

The Disciplinary Code of the Bhikkhu

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.

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.

BHIKKHUPĀṬIMOKKHAM

Namo tassa bhagavato arahato sammāsambuddhassa. (tikkhattunī)
of that-GEN-SG-M blessed one-GEN-SG-M

Suṇātu me bhante (āvuso) saṅgho. Ajj’uposatho paṇṇaraso (cātuddaso).
listen-3-SG-IMP me-DAT-SG venerable sir-VOC-SG-M community-NOM-SG-M 15th-ADJ
Yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya, pāṭimokkhaṃ
if-IND community-DAT-SG-M suitable-NOM-SG-N community-NOM-SG-M observance-ACC-SG-M do-3-SG-OPT disciplinary code-ACC-SG-N
uddiseyya.
recite-3-SG-OPT

Kim saṅghassa pubbakiccaṃ? Pārisuddhim āyasmanto ārocetha. Pāṭimokkham
what- community-DAT-SG-M before.duty-ACC-SG-N purity-ACC-SG-F Ven.-VOC-PL-M announce-2-PL-IMP disciplinary code-ACC-SG-N
uddisissāmi. Tam sabbeva santā sādhuṃ suṇoma manasikaroma.
recite-1-SG-FUT that-ACC-SG-M exist-PRES-PART well-ADV listen-1-PL-IMP mind.attend-1-PL-IMP

Yassa siyā āpatti, so āvikareyya. Asantiyā āpattiyā tuṇhī
for whoever-PRO be-3-SG-OPT offense-NOM-SG-F he-NOM-SG-M disclose-3-SG-OPT not.exist-ADJ offense-INS-SG-F silent-ADV
bhavitabbaṃ. Tuṇhī bhāvena kho pan’āyasmante parisuddhā ti vedissāmi.
to be-FUT-PASS-PART silent-ADV state of being-INS-SG-M indeed!-EMPH then.venerable-ACC-PL-M pure-ADJ - know-1-SG-FUT
Yathā kho pana paccekapuṭṭhassa veyyakaraṇaṃ hoti. Evam’evaṃ
just as-IND indeed!-EMPH (and)-PART individually.ask-ADJ answer-NOM-SG-N he is-3-SG-PRESIND in same way-ADV
evarūpāya parisāya yāvattiyā anussāvitā hoti. Yo pana
assembly-DAT-SG-F up to.3rd time-ADV announcement-NOM-SG-N he is-3-SG-PRESIND who-NOM-SG-M (and)-PART
bhikkhu yāvattiyā anussāviyamāne saramāno santim āpattim n’āvikareyya,
bhikkhu-NOM-SG-M up to.3rd time-ADV announce-LOC-SG remember-PRES-PART exist-PRES-PART offense-ACC-SG-F not.disclose-3-SG-OPT
sampajānamusāvād’assa hoti.
deliberate.false.speech.for him-NOM-SG-M he is-3-SG-PRESIND

Sampajānamusāvādo kho pan’āyasmanto antarāyiko dhammo vutto bhagavatā.
deliberate.false.speech-NOM-SG-M indeed!-EMPH venerable-VOC-PL-M obstruct-ADJ case-NOM-SG-M say-PAST-PART blessed one-INS-SG-M
Tasmā saramānena bhikkhunā āpanna visuddh’āpekkhena santī āpatti
therefore-ABL-SG-M remember-PRES-PART bhikkhu-INS-SG-M commit-PAST-PART purify.desire-ADJ exist-PRES-PART offense-NOM-SG-F
āvikātabbā. Āvikatā hi’ssa phāsu hoti.
disclose-FUT-PASS-PART ease-ADV he is-3-SG-PRESIND

Nidān’uddeso niṭṭhito

Tatr’ime cattāro pārājikā dhammā uddesaṃ āgacchanti.
4-NUM defeat-ADJ rule-NOM-PL-M recitation-ACC-SG-M come up-3-PL-PRESIND

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

2. Yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M village-ABL-SG-M or-IND forest-ABL-SG-M or-IND not.given-ACC-SG-N
theyyasaṅkhātāni ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā, haneyyumi
theft reckoned-ACC-SG-N take-3-SG-OPT like.kind-ADJ not.given.take-LOC-SG-N king-NOM-PL-M robber-ACC-SG-M caught-ABS beat-3-PL-OPT
vā bandheyyum vā pabbājeyyum vā, “Coro’si bālo’si muḥho’si theno’si” ti.
or-IND imprison-3-PL-OPT or-IND banish-3-PL-OPT or-IND fool.is-NOM-SG-N insane.is-PAST-PART thief.are-NOM-SG-M -
Tathārūpaṃ bhikkhu adinnaṃ ādiyamāno: ayam’pi pārājiko hoti asaṃvāso.
of such.kind-ADJ bhikkhu-NOM-SG-M not.given-ACC-SG-N take-PRES-PART defeat-ADJ he is-3-SG-PRESIND not communion-ADJ

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.

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

3. Yo pana bhikkhu sañcicca manussaviggahanā jīvītā voropeyya, satthahāraṇaṁ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M deliberate-ABS human being-ACC-SG-M life-ABL-SG-N deprive-3-SG-OPT assassin-ACC-SG-M
vāssa pariyeseyya, maraṇavaṇṇaṁ vā saṁvaṇṇeyya, maraṇāya vā samādapeyya, “Ambho
seek-3-SG-OPT death.beauty-ACC-SG-M or-IND praise-3-SG-OPT death-DAT-SG-M or-IND incite-3-SG-OPT hey!
purisa kiṁ tuyh’imīnā pāpakena dujjīvitena? Matante jīvītā seyyo” ti. Iti
man-VOC-SG-M what- you.this-INS-SG wretched-ADJ difficult.life-INS-SG-N death.you-NOM-SG-N life-ABL-SG-N better-ADV - so-
cittamaṇo cittasaṅkappo anekapariyāyena maraṇavaṇṇaṁ vā saṁvaṇṇeyya, maraṇāya vā
cast down.eyes-ADJ mind.intention-ADJ various ways-ADV death.beauty-ACC-SG-M or-IND praise-3-SG-OPT death-DAT-SG-M or-IND
samādapeyya: ayam’pi pārajiko hoti asaṁvāso.
incite-3-SG-OPT defeat-ADJ he is-3-SG-PRESIND not communion-ADJ

4. Yo pana bhikkhu anabhijānaṁ uttarimanussadhammaṁ attūpanāyikaṁ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M not.fully.know-NOM-SG-M beyond.human.state-ACC-SG-M self.concerning-ADJ
alamariyaññadassanaṁ samudācareyya: “Iti jānāmi, iti passāmi” ti. Tato aparena
worthy.noble.know.see-ADJ boast-3-SG-OPT so- know-1-SG-PRESIND so- see-1-SG-PRESIND - then-ABL another-ADJ
samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno visuddh’āpekkho evaṁ
time-INS-SG-M interrogate-NOM-SG-M or-IND not interrogate-NOM-SG-M or-IND commit-PAST-PART purify.desire-ADJ thus-ADV
vadeyya, “Ajaṇam evaṁ āvuso avacaṁ, ‘jānāmi,’ apassaṁ, ‘passāmi.’
say-3-SG-OPT not.know-NOM-SG-M thus-ADV friend-VOC-SG-M say-1-SG-AOR know-1-SG-PRESIND not.see-PRES-PART see-1-SG-PRESIND
Tucchāṁ musā vilapin” ti. Aññatra adhimānā: ayam’pi pārajiko hoti
empty-ADV FALSE-ADV boast-1-SG-AOR - unless-ABL overestimate-ABL-SG-M defeat-ADJ he is-3-SG-PRESIND
asaṁvāso.
not communion-ADJ

Uddiṭṭhā kho āyasmanto cattāro pārajikā dhammā, yesaṁ bhikkhu
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M 4-NUM defeat-ADJ rule-NOM-PL-M them-GEN-PL-M bhikkhu-NOM-SG-M
aññataraṁ vā aññataraṁ vā āpajjitvā na labhati bhikkhūhi saddhiṁ
any one, another-ADJ or-IND any one, another-ADJ or-IND commit-ABS not-PART gain-3-SG-PRESIND bhikkhu-INS-PL-M together-INS
saṁvāsaṁ, yathā pure, tathā pacchā, pārajiko hoti asaṁvāso.
communion-ACC-SG-M just as-IND before-IND so-ADV after-IND defeat-ADJ he is-3-SG-PRESIND not communion-ADJ

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatīyam’pi pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evaṁ’etaṁ dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

Pārajik’uddeso niṭṭhito

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

1. Sañcetanikā sukkavisatṭhi aññatra supinantā, saṅghādiseso.
deliberate-ADJ semen.emission-NOM-SG-F unless-ABL dream.in-ABL-SG-N -

2. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmena saddhiṁ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M beset-ADJ alter-ADJ mind-INS-SG-M woman-INS-SG-M together-INS
kāyasaṁsaggaṁ samāpajjeyya, hatthagāhaṁ vā veṇigāhaṁ vā aññatarassa vā
body.contact-ACC-SG-M enter-3-SG-OPT hand.hold-ACC-SG-M or-IND braid.hold-ACC-SG-M or-IND any one, another-ADJ or-IND
aññatarassa vā aṅgassa parāmasanaṁ, saṅghādiseso.
any one, another-ADJ or-IND limb-GEN-SG-N over close.touch- -

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. 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

3. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātuḡāmaṇi duṭṭhullāhi
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M beset-ADJ alter-ADJ mind-INS-SG-M woman-ACC-SG-M obscene-ADJ
 vācāhi obhāseyya, yathā taṃ yuvā yuvatim methunūpasañhitāhi,
 word-INS-PL-F suggest-3-SG-OPT just as-IND that-ACC-SG-M y. man-NOM-SG-M y. woman-ACC-SG-F
 saṅghādiseso.
 -

4. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātuḡāmaṇa santike
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M beset-ADJ alter-ADJ mind-INS-SG-M woman-GEN-SG-M with near-LOC-SG-N
 attakāmapāricariyāya vaṇṇaṃ bhāseyya, “Etadaggaṃ bhagini pāricariyaṇaṃ, yā
 himself.sex.minister-LOC-SG-F praise-ACC-SG-M speak-3-SG-OPT highest-NOM-SG-N sister-VOC-SG-F minister-GEN-PL-F who-NOM-SG-F
 m’ādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā” ti,
 like me-ACC-SG-M virtue-ADJ good.nature-ADJ holy life-ACC-SG-N this-INS-SG-M act-INS-SG-M minister-3-SG-OPT -
 methunūpasañhitena, saṅghādiseso.
 -

5. Yo pana bhikkhu sañcarittam samāpajjeyya, itthiyā vā purisamatini,
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M mediate-ACC-SG-N enter-3-SG-OPT woman-DAT-SG-F or-IND man’s intent-ACC-SG-M
 purisassa vā itthimatini, jāyattane vā jārattane vā antamaso taṃkhaṇikāya’pi,
 man-DAT-SG-M or-IND woman intent-ACC-SG-F wife-LOC-SG-N or-IND mistress-LOC-SG-F or-IND even so much as-IND that.moment-LOC-SG-F
 saṅghādiseso.
 -

6. Saññācīkāya pana bhikkhunā kuṭim kārayamānena assāmikam att’uddesaṃ
 own request-INS-SG-F (and)-PART bhikkhu-INS-SG-M hut-ACC-SG-F build-PRES-PART without owner-ADJ self.designate-ADJ
 pamāṇikā karetabbā. Tatr’idaṃ pamāṇaṃ: dīghaso dvādasā vidatthiyo sugatavidatthiyā,
 measure-ADJ make-FUT-PASS-PART here.this- measure-NOM-SG-M length-ADV 12-ADJ span-ACC-PL-F well.gone.span-INS-SG-F
 tiriyaṃ satt’antarā. Bhikkhū abhinetaḡabbā vatthudesanāya. Tehi bhikkhūhi
 width-IND bhikkhu-NOM-PL-M led to-FUT-PASS-PART site.designate-DAT-SG-F those-INS-PL-M bhikkhu-INS-PL-M
 vatthum desetabbam anārambham saparikkamanam. Sārambhe ce bhikkhu vatthusmim
 site-NOM-SG-N appoint-FUT-PASS-PART not.harm-ADJ with.around.space-ADJ with.harm-ADJ if- bhikkhu-NOM-SG-M site-LOC-SG-N
 aparikkamane saññācīkāya kuṭim kāreyya, bhikkhū vā anabhineyya
 not.with.around.space-ADJ own request-INS-SG-F hut-ACC-SG-F make-3-SG-OPT bhikkhu-NOM-PL-M or-IND not.bring-3-SG-OPT
 vatthudesanāya, pamāṇam vā atikkāmeyya, saṅghādiseso.
 site.designate-DAT-SG-F measure-NOM-SG-M or-IND beyond.go-3-SG-OPT -

