-IND confess-ADJ or-IND
Nisajjāṁ bhikkhu paṭijānamāno dvinnāṁ dhammānaṁ aññatarena
seat-ACC-F bhikkhu-NOM admit-PRES-PART 2-GEN-PL - a certain-ADJ
kāretabbo, saṅghādisesena vā pācittiyena vā. Yena
make-FUT-PASS-PART -INS or-IND confess-ADJ or-IND with whatever-ADV
vā sā saddheyyavacasā upāsikā vadeyya, tena so
or-IND that-NOM-F credible.speech-ADJ f.lay devotee-NOM-F say-3-OPT him-3-INS he-NOM
bhikkhu kāretabbo. Ayam'pi dhammo aniyato.
bhikkhu-NOM make-FUT-PASS-PART he too-NOM case-NOM uncertain-NOM

Uddiṭṭhā kho āyasmanto dve aniyatā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 2-NUM uncertain-ADJ rule-NOM-PL

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ

Tatiyam'pi pucchāmi: Kacci'ttha parisuddhā?
third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ

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

The recitation of the uncertain (cases) is finished.

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

1. 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.
2. 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.
3. 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.
4. 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.)
5. 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.
6. 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.

Parisuddh'etth'āyasmanto, tasmā tunhī, evam'etaṃ dhārayāmi.
pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

Aniyat'uddeso niṭṭhito

Ime kho pan'āyasmanto tiṃsa nissaggiyā pācittiyā dhammā
this-NOM-PL indeed!-EMPH venerable-VOC-PL 30-ADJ relinquish-ADJ confess-ADJ rule-NOM-PL
uddesaṃ āgacchanti.
recitation-ACC come up-3-PL-PRESIND

1. Niṭṭhitacīvarasmim bhikkhunā ubbhata-smim kaṭhine, dasāhaparamaṃ
finish.robe-LOC-N bhikkhu-INS withdraw-LOC-N robe-frame-LOC-N 10.days.at most-ADV
atirekacīvaraṃ dhāretabbam. Taṃ atikkāmayato, nissaggiyaṃ
extra cloth-ACC-N keep-FUT-PASS-PART that-ACC beyond.go-DAT-PRES-PART relinquish-ADJ
pācittiyaṃ.
confess-ADJ
2. Niṭṭhitacīvarasmim bhikkhunā ubbhata-smim kaṭhine, ekarattam'pi
finish.robe-LOC-N bhikkhu-INS withdraw-LOC-N robe-frame-LOC-N one night-ACC-N
ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammatiyā,
if- bhikkhu-NOM 3.robes-INS-PL dwell apart-3-OPT unless-ABL bhikkhu.consent-INS
nissaggiyaṃ pācittiyaṃ.
relinquish-ADJ confess-ADJ
3. Niṭṭhitacīvarasmim bhikkhunā ubbhata-smim kaṭhine, bhikkhuno
finish.robe-LOC-N bhikkhu-INS withdraw-LOC-N robe-frame-LOC-N bhikkhu-DAT
pan'eva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā
now.if-PART wrong.time.cloth-ACC-N available-3-OPT wish for-ADJ-PRES-PART bhikkhu-INS
paṭiggahetabbam. Paṭiggahetvā khippam'eva karetabbam.
receive-FUT-PASS-PART accept-ABS quick-ADV make-FUT-PASS-PART
- No c'assa pāripūri, māsaparaman'tena bhikkhunā taṃ
not-NEG-PART if.it be-3-OPT completion-NOM-F month.at most.that-TBD bhikkhu-INS that-ACC
cīvaraṃ nikkhipitabbam, ūnassa pāripūriyā satiyā
robe-ACC-N lay aside-FUT-PASS-PART deficient-GEN-N completion-DAT-F exist-PRES-PART
paccāsāya. Tato ce uttarim nikkhipeyya satiyā'pi paccāsāya,
expect-LOC-F then-ABL if- more-ADV lay aside-3-OPT exist-PRES-PART expect-LOC-F
nissaggiyaṃ pācittiyaṃ.
relinquish-ADJ confess-ADJ
4. Yo pana bhikkhu aññatikāya bhikkhuniyā purāṇacīvaraṃ
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F old.robe-ACC
dhovāpeyya vā rajāpeyya vā ākotāpeyya vā, nissaggiyaṃ pācittiyaṃ.
wash-3-OPT or-IND dye-3-OPT or-IND beat-3-OPT or-IND relinquish-ADJ confess-ADJ
5. Yo pana bhikkhu aññatikāya bhikkhuniyā hatthato cīvaraṃ
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F hand-ABL robe-ACC-N
paṭigganheyya aññatra pārivaṭṭakā, nissaggiyaṃ pācittiyaṃ.
receive-3-OPT unless-ABL exchange-INS relinquish-ADJ confess-ADJ
6. Yo pana bhikkhu aññātakā gahapatim vā
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ householder.m-ACC or-IND
gahapatānim vā cīvaraṃ viññāpeyya aññatra samayā, nissaggiyaṃ
householder.f-ACC-F or-IND robe-ACC-N request-3-OPT unless-ABL time-ABL relinquish-ADJ
pācittiyaṃ.
confess-ADJ

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.

7. 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.

8. Now, if an 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.

9. 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.

10. Now, if a king or a kings’ 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,”

Tatth’āyaṃ samayo: Acchinnacīvaro vā hoti bhikkhu
here.this-NOM time-NOM robbed.robe-ADJ or-IND he is-3-PRESIND bhikkhu-NOM
naṭṭhacīvaro vā. Ayaṃ tattha samayo.
lost.robe-ADJ or-IND this-NOM about that-ADV time-NOM

7. Tañce aññātako gahapati vā gahapatānī vā bahūhi
him-ACC unrelated-ADJ householder.m-NOM or-IND householder.f-NOM-F or-IND many-ADJ
cīvarehi abhihaṭṭhūṃ pavāreyya, santaruttaraparamaṇ’tena bhikkhunā
robe-INS-PL-N take-INF invite-3-OPT with.inner.outter.at most.that-ACC-N bhikkhu-INS
tato cīvaraṃ sādītabbāṃ. Tato ce uttarim sādīyeyya,
then-ABL robe-ACC-N accept-FUT-PASS-PART then-ABL if- more-ADV accept-3-OPT
nissaggiyaṃ pācittiyaṃ.
relinquish-ADJ confess-ADJ

8. Bhikkhūṃ paṇ’eva uddissa aññātakassa gahapatissa vā
bhikkhu-ACC now.if-PART for-IND unrelated-ADJ householder.m-GEN or-IND
gahapatānīyā vā cīvaracetāpanaṃ upakkhaṭaṃ hoti, “Iminā
householder.f-GEN-F or-IND robe.fund-NOM-N setup-PAST-PART he is-3-PRESIND this-INS-N
cīvaracetāpanena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhūṃ cīvarena
robe.fund-ACC-N robe-ACC-N exchange-ABS such name-ADJ bhikkhu-ACC robe-INS-N
acchādessāmi” ti.
clothe-1-FUT -
Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā
then-ADV if- he-NOM bhikkhu-NOM previous-ADV uninvite-PAST-PART approach-ABS
cīvare vikappaṃ āpajjeyya, “Sādhu vata maṃ āyasmā
robe-LOC-N suggest-ACC-N engage-3-OPT good-IND indeed!-EMPH measure-ACC-N Ven.-NOM
iminā cīvaracetāpanena, evarūpaṃ vā evarūpaṃ vā cīvaraṃ
this-INS-N robe.fund-ACC-N likethis.that-ADJ or-IND likethis.that-ADJ or-IND robe-ACC-N
cetāpetvā acchādehi” ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.
exchange-ABS clothe-2-IMP - fine.liking-ACC-N take up-ABS relinquish-ADJ confess-ADJ

9. Bhikkhūṃ paṇ’eva uddissa ubhinnaṃ aññātakānaṃ gahapatānaṃ
bhikkhu-ACC now.if-PART for-IND both-ADJ unrelated-ADJ householder.m-GEN-PL
vā gahapatānīnaṃ vā paccekacīvaracetāpanā upakkhaṭā
or-IND householder.f-GEN-PL-F or-IND separate.robe.fund-NOM-PL-N setup-ADJ
honti, “Imehi mayaṃ paccekacīvaracetāpanehi paccekacīvarāni
there are-3-PL-PRESIND this-INS-PL-N we-NOM-PL separate.robe.fund-INS-PL-N separate.robe-NOM-PL-N
cetāpetvā itthannāmaṃ bhikkhūṃ cīvarehi acchādessāmi” ti.
exchange-ABS such name-ADJ bhikkhu-ACC robe-INS-PL-N clothe-1-PL-FUT -
Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā
then-ADV if- he-NOM bhikkhu-NOM previous-ADV uninvite-PAST-PART approach-ABS
cīvare vikappaṃ āpajjeyya, “Sādhu vata maṃ āyasmanto imehi
robe-LOC-N suggest-ACC-N engage-3-OPT good-IND indeed!-EMPH measure-ACC-N Ven.-VOC-PL this-INS-PL-N separate.robe.fund-INS-PL-N likethis.that-ADJ or-IND
evarūpaṃ vā cīvaraṃ cetāpetvā acchādeṭṭha ubho’va
likethis.that-ADJ or-IND robe-ACC-N exchange-ABS clothe-2-PL-IMP both-just-NOM
santā ekenā ” ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ
present-PRES-PART one-INS - - fine.liking-ACC-N take up-ABS relinquish-ADJ
pācittiyaṃ.
confess-ADJ
10. Bhikkhūṃ paṇ’eva uddissa rājā vā rājabbhoggo vā brāhmaṇo
bhikkhu-ACC now.if-PART for-IND king-NOM or-IND king official-NOM or-IND brahmin-NOM
vā gahapatiko vā dūtena cīvaracetāpanaṃ pahīneyya,
or-IND householder.m-NOM or-IND messenger-INS robe.fund-NOM-N convey-3-OPT
“Iminā cīvaracetāpanena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhūṃ
this-INS-N robe.fund-ACC-N robe-ACC-N exchange-ABS such name-ADJ bhikkhu-ACC
cīvarena acchādehi” ti.
robe-INS-N clothe-2-IMP -

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.

So ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya,
he-NOM if- messenger-NOM that-ACC bhikkhu-ACC approach-ABS thus-ADV say-3-OPT
“Idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhataṃ.
this-ACC-N indeed!-EMPH sir-VOC Ven.-ACC for-IND robe.fund-NOM-N bring-PAST-PART
Paṭiggaṇhātu āyasmā cīvaracetāpanaṃ” ti.
receive-3-IMP Ven.-NOM robe.fund-ACC-N -
Tena bhikkhunā so dūto evaṃ assa vacanīyo, “Na
him-3-INS bhikkhu-INS he-NOM messenger-NOM thus- address-FUT-PASS-PART not-PART
kho mayā āvuso cīvaracetāpanaṃ paṭiggaṇhāma, cīvaraṇ
indeed!-EMPH we-NOM-PL friend-VOC robe.fund-NOM-N receive-1-PL-PRESIND robe-ACC-N
ca kho mayā paṭiggaṇhāma kālena kappiyaṃ” ti.
- indeed!-EMPH we-NOM-PL receive-1-PL-PRESIND time-ADV allow-ADJ -
So ce dūto taṃ bhikkhuṃ evaṃ vadeyya, “Atthi
he-NOM if- messenger-NOM that-ACC bhikkhu-ACC thus-ADV say-3-OPT has-3-PRESIND
pan’āyasmato koci veyyāvaccakaro” ti. Cīvar’atthikena bhikkhave
then.venerable-DAT someone-PRO service.do-NOM - robe.need-ADJ bhikkhu-VOC-PL
bhikkhunā veyyāvaccakaro niddisatabbo, ārāmiko vā upāsako
bhikkhu-INS service.do-NOM appoint-FUT-PASS-PART attendant-NOM or-IND m.lay devotee-NOM
vā, “Eso kho āvuso bhikkhūnaṃ veyyāvaccakaro” ti.
or-IND this one-NOM indeed!-EMPH friend-VOC bhikkhu-DAT-PL service.do-NOM -
So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ
he-NOM if- messenger-NOM that-ACC service.do-ACC instruct-ABS that-ACC
bhikkhuṃ upasaṅkamitvā evaṃ vadeyya, “Yaṃ kho bhante āyasmā
bhikkhu-ACC approach-ABS thus-ADV say-3-OPT that-ACC indeed!-EMPH sir-VOC Ven.-NOM
veyyāvaccakaraṃ niddisi, saññatto so mayā. Upasaṅkamatu
service.do-ACC appoint-3-AOR instruct-PAST-PART he-NOM me-INS approach-3-IMP
āyasmā kālena cīvarena taṃ acchādessatī” ti.
Ven.-NOM time-ADV robe-INS-N that-ACC clothe-3-FUT -
Cīvar’atthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā
robe.need-ADJ bhikkhu-VOC-PL bhikkhu-INS service.do-NOM approach-ABS
dvittikkhattuṃ codetabbo sāretabbo, “Attho me āvuso
2.or.3.times-ADV prompt-FUT-PASS-PART remind-FUT-PASS-PART need-NOM me-DAT friend-VOC
cīvarena” ti.
robe-INS -
Dvittikkhattuṃ codayamāno sārayamāno taṃ cīvaraṃ abhinipphādeyya,
2.or.3.times-ADV prompt-PRES-PART remind-PRES-PART that-ACC robe-ACC-N produce-3-OPT
icc’etaṃ kusaḷaṃ. No ce abhinipphādeyya, catukkhattuṃ
thus.this-ACC good-NOM-N not-NEG-PART if- produce-3-OPT 4.times-ADV
pañcakkhattuṃ chakkhattuparamaṃ tunhībhūtena uddissa thātabbaṃ.
5.times-ADV 6.times.at most- silent.become-INS for-IND stand-FUT-PASS-PART
Catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tunhībhūto uddissa
4.times-ADV 5.times-ADV 6.times.at most- silent.become-NOM for-IND
tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, icc’etaṃ kusaḷaṃ.
stand-PRES-PART that-ACC robe-ACC-N produce-3-OPT thus.this-ACC good-NOM-N
No ce abhinipphādeyya, tato ce uttarim vāyamamāno taṃ
not-NEG-PART if- produce-3-OPT then-ABL if- more-ADV exert- that-ACC
cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ.
robe-ACC-N produce-3-OPT relinquish-ADJ confess-ADJ
No ce abhinipphādeyya, yatassa cīvaracetāpanaṃ ābhataṃ,
not-NEG-PART if- produce-3-OPT from.be- robe.fund-NOM-N bring-PAST-PART
tattha sāmaṃ vā gantabbaṃ, dūto vā
about that-ADV himself-ADV or-IND go-FUT-PASS-PART messenger-NOM or-IND
pāhetabbo,
send-FUT-PASS-PART
“Yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpanaṃ
that-ACC indeed!-EMPH you-2-PL-VOC Ven.-VOC-PL bhikkhu-ACC for-IND robe.fund-NOM-N
pahīnittha. Na tantassa bhikkhuno kiṃ atthaṃ anubhoti.
convey-2-PL-AOR not-PART that.that-TBD bhikkhu-DAT some-PRO need-ACC fulfil-3-PRESIND
Yuñjant’āyasmanto sakaṃ. Mā vo sakaṃ vinassī” ti. Ayaṃ
endeavor.ven-3-PL-IMP own-ADJ do not-PART you-GEN-PL own-ADJ lose-3-IMP - this-NOM
tattha sāmīci.
about that-ADV proper procedure-NOM-F

The section (starting with the rule) on robes is first.