7. Mahallakam pana bhikkhunā vihāram kārayamānena, sassāmikam att’uddesaṃ bhikkhū
 large-ADJ (and)-PART bhikkhu-INS-SG-M dwell-ACC-SG-M build-PRES-PART with.owner-ADJ self.designate-ADJ bhikkhu-NOM-PL-M
 abhinetaḡabbā vatthudesanāya. Tehi bhikkhūhi vatthum desetabbam anārambham
 led to-FUT-PASS-PART site.designate-DAT-SG-F those-INS-PL-M bhikkhu-INS-PL-M site-NOM-SG-N appoint-FUT-PASS-PART not.harm-ADJ
 saparikkamanam. Sārambhe ce bhikkhu vatthusmim aparikkamane mahallakam vihāram
 with.around.space-ADJ with.harm-ADJ if- bhikkhu-NOM-SG-M site-LOC-SG-N not.with.around.space-ADJ large-ADJ dwell-ACC-SG-M
 kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.
 make-3-SG-OPT bhikkhu-NOM-PL-M or-IND not.bring-3-SG-OPT site.designate-DAT-SG-F -

8. Yo pana bhikkhu bhikkhum duṭṭho doso appatīto
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M corrupted-PAST-PART anger-NOM-SG-M displeased-ADJ
 amūlakena pārājikena dhammena anuddhamseyya, “App’eva nāma nam imamhā
 without cause-ADJ defeat-ADJ act-INS-SG-M accuse-3-SG-OPT if.only-EMPH-PART indeed-EMPH him-3-SG-ACC from this-3-SG-ABL
 brahmacariyā cāveyyaṃ” ti.
 holy life-ABL-SG-N fall-1-SG-OPT -

Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakaṇc’eva
 then-ABL another-ADJ time-INS-SG-M interrogate-NOM-SG-M or-IND not interrogate-NOM-SG-M or-IND without root.emph-ADJ
 taṃ adhikaraṇam hoti, bhikkhu ca dosam patitṭhāti, saṅghādiseso.
 that-ACC-SG-M legal issue-NOM-SG-N he is-3-SG-PRESIND bhikkhu-NOM-SG-M - malice-ACC-SG-M stand firm-3-SG-PRESIND -

9. Yo pana bhikkhu bhikkhum duṭṭho doso appatīto
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M corrupted-PAST-PART anger-NOM-SG-M displeased-ADJ
 aññabhāgiyassa adhikaraṇassa kiñci desaṃ lesamattam upādāya pārājikena dhammena
 other class-ADJ legal issue-GEN-SG-N some-PRO point-ACC-SG-M ploy.mere-ADJ take up-ABS defeat-ADJ act-INS-SG-M

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).

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 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).

12. Now, a bhikkhu is of a nature difficult to be spoken to, (and when) being righteously spoken to by the bhikkhus about

anuddhaniseyya, “App’eva nāma namī imamhā brahmacariyā cāveyyan” ti.
accuse-3-SG-OPT if.only-EMPH-PART indeed!-EMPH him-3-SG-ACC from this-3-SG-ABL holy life-ABL-SG-N fall-1-SG-OPT -
 Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, aññabhāgiyañc’eva
then-ABL another-ADJ time-INS-SG-M interrogate-NOM-SG-M or-IND not interrogate-NOM-SG-M or-IND other class.emph-ADJ
 tamī adhikaraṇamī hoti, koci deso lesamatto upādinnō,
that-ACC-SG-M legal issue-NOM-SG-N he is-3-SG-PRESIND someone-PRO point-NOM-SG-M ploy.mere-NOM-SG-M take up-PAST-PART
 bhikkhu ca dosamī patitṭhāti, saṅghādiseso.
bhikkhu-NOM-SG-M - malice-ACC-SG-M stand firm-3-SG-PRESIND -

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

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

12. Bhikkhu pan’eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu
bhikkhu-NOM-SG-M now.if-PART diff.speak.nature-ADJ he is-3-SG-PRESIND recitation.included-PAST-PART train.rule-LOC-PL-N

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 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.”

(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).

bhikkhūhi sahadhammikam vuccamāno attānam avacanīyam karoti, “Mā
bhikkhu-INS-PL-M with.dhamma-ADJ address-PRES-PASS-PART himself-ACC-SG-M not say-FUT-PAST-PART make-3-SG-PRESIND do not-PART
 mañ āyasmanto kiñci avacuttha kalyāṇam vā pāpakam vā. Aham’p’āyasmante na
measure-ACC-SG-N Ven.-VOC-PL-M some-PRO say-2-PL-AOR good-ADJ or-IND bad-ADJ or-IND not-PART
 kiñci vakkhāmi kalyāṇam vā pāpakam vā. Viramath’āyasmanto mama vacanāyā” ti.
some-PRO admonish-1-SG-FUT good-ADJ or-IND bad-ADJ or-IND refrain.friend-2-PL-IMP measure-DAT-SG speak-DAT-SG-N -
 So bhikkhu bhikkhūhi evam’assa vacanīyo, “Mā āyasmā attānam
he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M thus-TBD address-FUT-PASS-PART do not-PART Ven.-NOM-SG-M himself-ACC-SG-M
 avacanīyam akāsi. Vacanīyam’eva āyasmā attānam karotu. Āyasmā’pi
not say-FUT-PAST-PART make-2-SG-AOR spoken.to.just-ADJ Ven.-NOM-SG-M himself-ACC-SG-M make-3-SG-IMP
 bhikkhū vadetu sahadhammena, bhikkhū’pi āyasantam vakkhanti sahadhammena.
bhikkhu-NOM-PL-M say-3-SG-IMP with.dhamma-INS-SG-M bhikkhu-NOM-PL-M Ven.-ACC-SG-M admonish-3-PL-FUT with.dhamma-INS-SG-M
 Evam samvaddhā hi tassa bhagavato parisā, yad’idam aññamaññavacanena
thus-ADV grown-ADJ for-IND of that-GEN-SG-M blessed one-GEN-SG-M assembly-NOM-SG-F that is-IND
 aññamaññavuṭṭhāpanenā” ti.
one.another.rehab-INS-SG-N -
 Evañca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so
thus-ADV he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M address-PRES-PASS-PART in same way- uphold-3-SG-OPT he-NOM-SG-M
 bhikkhu bhikkhūhi yāvataṭṭhiyaṃ samanubhāsitaḥ tassa paṭinissaggāya. Yāvataṭṭhiyañce
bhikkhu-NOM-SG-M bhikkhu-INS-PL-M up to.3rd time-ADV admonish-FUT-PASS-PART of that-GEN-SG-M relinquish-DAT-SG-M up to.3rd time-ADV
 samanubhāsīyamāno tam paṭinissajjeyya, icc’etaṃ kusalam. No ce paṭinissajjeyya,
admonish-PRES-PART that-ACC-SG-M relinquish-3-SG-OPT thus.this-ACC-SG good-NOM-SG-N not-NEG-PART if- relinquish-3-SG-OPT
 saṅghādiseso.
-

13. Bhikkhu pan’eva aññataram gāmaṃ vā nigamaṃ vā upanissāya
bhikkhu-NOM-SG-M now.if-PART any one, another-ADJ village-ACC-SG-M or-IND town-ACC-SG-M or-IND depend on-IND
 viharati kuladūsako pāpasamācāro. Tassa kho pāpakā samācārā dissanti
dwelt-3-SG-PRESIND fam.spoil-ADJ bad.behave-ADJ of that-GEN-SG-M indeed!-EMPH bad-ADJ behave-NOM-PL-M see-3-PL-PRESIND
 c’eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c’eva suyyanti ca.
and.if- hear-3-PL-PRESIND - family-NOM - him-3-SG-INS spoil-ADJ see-3-PL-PRESIND and.if- hear-3-PL-PRESIND -
 So bhikkhu bhikkhūhi evam’assa vacanīyo, “Āyasmā kho kuladūsako
he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M thus-TBD address-FUT-PASS-PART indeed!-EMPH fam.spoil-ADJ
 pāpasamācāro. Āyasmato kho pāpakā samācārā dissanti c’eva suyyanti ca, kulāni
bad.behave-ADJ indeed!-EMPH bad-ADJ behave-NOM-PL-M see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - family-NOM
 c’āyasmataṃ duṭṭhāni dissanti c’eva suyyanti ca. Pakkamata’āyasmā imamahā āvāsā,
Ven.-INS-SG-N spoil-ADJ see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - depart.ven-NOM-SG-M from this-3-SG-ABL dwell-ABL-SG-M
 alante idha vāsenā” ti.
enough.you-DAT-SG here-ADV dwell-IND-SG-N -
 Evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evam
thus-ADV he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M address-PRES-PASS-PART you-DAT-SG-N bhikkhu-NOM-PL-M thus-ADV
 vadeyya, “Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū,
say-3-SG-OPT desire.go-ADJ - bhikkhu-NOM-PL-M hate.go-ADJ - bhikkhu-NOM-PL-M delude.go-ADJ - bhikkhu-NOM-PL-M
 bhayagāmino ca bhikkhū, tādisikāya āpattiya ekaccam pabbājenti, ekaccam
fear.go-ADJ - bhikkhu-NOM-PL-M such.seen-INS-SG-F offense-INS-SG-F same one-ACC-SG-N banish-3-PL-PRESIND same one-ACC-SG-N
 na pabbājenti” ti.
not-PART banish-3-PL-PRESIND -
 So bhikkhu bhikkhūhi evam’assa vacanīyo, “Mā āyasmā evam
he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M thus-TBD address-FUT-PASS-PART do not-PART Ven.-NOM-SG-M thus-ADV
 avaca. Na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca
say- not-PART - bhikkhu-NOM-PL-M not-PART - bhikkhu-NOM-PL-M hate.go-ADJ not-PART -
 bhikkhū mohagāmino, na ca bhikkhū bhayagāmino. Āyasmā kho kuladūsako
bhikkhu-NOM-PL-M delude.go-ADJ not-PART - bhikkhu-NOM-PL-M fear.go-ADJ indeed!-EMPH fam.spoil-ADJ
 pāpasamācāro. Āyasmato kho pāpakā samācārā dissanti c’eva suyyanti ca, kulāni
bad.behave-ADJ indeed!-EMPH bad-ADJ behave-NOM-PL-M see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - family-NOM
 c’āyasmataṃ duṭṭhāni dissanti c’eva suyyanti ca. Pakkamata’āyasmā imamahā āvāsā,
Ven.-INS-SG-N spoil-ADJ see-3-PL-PRESIND and.if- hear-3-PL-PRESIND - depart.ven-NOM-SG-M from this-3-SG-ABL dwell-ABL-SG-M
 alan’te idha vāsenā” ti.
enough.you-DAT-SG here-ADV dwell-IND-SG-N -
 Evañca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so
thus-ADV he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M address-PRES-PASS-PART in same way- uphold-3-SG-OPT he-NOM-SG-M

Venerables, the thirteen cases (concerning) the community in the beginning and in the rest (of the procedure) have been recited, nine (cases) are of the offence-at-once (-class), four (cases) are of the up-to-the-third (time admonition-class). A bhikkhu who has committed any one of (these offenses), has to stay on probation with no choice (in the matter) for as many days as he knowingly conceals (it). Moreover, by a bhikkhu who has stayed on the probation, a six-night state of deference to (other) bhikkhus has to be entered upon. (When) the bhikkhu (is one by whom) the deference has been performed: wherever there may be a community of bhikkhus, which is a group of twenty (or more bhikkhus), there that bhikkhu should be reinstated. If a community of bhikkhus, which is a group of twenty deficient by even one (bhikkhu), should reinstate that bhikkhu (then) that bhikkhu is not reinstated, and those monks are blameworthy. This is the proper procedure here

Concerning that I ask the venerables: (Are you) pure in this?

A second time again I ask: (Are you) pure in this?

A third time again I ask: (Are you) pure in this?