11. If any bhikkhu should have a rug mixed with silk made, (this is a case) involving expiation with forfeiture.
12. If any bhikkhu should have a rug made of pure black sheep's wool; (this is a case) involving expiation with forfeiture.
13. 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.
14. 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.
15. 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.
16. 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.
17. If any bhikkhu should have sheep-wool washed, dyed, or carded by an unrelated bhikkhunī, (this is a case) involving expiation with forfeiture.
18. 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.
19. If any bhikkhu should engage in the various kinds of trading in money, (this is a case) involving expiation with forfeiture.

Cīvaravaggo paṭhamo.

11. Yo pana bhikkhu kosiyaṃsakkam santhataṃ kāraṇeṃ,
who-NOM (and)-PART bhikkhu-NOM silk.mix-ADJ rug spread-ACC-N make-3-OPT
nissaggiyaṃ pācittiyaṃ.
relinquish-ADJ confess-ADJ
12. Yo pana bhikkhu suddhakālakānaṃ elakalomānaṃ
who-NOM (and)-PART bhikkhu-NOM pure black-ADJ sheep.wool-GEN-PL-N
santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.
rug spread-ACC-N make-3-OPT relinquish-ADJ confess-ADJ
13. Navam'pana bhikkhunā santhataṃ kārayamānena, dve bhāgā
new-ADJ bhikkhu-INS rug spread-ACC-N build-PRES-PART 2-NUM part-NOM-PL
suddhakālakānaṃ elakalomānaṃ ādātabbā, tatiyaṃ odānaṃ
pure black-ADJ sheep.wool-GEN-PL-N take-FUT-PASS-PART third time-ORD white-ADJ
catutthaṃ gacariyānaṃ.
a fourth-ORD brown-ADJ
Anāda ce bhikkhu dve bhāge suddhakālakānaṃ elakalomānaṃ,
not.take-ABS if- bhikkhu-NOM 2-NUM part-ACC-PL pure black-ADJ sheep.wool-GEN-PL-N
tatiyaṃ odānaṃ catutthaṃ gacariyānaṃ navam' santhataṃ
third time-ORD white-ADJ a fourth-ORD brown-ADJ new-ADJ rug spread-ACC-N
kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.
make-3-OPT relinquish-ADJ confess-ADJ
14. Navam'pana bhikkhunā santhataṃ kāraṇeṃ chabbassāni dhāretabbam.
new-ADJ bhikkhu-INS rug spread-ACC-N make-ABS 6.years-NOM-PL-N keep-FUT-PASS-PART
Orena ce channaṃ vassānaṃ taṃ santhataṃ vissajjettvā vā
less-INS-N if- 6-ADJ year-GEN-PL-N that-ACC rug spread-ACC-N give up-ABS or-IND
avissajjettvā vā aññaṃ navaṃ santhataṃ kāraṇeṃ, aññatra
- or-IND another-ADJ new-ADJ rug spread-ACC-N make-3-OPT unless-ABL
bhikkhusammattiyā, nissaggiyaṃ pācittiyaṃ.
bhikkhu.consent-INS relinquish-ADJ confess-ADJ
15. Nisīdanasanthataṃ pana bhikkhunā kārayamānena purāṇasanthataṃ
sit.rug-ACC-N (and)-PART bhikkhu-INS build-PRES-PART old.rug-GEN-N
sāmantā sugatavidatthi ādātabbā dubbannakaraṇāya.
all around-ADV well.gone.span-NOM-F take-FUT-PASS-PART stain.make-DAT-N
Anāda ce bhikkhu purāṇasanthataṃ sāmantā sugatavidatthiṃ
not.take-ABS if- bhikkhu-NOM old.rug-GEN-N all around-ADV well.gone.span-ACC-F
navam' nisīdanasanthataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.
new-ADJ sit.rug-ACC-N make-3-OPT relinquish-ADJ confess-ADJ
16. Bhikkhuno pan'eva addhānamaggapaṭipannassa elakalomāni
bhikkhu-DAT now.if-PART main.road.go.along-ADJ sheep.wool-ACC-PL-N
uppajjeyyūṃ. Ākaṇhamānena bhikkhunā paṭiggahetabbāni. Paṭiggahetvā
available-3-PL-OPT wish for-ADJ-PRES-PART bhikkhu-INS accept-FUT-PASS-PART accept-ABS
tiyojanaparamaṃ sahatthā hāretabbāni, asante hārake.
3.yojana.at most-ADV with.hand-INS carry-FUT-PASS-PART not.present-ADJ carry-LOC
Tato ce uttarim' hareyya asante'pi hārake, nissaggiyaṃ pācittiyaṃ.
then-ABL if- more-ADV carry-3-OPT not.present-ADJ carry-LOC relinquish-ADJ confess-ADJ
17. Yo pana bhikkhu aññatikāya bhikkhuniyā elakalomāni
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F sheep.wool-ACC-PL-N
dhovāpeyya vā rajāpeyya vā vijatāpeyya vā, nissaggiyaṃ pācittiyaṃ.
wash-3-OPT or-IND dye-3-OPT or-IND card-3-OPT or-IND relinquish-ADJ confess-ADJ
18. Yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya
who-NOM (and)-PART bhikkhu-NOM gold.silver-ACC-N take-3-OPT or-IND other take-3-OPT
vā upanikkhattam' vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.
or-IND place near-PRES-PART or-IND accept-3-OPT relinquish-ADJ confess-ADJ
19. Yo pana bhikkhu nānappakāraṃ rūpiyaṃvohāraṃ samāpajjeyya,
who-NOM (and)-PART bhikkhu-NOM various.kind-ADJ money.trade-ACC enter-3-OPT
nissaggiyaṃ pācittiyaṃ.
relinquish-ADJ confess-ADJ

20. 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.

21. 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.
22. 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.
23. 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.
24. (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.
25. 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.
26. 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.

20. Yo pana bhikkhu nānappakāraṁ kayavikkayaṁ samāpajjeyya,
who-NOM (and)-PART bhikkhu-NOM various.kind-ADJ trade-ACC enter-3-OPT
nissaggiyaṁ pācittiyaṁ.
relinquish-ADJ confess-ADJ

Kosiyavaggo dutiyo

21. Dasāhaparamaṁ atirekapatto dhāretabbo. Taṁ atikkāmayato,
10.days.at most-ADV extra bowl-NOM keep-FUT-PASS-PART that-ACC beyond.go-DAT-PRES-PART
nissaggiyaṁ pācittiyaṁ.
relinquish-ADJ confess-ADJ
22. Yo pana bhikkhu ūnapañcabandhanena pattaṇa aññaṁ
who-NOM (and)-PART bhikkhu-NOM less.5.mends-ADJ bowl-INS-N another-ADJ
navaṁ pattaṁ cetāpeyya, nissaggiyaṁ pācittiyaṁ.
new-ADJ bowl-ACC exchange-3-OPT relinquish-ADJ confess-ADJ
Tena bhikkhunā so patto bhikkhuparisāya nissajjitabbo. Yo
him-3-INS bhikkhu-INS he-NOM bowl-NOM bhikkhu.assembly-DAT relinquish-ADJ who-NOM
ca tassā bhikkhuparisāya pattapariyanto, so ca tassa bhikkhuno
- that-ADJ bhikkhu.assembly-DAT bowl.last-ADJ he-NOM - of that-GEN bhikkhu-DAT
padātabbo, “Ayaṁ te bhikkhu patto, yāva bhedaṇāya
give to-FUT-PASS-PART this.you-NOM bhikkhu-NOM bowl-NOM until-IND break-DAT-N
dhāretabbo” ti. Ayaṁ tattha sāmīci.
keep-FUT-PASS-PART - this-NOM about that-ADV proper procedure-NOM-F
23. Yāni kho pana tāni gilāṇānaṁ bhikkhūnaṁ
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL sick-ADJ bhikkhu-DAT-PL
paṭisaṇṇāyāni bhesajjāni, seyyathidāṁ: sappi navaṇṇaṁ
allow-FUT-PASS-PART medicine-NOM-PL-N as follows-NOM ghee-NOM-N butter-NOM-N
telam madhu phāṇitaṁ; tāni paṭiggahetvā sattāhaparamaṁ
oil-NOM honey-NOM-N molasses-NOM those-NOM-PL accept-ABS 7.days.atmost-ADV
sannidhikāraṁ paribhuñjitabbāni. Taṁ atikkāmayato, nissaggiyaṁ
store keep-ABS use-FUT-PASS-PART that-ACC beyond.go-DAT-PRES-PART relinquish-ADJ
pācittiyaṁ.
confess-ADJ
24. “Māso seso gimhānaṁ” ti bhikkhunā vassikasāṭikacīvaraṁ
month-NOM remain-NOM-N hot.season-GEN-PL - bhikkhu-INS rain.cloth-ACC
pariyesitabbaṁ. “Addhamāso seso gimhānaṁ” ti katvā
seek-FUT-PASS-PART half month-NOM-N remain-NOM-N hot.season-GEN-PL - make take-ABS
nivāsetabbaṁ. “Orena ce māso seso gimhānaṁ” ti
wear-FUT-PASS-PART less-INS-N if- month-NOM remain-NOM-N hot.season-GEN-PL -
vassikasāṭikacīvaraṁ pariyeseyya, “Oren’addhamāso seso gimhānaṁ”
rain.cloth-ACC seek-3-OPT less 1/2 month-NOM remain-NOM-N hot.season-GEN-PL
ti katvā nivāseyya, nissaggiyaṁ pācittiyaṁ.
- make take-ABS wear-3-OPT relinquish-ADJ confess-ADJ
25. Yo pana bhikkhu bhikkhussa sāmaṁ cīvaraṁ datvā
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN himself-ADV robe-ACC-N give-ABS
kupito anattamaṇo acchindeyya vā acchindāpeyya vā,
disturb-PAST-PART displeased-ADJ snatch-3-OPT or-IND snatch-3-OPT or-IND
nissaggiyaṁ pācittiyaṁ.
relinquish-ADJ confess-ADJ
26. Yo pana bhikkhu sāmaṁ suttaṁ viññāpetvā tantavāyehi
who-NOM (and)-PART bhikkhu-NOM himself-ADV thread-ACC-N request-ABS thread.weaver-INS-PL
cīvaraṁ vāyāpeyya, nissaggiyaṁ pācittiyaṁ.
robe-ACC-N weave-3-OPT relinquish-ADJ confess-ADJ

27. 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 cloth-weavers, 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.

28. 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.

29. 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 authorisation of bhikkhus, (this is a case) involving expiation with forfeiture.

30. 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 on bowls is third.