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

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

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

bhikkhu bhikkhūhi yāvatatīyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatīyañce
bhikkhu-NOM-SG-M bhikkhu-INS-PL-M up to.3rd time-ADV admonish-FUT-PASS-PART of that-GEN-SG-M relinquish-DAT-SG-M up to.3rd time-ADV
 samanubhāsiyamāno taṃ paṭinissajjeyya, icc’etaṃ kusalaṃ. No ce paṭinissajjeyya,
admonish-PRES-PART that-ACC-SG-M relinquish-3-SG-OPT thus.this-ACC-SG good-NOM-SG-N not-NEG-PART if- relinquish-3-SG-OPT
 saṅghādiseso.
 -

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭham’āpattikā cattāro
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M 13-ADJ rule-NOM-PL-M 9-NUM once.offense-TBD 4-NUM
 yāvatatīyakā. Yesaṃ bhikkhu aññatarami vā aññatarami vā āpajjitvā yāvatīhaṃ
up to.3rd time-TBD them-GEN-PL-M bhikkhu-NOM-SG-M any one, another-ADJ or-IND any one, another-ADJ or-IND commit-ABS
 jānaṃ paṭicchādeti, tāvatīhaṃ tena bhikkhunā akāmā parivatthabbaṃ. Parivutthaparivāsena
know-NOM-SG-M cancel-TBD him-3-SG-INS bhikkhu-INS-SG-M
 bhikkhunā uttarim chārattam, bhikkhumānattāya paṭipajjitabbaṃ. Ciṇṇamānatto bhikkhu,
bhikkhu-INS-SG-M more-ADV 6.night-TBD perform.penance-TBD bhikkhu-NOM-SG-M
 yattha siyā vīsatiṅgaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetaḥ. Ekena’pi
wherever-TBD be-3-SG-OPT 20.group-TBD about that-ADV he-NOM-SG-M bhikkhu-NOM-SG-M rehabilitate-TBD
 ce ūno vīsatiṅgaṇo bhikkhusaṅgho taṃ bhikkhum abbhēyya, so ca bhikkhu
if- 20.group-TBD that-ACC-SG-M bhikkhu-ACC-SG-M rehabilitate-TBD he-NOM-SG-M - bhikkhu-NOM-SG-M
 anabbhito, te ca bhikkhū gārayhā. Ayam tattha sāmīci.
restore-TBD you-DAT-SG-N - bhikkhu-NOM-PL-M blame-FUT-PASS-PART this-NOM-SG about that-ADV proper procedure-NOM-SG-F

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatīyam’pi pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

Saṅghādises’uddeso niṭṭhito

Ime kho pan’āyasmanto dve aniyatā dhammā uddesam āgacchanti.
this-NOM-PL-M indeed!-EMPH venerable-VOC-PL-M 2-NUM rule-NOM-PL-M recitation-ACC-SG-M come up-3-PL-PRESIND

1. Yo pana bhikkhu mātugāmena saddhim eko ekāya raho paṭicchanne
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M woman-INS-SG-M together-INS one-NUM one-INS-SG-F private-ADV seclude-PAST-PART
 āsane alamkammaniye nisajjam kappeyya. Tam’enaṃ saddheyyavacasā upāsikā disvā
seat-LOC-SG-N fit for doing-ADJ seat-ACC-SG-F use-3-SG-OPT credible.speech-ADJ f.lay devotee-NOM-SG-F see-ABS
 tiṇṇaṃ dhammānaṃ aññatarena vadeyya, pārājikena vā saṅghādisesena vā pācittiyena vā.
3-GEN-M - a certain-ADJ say-3-SG-OPT defeat-ADJ or-IND -INS-S-M or-IND confess-ADJ or-IND
 Nisajjam bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo, pārājikena vā
seat-ACC-SG-F bhikkhu-NOM-SG-M admit-PRES-PART 3-GEN-M - a certain-ADJ make-FUT-PASS-PART defeat-ADJ or-IND
 saṅghādisesena vā pācittiyena vā. Yena vā sā saddheyyavacasā upāsikā
-INS-S-M or-IND confess-ADJ or-IND with whatever-ADV or-IND that-NOM-F credible.speech-ADJ f.lay devotee-NOM-SG-F
 vadeyya, tena so bhikkhu kāretabbo. Ayam dhammo aniyato.
say-3-SG-OPT him-3-SG-INS he-NOM-SG-M bhikkhu-NOM-SG-M make-FUT-PASS-PART this-NOM-SG case-NOM-SG-M indefinite-NOM-SG-M

2. Na h’eva kho pana paṭicchannam āsanam hoti nālamkammaniyam.
not-PART - indeed!-EMPH (and)-PART seclude-PAST-PART seat-NOM-SG-N he is-3-SG-PRESIND fit for doing-ADJ
 Alaṅca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ. Yo pana
?- indeed!-EMPH he is-3-SG-PRESIND woman-ACC-SG-M obscene-ADJ word-INS-PL-F suggest-INF who-NOM-SG-M (and)-PART
 bhikkhu tathārūpe āsane mātugāmena saddhim eko ekāya raho nisajjam
bhikkhu-NOM-SG-M such kind-ADJ seat-LOC-SG-N woman-INS-SG-M together-INS one-NUM one-INS-SG-F private-ADV seat-ACC-SG-F

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

Venerables, the two uncertain cases have been recited.

Concerning that I ask the Venerables: (Are you) pure in this?

A second time again I ask: (Are you) pure in this?

A third time again I ask: (Are you) pure in this?

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

The recitation of the uncertain (cases) is finished.

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 kaphina (-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 kaphina (-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 kaphina (-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 bhikkhuni, (this is a case) involving expiation with forfeiture.)

kappeyya. Tam'enamī saddheyyavacasā upāsikā disvā dvinnamī dhammānamī aññatarena
use-3-SG-OPT credible.speech-ADJ f.lay devotee-NOM-SG-F see-ABS 2-GEN-PL-M - a certain-ADJ
 vadeyya, saṅghādisesena vā pācittiyena vā. Nisajjamī bhikkhu paṭijānamāno dvinnamī
say-3-SG-OPT -INS-S-M or-IND confess-ADJ or-IND seat-ACC-SG-F bhikkhu-NOM-SG-M admit-PRES-PART 2-GEN-PL-M
 dhammānamī aññatarena kāretabbo, saṅghādisesena vā pācittiyena vā. Yena vā
- a certain-ADJ make-FUT-PASS-PART -INS-S-M or-IND confess-ADJ or-IND with whatever-ADV or-IND
 sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo.
that-NOM-F credible.speech-ADJ f.lay devotee-NOM-SG-F say-3-SG-OPT him-3-SG-INS he-NOM-SG-M bhikkhu-NOM-SG-M make-FUT-PASS-PART
 Ayam'pi dhammo aniyato.
case-NOM-SG-M indefinite-NOM-SG-M

Uddiṭṭhā kho āyasmanto dve aniyatā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M 2-NUM rule-NOM-PL-M
 Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ
 Dutiyam'pi pucchāmi: Kacci'ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ
 Tatiyam'pi pucchāmi: Kacci'ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ
 Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

Aniyat'uddeso niṭṭhito

Ime kho pan'āyasmanto timsa nissaggiyā pācittiyā dhammā uddesaṃ
this-NOM-PL-M indeed!-EMPH venerable-VOC-PL-M rule-NOM-PL-M recitation-ACC-SG-M
 āgacchanti.
come up-3-PL-PRESIND

1. Niṭṭhitacīvarasminī bhikkhunā ubbhatasminī kaṭhine, dasāhaparamaṃ atireka-cīvaraṃ
finish.robe-LOC-SG-N bhikkhu-INS-SG-M withdraw-LOC-SG-N robe-frame-LOC-SG-N 10.days.at most-ADV extra cloth-ACC-SG-N
 dhāretabbaṃ. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.
keep-FUT-PASS-PART that-ACC-SG-M beyond.go-DAT-PRES-PART relinquish-ADJ confess-ADJ

2. Niṭṭhitacīvarasminī bhikkhunā ubbhatasminī kaṭhine, ekarattam'pi ce bhikkhu
finish.robe-LOC-SG-N bhikkhu-INS-SG-M withdraw-LOC-SG-N robe-frame-LOC-SG-N one night-ACC-SG-N if- bhikkhu-NOM-SG-M
 ticīvarena vippavaseyya, aññatra bhikkhusammatiyā, nissaggiyaṃ pācittiyaṃ.
3. robes-INS-SG-PL dwell apart-3-SG-OPT unless-ABL bhikkhu.consent-INS-SG-M relinquish-ADJ confess-ADJ

3. Niṭṭhitacīvarasminī bhikkhunā ubbhatasminī kaṭhine, bhikkhuno pan'eva
finish.robe-LOC-SG-N bhikkhu-INS-SG-M withdraw-LOC-SG-N robe-frame-LOC-SG-N bhikkhu-DAT-SG-M now.if-PART
 akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ. Paṭiggahetvā
wrong.time.cloth-ACC-SG-N available-3-SG-OPT wish for-ADJ-PRES-PART bhikkhu-INS-SG-M receive-FUT-PASS-PART accept-ABS
 khippam'eva kāretabbaṃ. No c'assa pāripūri, māsaparamaṇ'ena bhikkhunā
quick-ADV make-FUT-PASS-PART not-NEG-PART if.it be-3-SG-OPT completion-NOM-SG-F month.at most.that-TBD bhikkhu-INS-SG-M
 taṃ cīvaraṃ nikkhipitabbaṃ, ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttarim
that-ACC-SG-M robe-ACC-SG-N completion-DAT-SG-F exist-PRES-PART expect-LOC-SG-F then-ABL if- more-ADV
 nikkhipeyya satiyā'pi paccāsāya, nissaggiyaṃ pācittiyaṃ.
lay aside-3-SG-OPT exist-PRES-PART expect-LOC-SG-F relinquish-ADJ confess-ADJ

4. Yo pana bhikkhu aññatikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya vā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ bhikkhuni-INS-SG-F old.robe-ACC-SG-M wash-3-SG-OPT or-IND
 rajāpeyya vā ākoṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.
dye-3-SG-OPT or-IND beat-3-SG-OPT or-IND relinquish-ADJ confess-ADJ

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. 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 king's official or a brahmin or a male householder should convey by messenger a robe-fund for a bhikkhu (saying): “Having traded this robe-fund for a robe, clothe the bhikkhu named so and so with a robe,” and if that messenger, having approached that bhikkhu, should say so: “Venerable Sir, this robe-fund has been brought for the venerable one. Let the venerable one accept the robe-fund!” (then) that messenger should be spoken to thus by that bhikkhu: “Sir, we do not accept a robe-fund, but we do accept a robe at the right time (when it is) allowable.”

If that messenger should say thus to that bhikkhu: “Is there, perhaps, someone who is the steward of the venerable one?”

5. Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaramī paṭiggaṇḥeyya
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ bhikkhuni-INS-SG-F hand-ABL-SG-M robe-ACC-SG-N receive-3-SG-OPT
 aññatra pārivaṭṭakā, nissaggiyamī pācittiyamī.
 unless-ABL exchange-INS-SG-M relinquish-ADJ confess-ADJ

6. Yo pana bhikkhu aññātakamī gahapatimī vā gahapatānimī vā
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ householder.m-ACC-SG-M or-IND householder.f-ACC-SG-F or-IND
 cīvaramī viññāpeyya aññatra samayā, nissaggiyamī pācittiyamī. Tatthāyamī samayo:
 robe-ACC-SG-N request-3-SG-OPT unless-ABL time-ABL-SG-M relinquish-ADJ confess-ADJ here.this-NOM-SG-M time-NOM-SG-M
 Acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā. Ayaṇī tattha samayo.
 robbed.robe-ADJ or-IND he is-3-SG-PRESIND bhikkhu-NOM-SG-M lost.robe-ADJ or-IND this-NOM-SG about that-ADV time-NOM-SG-M

7. Tañce aññātakō gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum
 him-ACC-SG-M unrelated-ADJ householder.m-NOM-SG-M or-IND householder.f-NOM-SG-F or-IND many-ADJ robe-INS-PL-N take-INF
 pavāreyya, santaruttaraparaman'tena bhikkhunā tato cīvaramī sādītābhamī. Tato ce
 invite-3-SG-OPT with.inner.outter.at most.that-ACC-SG-N bhikkhu-INS-SG-M then-ABL robe-ACC-SG-N accept-FUT-PASS-PART then-ABL if-
 uttarimī sādīyeyya, nissaggiyamī pācittiyamī.
 more-ADV accept-3-SG-OPT relinquish-ADJ confess-ADJ

8. Bhikkhumī pan'eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā
 bhikkhu-ACC-SG-M now.if-PART for-IND unrelated-ADJ householder.m-GEN-SG-M or-IND householder.f-GEN-SG-F or-IND
 cīvaracetāpanamī upakkhaṭamī hoti, “Iminā cīvaracetāpanena cīvaramī cetāpetvā
 robe.fund-NOM-SG-N setup-ADJ he is-3-SG-PRESIND this-INS-SG-N robe.fund-ACC-SG-N robe-ACC-SG-N exchange-ABS
 itthannāmamī bhikkhumī cīvarena acchādessāmī” ti.
 such name-ADJ bhikkhu-ACC-SG-M robe-INS-SG-N clothe-1-SG-FUT -

Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappamī
 then-ADV if- he-NOM-SG-M bhikkhu-NOM-SG-M previous-ADV uninvite-PAST-PART approach-ABS robe-LOC-SG-N suggest-ACC-SG-N
 āpajjeyya, “Sādhu vata mamī āyasmā iminā cīvaracetāpanena, evarūpaṇī
 engage-3-SG-OPT good-IND indeed!-EMPH measure-ACC-SG-N Ven.-NOM-SG-M this-INS-SG-N robe.fund-ACC-SG-N likethis.that-ADJ
 vā evarūpaṇī vā cīvaramī cetāpetvā acchādehi” ti, kalyāṇakamyatamī upādāya, nissaggiyamī
 or-IND likethis.that-ADJ or-IND robe-ACC-SG-N exchange-ABS clothe-2-SG-IMP - fine.liking-ACC-SG-N take up-ABS relinquish-ADJ
 pācittiyamī.
 confess-ADJ

9. Bhikkhumī pan'eva uddissa ubhinnamī aññātakānamī gahapatīnamī vā gahapatānīnamī
 bhikkhu-ACC-SG-M now.if-PART for-IND both-ADJ unrelated-ADJ householder.m-GEN-PL-M or-IND householder.f-GEN-PL-F
 vā paccekacīvaracetāpanā upakkhaṭā honti, “Imehi mayamī paccekacīvaracetāpanehi
 or-IND separate.robe.fun-NOM-PL-N setup-ADJ there are-3-PL-PRESIND this-INS-PL-N we-NOM-PL separate.robe.fun-INS-PL-N
 paccekacīvarāṇī cetāpetvā itthannāmamī bhikkhumī cīvarehi acchādessāmā” ti.
 separate.robe-NOM-PL-N exchange-ABS such name-ADJ bhikkhu-ACC-SG-M robe-INS-PL-N clothe-1-PL-FUT -

Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappamī
 then-ADV if- he-NOM-SG-M bhikkhu-NOM-SG-M previous-ADV uninvite-PAST-PART approach-ABS robe-LOC-SG-N suggest-ACC-SG-N
 āpajjeyya, “Sādhu vata mamī āyasmanto imehi paccekacīvaracetāpanehi, evarūpaṇī
 engage-3-SG-OPT good-IND indeed!-EMPH measure-ACC-SG-N Ven.-VOC-PL-M this-INS-PL-N separate.robe.fun-INS-PL-N likethis.that-ADJ
 vā evarūpaṇī vā cīvaramī cetāpetvā acchādeṭṭha ubho'va santā ekenā ” ti,
 or-IND likethis.that-ADJ or-IND robe-ACC-SG-N exchange-ABS clothe-2-PL-IMP exist-PRES-PART one-INS - -
 kalyāṇakamyatamī upādāya, nissaggiyamī pācittiyamī.
 fine.liking-ACC-SG-N take up-ABS relinquish-ADJ confess-ADJ

10. Bhikkhumī pan'eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā
 bhikkhu-ACC-SG-M now.if-PART for-IND king-NOM-SG-M or-IND king official-NOM-SG-M or-IND brahmin-NOM-SG-M or-IND
 gahapatiko vā dūtena cīvaracetāpanamī paṇḍeyya, “Iminā cīvaracetāpanena
 householder.m-NOM-SG-M or-IND messenger-INS-SG-M robe.fund-NOM-SG-N convey-3-SG-OPT this-INS-SG-N robe.fund-ACC-SG-N
 cīvaramī cetāpetvā itthannāmamī bhikkhumī cīvarena acchādehi” ti.
 robe-ACC-SG-N exchange-ABS such name-ADJ bhikkhu-ACC-SG-M robe-INS-SG-N clothe-2-SG-IMP -

So ce dūto tamī bhikkhumī upasaṅkamitvā evamī vadeyya, “Idamī
 he-NOM-SG-M if- messenger-NOM-SG-M that-ACC-SG-M bhikkhu-ACC-SG-M approach-ABS thus-ADV say-3-SG-OPT this-ACC-SG-N
 kho bhante āyasmantamī uddissa cīvaracetāpanamī ābhatamī. Paṭiggaṇhātu āyasmā
 indeed!-EMPH venerable sir-VOC-SG-M Ven.-ACC-SG-M for-IND robe.fund-NOM-SG-N bring-PAST-PART receive-3-SG-IMP Ven.-NOM-SG-M
 cīvaracetāpanan” ti.
 robe.fund-ACC-SG-N -

(then,) bhikkhus, by a bhikkhu who is in need of a robe, a steward can be appointed: a monastery attendant or a male lay-follower (saying): “Sir, this is the bhikkhus’ steward.”

If that messenger having instructed that steward, having approached that bhikkhu, should say so: “Venerable Sir, the steward whom the venerable one has appointed has been instructed by me. Let the venerable one approach (him) at the right time (and) he will clothe you with a robe,” (then) bhikkhus, having approached the steward, (the steward) can be prompted (and) can be reminded two or three times by the bhikkhu who is in need of a robe (saying): “Sir, I am in need of a robe.”

(If through) prompting (and) reminding (him) two or three times, he should have (him) bring forth that robe, it is good. If he should not have (him) bring (it) forth, (then) four times, five times, six times at the most, (it) can be stood (for) by (a bhikkhu) who has become silent. (If through) standing silently for (it) four times, five times, six times at the most, he should have (him) bring forth that robe, it is good; if (through) making effort more than that, he should have (him) produce that robe, (this is a case) involving expiation with forfeiture.

If he should not have (him) produce (it), (then) from wherever (that) the robe-fund may have been brought, there (he) himself can go, or a messenger can be sent (saying): “Sirs, that robe-fund which you conveyed for the bhikkhu does not fulfil any need of that bhikkhu. Let the sirs endeavour for (what is their) own. Let not (what is their) own get lost.” This is the proper procedure here.

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

Tena bhikkhunā so dūto evam’assa vacanīyo, “Na kho
 him-3-SG-INS bhikkhu-INS-SG-M he-NOM-SG-M messenger-NOM-SG-M thus-TBD address-FUT-PASS-PART not-PART indeed!-EMPH
 mayam āvuso cīvaracetāpanam paṭiggaṇhāma, cīvaraṇ ca kho mayam paṭiggaṇhāma
 we-NOM-PL friend-VOC-SG-M robe.fund-NOM-SG-N receive-1-PL-PRESIND - indeed!-EMPH we-NOM-PL receive-1-PL-PRESIND
 kālena kappiyan” ti.
 time-ADV allow-ADJ -

So ce dūto tam bhikkhum evam vadeyya, “Atthi pan’āyasmato
 he-NOM-SG-M if- messenger-NOM-SG-M that-ACC-SG-M bhikkhu-ACC-SG-M thus-ADV say-3-SG-OPT has-3-SG-PRESIND then.venerable-DAT-SG-M
 koci veyyāvaccakaro” ti. Cīvar’atthikena bhikkhave bhikkhunā veyyāvaccakaro
 someone-PRO service.do-NOM-SG-M - robe.need-ADJ bhikkhu-VOC-PL-M bhikkhu-INS-SG-M service.do-NOM-SG-M
 niddisitabbo, ārāmiko vā upāsako vā, “Eso kho āvuso
 appoint-FUT-PASS-PART attendant-NOM-SG or-IND m.lay devotee-NOM-SG-M or-IND this one-NOM-SG-M indeed!-EMPH friend-VOC-SG-M
 bhikkhūnam veyyāvaccakaro” ti.
 bhikkhu-DAT-PL-M service.do-NOM-SG-M -

So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum
 he-NOM-SG-M if- messenger-NOM-SG-M that-ACC-SG-M service.do-ACC-SG-M instruct-ABS that-ACC-SG-M bhikkhu-ACC-SG-M
 upasaṅkamitvā evam vadeyya, “Yam kho bhante āyasmā veyyāvaccakaram
 approach-ABS thus-ADV say-3-SG-OPT that-ACC-SG-M indeed!-EMPH venerable sir-VOC-SG-M Ven.-NOM-SG-M service.do-ACC-SG-M
 niddisi, saññatto so mayā. Upasaṅkamatu āyasmā kālena cīvarena
 appoint-3-SG-AOR instruct-PAST-PART he-NOM-SG-M me-INS-SG approach-3-SG-IMP Ven.-NOM-SG-M time-ADV robe-INS-SG-N
 tam accāhādessatī” ti. Cīvar’atthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā
 that-ACC-SG-M clothe-3-SG-FUT - robe.need-ADJ bhikkhu-VOC-PL-M bhikkhu-INS-SG-M service.do-NOM-SG-M approach-ABS
 dvittikkhattum codetabbo sāretabbo, “Attho me āvuso cīvarena” ti.
 2.or.3.times-ADV prompt-FUT-PASS-PART remind-FUT-PASS-PART need-NOM-SG-M me-DAT-SG friend-VOC-SG-M robe-INS-SG-M -

Dvittikkhattum codayamāno sārāyamāno tam cīvaram abhinipphādeyya, icc’etam
 2.or.3.times-ADV prompt-PRES-PART remind-PRES-PART that-ACC-SG-M robe-ACC-SG-N produce-3-SG-OPT thus.this-ACC-SG
 kusalam. No ce abhinipphādeyya, catukkhattum pañcakkhattum chakkhattuparamam
 good-NOM-SG-N not-NEG-PART if- produce-3-SG-OPT 4.times-ADV 5 times-ADV 6.times.at most-
 tuṇhībhūtena uddissa ṭhātabbam. Catukkhattum pañcakkhattum chakkhattuparamam
 silent.become-INS-SG-M for-IND stand-FUT-PASS-PART 4.times-ADV 5 times-ADV 6.times.at most-
 tuṇhībhūto uddissa tiṭṭhamāno tam cīvaram abhinipphādeyya, icc’etam kusalam.
 silent.become-NOM-SG-M for-IND stand-PRES-PART that-ACC-SG-M robe-ACC-SG-N produce-3-SG-OPT thus.this-ACC-SG good-NOM-SG-N
 No ce abhinipphādeyya, tato ce uttarim vāyamamāno tam cīvaram abhinipphādeyya,
 not-NEG-PART if- produce-3-SG-OPT then-ABL if- more-ADV exert- that-ACC-SG-M robe-ACC-SG-N produce-3-SG-OPT
 nissaggiyam pācittiyam.
 relinquish-ADJ confess-ADJ

No ce abhinipphādeyya, yatassa cīvaracetāpanam ābhatam, tattha sāmam vā
 not-NEG-PART if- produce-3-SG-OPT from.be- robe.fund-NOM-SG-N bring-PAST-PART about that-ADV himself-ADV or-IND
 gantabbam, dūto vā pāhetabbo, “Yam kho tumhe āyasmanto
 go-FUT-PASS-PART messenger-NOM-SG-M or-IND send-FUT-PASS-PART that-ACC-SG-M indeed!-EMPH you-2-PL-VOC Ven.-VOC-PL-M
 bhikkhum uddissa cīvaracetāpanam paṇiṭṭha. Na tantassa bhikkhuno kiñci attham
 bhikkhu-ACC-SG-M for-IND robe.fund-NOM-SG-N convey-2-PL-AOR not-PART that.that-TBD bhikkhu-DAT-SG-M some-PRO need-ACC-SG-M
 anubhoti. Yuñjant’āyasmanto sakam. Mā vo sakam vinassī” ti. Ayam tattha
 fulfil-3-SG-PRESIND endeavor.ven-3-PL-IMP own-ADJ do not-PART you-GEN-PL own-ADJ lose-3-SG-IMP - this-NOM-SG about that-ADV
 sāmīci.
 proper procedure-NOM-SG-F

Cīvaravaggo paṭhamo.
 first-ADJ

11. Yo pana bhikkhu kosiyaṃsakam santhatam kārāpeyya, nissaggiyam
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M silk.mix-ADJ rug spread-ACC-SG-N make-3-SG-OPT relinquish-ADJ
 pācittiyam.
 confess-ADJ

12. Yo pana bhikkhu suddhakālakānam eḷakalomānam santhatamkārāpeyya,
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M pure black-ADJ sheep.wool-GEN-PL-N
 nissaggiyam pācittiyam.
 relinquish-ADJ confess-ADJ

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 bhikkhuni, (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.

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

13. Navam'pana bhikkhunā santhatamī kārāyamānena, dve bhāgā suddhakālakānamī
new.-ADJ bhikkhu-INS-SG-M rug spread-ACC-SG-N build-PRES-PART 2-NUM part-NOM-PL-M pure black-ADJ
 eḷakalomānamī ādātabbā, tatiyamī odātānamī catutthamī gocariyānamī. Anādā ce bhikkhu
sheep.wool-GEN-PL-N take-FUT-PASS-PART third time-ORD white-ADJ a fourth-ORD brown-ADJ not.take-ABS if- bhikkhu-NOM-SG-M
 dve bhāge suddhakālakānamī eḷakalomānamī, tatiyamī odātānamī catutthamī gocariyānamī navamī
2-NUM part-ACC-PL-M pure black-ADJ sheep.wool-GEN-PL-N third time-ORD white-ADJ a fourth-ORD brown-ADJ new-ADJ
 santhatamī kārāpeyya, nissaggiyamī pācittiyamī.
rug spread-ACC-SG-N make-3-SG-OPT relinquish-ADJ confess-ADJ

14. Navam'pana bhikkhunā santhatamī kārāpetvā chabbassāni dhāretabbamī. Orena ce
new.-ADJ bhikkhu-INS-SG-M rug spread-ACC-SG-N make-ABS 6.years-NOM-PL-N keep-FUT-PASS-PART less-INS-SG-N if-
 channamī vassānamī tamī santhatamī vissajjetvā vā avissajjetvā vā aññamī navamī
6-ADJ year-GEN-PL-N that-ACC-SG-M rug spread-ACC-SG-N give up-ABS or-IND - or-IND another-ADJ new-ADJ
 santhatamī kārāpeyya, aññatra bhikkhusammattiyā, nissaggiyamī pācittiyamī.
rug spread-ACC-SG-N make-3-SG-OPT unless-ABL bhikkhu.consent-INS-SG-M relinquish-ADJ confess-ADJ

15. Nisīdanasanthatam pana bhikkhunā kārāyamānena purāṇasanthatassa sāmāntā sugatavidatthi
(and)-PART bhikkhu-INS-SG-M build-PRES-PART old.rug-GEN-SG-N all around-ADV
 ādātabbā dubbāṇṇakaraṇāya. Anādā ce bhikkhu purāṇasanthatassa sāmāntā
take-FUT-PASS-PART stain.make-DAT-SG-N not.take-ABS if- bhikkhu-NOM-SG-M old.rug-GEN-SG-N all around-ADV
 sugatavidatthimī navamī nisīdanasanthatamī kārāpeyya, nissaggiyamī pācittiyamī.
well.gone.span-ACC-SG-F new-ADJ sit rug-ACC-SG-N make-3-SG-OPT relinquish-ADJ confess-ADJ

16. Bhikkhuno pan'eva addhānamaggapaṭipannassa eḷakalomāni uppajjeyyumi. Ākaṅkhamānena
bhikkhu-DAT-SG-M now.if-PART main.road.go.along-ADJ sheep.wool-ACC-PL-N available-3-PL-OPT
 bhikkhunā paṭiggahetabbāni. Paṭiggahetvā tiyojanaparamamī sahatthā hāretabbāni, asante
bhikkhu-INS-SG-M accept-FUT-PASS-PART accept-ABS 3.yojana.at most-ADV with.hand-INS-SG-M carry-FUT-PASS-PART not.present-ADJ
 hārake. Tato ce uttarimī hareyya asante'pi hārake, nissaggiyamī pācittiyamī.
carry-LOC-SG then-ABL if- more-ADV carry-3-SG-OPT not.present-ADJ carry-LOC-SG relinquish-ADJ confess-ADJ

17. Yo pana bhikkhu aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ bhikkhuni-INS-SG-F sheep.wool-ACC-PL-N wash-3-SG-OPT or-IND
 rajāpeyya vā vijaṭāpeyya vā, nissaggiyamī pācittiyamī.
dye-3-SG-OPT or-IND card-3-SG-OPT or-IND relinquish-ADJ confess-ADJ

18. Yo pana bhikkhu jātārūparajataṁ uggaṇheyya vā uggaṇhāpeyya vā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M gold.silver-ACC-SG-N take-3-SG-OPT or-IND other take-3-SG-OPT or-IND
 upanikkhittamī vā sādīyeyya, nissaggiyamī pācittiyamī.
place near-PRES-PART or-IND accept-3-SG-OPT relinquish-ADJ confess-ADJ

19. Yo pana bhikkhu nānappakāraṁ rūpiyaśaṇḍihāraṁ samāpajjeyya, nissaggiyamī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M various.kind-ADJ money.trade-ACC-SG-M enter-3-SG-OPT relinquish-ADJ
 pācittiyamī.
confess-ADJ

20. Yo pana bhikkhu nānappakāraṁ kayavikkayamī samāpajjeyya, nissaggiyamī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M various.kind-ADJ trade-ACC-SG-M enter-3-SG-OPT relinquish-ADJ
 pācittiyamī.
confess-ADJ

Kosiyavaggo dutiyo
silk.section-NOM-SG-M second-ORD

21. Dasāhaparamamī atirekapatto dhāretabbo. Tamī atikkāmayato, nissaggiyamī
10.days.at most-ADV extra bowl-NOM-SG-M keep-FUT-PASS-PART that-ACC-SG-M beyond.go-DAT-PRES-PART relinquish-ADJ
 pācittiyamī.
confess-ADJ

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.

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 Kattiká 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.

22. Yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navamī pattamī
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M less.5.mends-ADJ bowl-INS-SG-N another-ADJ new-ADJ bowl-ACC-SG-M
 cetāpeyya, nissaggiyaṃ pācittiyaṃ. Tena bhikkhunā so patto bhikkhuparisāya
 exchange-3-SG-OPT relinquish-ADJ confess-ADJ him-3-SG-INS bhikkhu-INS-SG-M he-NOM-SG-M bowl-NOM-SG-M bhikkhu.assembly-DAT-SG-M
 nissajjitabbo. Yo ca tassā bhikkhuparisāya pattapariyanto, so ca tassa
 relinquish-ADJ who-NOM-SG-M - that-ADJ bhikkhu.assembly-DAT-SG-M bowl.last-ADJ he-NOM-SG-M - of that-GEN-SG-M
 bhikkhuno padātabbo, “Ayaṃ te bhikkhu patto, yāva bhedanāya dhāretabbo” ti.
 bhikkhu-DAT-SG-M give to-FUT-PASS-PART bhikkhu-NOM-SG-M bowl-NOM-SG-M until-IND break-DAT-SG-N keep-FUT-PASS-PART -
 Ayaṃ tattha sāmīci.
 this-NOM-SG about that-ADV proper procedure-NOM-SG-F

23. Yāni kho pana tāni gilānānamī bhikkhūnamī paṭisāyaṇīyāni bhesajjāni,
 which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL-M sick-ADJ bhikkhu-DAT-PL-M allow-FUT-PASS-PART medicine-NOM-PL-N
 seyyathīdani: sappi navanītaṃ telamī madhu phañitaṃ; tāni paṭiggahetvā
 as follows-NOM-SG ghee-NOM-SG-N butter-NOM-SG-N oil-NOM-SG-M honey-NOM-SG-N molasses-NOM-SG-M those-NOM-PL-M accept-ABS
 sattāhaparamamī sannidhikāraṇamī paribhuñjitabbāni. Taṃ atikkāmayato, nissaggiyaṃ
 7.days.atmost-ADV store keep-ABS use-FUT-PASS-PART that-ACC-SG-M beyond.go-DAT-PRES-PART relinquish-ADJ
 pācittiyaṃ.
 confess-ADJ

24. “Māso seso gimhānaṃ” ti bhikkhunā vassikasāṭṭhikacīvaramī pariyesitabbamī.
 month-NOM-SG-M reamīn-NOM-SG-N hot.season-GEN-PL-M - bhikkhu-INS-SG-M rain.cloth-ACC-SG-M seek-FUT-PASS-PART
 “Aḍḍhamāso seso gimhānaṃ” ti katvā nivāsetabbamī. “Orena ce māso
 half month-NOM-SG-N reamīn-NOM-SG-N hot.season-GEN-PL-M - make take-ABS wear-FUT-PASS-PART less-INS-SG-N if month-NOM-SG-M
 seso gimhānaṃ” ti vassikasāṭṭhikacīvaramī pariyeseyya, “Oren’aḍḍhamāso seso
 reamīn-NOM-SG-N hot.season-GEN-PL-M - rain.cloth-ACC-SG-M seek-3-SG-OPT less 1/2 month-NOM-SG-M reamīn-NOM-SG-N
 gimhānaṃ” ti katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.
 hot.season-GEN-PL-M - make take-ABS wear-3-SG-OPT relinquish-ADJ confess-ADJ

25. Yo pana bhikkhu bhikkhussa sāmamī cīvaramī datvā kupito
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-GEN-SG-M himself-ADV robe-ACC-SG-N give-ABS disturb-PAST-PART
 anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.
 displeased-ADJ snatch-3-SG-OPT or-IND snatch-3-SG-OPT or-IND relinquish-ADJ confess-ADJ

26. Yo pana bhikkhu sāmamī suttamī viññāpetvā tantavāyehi cīvaramī
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M himself-ADV thread-ACC-SG-N request-ABS thread.weaver-INS-PL-M robe-ACC-SG-N
 vāyāpeyya, nissaggiyaṃ pācittiyaṃ.
 weave-3-SG-OPT relinquish-ADJ confess-ADJ

27. Bhikkhumī pan’eva uddissa aññātaḥ gahapati vā gahapatānī vā
 bhikkhu-ACC-SG-M now.if-PART for-IND unrelated-ADJ householder.m-NOM-SG-M or-IND householder.f-NOM-SG-F or-IND
 tantavāyehi cīvaramī vāyāpeyya. Tatra ce so bhikkhu pubbe appavārīto
 thread.weaver-INS-PL-M robe-ACC-SG-N weave-3-SG-OPT then-ADV if- he-NOM-SG-M bhikkhu-NOM-SG-M previous-ADV uninvite-PAST-PART
 tantavāye upasaṅkamitvā cīvare vikappamī āpajjeyya, “Idamī kho āvuso
 cloth.weaver-ACC-PL-M approach-ABS robe-LOC-SG-N suggest-ACC-SG-N engage-3-SG-OPT this-ACC-SG-N indeed!-EMPH friend-VOC-SG-M
 cīvaramī manī uddissa vīyati. Āyataṇa karoṭha vitthataṇa appitaṇa suvītaṇa
 robe-ACC-SG-N measure-ACC-SG-N for-IND weave-?PASS? make-2-PL-IMP wide-ADJ thick-ADJ well.weave-PAST-PART
 supavāyitaṇa suvilekhitaṇa suvitacchitaṇa karoṭha; app’eva nāma māyamaṇ’pi
 well.diffuse-ADJ well.scrape-PAST-PART well.brush-PAST-PART make-2-PL-IMP if.only-EMPH-IND indeed!-EMPH
 āyasmantānamī kiñcimattamī anupadajjeyyāmā” ti. Evaṇa so bhikkhu vatvā
 Ven.-DAT-PL-M some.more-ACC-SG-M present-3-SG-OPT - thus-ADV he-NOM-SG-M bhikkhu-NOM-SG-M say-ABS
 kiñcimattamī anupadajjeyya, antamaso piṇḍapātamaṇṇam’pi, nissaggiyaṃ pācittiyaṃ.
 some.more-ACC-SG-M present-1-PL-OPT even so much as-IND alms food.mere-ACC-SG-M relinquish-ADJ confess-ADJ

28. Dasāhānāgatamī kattikatemaṣipunnamamī, bhikkhuno pan’eva accekacīvaramī uppajjeyya.
 10.days.not.come-ADJ kattika.3.month.full.moon-ACC-SG-F bhikkhu-DAT-SG-M now.if-PART special.robe-ACC-SG-N available-3-SG-OPT
 Accekamī maññaṇānena bhikkhunā paṭiggahetabbamī. Paṭiggahetvā yāva cīvarakālasamayamī
 special-ADJ consider-PRES-PART bhikkhu-INS-SG-M receive-FUT-PASS-PART accept-ABS until-IND robe.make.time-ACC-SG-M
 nikkhipitabbamī. Tato ce uttarimī nikkhipeyya, nissaggiyaṃ pācittiyaṃ.
 lay aside-FUT-PASS-PART then-ABL if- more-ADV lay aside-3-SG-OPT relinquish-ADJ confess-ADJ

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.

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.