27. Bhikkhuṃ pan’eva uddissa aññātakō gahapati vā
bhikkhu-ACC now.if-PART for-IND unrelated-ADJ householder.m-NOM or-IND
gahapatānī vā tantavāyehi cīvarāṃ vāyāpeyya.
householder.f-NOM-F or-IND thread.weaver-INS-PL robe-ACC-N weave-3-OPT
Tatra ce so bhikkhu pubbe appavārito tantavāye
then-ADV if- he-NOM bhikkhu-NOM previous-ADV uninvite-PAST-PART cloth.weaver-ACC-PL
upasaṅkamitvā cīvare vikappaṃ āpajeyya, “Idaṃ kho
approach-ABS robe-LOC-N suggest-ACC-N engage-3-OPT this-ACC-N indeed!-EMPH
āvuso cīvarāṃ maṃ uddissa vīyati. Āyataṇa
friend-VOC robe-ACC-N measure-ACC-N for-IND weave-PASS long-ADJ-PAST-PART
karoṭha vitthataṇa appitaṇa suvitaṇa supavāyitaṇa
make-2-PL-IMP wide-ADJ thick-ADJ well.weave-PAST-PART well.diffuse-ADJ
suvilekhitaṇa suvitacchitaṇa karoṭha; app’eva nāma
well.scrape-PAST-PART well.brush-PAST-PART make-2-PL-IMP if.only-EMPH-PART indeed!-EMPH
mayam’pi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāma” ti.
we-NOM-PL Ven.-DAT-PL some.more-ACC present-3-OPT -
Evaṇa so bhikkhu vatvā kiñcimattaṃ anupadajjeyya, antamaṣo
thus-ADV he-NOM bhikkhu-NOM say-ABS some.more-ACC present-1-PL-OPT even so much as-IND
piṇḍapātamaṃ pi, nissaggiyaṃ pācittiyaṃ.
alms food.mere-ACC relinquish-ADJ confess-ADJ

28. Dasāhānagataṃ kattikatemāsipunnamaṃ, bhikkhuno pan’eva
10.days.not.come-ADJ kattika.3.month.full.moon-ACC-F bhikkhu-DAT now.if-PART
acceka cīvaraṃ uppajeyya. Accekaṃ maññaṃānena bhikkhunā
special.robe-ACC-N available-3-OPT special-ADJ consider-PRES-PART bhikkhu-INS
paṭiggahetabbāṃ. Paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbāṃ.
receive-FUT-PASS-PART accept-ABS until-IND robe.make.time-ACC lay aside-FUT-PASS-PART
Tato ce uttarim nikkhipeyya, nissaggiyaṃ pācittiyaṃ.
then-ABL if- more-ADV lay aside-3-OPT relinquish-ADJ confess-ADJ

29. Upavassaṃ kho pana kattikapunnamaṃ. Yāni
observe-PAST-PART indeed!-EMPH (and)-PART kattika.full.moon-ACC which-NOM-PL-N
kho pana tāni ārañṇakāni senāsānāni sāsaṅkasammatāni
indeed!-EMPH (and)-PART those-NOM-PL wilderness-ADJ lodging-NOM-PL-N risky.recond-ADJ
sappaṭibhayaṇi, tathārūpesu bhikkhu senāsanesu viharanto, ākaṅkhamāno
frighten-ADJ such kind-ADJ bhikkhu-NOM lodging-LOC-PL-N dwell-ADJ wish for-ADJ-PRES-PART
tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare
3-GEN-M robe-GEN-PL-N any one, another-ADJ robe-ACC-N inside house-LOC-N
nikkhipeyya.
lay aside-3-OPT
Siyā ca tassa bhikkhuno kociḍ’eva paccayo tena cīvarena
be-3-OPT - of that-GEN bhikkhu-DAT any.just-NOM reason-NOM him-3-INS robe-INS-N
vipavāsāya, chārattaparamaṃ tena bhikkhunā tena cīvarena
dwell apart-DAT 6.night.at most-ADV him-3-INS bhikkhu-INS him-3-INS robe-INS-N
vipavāsitaṃ. Tato ce uttarim vipavaseyya, aññatra
be apart-FUT-PASS-PART then-ABL if- more-ADV dwell apart-3-OPT unless-ABL
bhikkhusammatiyā, nissaggiyaṃ pācittiyaṃ.
bhikkhu.consent-INS relinquish-ADJ confess-ADJ

30. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ
who-NOM (and)-PART bhikkhu-NOM know-NOM community.owned-ADJ gain-ACC
pariṇataṃ attano pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.
allocate-PAST-PART self-DAT allocate-3-OPT relinquish-ADJ confess-ADJ

Pattavaggo tatiyo.

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

Concerning this 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.

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

1. In deliberate false speech, (there is a case) involving expiation.
2. In abusive speech, (there is a case) involving expiation.
3. In the backbiting of a bhikkhu, (there is a case) involving expiation.
4. 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.
5. 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.
6. If any bhikkhu should make use of a sleeping place together with a woman, (this is a case) involving expiation.
7. 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.
8. 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.
9. 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.
10. 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.

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiya dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 30-ADJ relinquish-ADJ confess-ADJ rule-NOM-PL

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ

Tatiyam'pi pucchāmi: Kacci'ttha parisuddhā?
third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.
pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

Nissaggiyā pācittiya dhammā niṭṭhitā

Ime kho pan'āyasmanto dvenavuti pācittiya dhammā uddesaṃ
this-NOM-PL indeed!-EMPH venerable-VOC-PL 92- confess-ADJ rule-NOM-PL recitation-ACC
āgacchanti.
come up-3-PL-PRESIND

1. Sampajānamusāvāde pācittiyam.
deliberate.false.speech-LOC confess-ADJ

2. Omasavāde pācittiyam.
abusive speech-LOC confess-ADJ

3. Bhikkhupesunñe pācittiyam.
bhikkhu.slander-LOC confess-ADJ

4. Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya,
who-NOM (and)-PART bhikkhu-NOM not.admitted-ACC-N line-ADV act-ACC recite-3-OPT
pācittiyam.
confess-ADJ

5. Yo pana bhikkhu anupasampannena uttaridvīratatirattaṃ
who-NOM (and)-PART bhikkhu-NOM not.admitted-INS more.2.3.nights-ACC
sahaseyyaṃ kappeyya, pācittiyam.
with.bedding-ACC-F use-3-OPT confess-ADJ

6. Yo pana bhikkhu mātugāmena sahaseyyaṃ kappeyya,
who-NOM (and)-PART bhikkhu-NOM woman-INS with.bedding-ACC-F use-3-OPT
pācittiyam.
confess-ADJ

7. Yo pana bhikkhu mātugāmassa uttarichappaṇcavācāhi dhammaṃ
who-NOM (and)-PART bhikkhu-NOM woman-GEN more.5.6.sentence-INS-PL-F act-ACC
deseyya, aññatra viññunā purisaviggahena, pācittiyam.
teach-3-OPT unless-ABL know-ADJ male being-INS confess-ADJ

8. Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ
who-NOM (and)-PART bhikkhu-NOM not.admitted-DAT beyond.human.state-ACC
āroceyya, bhūtasmiṃ pācittiyam.
announce-3-OPT become-Abs confess-ADJ

9. Yo pana bhikkhu bhikkhussa dutṭhullaṃ āpattim anupasampannassa
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN obscene-ADJ offense-ACC-F not.admitted-DAT
āroceyya aññatra bhikkhusammatiyā, pācittiyam.
announce-3-OPT unless-ABL bhikkhu.consent-INS confess-ADJ

10. Yo pana bhikkhu paṭhaviṃ khaṇeyya vā khaṇāpeyya vā,
who-NOM (and)-PART bhikkhu-NOM earth-ACC-F dig-3-OPT or-IND dig-3-OPT or-IND
pācittiyam.
confess-ADJ

Musāvādavaggo Paṭhamo.

11. In the destroying of vegetation, (there is a case) involving expiation.
12. In evading, in vexing, (there is a case) involving expiation.
13. In making (another bhikkhu) find fault, in criticising, (there is a case) involving expiation.
14. 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.
15. 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.
16. 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.
17. 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.
18. 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.
19. 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.
20. 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.

11. Bhūtagāmapātabyatāya pācittiyaṃ.
vegetation.destroy-LOC-F confess-ADJ
12. Aññavādake vihesake pācittiyaṃ.
other speak-LOC-N vex-LOC confess-ADJ
13. Ujjhāpanake khiyyanake pācittiyaṃ.
find fault-LOC criticize-LOC confess-ADJ
14. Yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ
who-NOM (and)-PART bhikkhu-NOM community.owned-ADJ bed-ACC or-IND chair-ACC-N
vā bhisim vā kocchaṃ vā ajjhokāse santharitvā vā
or-IND cushion-ACC-F or-IND stool-ACC-N or-IND in.air-LOC layout-ABS or-IND
santharāpetvā vā, taṃ pakkamanto n’eva uddhareyya na
make layout-ABS or-IND that-ACC depart-PRES-PART nor- take away-3-OPT not-PART
uddharāpeyya, anāpucchāṃ vā gaccheyya, pācittiyaṃ.
make take away-3-OPT not.ask-PRES-PART or-IND go-3-OPT confess-ADJ
15. Yo pana bhikkhu saṅghike vihare seyyaṃ santharitvā
who-NOM (and)-PART bhikkhu-NOM community-ADJ dwell-LOC bedding-ACC-F layout-ABS
vā santharāpetvā vā, taṃ pakkamanto n’eva uddhareyya na
or-IND make layout-ABS or-IND that-ACC depart-PRES-PART nor- take away-3-OPT not-PART
uddharāpeyya, anāpucchāṃ vā gaccheyya, pācittiyaṃ.
make take away-3-OPT not.ask-PRES-PART or-IND go-3-OPT confess-ADJ
16. Yo pana bhikkhu saṅghike vihare jānaṃ pubbūpagataṃ
who-NOM (and)-PART bhikkhu-NOM community-ADJ dwell-LOC know-NOM before.arrive-ADJ
bhikkhuṃ anūpakhajja seyyaṃ kappeyya, “Yassa sambādho
bhikkhu-ACC encroach-ABS bedding-ACC-F use-3-OPT for whoever-PRO cramped-NOM
bhavissati, so pakkamissati” ti. Etad’eva paccayaṃ karitvā
to be-3-FUT he-NOM depart-3-FUT - this.just-ACC-N reason-ACC done-ABS
anaññaṃ, pācittiyaṃ.
not.another-ADJ confess-ADJ
17. Yo pana bhikkhu bhikkhuṃ kupito anattamaṇo
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC disturb-PAST-PART displeased-ADJ
saṅghikā viharā nikkaddheyya vā nikkaddhāpeyya vā, pācittiyaṃ.
community-ADJ dwell-ABL drive out-3-OPT or-IND drive out-3-OPT or-IND confess-ADJ
18. Yo pana bhikkhu saṅghike vihare uparivehāsakuṭiyā
who-NOM (and)-PART bhikkhu-NOM community-ADJ dwell-LOC up.air.hunt-LOC
āhaccapādaṃ mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā
remove foot-ADJ bed-ACC or-IND chair-ACC-N or-IND sit down-3-OPT or-IND
abhinipajjeyya vā, pācittiyaṃ.
lie down-3-OPT or-IND confess-ADJ
19. Mahallakaṃ pana bhikkhunā viharāṃ kārayamānena, yāva dvāraḥkosā
large-ADJ (and)-PART bhikkhu-INS dwell-ACC build-PRES-PART until-IND door.frame-ABL
aggalaṭṭhapanāya, āloka sandhiparikammāya, dvitticchedanassa pariyāyaṃ,
bolt.fix-DAT-N light.open.prepare-DAT-N 2.or.3.times-GEN-N layer-ACC
appaharite ṭhitena adhiṭṭhātabbāṃ. Tato ce uttarim appaharite’pi
few crops-LOC-N stand-ADJ apply-FUT-PASS-PART then-ABL if- more-ADV few crops-LOC-N
ṭhito adhiṭṭhaheyya, pācittiyaṃ.
stand-ADJ apply-3-OPT confess-ADJ
20. Yo pana bhikkhu jānaṃ sappānakaṃ udakaṃ tiṇaṃ
who-NOM (and)-PART bhikkhu-NOM know-NOM with life-ADJ water-ACC-N grass-ACC-N
vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.
or-IND clay-ACC-F or-IND pour-3-OPT or-IND pour-3-OPT or-IND confess-ADJ

Bhūtagāmaṇavaggo Dutīyo.

21. If any bhikkhu who has not been authorised should exhort the bhikkhunīs, (this is a case) involving expiation.
22. Even if a bhikkhu who has been authorised should exhort the bhikkhunīs after the sun has set, (this is a case) involving expiation.
23. If any bhikkhu, having approached the bhikkhunī-quarters, should exhort the bhikkhunīs, except at the (right) occasion, (this is a case) involving expiation.
24. If any bhikkhu should say so: “The bhikkhus exhort bhikkhunīs for the sake of reward,” (this is a case) involving expiation.
25. If any bhikkhu should give a robe (-cloth) to an unrelated bhikkhunī, except in an exchange, (this is a case) involving expiation.
26. If any bhikkhu should sew a robe or should have a robe sewn for an unrelated bhikkhunī, (this is a case) involving expiation.
27. 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.
28. 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.
29. 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.
30. 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.