29. Upavassamī kho pana kattikapuṇṇamanī. Yāni kho pana tāni
observe-PAST-PART indeed!-EMPH (and)-PART kattika.full.moon-ACC-SG-M which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL-M
 āraṇṇakāni senāsanāni sāsāṅkasammatāni sappatibhayāni, tathārūpesu bhikkhu senāsanesu
wilderness-ADJ lodging-NOM-PL-N risky.recond-ADJ frighten-ADJ such kind-ADJ bhikkhu-NOM-SG-M lodging-LOC-PL-N
 viharanto, ākaṅkhamāno tiṇṇamī cīvarānamī aññataramī cīvaramī antaraghare
dwelt-ADJ wish for-ADJ-PRES-PART 3-GEN-M robe-GEN-PL-N any one, another-ADJ robe-ACC-SG-N inside house-LOC-SG-N
 nikkhipeyya. Siyā ca tassa bhikkhuno kocid’eva paccayo tena cīvarena
lay aside-3-SG-OPT be-3-SG-OPT - of that-GEN-SG-M bhikkhu-DAT-SG-M any.just-NOM-M reason-NOM-SG-M him-3-SG-INS robe-INS-SG-N
 vippavāsāya, chārattaparaman tena bhikkhunā tena cīvarena vippavasitabbamī. Tato
dwelt apart-DAT-SG-M 6.night.at most-ADV him-3-SG-INS bhikkhu-INS-SG-M him-3-SG-INS robe-INS-SG-N be apart-FUT-PASS-PART then-ABL
 ce uttarimī vippavaseyya, aññatra bhikkhusammatiyā, nissaggiyamī pācittiyamī.
if- more-ADV dwell apart-3-SG-OPT unless-ABL bhikkhu.consent-INS-SG-M relinquish-ADJ confess-ADJ

30. Yo pana bhikkhu jānamī saṅghikamī lābhamī pariṇatamī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M community.owned-ADJ gain-ACC-SG-M allocate-PAST-PART
 attano pariṇāmeyya, nissaggiyamī pācittiyamī.
self-DAT-SG-M allocate-3-SG-OPT relinquish-ADJ confess-ADJ

Pattavaggo tatiyo.
bowl.section- third-ORD

Uddiṭṭhā kho āyasmanto timśa nissaggiyā pācittiyā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M rule-NOM-PL-M

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

Nissaggiyā pācittiyā dhammā niṭṭhitā
rule-NOM-PL-M

Ime kho pan’āyasmanto dvenavuti pācittiyā dhammā uddesamī āgacchanti.
this-NOM-PL-M indeed!-EMPH venerable-VOC-PL-M rule-NOM-PL-M recitation-ACC-SG-M come up-3-PL-PRESIND

1. Sampajānamusāvāde pācittiyamī.
deliberate.false.speech-LOC-SG-M confess-ADJ

2. Omasavāde pācittiyamī.
abusive speech-LOC-SG-M confess-ADJ

3. Bhikkhupesunñe pācittiyamī.
bhikkhu.slander-LOC-SG-M confess-ADJ

4. Yo pana bhikkhu anupasampannamī padaso dhammamī vāceyya, pācittiyamī.
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M not.admitted-ACC-SG-N line-ADV act-ACC-SG-M recite-3-SG-OPT confess-ADJ

5. Yo pana bhikkhu anupasampannena uttaridvirattatirattamī sahaseyyamī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M not.admitted-INS-SG-M more.2.3.nights-ACC-SG-M with.bedding-ACC-SG-F
 kappeyya, pācittiyamī.
use-3-SG-OPT confess-ADJ

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

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.

11. In the destroying of vegetation, (there is a case) involving expiation.

12. In evading, in vering, (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.

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

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

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

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

Musāvādavaggo Paṭhamo.
 false.speech.section- first-ADJ

11. Bhūtagāmapātabyatāya pācittiyā.
 vegetation.destroy-LOC-SG-F confess-ADJ

12. Aññavādake vihesake pācittiyā.
 other speak-LOC-SG-N vex-LOC-SG-M confess-ADJ

13. Ujjhāpanake khiyyanake pācittiyā.
 find fault-LOC-SG-M criticize-LOC-SG-M confess-ADJ

14. Yo pana bhikkhu saṅghikam mañcam vā pīṭham vā bhisim
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community.owned-ADJ bed-ACC-SG-M or-IND chair-ACC-SG-N or-IND cushion-ACC-SG-F
 vā koccham vā ajjhokāse santharitvā vā santharāpetvā vā, tam pakkamanto n'eva
 or-IND stool-ACC-SG-N or-IND in.air-LOC-SG-M layout-ABS or-IND make layout-ABS or-IND that-ACC-SG-M depart-PRES-PART nor-
 uddhareyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyā.
 take away-3-SG-OPT not-PART make take away-3-SG-OPT not.ask-PRES-PART or-IND go-3-SG-OPT confess-ADJ

15. Yo pana bhikkhu saṅghike vihāre seyyam santharitvā vā
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community-ADJ dwell-LOC-SG-M bedding-ACC-SG-F layout-ABS or-IND
 santharāpetvā vā, tam pakkamanto n'eva uddhareyya na uddharāpeyya,
 make layout-ABS or-IND that-ACC-SG-M depart-PRES-PART nor- take away-3-SG-OPT not-PART make take away-3-SG-OPT
 anāpuccham vā gaccheyya, pācittiyā.
 not.ask-PRES-PART or-IND go-3-SG-OPT confess-ADJ

16. Yo pana bhikkhu saṅghike vihāre jānam pubbūpagatam bhikkhum
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community-ADJ dwell-LOC-SG-M know-NOM-SG-M before.arrive-ADJ bhikkhu-ACC-SG-M
 anūpakhajja seyyam kappeyya, “Yassa sambādho bhavissati, so pakkamissati” ti.
 encroach-ABS bedding-ACC-SG-F use-3-SG-OPT for whoever-PRO cramped-NOM-SG-M to be-3-SG-FUT he-NOM-SG-M depart-3-SG-FUT -
 Etad'eva paccayam karitvā anaññam, pācittiyā.
 this.just-ACC-SG-N reason-ACC-SG-M done-ABS not.another-ADJ confess-ADJ

17. Yo pana bhikkhu bhikkhum kupito anattamāno saṅghikā vihārā
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M disturb-PAST-PART displeased-ADJ community-ADJ dwell-ABL-SG-M
 nikkadḍheyya vā nikkadḍhāpeyya vā, pācittiyā.
 drive out-3-SG-OPT or-IND drive out-3-SG-OPT or-IND confess-ADJ

18. Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakam
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community-ADJ dwell-LOC-SG-M up.air.hunt-LOC-SG-M remove foot-ADJ
 mañcam vā pīṭham vā abhinisideyya vā abhinipajjeyya vā, pācittiyā.
 bed-ACC-SG-M or-IND chair-ACC-SG-N or-IND sit down-3-SG-OPT or-IND lie down-3-SG-OPT or-IND confess-ADJ

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.

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.*

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.*

19. Mahallakam pana bhikkhunā vihāraṃ kārayamānena, yāva dvāraḥkoṣā
large-ADJ (and)-PART bhikkhu-INS-SG-M dwell-ACC-SG-M build-PRES-PART until-IND door.frame-ABL-SG-M
 aggaḷaṭṭhapanāya, ālokaśandhiparikammāya, dvitticchadanassa pariyāyaṃ, appaharite ṭhītena
bolt.fix-DAT-SG-N light.open.prepare-DAT-SG-N 2.or.3.times-GEN-SG-N layer-ACC-SG-M few crops-LOC-SG-N stand-ADJ
 adhiṭṭhātabbāmi. Tato ce uttarim appaharite’pi ṭhito adhiṭṭhaheyya, pācittiyāmi.
apply-FUT-PASS-PART then-ABL if- more-ADV few crops-LOC-SG-N stand-ADJ apply-3-SG-OPT confess-ADJ

20. Yo pana bhikkhu jānaṃ sappāṇakam udakam tiṇam vā mattikam
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M with life-ADJ water-ACC-SG-N grass-ACC-SG-N or-IND clay-ACC-SG-F
 vā siñceyya vā siñcāpeyya vā, pācittiyāmi.
or-IND pour-3-SG-OPT or-IND pour-3-SG-OPT or-IND confess-ADJ

Bhūtagāmaṇavaggo Duttiyo.
veg.destroy.section- second-ORD

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyāmi.
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M not.consent-ADJ bhikkhuni-ACC-PL-F exort-3-SG-OPT confess-ADJ

22. Sammato’pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya, pācittiyāmi.
authorized-ADJ if- bhikkhu-NOM-SG-M set-ADJ sun-LOC-SG-M bhikkhuni-ACC-PL-F exort-3-SG-OPT confess-ADJ

23. Yo pana bhikkhu bhikkhunūpassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhuni.quarters-ACC-SG-M approach-ABS bhikkhuni-ACC-PL-F exort-3-SG-OPT
 aññatra samayā, pācittiyāmi. Tatthāyaṃ samayo: gilānā hoti bhikkhunī.
unless-ABL time-ABL-SG-M confess-ADJ here.this-NOM-SG-M time-NOM-SG-M sick-ADJ he is-3-SG-PRESIND bhikkhuni-NOM-SG-F
 Ayam tattha samayo.
this-NOM-SG about that-ADV time-NOM-SG-M

24. Yo pana bhikkhu evaṃ vadeyya, “āmisahetu bhikkhū bhikkhuniyo
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M thus-ADV say-3-SG-OPT gain sake-DAT-SG-M bhikkhu-NOM-PL-M bhikkhuni-ACC-PL-F
 ovadanti” ti, pācittiyāmi
look down-3-PL-PRESIND - confess-ADJ

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya, aññatra
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ bhikkhuni-INS-SG-F robe-ACC-SG-N give-3-SG-OPT unless-ABL
 pāriṇaṭṭakā, pācittiyāmi.
exchange-INS-SG-M confess-ADJ

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram sabbeyya vā sabbāpeyya
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ bhikkhuni-INS-SG-F robe-ACC-SG-N sew-3-SG-OPT or-IND sew-3-SG-OPT
 vā, pācittiyāmi.
or-IND confess-ADJ

27. Yo pana bhikkhu bhikkhuniyā saddhim saṃvidhāya ekaddhānamaggam
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhuni-INS-SG-F together-INS arrange-ABS same road-ACC-SG-M
 paṭipajjeyya, antamaso gāmaṃ antaram’pi aññatra samayā, pācittiyāmi. Tatthāyaṃ
travel-3-SG-OPT even so much as-IND village.between-ACC-SG-N unless-ABL time-ABL-SG-M confess-ADJ here.this-NOM-SG-M
 samayo: satthagamanīyo hoti maggo sāsaṅkasammato sappatibhaya. Ayam
time-NOM-SG-M company.go-ADJ he is-3-SG-PRESIND road-NOM-SG-M risky.recond-ADJ frighten-ADJ this-NOM-SG
 tattha samayo.
about that-ADV time-NOM-SG-M

28. Yo pana bhikkhu bhikkhuniyā saddhim saṃvidhāya ekam nāvaṃ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhuni-INS-SG-F together-INS arrange-ABS same-ADJ boat-ACC-SG-N
 abhirūheyya, uddhagāminim vā adhogāminim vā, aññatra tiriy’antaraṇāya, pācittiyāmi.
voyage-3-SG-OPT up.go-ADJ or-IND down.go-ADJ or-IND unless-ABL over.cross-INS-SG-F confess-ADJ

29. If any bhikkhu should knowingly eat alms-food which a bhikkhuni 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 bhikkhuni, privately, one (man) with one (woman), (this is a case) involving expiation.

The section (starting with the rule) on exhortation is third.

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.

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.

29. Yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ piṇḍapātani bhuñjeyya,
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M bhikkhuni.prompt-ADJ alms food-ACC-SG-M eat-3-SG-OPT
 aññatra pubbe gihisaṃārambhā, pācittiyaṃ.
 unless-ABL previous-ADV h.h.arrange-ABL-SG-M confess-ADJ

30. Yo pana bhikkhu bhikkhuniyā saddhim eko ekāya raho nisajjaṃ
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhuni-INS-SG-F together-INS one-NUM one-INS-SG-F private-ADV seat-ACC-SG-F
 kappeyya, pācittiyaṃ.
 use-3-SG-OPT confess-ADJ

Ovādavaggo Tatiyo.
 third-ORD

31. Agilānena bhikkhunā eko āvasatha'piṇḍo bhuñjitabbo. Tato ce uttarim bhuñjeyya, pācittiyaṃ.
 not.sick-ADJ bhikkhu-INS-SG-M one-NUM eat-FUT-PASS-PART then-ABL if- more-ADV eat-3-SG-OPT confess-ADJ

32. Gaṇabhojane aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo: gilānasamayo,
 group.meal-LOC-SG-N unless-ABL time-ABL-SG-M confess-ADJ here.this-NOM-SG-M time-NOM-SG-M sick.time-NOM-SG-M
 cīvaradānasamayo, cīvarakārasamayo, addhānagamasamayo, nāvābhirūhanasamayo, mahāsamayo,
 robe.give.time-NOM-SG-M robe.make.time-NOM-SG-M journey.go.time-NOM-SG-M boat.board.time-NOM-SG-N great.time-NOM-SG-M
 samaṇabhattasamayo. Ayaṃ tattha samayo.
 ascetic.meal.time-NOM-SG-M this-NOM-SG about that-ADV time-NOM-SG-M

33. Paramparabhojane aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo: gilānasamayo,
 after.other.meal-LOC-SG-M unless-ABL time-ABL-SG-M confess-ADJ here.this-NOM-SG-M time-NOM-SG-M sick.time-NOM-SG-M
 cīvaradānasamayo, cīvarakārasamayo. Ayaṃ tattha samayo.
 robe.give.time-NOM-SG-M robe.make.time-NOM-SG-M this-NOM-SG about that-ADV time-NOM-SG-M

34. Bhikkhumī pan'eva kulam upagataṃ pūvehi vā manthehi vā
 bhikkhu-ACC-SG-M now.if-PART family-NOM-SG-N approach-PAST-PART cake-INS-PL-M or-IND parch cake-INS-SG-M or-IND
 abhihaṭṭhumpavāreyya, ākaṃkhamānena bhikkhunā dvittipattapūrā paṭiggahetabbā. Tato ce
 take.invite-3-SG-OPT wish for-ADJ-PRES-PART bhikkhu-INS-SG-M 2.or.3.bowl.full-ADJ accept-FUT-PASS-PART then-ABL if-
 uttarim paṭiggaṇheyya, pācittiyaṃ. Dvittipattapūre paṭiggahetvā tato nīharitvā bhikkhūhi
 more-ADV receive-3-SG-OPT confess-ADJ 2.or.3.bowl.full-ACC-PL-M accept-ABS then-ABL take away-ABS bhikkhu-INS-PL-M
 saddhim saṃvibhajitabbaṃ. Ayaṃ tattha sāmīci.
 together-INS share-FUT-PASS-PART this-NOM-SG about that-ADV proper procedure-NOM-SG-F

35. Yo pana bhikkhu bhuttavī pavārito anatirittam khādanīyaṃ vā
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M eat-ADJ invite-ADJ not.left over-ADJ uncooked food-ACC-SG-N or-IND
 bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.
 cooked food-ACC-SG-M or-IND chew-3-SG-OPT or-IND eat-3-SG-OPT or-IND confess-ADJ

36. Yo pana bhikkhu bhikkhumī bhuttavim pavāritam anatirittena khādanīyena
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M eat-ADJ invite-ADJ not.left over-ADJ uncooked food-INS-SG-M
 vā bhojanīyena vā abhihaṭṭhumpavāreyya, “Handa bhikkhu khāda vā bhuñja
 or-IND cooked food-INS-SG-M or-IND take.invite-3-SG-OPT come!-EMPH bhikkhu-NOM-SG-M chew-2-SG-IMP or-IND eat-2-SG-IMP
 vā” ti, jānaṃ āsādan'āpekkho, bhuttasmini pācittiyaṃ.
 or-IND - know-NOM-SG-M revenge.desire-ADJ eat-PAST-PART confess-ADJ

37. Yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M wrong time-LOC-SG-M uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND
 khādeyya vā bhuñjeyya vā, pācittiyaṃ.
 chew-3-SG-OPT or-IND eat-3-SG-OPT or-IND confess-ADJ

38. Yo pana bhikkhu sannidhikārakam khādanīyaṃ vā bhojanīyaṃ vā
 who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M store keep-ABS uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND

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.*

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.*

khādeyya vā bhuñjeyya vā, pācittiyam.
chew-3-SG-OPT or-IND eat-3-SG-OPT or-IND confess-ADJ

39. Yāni kho pana tāni paṇītabhojanāni, seyyathīdam: sappi navanītanī
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL-M superior.food-NOM-PL-N as follows-NOM-SG ghee-NOM-SG-N butter-NOM-SG-N
telanī madhu phāṇitam, maccho maṇsam khīraṇī dadhi. Yo
oil-NOM-SG-M honey-NOM-SG-N molasses-NOM-SG-M fish-NOM-SG-M meat-NOM-SG-N milk-NOM-SG-N curd-NOM-SG-F who-NOM-SG-M
pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā
(and)-PART bhikkhu-NOM-SG-M such kind-ADJ superior.food-NOM-PL-N not.sick-ADJ self-DAT-SG-M need-DAT-SG-M request-ABS
bhuñjeyya, pācittiyam.
eat-3-SG-OPT confess-ADJ

40. Yo pana bhikkhu adinnam mukhadvāram āhāram āhareyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M not.given-ACC-SG-N mouth.door-ACC-SG-M nutriment-ACC-SG ingest-3-SG-OPT
aññatra udakadantapoṇā, pācittiyam.
unless-ABL water.tooth.wood-ABL-SG-N confess-ADJ

Bhojanavaggo Catuttho.
food.section- fourth-

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M no.cloth-DAT-SG-M or-IND around.wander-DAT-SG-M or-IND around.wander-DAT-SG-F
vā sahatthā khādaniyaṇī vā bhojaniyaṇī vā dadeyya, pācittiyam.
or-IND with.hand-INS-SG-M uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND give-3-SG-OPT confess-ADJ

42. Yo pana bhikkhu bhikkhumī evaṃ vadeyya: “Eh’āvuso gāmaṇī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M thus-ADV say-3-SG-OPT come friend-VOC-SG-M village-ACC-SG-M
vā nigamaṇī vā piṇḍāya pavisissāmā” ti. Tassa dāpetvā vā adāpetvā vā
or-IND town-ACC-SG-M or-IND alms-DAT-SG-M enter-1-PL-FUT - of that-GEN-SG-M give-ABS or-IND not.give-ABS or-IND
uyyojeyya, “Gacch’āvuso. Na me tayā saddhimī kathā vā nisajjā vā
dismiss-OPT-SG go.friend-IMP not-PART me-DAT-SG you-INS-SG together-INS speak-NOM-SG-F or-IND sit-NOM-SG-F or-IND
phāsu hoti. Ekakassa me kathā vā nisajjā vā phāsu hoti” ti.
ease-ADV he is-3-SG-PRESIND alone-DAT-SG me-DAT-SG speak-NOM-SG-F or-IND sit-NOM-SG-F or-IND ease-ADV he is-3-SG-PRESIND -
Etad’eva paccayamī karitvā anaññaṇī, pācittiyam.
this.just-ACC-SG-N reason-ACC-SG-M done-ABS not.another-ADJ confess-ADJ

43. Yo pana bhikkhu sabhojane kule anūpakhajja nisajjamī kappeyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M with food-ADJ family-LOC-SG-M encroach-ABS seat-ACC-SG-F use-3-SG-OPT
pācittiyam.
confess-ADJ

44. Yo pana bhikkhu mātugāmena saddhimī raho paṭicchanne āsane
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M woman-INS-SG-M together-INS private-ADV seclude-PAST-PART seat-LOC-SG-N
nisajjamī kappeyya, pācittiyam.
seat-ACC-SG-F use-3-SG-OPT confess-ADJ

45. Yo pana bhikkhu mātugāmena saddhimī eko ekāya raho nisajjamī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M woman-INS-SG-M together-INS one-NUM one-INS-SG-F private-ADV seat-ACC-SG-F
kappeyya, pācittiyam.
use-3-SG-OPT confess-ADJ

46. Yo pana bhikkhu nimantito sabhatto samāno santamī bhikkhumī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M invite-PAST-PART with meal-ADJ exist-PRES-PART exist-PRES-PART bhikkhu-ACC-SG-M
anāpucchā purebhattamī vā pacchābhattamī vā kulesu cārittamī āpajjeyya aññatra
not.ask-ABS before.meal- or-IND after.meal-ADV or-IND family-LOC-PL-N visit-ACC-SG-N engage-3-SG-OPT unless-ABL
samayā, pācittiyam. Tatthāyaṇī samayo: cīvaradānasamayo, cīvarakārasamayo. Ayamī
time-ABL-SG-M confess-ADJ here.this-NOM-SG-M time-NOM-SG-M robe.give.time-NOM-SG-M robe.make.time-NOM-SG-M this-NOM-SG
tattha samayo.
about that-ADV time-NOM-SG-M

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.

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 bathe within less than half a month, except at the (right) occasion, (this is a case) involving expiation.

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

47. Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītabbā, aññatra punapavāraṇāya, aññatra
not.sick-ADJ bhikkhu-INS-SG-M 4.month.requisite.invite-NOM-SG-F accept-FUT-PASS-PART unless-ABL again.invite-INS-SG-F unless-ABL
 niccapavāraṇāya. Tato ce uttarim sadiyeyya, pācittiyam.
perm.invite-INS-SG-F then-ABL if- more-ADV accept-3-SG-OPT confess-ADJ

48. Yo pana bhikkhu uyyuttamī senamī dassanāya gaccheyya, aññatra
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M deploy-PAST-PART army-ACC-SG-F see-DAT-SG-F go-3-SG-OPT unless-ABL
 tathārūpapaccayā, pācittiyam.
of such.kind.reason-INS-SG-M confess-ADJ

49. Siyā ca tassa bhikkhuno kocid’eva paccayo senamī gamanāya,
be-3-SG-OPT - of that-GEN-SG-M bhikkhu-DAT-SG-M any.just-NOM-M reason-NOM-SG-M army-ACC-SG-F go-DAT-SG-N
 dvirattatirattamī tena bhikkhunā senāya vasitabbamī. Tato ce uttarim vaseyya,
2.night.3.night-ACC-SG-N him-3-SG-INS bhikkhu-INS-SG-M army-INS-SG-F stay-FUT-PASS-PART then-ABL if- more-ADV stay-3-SG-OPT
 pācittiyam.
confess-ADJ

50. Dvirattatirattañce bhikkhu senāya vasamāno, uyyodhikamī vā balaggamī vā
2.night.3.night.if-ACC-SG-N bhikkhu-NOM-SG-M army-INS-SG-F stay-PRES-PART battlefield-or-IND review-ACC-SG-M or-IND
 senābyūhamī vā anīkadassanamī vā gaccheyya, pācittiyam.
army.mass-ACC-SG-M or-IND front see-ACC-SG-N or-IND go-3-SG-OPT confess-ADJ

Acelakavaggo Arisuddh’etth’āyasmantoaṇcamo.

51. Surāmerayapāne pācittiyam.
alcohol.drink-LOC-SG-N confess-ADJ

52. Aṅgulipatodake pācittiyam.
finger.poke-LOC-SG-N confess-ADJ

53. Udahe hassadhamme pācittiyam.
water-LOC-SG-N fun act-LOC-SG-M confess-ADJ

54. Anādariye pācittiyam.
disrespect-ADJ confess-ADJ

55. Yo pana bhikkhu bhikkhumī bhimsāpeyya, pācittiyam.
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M scare-3-SG-OPT confess-ADJ

56. Yo pana bhikkhu agilāno visīvan’āpekkho, jotimī samādaheyya vā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M not.sick-ADJ warm.desire-ADJ fire-ACC-SG-M kindle-3-SG-OPT or-IND
 samādahāpeyya vā, aññatra tathārūpapaccayā, pācittiyam.
kindle-3-SG-OPT or-IND unless-ABL of such.kind.reason-INS-SG-M confess-ADJ

57. Yo pana bhikkhu oren’aḍḍhamāsamī nhāyeyya, aññatra samayā, pācittiyam.
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M less 1/2 month-ACC-SG-M bathe-3-SG-OPT unless-ABL time-ABL-SG-M confess-ADJ
 tatthāyaṇī samayo: “Diyadḍho māso seso gimhānan” ti, vassānassa
here.this-NOM-SG-M time-NOM-SG-M 1 1/2-NUM month-NOM-SG-M remain-NOM-SG-M hot.season-GEN-PL-M - rain season-GEN-SG-M
 paṭhamo māso, icc’ete aḍḍhateyyamāsā; uṇhasamayo, pariḷhasamayo, gilānasamayo,
first-ADJ month-NOM-SG-M these are-ACC-PL 2 1/2 month-NOM-PL-M dry.time-NOM-SG-M humid.time-NOM-SG-M sick.time-NOM-SG-M
 kammasamayo, addhānagamanasamayo, vātavutṭhisamayo. Ayamī tattha samayo.
work.time-NOM-SG-M journey.go.time-NOM-SG-M wind.rain.time-NOM-SG-M this-NOM-SG about that-ADV time-NOM-SG-M

58. Navam’pana bhikkhunā cīvaralābhena tiṇṇamī dubbaṇṇakaraṇānamī aññataramī
new-ADJ bhikkhu-INS-SG-M robe.gain-ADJ 3-GEN-M stain.make-ACC-SG-M any one, another-ADJ

a new robe, (this is a case) involving expiation.