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya,
who-NOM (and)-PART bhikkhu-NOM not.consent-ADJ bhikkhuni-ACC-PL-F exort-3-OPT
pācittiyam.
confess-ADJ
22. Sammato’pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya,
authorized-ADJ if- bhikkhu-NOM set-ADJ sun-LOC bhikkhuni-ACC-PL-F exort-3-OPT
pācittiyam.
confess-ADJ
23. Yo pana bhikkhu bhikkhunūpassayaṃ upasaṅkamitvā bhikkhuniyo
who-NOM (and)-PART bhikkhu-NOM bhikkhuni-quarters-ACC approach-ABS bhikkhuni-ACC-PL-F
ovadeyya aññatra samayā, pācittiyam. Tatthāyaṃ samayo: gilānā
exort-3-OPT unless-ABL time-ABL confess-ADJ here.this-NOM time-NOM sick-ADJ
hoti bhikkhunī. Ayaṃ tattha samayo.
he is-3-PRESIND bhikkhuni-NOM-F this-NOM about that-ADV time-NOM
24. Yo pana bhikkhu evaṃ vadeyya, “āmisahetu bhikkhū
who-NOM (and)-PART bhikkhu-NOM thus-ADV say-3-OPT gain sake-DAT bhikkhu-NOM-PL
bhikkhuniyo ovadanti” ti, pācittiyam
bhikkhuni-ACC-PL-F look down-3-PL-PRESIND - confess-ADJ
25. Yo pana bhikkhu aññatikāya bhikkhuniyā cīvaraṃ dadeyya,
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F robe-ACC-N give-3-OPT
aññatra pārivattakā, pācittiyam.
unless-ABL exchange-INS confess-ADJ
26. Yo pana bhikkhu aññatikāya bhikkhuniyā cīvaraṃ sibbeyya
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F robe-ACC-N sew-3-OPT
vā sibbāpeyya vā, pācittiyam.
or-IND sew-3-OPT or-IND confess-ADJ
27. Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya
who-NOM (and)-PART bhikkhu-NOM bhikkhuni-INS-F together-INS arrange-ABS
ekaddhānamaggaṃ paṭipajjeyya, antamaso gāmaṃ antaram’pi aññatra
same road-ACC travel-3-OPT even so much as-IND village.between-ACC-N unless-ABL
samayā, pācittiyam.
time-ABL confess-ADJ
Tatthāyaṃ samayo: satthagamanīyo hoti maggo sāsaṅkasammato
here.this-NOM time-NOM company.go-ADJ he is-3-PRESIND road-NOM risky.recond-ADJ
sappaṭibhaya. Ayaṃ tattha samayo.
frighten-ADJ this-NOM about that-ADV time-NOM
28. Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ
who-NOM (and)-PART bhikkhu-NOM bhikkhuni-INS-F together-INS arrange-ABS same-ADJ
nāvaṃ abhirūheyya, uddhagāminīṃ vā adhogāminīṃ vā, aññatra
boat-ACC-N voyage-3-OPT up.go-ADJ or-IND down.go-ADJ or-IND unless-ABL
tīriy’antaraṇāya, pācittiyam.
over.cross-INS-F confess-ADJ
29. Yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ
who-NOM (and)-PART bhikkhu-NOM know-NOM bhikkhuni.prompt-ADJ alms food-ACC
bhuñjeyya, aññatra pubbe gīhisamārambhā, pācittiyam.
eat-3-OPT unless-ABL previous-ADV h.h.arrange-ABL confess-ADJ
30. Yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya
who-NOM (and)-PART bhikkhu-NOM bhikkhuni-INS-F together-INS one-NUM one-INS-F
raho nisajjaṃ kappeyya, pācittiyam.
private-ADV seat-ACC-F use-3-OPT confess-ADJ

Ovādavaggo Tatiyo.

31. 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.

32. 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.

33. In (taking) a meal before another (invitation-meal), except at the (right) occasion, (there is a case) involving expiation.

34. 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 (them) away from there, (it) is to be shared together with (other) bhikkhus. This is the proper procedure here.

35. 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.

36. 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.

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

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

39. 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.

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce
not.sick-ADJ bhikkhu-INS one-NUM alms house-NOM eat-FUT-PASS-PART then-ABL if-
uttarim bhuñjeyya, pācittiyam.
more-ADV eat-3-OPT confess-ADJ
32. Ganabhojane aññatra samayā, pācittiyam.
group.meal-LOC-N unless-ABL time-ABL confess-ADJ

Tatthāyam samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo,
here.this-NOM time-NOM sick.time-NOM robe.give.time-NOM robe.make.time-NOM
addhānagamanasamayo, nāvābhīrūhanasamayo, mahāsamayo, samaṇabhattasamayo.
journey.go.time-NOM boat.board.time-NOM-N great.time-NOM ascetic.meal.time-NOM
Ayaṁ tattha samayo.
this-NOM about that-ADV time-NOM

33. Paramparabhojane aññatra samayā, pācittiyam. Tatthāyam samayo:
after.other.meal-LOC unless-ABL time-ABL confess-ADJ here.this-NOM time-NOM
gilānasamayo, cīvaradānasamayo, cīvarakārasamayo. Ayaṁ tattha
sick.time-NOM robe.give.time-NOM robe.make.time-NOM this-NOM about that-ADV
samayo.
time-NOM
34. Bhikkhum pan’eva kulam upagatam pūvehi vā
bhikkhu-ACC now.if-PART family-NOM-N approach-PAST-PART cake-INS-PL or-IND
manthehi vā abhihaṭṭhampavāreyya, ākaṇḍhamānena bhikkhunā
parch cake-INS or-IND take.invite-3-OPT wish for-ADJ-PRES-PART bhikkhu-INS
dvittipattapurā paṭiggahetabbā. Tato ce uttarim paṭigganheyya,
2.or.3.bowl.full-ADJ accept-FUT-PASS-PART then-ABL if- more-ADV receive-3-OPT
pācittiyam.
confess-ADJ
- Dvittipattapūre paṭiggahetvā tato nīharitvā bhikkhūhi saddhim
2.or.3.bowl.full-ACC-PL accept-ABS then-ABL take away-ABS bhikkhu-INS-PL together-INS
saṁvibhajitabban. Ayaṁ tattha sāmīci.
share-FUT-PASS-PART this-NOM about that-ADV proper procedure-NOM-F
35. Yo pana bhikkhu bhuttāvī pavārito anatirittam khādanīyam
who-NOM (and)-PART bhikkhu-NOM eat-ADJ invite-ADJ not.left over-ADJ uncooked food-ACC-N
vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.
or-IND cooked food-ACC or-IND chew-3-OPT or-IND eat-3-OPT or-IND confess-ADJ
36. Yo pana bhikkhu bhikkhum bhuttāvim pavāritam anatirittena
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC eat-ADJ invite-ADJ not.left over-ADJ
khādanīyena vā bhojanīyena vā abhihaṭṭhampavāreyya, “Handa
uncooked food-INS or-IND cooked food-INS or-IND take.invite-3-OPT come!-EMPH
bhikkhu khāda vā bhuñja vā” ti, jānam āsādan’āpekko,
bhikkhu-NOM chew-2-IMP or-IND eat-2-IMP or-IND - know-NOM revenge.desire-ADJ
bhuttasmiṁ pācittiyam.
eat-PAST-PART confess-ADJ
37. Yo pana bhikkhu vikāle khādanīyam vā
who-NOM (and)-PART bhikkhu-NOM wrong time-LOC uncooked food-ACC-N or-IND
bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.
cooked food-ACC or-IND chew-3-OPT or-IND eat-3-OPT or-IND confess-ADJ
38. Yo pana bhikkhu sannidhikārakam khādanīyam vā
who-NOM (and)-PART bhikkhu-NOM store keep-ABS uncooked food-ACC-N or-IND
bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.
cooked food-ACC or-IND chew-3-OPT or-IND eat-3-OPT or-IND confess-ADJ
39. Yāni kho pana tāni paṇitabhojanāni,
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL superior.food-NOM-PL-N
seyyathidam: sappi navanitam telam madhu phāṇitam, maccho
as follows-NOM ghee-NOM-N butter-NOM-N oil-NOM honey-NOM-N molasses-NOM fish-NOM
maṁsam khīram dadhi. Yo pana bhikkhu evarūpani
meat-NOM-N milk-NOM-N curd-NOM-F who-NOM (and)-PART bhikkhu-NOM such kind-ADJ
paṇitabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya,
superior.food-NOM-PL-N not.sick-ADJ self-DAT need-DAT request-ABS eat-3-OPT
pācittiyam.
confess-ADJ

40. 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

41. 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.
42. 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.
43. If any bhikkhu, having intruded upon an family having a meal, should sit down, (this is a case) involving expiation.
44. If any bhikkhu should sit down together with a woman, privately, on a concealed seat, (this is a case) involving expiation.
45. If any bhikkhu sit down together with a woman, one (man) with one (woman), privately, (this is a case) involving expiation.
46. 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.
47. 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.
48. If any bhikkhu should go to visit an army in action; except with an appropriate reason, (this is a case) involving expiation.

40. Yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ
who-NOM (and)-PART bhikkhu-NOM not.given-ACC-N mouth.door-ACC nutriment-ACC
āhareyya, aññatra udakadantapona, pācittiyaṃ.
ingest-3-OPT unless-ABL water.tooth.wood-ABL-N confess-ADJ

Bhojanavagga Catuttho.

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā
who-NOM (and)-PART bhikkhu-NOM no.cloth-DAT or-IND around.wander-DAT or-IND
paribbājikāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ
around.wander-DAT-F or-IND with.hand-INS uncooked food-ACC-N or-IND cooked food-ACC
vā dadeyya, pācittiyaṃ.
or-IND give-3-OPT confess-ADJ
42. Yo pana bhikkhu bhikkhuṃ evaṃ vadeyya: “Eh’āvuso
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC thus-ADV say-3-OPT come friend-VOC
gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā” ti. Tassa dāpetvā
village-ACC or-IND town-ACC or-IND alms-DAT enter-1-PL-FUT - of that-GEN give-ABS
vā adāpetvā vā uyyojeyya,
or-IND not.give-ABS or-IND dismiss-OPT
“Gacch’āvuso. Na me tayā saddhiṃ kathā vā nisajjā
go.friend-IMP not-PART me-DAT you-INS together-INS speak-NOM-F or-IND sit-NOM-F
vā phāsu hoti. Ekakassa me kathā vā nisajjā
or-IND ease-ADV he is-3-PRESIND alone-DAT me-DAT speak-NOM-F or-IND sit-NOM-F
vā phāsu hoti” ti. Etad’eva paccayaṃ karitvā anaññaṃ,
or-IND ease-ADV he is-3-PRESIND - this.just-ACC-N reason-ACC done-ABS not.another-ADJ
pācittiyaṃ.
confess-ADJ
43. Yo pana bhikkhu sabhojane kule anūpakhajja nisajjaṃ
who-NOM (and)-PART bhikkhu-NOM with food-ADJ family-LOC encroach-ABS seat-ACC-F
kappeyya, pācittiyaṃ.
use-3-OPT confess-ADJ
44. Yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne
who-NOM (and)-PART bhikkhu-NOM woman-INS together-INS private-ADV seclude-PAST-PART
āsane nisajjaṃ kappeyya, pācittiyaṃ.
seat-LOC-N seat-ACC-F use-3-OPT confess-ADJ
45. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya
who-NOM (and)-PART bhikkhu-NOM woman-INS together-INS one-NUM one-INS-F
raho nisajjaṃ kappeyya, pācittiyaṃ.
private-ADV seat-ACC-F use-3-OPT confess-ADJ
46. Yo pana bhikkhu nimantito sabhatto samāno
who-NOM (and)-PART bhikkhu-NOM invite-PAST-PART with meal-ADJ exist-PRES-PART
santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā
exist-PRES-PART bhikkhu-ACC not.ask-ABS before.meal- or-IND after.meal-ADV or-IND
kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ.
family-LOC-PL-N visit-ACC-N engage-3-OPT unless-ABL time-ABL confess-ADJ
Tatthāyaṃ samayo: cīvaradānasamayo, cīvarakārasamayo. Ayaṃ tattha
here.this-NOM time-NOM robe.give.time-NOM robe.make.time-NOM this-NOM about that-ADV
samayo.
time-NOM
47. Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītabbā, aññatra
not.sick-ADJ bhikkhu-INS 4.month.requisite.invite-NOM-F accept-FUT-PASS-PART unless-ABL
punapavāraṇāya, aññatra nīccapavāraṇāya. Tato ce uttarīṃ sādīyeyya,
again.invite-INS-F unless-ABL perm.invite-INS-F then-ABL if- more-ADV accept-3-OPT
pācittiyaṃ.
confess-ADJ
48. Yo pana bhikkhu uyyuttaṃ senaṃ dassanāya gaccheyya,
who-NOM (and)-PART bhikkhu-NOM deploy-PAST-PART army-ACC-F see-DAT-F go-3-OPT
aññatra tathārūpapaccayā, pācittiyaṃ.
unless-ABL of such.kind.reason-INS confess-ADJ

49. 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.
50. 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 (starting with the rule) on naked ascetics is fifth

51. In drinking alcoholic drink made of grain (-products) or fruit (and/or flower products), (there is a case) involving expiation.
52. In tickling with the fingers, (there is a case) involving expiation.
53. In the act of playing in water, (there is a case) involving expiation.
54. In disrespect, (there is a case) involving expiation.
55. If any bhikkhu should scare (another) bhikkhu, (this is a case) involving expiation.
56. 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.
57. 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.

58. By a monk with the gain of a new robe a certain stain (from) amongst the three stains is to be applied: dark-blue 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.
59. 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.

49. Siyā ca tassa bhikkhuno kociḍ’eva paccayo senaṃ gamanāya, be-3-OPT - of that-GEN bhikkhu-DAT any.just-NOM reason-NOM army-ACC-F go-DAT-N
dvirattatirattaṃ tena bhikkhunā senāya vasiṭabbaṃ. Tato ce 2.night.3.night-ACC-N him-3-INS bhikkhu-INS army-INS-F stay-FUT-PASS-PART then-ABL if-uttariṃ vaseyya, pācittiyaṃ. more-ADV stay-3-OPT confess-ADJ
50. Dvirattatirattaṃce bhikkhu senāya vasamāno, uyyodhikaṃ vā 2.night.3.night.if-ACC-N bhikkhu-NOM army-INS-F stay-PRES-PART battlefield- or-IND balaggaṃ vā senābyūhaṃ vā anikadassanaṃ vā gaccheyya, pācittiyaṃ. review-ACC or-IND army.mass-ACC or-IND front see-ACC-N or-IND go-3-OPT confess-ADJ

Acelakavaggo Pañcamo.

51. Surāmerayapāne pācittiyaṃ. alcohol.drink-LOC-N confess-ADJ
52. Aṅgulipatodake pācittiyaṃ. finger.poke-LOC-N confess-ADJ
53. Udaḥe hassadhamme pācittiyaṃ. water-LOC-N fun act-LOC confess-ADJ
54. Anādariye pācittiyaṃ. disrespect-ADJ confess-ADJ
55. Yo pana bhikkhu bhikkhuṃ bhiṃsāpeyya, pācittiyaṃ. who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC scare-3-OPT confess-ADJ
56. Yo pana bhikkhu agilāno visivaṇ’āpekkho, jotiṃ samādaheyya vā samādaḥāpeyya vā, aññatra tathārūpapaccayā, pācittiyaṃ. who-NOM (and)-PART bhikkhu-NOM not.sick-ADJ warm.desire-ADJ fire-ACC kindle-3-OPT or-IND kindle-3-OPT or-IND unless-ABL of such.kind.reason-INS confess-ADJ
57. Yo pana bhikkhu oren’addhamāsaṃ nhāyeyya, aññatra samayā, pācittiyaṃ. who-NOM (and)-PART bhikkhu-NOM less 1/2 month-ACC bathe-3-OPT unless-ABL time-ABL confess-ADJ
tathāyaṃ samayo: “Diyaddho māso seso gimhānaṃ” ti, here.this-NOM time-NOM 1 1/2-NUM month-NOM remain-NOM-N hot.season-GEN-PL - vassānassa paṭhamo māso, icc’ete addhateyyamāsā; unhasamayo, rain season-GEN first-ADJ month-NOM these are-ACC-PL 2 1/2 month-NOM-PL dry.time-NOM pariḷāhasamayo, gilānasamayo, kammamayo, addhānagamanasamayo, humid.time-NOM sick.time-NOM work.time-NOM journey.go.time-NOM vātavutthisamayo. Ayaṃ tattha samayo. wind.rain.time-NOM this-NOM about that-ADV time-NOM
58. Navam’pana bhikkhunā cīvaralābhena tiṇṇaṃ dubbannakaraṇānaṃ aññataraṃ new.-ADJ bhikkhu-INS robe.gain-ADJ 3-GEN-M stain.make-ACC any one, another-ADJ dubbannakaraṇaṃ ādātappaṃ, nīlaṃ vā kaddamaṃ vā stain.make-GEN-PL-N take-FUT-PASS-PART dark blue-ACC or-IND mud-ACC or-IND kālasāmaṃ vā. Anāḍa ce bhikkhu tiṇṇaṃ dubbannakaraṇānaṃ black.brown-ACC or-IND not.take-ABS if- bhikkhu-NOM 3-GEN-M stain.make-ACC aññataraṃ dubbannakaraṇaṃ navam’cīvaraṃ paribhuñjeyya, any one, another-ADJ stain.make-GEN-PL-N new-ADJ robe-ACC-N use-3-OPT pācittiyaṃ. confess-ADJ
59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ trainee-DAT-F or-IND novice-DAT or-IND novice-DAT-F or-IND himself-ADV robe-ACC-N vikappetvā apaccuddhāraṃ paribhuñjeyya, pācittiyaṃ. assign-ABS not.withdraw-ABS use-3-OPT confess-ADJ

60. 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.

61. If any bhikkhu should intentionally deprive a living being of life, (this is a case) involving expiation.
62. If any bhikkhu should knowingly use water containing living beings, (this is a case) involving expiation.
63. 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.
64. 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.
65. 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.
66. 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.
67. 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.
68. 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),"

60. Yo pana bhikkhu bhikkhussa pattamā vā cīvaram vā
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN bowl-ACC or-IND robe-ACC-N or-IND
nisīdanam vā sūciḡharam vā kāyabandhanam vā apanidheyya
sit cloth-ACC-N or-IND needle case-ACC-N or-IND body.belt-ACC-N or-IND hide-3-OPT
vā apanidhāpeyya vā, antamaso hass'āpekkho'pi, pācittiyam.
or-IND hide-3-OPT or-IND even so much as-IND fun desire-ADJ confess-ADJ

Surāpānavaggo Chaṭṭho.

61. Yo pana bhikkhu sañcicca pānam jīvita voropeyya,
who-NOM (and)-PART bhikkhu-NOM deliberate-ABS being-ACC life-ABL-N deprive-3-OPT
pācittiyam.
confess-ADJ
62. Yo pana bhikkhu jānam sappānakam udakam paribhuñjeyya,
who-NOM (and)-PART bhikkhu-NOM know-NOM with life-ADJ water-ACC-N use-3-OPT
pācittiyam.
confess-ADJ
63. Yo pana bhikkhu jānam yathādhhamam nīhatādhikarānam
who-NOM (and)-PART bhikkhu-NOM know-NOM accord.law-ADV settle.issue-ACC-N
punakammāya ukkoṭeyya, pācittiyam.
further.action-DAT agitate-3-OPT confess-ADJ
64. Yo pana bhikkhu bhikkhussa jānam duṭṭhullam āpattim
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN know-NOM obscene-ADJ offense-ACC-F
paṭicchādeyya, pācittiyam.
conceal-3-OPT confess-ADJ
65. Yo pana bhikkhu jānam ūnavāsativassam puggalam
who-NOM (and)-PART bhikkhu-NOM know-NOM less.20.year-ADJ person-ACC
upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū
admitt-3-OPT he-NOM - person-NOM not.admitted-ADJ you-DAT-N - bhikkhu-NOM-PL
gārayhā. Idam tasmim pācittiyam.
blame-FUT-PASS-PART this-ACC-N on account of-LOC confess-ADJ
66. Yo pana bhikkhu jānam theyyasatthena saddhim saṁvidhāya
who-NOM (and)-PART bhikkhu-NOM know-NOM thief.caravan-INS together-INS arrange-ABS
ekaddhānamaggam paṭipajjeyya, antamaso gām'antaram'pi,
same road-ACC travel-3-OPT even so much as-IND village.between-ACC-N
pācittiyam.
confess-ADJ
67. Yo pana bhikkhu mātugāmena saddhim saṁvidhāya
who-NOM (and)-PART bhikkhu-NOM woman-INS together-INS arrange-ABS
ekaddhānamaggam paṭipajjeyya, antamaso gām'antaram'pi,
same road-ACC travel-3-OPT even so much as-IND village.between-ACC-N
pācittiyam.
confess-ADJ
68. Yo pana bhikkhu evam vadeyya, "Tathāham bhagavatā
who-NOM (and)-PART bhikkhu-NOM thus-ADV say-3-OPT as.I-PERS blessed one-INS
dhammam desitam ājānāmi, yathā ye me antarāyikā
act-ACC teach-PAST-PART understand-3-PRESIND just as-IND which.these- obstruct-ADJ
dhammā vuttā bhagavatā, te paṭisevato nālam
rule-NOM-PL say-PAST-PART blessed one-INS you-DAT-N engage-PRES-PART not.enough-IND
antarāyāyā" ti.
obstruct-DAT -

(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.

69. 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.

70. 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!”

So bhikkhu bhikkhūhi evam’assa vacanīyo, “Mā
he-NOM bhikkhu-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART
āyasmā evaṃ avaca. Mā bhagavantaṃ abbhācikkhi. Na
Ven.-NOM thus-ADV say- do not-PART blessed one-ACC misrepresent-2-AOR not-PART
hi sādhu bhagavato abbhakkhānaṃ. Na hi bhagavā
for-IND good-IND blessed one-GEN misrepresent- not-PART for-IND blessed one-NOM
evaṃ vadeyya. Anekapariyāyena āvuso antarāyikā dhammā vuttā
thus-ADV say-3-OPT various ways-ADV friend-VOC obstruct-ADJ rule-NOM-PL say-PAST-PART
bhagavatā, alaṇca pana te paṭisevato antarāyāyā” ti.
blessed one-INS enough.and-ADJ (and)-PART you-DAT-N engage-PRES-PART obstruct-DAT -
Evaṇca so bhikkhu bhikkhūhi vuccamāno tath’eva
thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way-
pagganheyya, so bhikkhu bhikkhūhi yāvataṭṭhiyaṃ samanubhāsitaṃ
uphold-3-OPT he-NOM bhikkhu-NOM bhikkhu-INS-PL up to.3rd time-ADV admonish-FUT-PASS-PART
tassa patinissaggāya. Yāvataṭṭhiyaṃ samanubhāsīyamāno taṃ
of that-GEN relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC
patinissajjeyya, icc’etaṃ kusalaṃ. No ce patinissajjeyya, pācittiyaṃ.
relinquish-3-OPT thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-OPT confess-ADJ

69. Yo pana bhikkhu jānaṃ tathāvaḍḍhā bhikkhunā akatānuddhammena
who-NOM (and)-PART bhikkhu-NOM know-NOM thus.speak-ADJ bhikkhu-INS not.make.normal.procedure-ADJ
taṃ dīṭṭhiṃ appaṭinissatthēna, saddhiṃ sambhuñjeyya vā saṃvaseyya
that-ACC view-ACC not.relinquish-ADJ together-INS with.eat-3-OPT or-IND live-3-OPT
vā saha vā seyyaṃ kappeyya, pācittiyaṃ.
or-IND with face.remove-IND or-IND bedding-ACC-F use-3-OPT confess-ADJ

70. Samaṇuddeso’pi ce evaṃ vadeyya, “Tathāhaṃ bhagavatā dhammaṃ
novice-NOM if- thus-ADV say-3-OPT as.1-PERS blessed one-INS act-ACC
desitaṃ ājānāmi, yathā ye’me antarāyikā dhammā
teach-PAST-PART understand-3-PRESIND just as-IND which.these- obstruct-ADJ rule-NOM-PL
vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā”
say-PAST-PART blessed one-INS you-DAT-N engage-PRES-PART not.enough-IND obstruct-DAT
ti.

So samaṇuddeso bhikkhūhi evam’assa vacanīyo, “Mā
he-NOM novice-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART
āvuso samaṇuddesa evaṃ avaca. Mā bhagavantaṃ abbhācikkhi.
friend-VOC novice-VOC thus-ADV say- do not-PART blessed one-ACC misrepresent-2-AOR
Na hi sādhu bhagavato abbhakkhānaṃ. Na hi
not-PART for-IND good-IND blessed one-GEN misrepresent- not-PART for-IND
bhagavā evaṃ vadeyya. anekapariyāyena āvuso samaṇuddesa
blessed one-NOM thus-ADV say-3-OPT various ways-ADV friend-VOC novice-VOC
antarāyikā dhammā vuttā bhagavatā, alaṇca pana
obstruct-ADJ rule-NOM-PL say-PAST-PART blessed one-INS enough.and-ADJ (and)-PART
te paṭisevato antarāyāyā” ti.
you-DAT-N engage-PRES-PART obstruct-DAT -
Evaṇca so samaṇuddeso bhikkhūhi vuccamāno tath’eva
thus-ADV he-NOM novice-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way-
pagganheyya, so samaṇuddeso bhikkhūhi evam’assa vacanīyo,
uphold-3-OPT he-NOM novice-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART
“Ajjatagge te āvuso samaṇuddesa na c’eva so
today.from-ADV you-DAT-N friend-VOC novice-VOC not-PART and.if- he-NOM
bhagavā sathā apadisitaṃ, yam’pi c’aññe samaṇuddesa
blessed one-NOM teacher-NOM refer-FUT-PASS-PART which-ACC and.other-ADJ novice-NOM-PL
labhanti bhikkhūhi saddhiṃ dvirattatirattaṃ saḥaseyyaṃ,
gain-3-PL-PRESIND bhikkhu-INS-PL together-INS 2.night.3.night-ACC-N with.bedding-ACC-F
sā’pi te n’atthi. Cara pīre vinassā” ti.
that-NOM-F you-DAT-N not.is-3-PRESIND go-2-IMP !-IND lose-2-IMP -

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

71. 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.

72. 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.

73. 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.

Yo pana bhikkhu jānaṃ tathānāsitaṃ samañuddesaṃ
who-NOM (and)-PART bhikkhu-NOM know-NOM thus.expel-PAST-PART novice-ACC
upalāpeyya vā upatthāpeyya vā sambhuñjeyya vā saha
console-3-OPT or-IND attend-3-OPT or-IND with.eat-3-OPT or-IND with face.remove-IND
vā seyyaṃ kappeyya, pācittiyaṃ.
or-IND bedding-ACC-F use-3-OPT confess-ADJ

Sappāṇavaggo Sattamo.

71. Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno
who-NOM (and)-PART bhikkhu-NOM bhikkhu-INS-PL with.dhamma-ADJ address-PRES-PASS-PART
evaṃ vadeyya, “Na tāvāhaṃ āvuso etasmiṃ sikkhāpade
thus-ADV say-3-OPT not-PART I-PRO1-PERS PRO friend-VOC this-LOC train.rule-LOC-N
sikkhissāmi, yāva n’āññaṃ bhikkhuṃ byattaṃ vinayadharaṃ
train-1-PL-FUT until-IND not.another-ADJ bhikkhu-ACC wise-ADJ discipline.bearer-ACC
paripucchāmi” ti, pācittiyaṃ.
about.question-1-PRESIND - confess-ADJ
Sikkhamānena bhikkhave bhikkhunā aññātabbāṃ paripucchitabbāṃ
train-ADJ bhikkhu-VOC-PL bhikkhu-INS know-FUT-PASS-PART about.question-FUT-PASS-PART
paripaṇhitabbāṃ. Ayaṃ tattha sāmīci.
consider-FUT-PASS-PART this-NOM about that-ADV proper procedure-NOM-F
72. Yo pana bhikkhu pātimokkhe uddissamāne evaṃ
who-NOM (and)-PART bhikkhu-NOM disciplinary code-LOC-N recite-PRES-PART thus-ADV
vadeyya, “Kimpan’imehi khuddānukhuddakehi sikkhāpadehi
say-3-OPT what.but.with these-INS-PL small.very.small-ADJ train.rule-INS-PL-N
uddiṭṭhehi, yāvad’eva kukkucāya vihesāya vilekhāya saṃvattanti”
tear off-ADJ until.just-ADV worry-DAT-N annoy-DAT-F discomfort-DAT conduce-3-PL-PRESIND
ti. Sikkhāpadavivaṇṇanake, pācittiyaṃ.
- train.rule.disparage-LOC confess-ADJ
73. Yo pana bhikkhu anvaddhamāsaṃ pātimokkhe
who-NOM (and)-PART bhikkhu-NOM after 1/2 month-ACC disciplinary code-LOC-N
uddissamāne evaṃ vadeyya, “Idāṃ’eva kho ahaṃ
recite-PRES-PART thus-ADV say-3-OPT now only-ADV indeed!-EMPH I-PRO1-PERS PRO
ājanāmi, ‘Ayaṃ’pi kira dhammo sut’āgato suttapariyāpanno
understand-3-PRESIND he too-NOM really!-PART case-NOM sutta.become-ADJ sutta.include-ADJ
anvaddhamāsaṃ uddeśaṃ āgacchati” ti.
after 1/2 month-ACC recitation-ACC come up-PRESIND -
Tañce bhikkhuṃ aññe bhikkhū jāneyyumaṃ, “Nisinnapubbāṃ
him-ACC bhikkhu-ACC other class-ADJ bhikkhu-NOM-PL know-1-OPT sit.before-ACC-N
iminā bhikkhunā dvittikkhattuṃ pātimokkhe uddissamāne, ko
this-INS-N bhikkhu-INS 2.or.3.times-ADV disciplinary code-LOC-N recite-PRES-PART who-NOM
pana vādo bhiyyo” ti,
(and)-PART speech-NOM more-ADV -
na ca tassa bhikkhuno aññānakena mutti atthi.
not-PART - of that-GEN bhikkhu-DAT not.know-INS release-NOM-F has-3-PRESIND
Yaṃca tattha āpattiṃ āpanno, taṃca yathādhamaṃ
and whatever- about that-ADV offense-ACC-F commit-PAST-PART that-ACC accord.law-NOM
kāretabbo, uttariṇ’assa moho āropetabbo,
make-FUT-PASS-PART moreover.& his-DAT delusion-NOM expose-FUT-PASS-PART
“Tassa te āvuso alābhā, tassa te dulladdham,
of that-GEN you-DAT-N friend-VOC non.gain-NOM-PL of that-GEN you-DAT-N ill.gain-NOM-N
yaṃ tvaṃ pātimokkhe uddissamāne na sādhuṃ
that-ACC you-NOM disciplinary code-LOC-N recite-PRES-PART not-PART well-ADV
atthikavā manasikarosi” ti. Idāṃ tasmīṃ mohanake,
purpose.made-ABS mind.attend-2-NOM - this-ACC-N on account of-LOC delusion-LOC
pācittiyaṃ.
confess-ADJ

74. If any bhikkhu who is resentful (and) displeased should give a blow to a bhikkhu, (this is a case) involving expiation.
75. 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.
76. 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.
77. 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.
78. 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.
79. If any bhikkhu, having given consent to legitimate (legal) actions, should afterwards engage in the act of criticising, (this is a case) involving expiation.
80. 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.
81. 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.
82. 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.

83. 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.
84. 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.

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN disturb-PAST-PART displeased-ADJ blow-ACC
dadeyya, pācittiyaṃ.
give-3-OPT confess-ADJ
75. Yo pana bhikkhu bhikkhussa kupito anattamano
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN disturb-PAST-PART displeased-ADJ
talasattikaṃ uggireyya, pācittiyaṃ.
palm.spear-ACC-N raise-3-OPT confess-ADJ
76. Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC without cause-ADJ -INS
anuddhamseyya, pācittiyaṃ.
accuse-3-OPT confess-ADJ
77. Yo pana bhikkhu bhikkhussa sañcicca kukkucaraṃ upadaheyya,
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN deliberate-ABS worry-ACC-N provoke-3-OPT
“Iti’ssa muhuttam’pi aphāsu bhavissati” ti. Etad’eva paccayaṃ
thus him-DAT moment-ACC disease-NOM-N to be-3-FUT - this.just-ACC-N reason-ACC
karitvā anaññaṃ, pācittiyaṃ.
done-ABS not.another-ADJ confess-ADJ
78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ
who-NOM (and)-PART bhikkhu-NOM bhikkhu-DAT-PL argue.become-ADJ quarrel.become-ADJ
vivādāpannānaṃ upassutiṃ tiṭṭheyya, “Yaṃ ime bhanissanti
dispute.engage-ADJ over.hear-ACC-F persist-3-OPT that-ACC this-NOM-PL say-3-PL-FUT
taṃ sossāmi” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.
that-ACC hear-1-FUT - this.just-ACC-N reason-ACC done-ABS not.another-ADJ confess-ADJ
79. Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā,
who-NOM (and)-PART bhikkhu-NOM law-ADJ action-DAT-PL-N consent-ACC give-ABS
pacchā khiyyanadhammaṃ āpajjeyya, pācittiyaṃ.
after-IND criticize.act-ACC engage-3-OPT confess-ADJ
80. Yo pana bhikkhu saṅge vinicchayakathāya vattamānāya,
who-NOM (and)-PART bhikkhu-NOM community-LOC deliberate-LOC procede-ADJ
chandaṃ adatvā utṭhāy’āsanā pakkameyya, pācittiyaṃ.
consent-ACC not.give-ABS get up.seat-ABL-N depart-3-OPT confess-ADJ
81. Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā,
who-NOM (and)-PART bhikkhu-NOM united-ADJ community-INS robe-ACC-N give-ABS
pacchā khiyyanadhammaṃ āpajjeyya, “Yathāsanthutaṃ bhikkhū
after-IND criticize.act-ACC engage-3-OPT as familiar-ADV bhikkhu-NOM-PL
saṅghikaṃ lābhaṃ parināmeti” ti, pācittiyaṃ.
community.owned-ADJ gain-ACC allocate-3-PL-PRESIND - confess-ADJ
82. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ
who-NOM (and)-PART bhikkhu-NOM know-NOM community.owned-ADJ gain-ACC
parinataṃ puggalassa parināmeyya, pācittiyaṃ.
allocate-PAST-PART person-DAT allocate-3-OPT confess-ADJ
- Sahadhammikavaggo Aṭṭhamo.
83. Yo pana bhikkhu rañño khattiyassa muddhābhisittassa
who-NOM (and)-PART bhikkhu-NOM king-GEN noble-ADJ head.annoint-ADJ
anikkhantarājake aniggataratanake pubbe appaṭisaṃvidito indakhīlaṃ
not.depart.king-ADJ not.gone.queen-ADJ previous-ADV not.announce-ADJ indra post-ACC
atikkāmeyya, pācittiyaṃ.
beyond.go-3-OPT confess-ADJ
84. Yo pana bhikkhu ratanaṃ vā ratanasammatam
who-NOM (and)-PART bhikkhu-NOM valuable-ACC-N or-IND valuable.consider-ACC-N
vā aññatra ajjhārāmā vā ajjhāvasathā vā ugganheyya vā
or-IND unless-ABL in.monastery-ABL or-IND in.dwelling-ABL or-IND take-3-OPT or-IND
ugganhāpeyya vā, pācittiyaṃ.
other take-3-OPT or-IND confess-ADJ

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.

85. 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.
86. 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).
87. By a bhikkhu who is having a new bed or seat made, (a bed or seat) which has legs of eight finger-breadths 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).
88. If any bhikkhu should have a bed or seat covered with cotton made, (this is a case) involving expiation with tearing off (the cotton).
89. 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).
90. By 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).
91. 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).
92. 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).

Ratanam vā pana bhikkhunā ratanasammatam vā,
valuable-ACC-N or-IND (and)-PART bhikkhu-INS valuable.consider-ACC-N or-IND
ajjhārāme vā ajjhāvasathe vā uggahetvā vā ugganḥāpetvā vā
in.monastery-LOC or-IND in.dwelling-LOC or-IND take-ABS or-IND make take-ABS or-IND
nikkhipitabbam, “Yassa bhavissati so harissati” ti. Ayaṃ
lay aside-FUT-PASS-PART for whoever-PRO to be-3-FUT he-NOM take-3-FUT - this-NOM
tatha sāmīci.
about that-ADV proper procedure-NOM-F

85. Yo pana bhikkhu santam bhikkhum anāpucchā vikāle
who-NOM (and)-PART bhikkhu-NOM exist-PRES-PART bhikkhu-ACC not.ask-ABS wrong time-LOC
gāmaṃ paviseyya, aññatra tathārūpā accāyikā karaṇīyā, pācittiyam.
village-ACC enter-3-OPT unless-ABL such kind-ADJ urgent-ADJ done-INS confess-ADJ
86. Yo pana bhikkhu atṭhimayaṃ vā dantamayaṃ vā
who-NOM (and)-PART bhikkhu-NOM bone.made-ADJ or-IND tooth.made-ADJ or-IND
visāṇamayaṃ vā sūcigharaṃ kāraṇeyya, bhedanakaṃ pācittiyam.
horn.made-ADJ or-IND needle case-ACC-N make-3-OPT break-ADJ confess-ADJ
87. Navam’pana bhikkhunā mañcam vā pīṭham vā kārayamānena,
new-ADJ bhikkhu-INS bed-ACC or-IND chair-ACC-N or-IND build-PRES-PART
atth’āṅgulapādakaṃ karetabbam sugat’āṅguleṇa, aññatra heṭṭhimāya
8.finger.leg-ADJ make-FUT-PASS-PART well.gone.finger-INS unless-ABL lowest-IND
aṇaniyā. Taṃ atikkāmayato, chedanakaṃ pācittiyam.
frame-ABL-F that-ACC beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ
88. Yo pana bhikkhu mañcam vā pīṭham vā tūlonaddham
who-NOM (and)-PART bhikkhu-NOM bed-ACC or-IND chair-ACC-N or-IND cotton.cover-
kāraṇeyya, uddālanakaṃ pācittiyam.
make-3-OPT tear off-ADJ confess-ADJ
89. Nisīdanam pana bhikkhunā kārayamānena pamāṇikaṃ karetabbam.
sit cloth-ACC-N (and)-PART bhikkhu-INS build-PRES-PART measure-ADJ make-FUT-PASS-PART
Tatr’idaṃ pamāṇam: dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ
here.this- measure-NOM length-ADV 2-NUM span-ACC-PL-F well.gone.span-INS-F width-IND
diyaddham, dasā vidatthi. Taṃ atikkāmayato, chedanakaṃ
1 1/2-NUM border-NOM-F span-NOM-F that-ACC beyond.go-DAT-PRES-PART cut-ADJ
pācittiyam.
confess-ADJ
90. Kaṇḍupaticchādim pana bhikkhunā kārayamānena pamāṇikā karetabbā.
itch cover-ACC-F (and)-PART bhikkhu-INS build-PRES-PART measure-ADJ make-FUT-PASS-PART
Tatr’idaṃ pamāṇam: dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ
here.this- measure-NOM length-ADV 4-ADJ span-ACC-PL-F well.gone.span-INS-F width-IND
dve vidatthiyo. Taṃ atikkāmayato, chedanakaṃ pācittiyam.
2-NUM span-ACC-PL-F that-ACC beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ
91. Vassikasāṭikam pana bhikkhunā kārayamānena pamāṇikā karetabbā.
rain.cloth-ACC (and)-PART bhikkhu-INS build-PRES-PART measure-ADJ make-FUT-PASS-PART
Tatr’idaṃ pamāṇam: dīghaso cha vidatthiyo sugatavidatthiyā tiriyaṃ
here.this- measure-NOM length-ADV 6-NUM span-ACC-PL-F well.gone.span-INS-F width-IND
addhateyyā. Taṃ atikkāmayato, chedanakaṃ pācittiyam.
2 1/2-NUM that-ACC beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ
92. Yo pana bhikkhu sugatacīvarappamāṇam cīvaraṃ kāraṇeyya
who-NOM (and)-PART bhikkhu-NOM well.gone.robe.measure-ADJ robe-ACC-N make-3-OPT
atirekam vā, chedanakaṃ pācittiyam.
more-ADJ or-IND cut-ADJ confess-ADJ

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.

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

1. 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."
2. 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."

Tatr'idaṃ sugatassa sugatacīvarappamāṇaṃ: dīghaso nava vidatthiyo
here.this- well.gone-GEN well.gone.robe.measure-ADJ length-ADV 9-NUM span-ACC-PL-F
sugatavidatthiyā, tiriyaṃ cha vidatthiyo. Idaṃ sugatassa
well.gone.span-INS-F width-IND 6-NUM span-ACC-PL-F this-ACC-N well.gone-GEN
sugatacīvarappamāṇaṃ.
well.gone.robe.measure-ADJ

Ratanavaggo Navamo.

Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 92- confess-ADJ rule-NOM-PL
Tatth'āyasmante pucchāmi: kacci'ttha parisuddhā?
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ
Dutiyam'pi pucchāmi: kacci'ttha parisuddhā?
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ
Tatiyam'pi pucchāmi: kacci'ttha parisuddhā?
third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ
Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.
pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

Pācittiyā Niṭṭhitā

Ime kho pan'āyasmanto cattāro pāṭidesanīyā dhammā
this-NOM-PL indeed!-EMPH venerable-VOC-PL 4-NUM acknowledge-ADJ rule-NOM-PL
uddesaṃ āgacchanti.
recitation-ACC come up-3-PL-PRESIND
1. Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F inhabited area-ACC-N
paviṭṭhāya hatthato, khādanīyaṃ vā bhojanīyaṃ vā sahatthā
enter-ADJ hand-ABL uncooked food-ACC-N or-IND cooked food-ACC or-IND with.hand-INS
paṭiggahetvā khādeyya vā bhuñjeyya vā,
accept-ABS chew-3-OPT or-IND eat-3-OPT or-IND
patidesetabbam tena bhikkhunā, "Gārayham āvuso
acknowledge-FUT-PASS-PART him-3-INS bhikkhu-INS blame-FUT-PASS-PART friend-VOC
dhammaṃ āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ patidesemī"
act-ACC commit-1-AOR unsuitable-ADJ acknowledge-ADJ that-ACC acknowledge-1-PRESIND
ti.
-
2. Bhikkhū pan'eva kulesu nimantitā bhuñjanti. Tatra ce
bhikkhu-NOM-PL now.if-PART family-LOC-PL-N invite-ADJ eat-3-PL-PRESIND then-ADV if-
bhikkhunī vosāsamānarūpā ṭhitā hoti, "Idha sūpaṃ
bhikkhuni-NOM-F give.direction-ADJ stand-PAST-PART he is-3-PRESIND here-ADV curry-ACC
detha, idha odanaṃ dethā" ti.
give-2-PL-IMP here-ADV rice-ACC give-2-PL-IMP -
Tehi bhikkhūhi sā bhikkhunī apasādetabbā, "Apasakka
those-INS-PL bhikkhu-INS-PL that-NOM-F bhikkhuni-NOM-F dismiss-FUT-PASS-PART leave-2-IMP
tāva bhagini, yāva bhikkhū bhuñjanti" ti.
so.long-ADV sister-VOC-F until-IND bhikkhu-NOM-PL eat-3-PL-PRESIND -
Ekassa'pi ce bhikkhuno nappaṭibhāseyya taṃ bhikkhuniṃ apasādetum,
one-DAT if- bhikkhu-DAT not.against.speak-3-OPT that-ACC bhikkhuni-ACC-F dismiss-INF
"Apasakka tāva bhagini, yāva bhikkhū bhuñjanti" ti,
leave-2-IMP so.long-ADV sister-VOC-F until-IND bhikkhu-NOM-PL eat-3-PL-PRESIND -
patidesetabbam tehi bhikkhūhi, "Gārayham
acknowledge-FUT-PASS-PART those-INS-PL bhikkhu-INS-PL blame-FUT-PASS-PART
āvuso dhammaṃ āpajjīmā asappāyaṃ pāṭidesanīyaṃ, taṃ
friend-VOC act-ACC commit-1-PL-AOR unsuitable-ADJ acknowledge-ADJ that-ACC
patidesemā" ti.
acknowledge-1-PL-PRESIND -

3. 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.”
4. 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.

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

1. I shall wear (the under-robe) even all around,” thus the training is to be done.
2. I shall wrap (the outer-robies) even all around,” thus...
3. I shall go well covered inside an inhabited area,” thus...
4. I shall sit well covered inside an inhabited area,” thus...
5. I shall go well-restrained inside an inhabited area,” thus...

3. Yāni kho pana tāni sekkhasammatāni kulāni.
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL trainee.agreed-ADJ family-NOM
 Yo pana bhikkhu tathārūpesu sekkhasammatesu kulesu
who-NOM (and)-PART bhikkhu-NOM such kind-ADJ trainee.agreed-LOC-PL-NT family-LOC-PL-N
 pubbe animantito agilāno khādaniyaṃ vā bhojaniyaṃ
previous-ADV not.invite-ADJ not.sick-ADJ uncooked food-ACC-N or-IND cooked food-ACC
 vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā,
or-IND with.hand-INS accept-ABS chew-3-OPT or-IND eat-3-OPT or-IND
 paṭidesetabbam tena bhikkhunā, “Gārayham āvuso
acknowledge-FUT-PASS-PART him-3-INS bhikkhu-INS blame-FUT-PASS-PART friend-VOC
 dhammam āpajjīm asappāyaṃ pāṭidesaniyaṃ, tam paṭidesemī”
act-ACC commit-1-AOR unsuitable-ADJ acknowledge-ADJ that-ACC acknowledge-1-PRESIND
 ti.
 -
4. Yāni kho pana tāni ārañṇakāni senāsanāni
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL wilderness-ADJ lodging-NOM-PL-N
 sāsāṅkasammatāni sappatibhayāni. Yo pana bhikkhu tathārūpesu
risky.recond-ADJ frighten-ADJ who-NOM (and)-PART bhikkhu-NOM such kind-ADJ
 senāsanesu viharanto, pubbe appaṭisaṃviditaṃ khādaniyaṃ
lodging-LOC-PL-N dwell-ADJ previous-ADV not.announce-ADJ uncooked food-ACC-N
 vā bhojaniyaṃ vā ajjhārame sahatthā paṭiggahetvā agilāno
or-IND cooked food-ACC or-IND in.monastery-LOC with.hand-INS accept-ABS not.sick-ADJ
 khādeyya vā bhuñjeyya vā,
chew-3-OPT or-IND eat-3-OPT or-IND
 paṭidesetabbam tena bhikkhunā, “Gārayham āvuso
acknowledge-FUT-PASS-PART him-3-INS bhikkhu-INS blame-FUT-PASS-PART friend-VOC
 dhammam āpajjīm asappāyaṃ pāṭidesaniyaṃ, tam paṭidesemī”
act-ACC commit-1-AOR unsuitable-ADJ acknowledge-ADJ that-ACC acknowledge-1-PRESIND
 ti.
 -

Uddiṭṭhā kho āyasmanto cattāro pāṭidesaniyā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 4-NUM acknowledge-ADJ rule-NOM-PL
 Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ
 Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ
 Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?
third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ
 Parisuddh’etth’āyasmanto, tasmā tunhī, evam’etaṃ dhārayāmi.
pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

Pāṭidesaniyā Niṭṭhitā

Ime kho pan’āyasmanto sekhiyā dhammā uddesaṃ
this-NOM-PL indeed!-EMPH venerable-VOC-PL training-ADJ rule-NOM-PL recitation-ACC
 āgacchanti.
come up-3-PL-PRESIND

1. “Parimaṇḍalaṃ nivāseṣṣāmi” ti sikkhā karaṇiṃyā.
around.circle-ADJ dress-1-FUT - train-NOM-F done-INS
2. “Parimaṇḍalaṃ pārupissāmi” ti sikkhā karaṇiṃyā.
around.circle-ADJ dress-1-FUT - train-NOM-F done-INS
3. “Supaṭicchanno antaraghare gamissāmi” ti sikkhā karaṇiṃyā.
well cover-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
4. “Supaṭicchanno antaraghare nisīdissāmi” ti sikkhā karaṇiṃyā.
well cover-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
5. “Susaṃvuto antaraghare gamissāmi” ti sikkhā karaṇiṃyā
well.restrain-PAST-PART inside house-LOC-N go-1-FUT - train-NOM-F done-INS

6. I shall sit well-restrained inside an inhabited area,” thus...
7. I shall go with the eyes cast down inside an inhabited area,” thus...
8. I shall sit with the eyes cast down inside an inhabited area,” thus...
9. I shall not go with (robes) lifted up inside an inhabited area,” thus...
10. I shall not sit with (robes) lifted up inside an inhabited area,” thus...
11. I shall not go with loud laughter inside an inhabited area,” thus...
12. I shall not sit with loud laughter inside an inhabited area,” thus...
13. I shall go quiet(ly) inside an inhabited area,” thus...
14. I shall sit quiet(ly) inside an inhabited area,” thus...
15. I shall not go swaying the body inside an inhabited area,” thus...
16. I shall not sit swaying the body inside an inhabited area,” thus...
17. I shall not go swaying the arms inside an inhabited area,” thus...
18. I shall not sit swaying the arms inside an inhabited area,” thus...
19. I shall not go swaying the head inside an inhabited area,” thus...
20. I shall not sit swaying the head inside an inhabited area,” thus...
21. I shall not go having made (the arms) a prop inside an inhabited area,” thus...
22. I shall not sit having made (the arms) a prop inside an inhabited area,” thus...
23. I shall not go with (the head) covered inside an inhabited area,” thus...
24. I shall not sit with (the head) covered inside an inhabited area,” thus...
25. I shall not go in a crouching (posture) inside an inhabited area,” thus...
26. I shall not sit with the (knees) clasped-around inside an inhabited area,” thus...

(Here ends) the Twenty-Six on Proper Behavior

27. I shall accept alms-food appreciatively,” thus...
28. I shall accept alms-food paying attention to the bowl,” thus...
29. I shall accept alms-food which has curry in the proper proportion,” thus...
30. I shall accept alms-food which is level with the rim,” thus...
31. I shall eat alms-food appreciatively,” thus...
32. I shall eat alms-food paying attention to the bowl,” thus...

6. “Susāṃvuto antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
well.restrain-PAST-PART inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
7. “Okkhittacakkhu antaraghare gamissāmi” ti sikkhā karaṇīyā
cast down.eyes-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
8. “Okkhittacakkhu antaraghare nisīdissāmi” ti sikkhā karaṇīyā
cast down.eyes-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
9. “Na ukkhittakāya antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART lift up-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
10. “Na ukkhittakāya antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART lift up-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
11. “Na ujjagghikāya antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART loud laugh-INS-F inside house-LOC-N go-1-FUT - train-NOM-F done-INS
12. “Na ujjagghikāya antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART loud laugh-INS-F inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
13. “Appasaddo antaraghare gamissāmi” ti sikkhā karaṇīyā.
quite-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
14. “Appasaddo antaraghare nisīdissāmi” ti sikkhā karaṇīyā
quite-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
15. “Na kāyappacālakam antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART body.sway-ADV inside house-LOC-N go-1-FUT - train-NOM-F done-INS
16. “Na kāyappacālakam antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART body.sway-ADV inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
17. “Na bāhuppacālakam antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART arm.sway-ACC-N inside house-LOC-N go-1-FUT - train-NOM-F done-INS
18. “Na bāhuppacālakam antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART arm.sway-ACC-N inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
19. “Na sīsappacālakam antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART head.sway-ABS inside house-LOC-N go-1-FUT - train-NOM-F done-INS
20. “Na sīsappacālakam antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART head.sway-ABS inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
21. “Na khambhakato antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART prop.made-PAST-PART inside house-LOC-N go-1-FUT - train-NOM-F done-INS
22. “Na khambhakato antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART prop.made-PAST-PART inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
23. “Na oḅuṇṭhito antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART covered-PAST-PART inside house-LOC-N go-1-FUT - train-NOM-F done-INS
24. “Na oḅuṇṭhito antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART covered-PAST-PART inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
25. “Na ukkutikāya antaraghare gamissāmi” ti sikkhā karaṇīyā.
not-PART crouch posture-INS-F inside house-LOC-N go-1-FUT - train-NOM-F done-INS
26. “Na pallatthikāya antaraghare nisīdissāmi” ti sikkhā karaṇīyā.
not-PART clasp around-INS-F inside house-LOC-N sit-1-FUT - train-NOM-F done-INS

Chabbīsati Sāruppā.

27. “Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmi” ti sikkhā karaṇīyā.
appreciative-ADV alms food-ACC accept-1-FUT - train-NOM-F done-INS
28. “Pattasaññī piṇḍapātaṃ paṭiggahessāmi” ti sikkhā karaṇīyā.
bowl.perceive-ADJ alms food-ACC accept-1-FUT - train-NOM-F done-INS
29. “Samasūpakam piṇḍapātaṃ paṭiggahessāmi” ti sikkhā karaṇīyā.
even.curry-ADV alms food-ACC accept-1-FUT - train-NOM-F done-INS
30. “Samatittikam piṇḍapātaṃ paṭiggahessāmi” ti sikkhā karaṇīyā.
level.rim-ADJ alms food-ACC accept-1-FUT - train-NOM-F done-INS
31. “Sakkaccaṃ piṇḍapātaṃ bhuñjissāmi” ti sikkhā karaṇīyā.
appreciative-ADV alms food-ACC eat-1-FUT - train-NOM-F done-INS
32. “Pattasaññī piṇḍapātaṃ bhuñjissāmi” ti sikkhā karaṇīyā.
bowl.perceive-ADJ alms food-ACC eat-1-FUT - train-NOM-F done-INS

33. I shall eat alms-food systematically,” thus...
34. I shall eat alms-food which has curry in the proper proportion,” thus...
35. I shall not eat alms-food, having pressed (it) down into a shall heap,” thus...
36. I shall not cover curry or condiment with rice out of liking for more,” thus...
37. I shall not eat curry or rice, (when) not ill , having requested (it) for his own benefit,
thus...
38. I shall not look at another’s bowl finding fault,” thus...
39. I shall not make an over-large morsel (of food),” thus...
40. I shall eat a round piece (of food),” thus...
41. I shall not open the mouth when the morsel (of food) has not been brought to (it),” thus...
42. I shall not put the whole hand onto the mouth while eating ,” thus...
43. I shall not speak with a mouth which has a morsel (of food in it),” , thus...
44. I shall not eat tossing up bits (of food),” thus...
45. I shall not eat biting off a morsel (of food),” thus...
46. I shall not eat puffing up (the cheeks),” thus...
47. I shall not eat shaking (food) off the hand,” thus...
48. I shall not eat scattering rice-grains,” thus...
49. I shall not eat sticking out the tongue,” thus...
50. I shall not eat making chomping (sounds),” thus...
51. I shall not eat making slurping (sounds),” thus...
52. I shall not eat licking the hand,” thus...
53. I shall not eat licking the bowl,” thus...
54. I shall not eat licking the lip(s),” thus...
55. I shall not accept a drinking-water cup with a hand which is (soiled) with food,” thus...

33. “Sapadānaṃ piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā
systematic-ADV alms food-ACC eat-1-FUT - train-NOM-F done-INS
34. “Samasūpakāṃ piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā.
even.curry-ADV alms food-ACC eat-1-FUT - train-NOM-F done-INS
35. “Na thūpato omadditvā piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART heap-ABL work down-ABS alms food-ACC eat-1-FUT - train-NOM-F done-INS
36. “Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmī
bhiyyokamyataṃ upādāyā” ti sikkhā karaṇīyā.
*not-PART curry-ACC or-IND curry-ACC-N or-IND rice-INS conceal-1-FUT
more like-ACC-F take up- - train-NOM-F done-INS*
37. “Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā
bhuñjissāmī” ti sikkhā karaṇīyā.
*not-PART curry-ACC or-IND rice-ACC or-IND not.sick-ADJ self-DAT need-DAT request-ABS
eat-1-FUT - train-NOM-F done-INS*
38. “Na ujjhānasaññī paresaṃ pattaṃ olokessāmī” ti sikkhā
karaṇīyā.
*not-PART fault perceive-ADJ others-GEN-PL bowl-ACC look down-1-PRESIND - train-NOM-F
done-INS*
39. “Nātimahantaṃ kavaḷaṃ karissāmī” ti sikkhā karaṇīyā.
not.over.large-ACC morsel-ACC make-1-FUT - train-NOM-F done-INS
40. “Parimaṇḍalaṃ ālopaṃ karissāmī” ti sikkhā karaṇīyā.
around.circle-ADJ pc. food-ACC make-1-FUT - train-NOM-F done-INS
41. “Na anāhate kavale mukhadvāraṃ vivarissāmī” ti sikkhā
karaṇīyā.
*not-PART not.take to-ADJ morsel-LOC mouth.door-ACC open-1-FUT - train-NOM-F
done-INS*
42. “Na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkhipissāmī” ti sikkhā
karaṇīyā.
*not-PART eat-PRES-PART all-ADJ hand-ACC mouth-LOC put onto-1-FUT - train-NOM-F
done-INS*
43. “Na sakavaḷena mukhena byāharissāmī” ti sikkhā karaṇīyā.
not-PART with.morsel-ADJ mouth-INS speak-1-FUT - train-NOM-F done-INS
44. “Na piṇḍukkhepakāṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART alms.toss-ADV eat-1-FUT - train-NOM-F done-INS
45. “Na kavaḷāvacchedakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART morsel.bite off-ADV eat-1-FUT - train-NOM-F done-INS
46. “Na avagaṇḍakārakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART swell make-ADV eat-1-FUT - train-NOM-F done-INS
47. “Na hatthaniddhūnakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART hand.shake off-ABS eat-1-FUT - train-NOM-F done-INS
48. “Na sitthāvakārakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART rice.scatter.make-ABS eat-1-FUT - train-NOM-F done-INS
49. “Na jivhānicchārakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART tongue.stick out-ABS eat-1-FUT - train-NOM-F done-INS
50. “Na capucapukārakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART lip smack.make-ADV eat-1-FUT - train-NOM-F done-INS
51. “Na surusurukārakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART slurp.make-ABS eat-1-FUT - train-NOM-F done-INS
52. “Na hatthanillehakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART hand.lick-ABS eat-1-FUT - train-NOM-F done-INS
53. “Na pattanillehakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART bowl.lick-ABS eat-1-FUT - train-NOM-F done-INS
54. “Na oṭṭhanillehakaṃ bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART lip lick- eat-1-FUT - train-NOM-F done-INS
55. “Na sāmisenā hatthena pāṇiyathālakāṃ paṭiggahessāmī” ti sikkhā
karaṇīyā.
*not-PART with.food-ADJ hand-INS drink.cup-ACC-N accept-1-FUT - train-NOM-F
done-INS*

56. I shall not throw away bowl-washing water which has rice-grains (in it) in an inhabited area,” thus...

(Here ends) the Group of Thirty regarding Food.

57. 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.

58. I shall not teach Dhamma to one who has a stick in (his) hand, (and) who is not ill,” thus...

59. I shall not teach Dhamma to one who has a knife in (his) hand (and) who is not ill,” thus...

60. I shall not teach Dhamma to one who has a weapon in (his) hand, (and) who is not ill,” thus...

61. I shall not teach Dhamma to one who is wearing shoes, (and) who is not ill,” thus...

62. I shall not teach Dhamma to one who is wearing sandals, (and) who is not ill,” thus...

63. I shall not teach Dhamma to one who is in a vehicle, (and) who is not ill,” thus...

64. I shall not teach Dhamma to one who is on a couch, (and) who is not ill,” thus...

65. I shall not teach Dhamma to one sitting with (the knees) clasped-around, (and) who is not ill,” thus...

66. I shall not teach Dhamma to one whose head is wrapped (with a turban), (and) who is not ill,” thus...

67. I shall not teach Dhamma to one whose head is covered, (and) who is not ill,” thus...

68. 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...

69. 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...

70. I shall not teach Dhamma (while) standing, to one who is sitting, (and) who is not ill,” thus...

71. I shall not teach Dhamma (while) walking behind, to one who is going in front, (and) who is not ill,” thus...

56. “Na sasitthakaṃ pattadhovanaṃ antaraghare chaḍḍessāmi” ti sikkhā
not-PART with.rice-ADJ bowl.wash-ACC-N inside house-LOC-N throw away-FUT - train-NOM-F
karaṇīyā.
done-INS

Samatimsa Bhojanapaṭisaṃyuttā

57. “Na chattapāṇissa agilānassa dhammaṃ desissāmi” ti sikkhā
not-PART umbrella.with hand-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F
karaṇīyā.
done-INS

58. “Na dandapāṇissa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART stick.in hand-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

59. “Na satthapāṇissa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART knife.in hand-DAT-N not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

60. “Na āvudhapāṇissa agilānassa dhammaṃ desissāmi” ti sikkhā
not-PART weapon in hand-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F
karaṇīyā.
done-INS

61. “Na pādūkārūḥassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART shoe.wear-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

62. “Na upāhanārūḥassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART sandal.wear-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

63. “Na yānagatassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART vehicle.gone-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

64. “Na sayanagatassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART couch.gone-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

65. “Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmi” ti
not-PART clasp around-INS-F sit-DAT not.sick-ADJ act-ACC teach-1-FUT -
sikkhā karaṇīyā.
train-NOM-F done-INS

66. “Na veṭṭhitasāsassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART wrap.head-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

67. “Na oguṇṭhitasāsassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇīyā.
not-PART covered.head-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

68. “Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ
not-PART ground-LOC-F sit-ABS seat-LOC-N sit-DAT not.sick-ADJ act-ACC
desissāmi” ti sikkhā karaṇīyā.
teach-1-FUT - train-NOM-F done-INS

69. “Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa
not-PART low-ADJ seat-LOC-N sit-ABS high-ADJ seat-LOC-N sit-DAT not.sick-ADJ
dhammaṃ desissāmi” ti sikkhā karaṇīyā.
act-ACC teach-1-FUT - train-NOM-F done-INS

70. “Na ṭhito nisinnassa agilānassa dhammaṃ desissāmi” ti sikkhā
not-PART stand-ADJ sit-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F
karaṇīyā.
done-INS

71. “Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ
not-PART behind-ADV go-PRES-PART before-ADV go-DAT not.sick-ADJ act-ACC
desissāmi” ti sikkhā karaṇīyā.
teach-1-FUT - train-NOM-F done-INS

72. I shall not teach Dhamma (while) walking off the path to one walking on the path, (and) who is not ill,” thus...

(Here ends) the Group of Sixteen regarding Teaching Dhamma.

73. I shall not excrete or urinate (while) standing (and while) not ill,” thus the training is to be done.

74. I shall not excrete or urinate or spit on crops, (while) not ill,” thus...

75. I shall not excrete or urinate or spit in water, (while) not ill,” thus...

(Here ends) the Three Miscellaneous

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.

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:

- i) the removal through the presence (of the bhikkhu) is to be given,
- ii) the removal (of the accusation) through remembrance is to be given,
- iii) the removal (of the accusation) through not (being) insane is to be given,
- iv) he is to be made to do (the offence-procedure) through admitting (the offence),
- v) the (decision of the) majority,
- vi) (the decision making it) worse for him,
- vii) (the decision) covering (the offences as if) with grass.

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

72. “Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ
not-PART away.path-INS go-PRES-PART - go-DAT not.sick-ADJ act-ACC
desissāmī” ti sikkhā karaṇīyā.
teach-1-FUT - train-NOM-F done-INS

Soḷasa Dhammadesanāpaṭisaṃyuttā

73. “Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmī” ti
not-PART stand-ADJ not.sick-ADJ feces-ACC or-IND urine-ACC or-IND make-1-FUT -
sikkhā karaṇīyā.
train-NOM-F done-INS

74. “Na harite agilāno uccāraṃ vā passāvaṃ vā khelaṃ vā
not-PART crops-LOC-N not.sick-ADJ feces-ACC or-IND urine-ACC or-IND spittle-ACC-N or-IND
karissāmī” ti sikkhā karaṇīyā.
make-1-FUT - train-NOM-F done-INS

75. “Na uduke agilāno uccāraṃ vā passāvaṃ vā khelaṃ vā
not-PART water-LOC-N not.sick-ADJ feces-ACC or-IND urine-ACC or-IND spittle-ACC-N or-IND
karissāmī” ti sikkhā karaṇīyā.
make-1-FUT - train-NOM-F done-INS

Tayo Pakiṇṇakā

Uddiṭṭhā kho āyasmanto sekhīyā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL training-ADJ rule-NOM-PL
Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā? Dutiyam’pi
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ second time-ACC-NT
pucchāmi: Kacci’ttha parisuddhā? Tatiyam’pi pucchāmi: Kacci’ttha
ask-1-PRESIND perhaps.here-ADV pure-ADJ third time-ORD ask-1-PRESIND perhaps.here-ADV
parisuddhā? Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ
pure-ADJ pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N
dhārayāmi.
keep in mind-1-PRESIND

Sekhiyā Niṭṭhitā

Ime kho pan’āyasmanto sattādhikaraṇasamathā dhammā
this-NOM-PL indeed!-EMPH venerable-VOC-PL 7.legal.issue.settle-ADJ rule-NOM-PL
uddesaṃ āgacchanti.
recitation-ACC come up-3-PL-PRESIND

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya:
whichever arisen-PRES-PART legal issue-GEN-PL-N calm-DAT settle-DAT

- i) Sammukhāvinayo dātabbo,
with face.remove-NOM give-FUT-PASS-PART
- ii) Sativinayo dātabbo,
memory.remove-NOM give-FUT-PASS-PART
- iii) Amūlhavinayo dātabbo,
not insane removal-NOM give-FUT-PASS-PART
- iv) Paṭiññātakaraṇaṃ,
admit-NOM-N
- v) Yebhuyyasikā,
which.more-NOM-F
- vi) Tassapāpiyasikā,
for him.worse-NOM-F
- vii) Tiṇavattthārako’ti.
grass.cover up-NOM

Uddiṭṭhā kho āyasmanto sattādhikaraṇasamathā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 7.legal.issue.settle-ADJ rule-NOM-PL

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.

Venerables, the introduction has been recited.

Venerables, the 4 cases involving disqualification have been recited.

Venerables, the 13 cases (involving) the community in the beginning and in the rest have been recited.

Venerables, the 2 indefinite cases have been recited.

Venerables, the 30 cases involving expiation with forfeiture have been recited.

Venerables, the 92 cases involving expiation have been recited.

Venerables, the 4 cases that are to be acknowledged have been recited.

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

Venerables, the 7 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.

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ

Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ

Tatiyam'pi pucchāmi: Kacci'ttha parisuddhā?
third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.
pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

Sattādhikaraṇasamathā Niṭṭhitā

Uddiṭṭhāṃ kho āyasmanto nidānaṃ.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL introduction-NOM-N

Uddiṭṭhā cattāro pārājikā dhammā.
recite-PAST-PART 4-NUM defeat-ADJ rule-NOM-PL

Uddiṭṭhā terasa saṅghādisesā dhammā.
recite-PAST-PART 13-ADJ -ADJ rule-NOM-PL

Uddiṭṭhā dve aniyatā dhammā.
recite-PAST-PART 2-NUM uncertain-ADJ rule-NOM-PL

Uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā.
recite-PAST-PART 30-ADJ relinquish-ADJ confess-ADJ rule-NOM-PL

Uddiṭṭhā dvenavuti pācittiyā dhammā.
recite-PAST-PART 92- confess-ADJ rule-NOM-PL

Uddiṭṭhā cattāro pāṭidesanīyā dhammā.
recite-PAST-PART 4-NUM acknowledge-ADJ rule-NOM-PL

Uddiṭṭhā sekhiyā dhammā.
recite-PAST-PART training-ADJ rule-NOM-PL

Uddiṭṭhā sattādhikaraṇasamathā dhammā.
recite-PAST-PART 7.legal.issue.settle-ADJ rule-NOM-PL

Ettakan'tassa bhagavato sutt'āgataṃ suttapariyāpannaṃ anvaddhamāsaṃ
this much.of that-GEN blessed one-GEN sutta.become-ADJ sutta.include-ADJ after 1/2 month-ACC

uddesaṃ āgacchati. Tattha sabbehe'eva samaggehi sammodamānehi
recitation-ACC come up-PRESIND about that-ADV by all.just-INS-PL united-ADJ agreement-ADJ

avivadamānehi sikkhitabban'ti.
not.dispute-ADJ train-FUT-PRES-PART

Bhikkhupāṭimokkhaṃ Niṭṭhitaṃ