59. If any bhikkhu, having himself assigned a robe to a bhikkhu or a bhikkhuni or a male novice or a female novice, should use (it) without withdrawing (the assignment), (this is a case) involving expiation.

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

dubbaṇṇakaraṇaṃ ādātabbani, nīlaṃ vā kaddamaṃ vā kālasāmaṃ vā. Anādā
stain.make-GEN-PL-N take-FUT-PASS-PART dark blue-ACC-SG-M or-IND mud-ACC-SG-M or-IND black.brown-ACC-SG-M or-IND not.take-ABS
 ce bhikkhu tiṇṇaṃ dubbaṇṇakaraṇaṃ aññataram dubbaṇṇakaraṇaṃ navam cīvaraṃ
if- bhikkhu-NOM-SG-M 3-GEN-M stain.make-ACC-SG-M any one, another-ADJ stain.make-GEN-PL-N new-ADJ robe-ACC-SG-N
 paribhuñjeyya, pācittiyam.
use-3-SG-OPT confess-ADJ

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-GEN-SG-M or-IND bhikkhuni-INS-SG-F or-IND trainee-DAT-SG-F or-IND
 sāmaṇerassa vā sāmaṇeriyā vā sāmam cīvaraṃ vikappetvā apaccuddhāraṃ paribhuñjeyya,
novice-DAT-SG-M or-IND novice-DAT-SG-F or-IND himself-ADV robe-ACC-SG-N assign-ABS not.withdraw-ABS use-3-SG-OPT
 pācittiyam.
confess-ADJ

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

Surāpānavaggo Chaṭṭho.

61. Yo pana bhikkhu sañcicca pāṇam jīvita voropeyya, pācittiyam.
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M deliberate-ABS being-ACC-SG-M life-ABL-SG-N deprive-3-SG-OPT confess-ADJ

62. Yo pana bhikkhu jānam sappāṇakam udakam paribhuñjeyya, pācittiyam.
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M with life-ADJ water-ACC-SG-N use-3-SG-OPT confess-ADJ

63. Yo pana bhikkhu jānam yathādhammaṃ nīhatādhikaraṇam punakammāya
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M accord.law-ADV settle.issue-ACC-SG-N further.action-DAT-SG-M
 ukkoṭeyya, pācittiyam.
agitate-3-SG-OPT confess-ADJ

64. Yo pana bhikkhu bhikkhussa jānam duṭṭhullam āpattim paṭicchādeyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-GEN-SG-M know-NOM-SG-M obscene-ADJ offense-ACC-SG-F conceal-3-SG-OPT
 pācittiyam.
confess-ADJ

65. Yo pana bhikkhu jānam ūnavāsativassam puggalam upasampādeyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M less.20.year-ADJ person-ACC-SG-M admitt-3-SG-OPT
 so ca puggalo anupasampanno, te ca bhikkhū gārayhā. Idam
he-NOM-SG-M - person-NOM-SG-M not.admitted-ADJ-M you-DAT-SG-N - bhikkhu-NOM-PL-M blame-FUT-PASS-PART this-ACC-SG-N
 tasmiṃ pācittiyam.
on account of-LOC-SG confess-ADJ

66. Yo pana bhikkhu jānam theyyasatthena saddhim samvidhāya
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M theif.caravan-INS-SG-M together-INS arrange-ABS
 ekaddhānamaggam paṭipajjeyya, antamaso gām'antaram'pi, pācittiyam.
same road-ACC-SG-M travel-3-SG-OPT even so much as-IND village.between-ACC-SG-N confess-ADJ

67. Yo pana bhikkhu mātuḡāmena saddhim samvidhāya ekaddhānamaggam paṭipajjeyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M woman-INS-SG-M together-INS arrange-ABS same road-ACC-SG-M travel-3-SG-OPT
 antamaso gām'antaram'pi, pācittiyam.
even so much as-IND village.between-ACC-SG-N confess-ADJ

68. Yo pana bhikkhu evam vadeyya, "Tathāham bhagavatā dhammam
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M thus-ADV say-3-SG-OPT as.I-PERS blessed one-INS-SG-M act-ACC-SG-M

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

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!” 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*

desitaṃ ājānāmi, yathā ye'me antarāyikā dhammā vuttā bhagavatā,
teach-PAST-PART understand-3-SG-PRESIND just as-IND which.these- obstruct-ADJ rule-NOM-PL-M say-PAST-PART blessed one-INS-SG-M
 te paṭisevato nālaṃ antarāyāyā” ti. So bhikkhu bhikkhūhi evaṃ'assa
you-DAT-SG-N engage-PRES-PART not.enough-IND obstruct-DAT-SG-M - he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M thus-TBD
 vacaṇīyo, “Mā āyasmā evaṃ avaca. Mā bhagavantāṃ abbhācikkhi.
address-FUT-PASS-PART do not-PART Ven.-NOM-SG-M thus-ADV say- do not-PART blessed one-ACC-SG-M misrepresent-2-SG-AOR
 Na hi sādhu bhagavato abbhakkhānaṃ. Na hi bhagavā evaṃ
not-PART for-IND good-IND blessed one-GEN-SG-M misrepresent- not-PART for-IND blessed one-NOM-SG-M thus-ADV
 vadeyya. Anekapariyāyena āvuso antarāyikā dhammā vuttā bhagavatā, alaṅca
say-3-SG-OPT various ways-ADV friend-VOC-SG-M obstruct-ADJ rule-NOM-PL-M say-PAST-PART blessed one-INS-SG-M ?-
 pana te paṭisevato antarāyāyā” ti. Evaṅca so bhikkhu bhikkhūhi
(and)-PART you-DAT-SG-N engage-PRES-PART obstruct-DAT-SG-M - thus-ADV he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M
 vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvataṭṭhiyaṃ
address-PRES-PASS-PART in same way- uphold-3-SG-OPT he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M up to.3rd time-ADV
 samanubhāsitabbo tassa paṭinissaggāya. Yāvataṭṭhiyaṃ samanubhāsiyamāno taṃ
admonish-FUT-PASS-PART of that-GEN-SG-M relinquish-DAT-SG-M up to.3rd time-ADV admonish-PRES-PART that-ACC-SG-M
 paṭinissajjeyya, icc'etaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ.
relinquish-3-SG-OPT thus.this-ACC-SG good-NOM-SG-N not-NEG-PART if- relinquish-3-SG-OPT confess-ADJ

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

70. Samaṇuddeso'pi ce evaṃ vadeyya, “Tathāhaṃ bhagavatā dhammaṃ desitaṃ
novice-NOM-SG-M if- thus-ADV say-3-SG-OPT as.I-PERS blessed one-INS-SG-M act-ACC-SG-M teach-PAST-PART
 ājānāmi, yathā ye'me antarāyikā dhammā vuttā bhagavatā, te
understand-3-SG-PRESIND just as-IND which.these- obstruct-ADJ rule-NOM-PL-M say-PAST-PART blessed one-INS-SG-M you-DAT-SG-N
 paṭisevato nālaṃ antarāyāyā” ti. So samaṇuddeso bhikkhūhi evaṃ'assa
engage-PRES-PART not.enough-IND obstruct-DAT-SG-M - he-NOM-SG-M novice-NOM-SG-M bhikkhu-INS-PL-M thus-TBD
 vacaṇīyo, “Mā āvuso samaṇuddesa evaṃ avaca. Mā bhagavantāṃ
address-FUT-PASS-PART do not-PART friend-VOC-SG-M novice-VOC-SG-M thus-ADV say- do not-PART blessed one-ACC-SG-M
 abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ. na hi bhagavā
misrepresent-2-SG-AOR not-PART for-IND good-IND blessed one-GEN-SG-M misrepresent- not-PART for-IND blessed one-NOM-SG-M
 evaṃ vadeyya. anekapariyāyena āvuso samaṇuddesa antarāyikā dhammā vuttā
thus-ADV say-3-SG-OPT various ways-ADV friend-VOC-SG-M novice-VOC-SG-M obstruct-ADJ rule-NOM-PL-M say-PAST-PART
 bhagavatā, alaṅca pana te paṭisevato antarāyāyā” ti. Evaṅca so
blessed one-INS-SG-M ?- (and)-PART you-DAT-SG-N engage-PRES-PART obstruct-DAT-SG-M - thus-ADV he-NOM-SG-M
 samaṇuddeso bhikkhūhi vuccamāno tath'eva paggaṇheyya, so samaṇuddeso
novice-NOM-SG-M bhikkhu-INS-PL-M address-PRES-PASS-PART in same way- uphold-3-SG-OPT he-NOM-SG-M novice-NOM-SG-M
 bhikkhūhi evaṃ'assa vacaṇīyo, “Ajjatage te āvuso samaṇuddesa na c'eva
bhikkhu-INS-PL-M thus-TBD address-FUT-PASS-PART today.from-ADV you-DAT-SG-N friend-VOC-SG-M novice-VOC-SG-M not-PART and.if-
 so bhagavā satthā apadisitabbo, yam'pi c'aññe samaṇuddesā labhanti
he-NOM-SG-M blessed one-NOM-SG-M teacher-NOM-SG-M refer-FUT-PASS-PART and.other-ADJ novice-NOM-PL-M gain-3-PL-PRESIND
 bhikkhūhi saddhiṃ dvirattatirattāṃ sahaseyyaṃ, sā'pi te n'atthi. Cara'pi
bhikkhu-INS-PL-M together-INS 2.night.3.night-ACC-SG-N with.bedding-ACC-SG-F that-NOM-F you-DAT-SG-N not.is-3-SG-PRESIND go-2-SG-IMP
 re vinassā” ti. Yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ
lose-2-SG-IMP - who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M thus.expel-PAST-PART novice-ACC-SG-M
 upalāpeyya vā upaṭṭhāpeyya vā sambhuñjeyya vā saha vā seyyaṃ kappeyya,
console-3-SG-OPT or-IND attend-3-SG-OPT or-IND with.eat-3-SG-OPT or-IND with face.remove-IND or-IND bedding-ACC-SG-F use-3-SG-OPT
 pācittiyaṃ.
confess-ADJ

Sappāṇavaggo Sattamo.

71. Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-INS-PL-M with.dhamma-ADJ address-PRES-PASS-PART thus-ADV

a case) involving expiation.

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.*

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)*

vadeyya, “Na tāvāhani āvuso etasmini sikkhāpade sikkhissāmi, yāva n’aññaṃ
say-3-SG-OPT not-PART I-PRO1-SG-PERS PRO friend-VOC-SG-M this-LOC-SG train.rule-LOC-SG-N train-1-PL-FUT until-IND not.another-ADJ
 bhikkhuṃ byattamī vinayadharamī paripucchāmi” ti, pācittiyāṃ. Sikkhamānena
bhikkhu-ACC-SG-M wise-ADJ discipline.bearer-ACC-SG-M about.question-1-SG-PRESIND - confess-ADJ train-ADJ
 bhikkhave bhikkhunā aññātabbamī paripucchitabbamī paripañhitabbamī. Ayamī
bhikkhu-VOC-PL-M bhikkhu-INS-SG-M know-FUT-PASS-PART about.question-FUT-PASS-PART consider-FUT-PASS-PART this-NOM-SG
 tattha sāmīci.
about that-ADV proper procedure-NOM-SG-F

72. Yo pana bhikkhu pāṭimokkhe uddissamāne evaṃ vadeyya, “Kimpan’imehi
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M disciplinary code-LOC-SG-N recite-PRES-PART thus-ADV say-3-SG-OPT
 khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad’eva kukkucāya vihesāya vilekhāya
small.very.small-ADJ train.rule-INS-PL-N tear off-ADJ until.just-ADV worry-DAT-SG-N annoy-DAT-SG-F discomfort-DAT-SG-M
 samivattantī” ti. Sikkhāpadavivaṇṇanake, pācittiyāṃ.
conduce-3-PL-PRESIND - train.rule.disparage-LOC-SG-M confess-ADJ

73. Yo pana bhikkhu anvaḍḍhamāsamī pāṭimokkhe uddissamāne evaṃ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M after 1/2 month-ACC-SG-M disciplinary code-LOC-SG-N recite-PRES-PART thus-ADV
 vadeyya, “Idān’eva kho ahamī ājānāmi, ‘Ayaṃ’pi kira dhammo
say-3-SG-OPT now only-ADV indeed!-EMPH I-PRO1-SG-PERS PRO understand-3-SG-PRESIND really!-PART case-NOM-SG-M
 sutt’āgato suttapariyāpanno anvaḍḍhamāsamī uddesamī āgacchatī” ti. Tañce
sutta.become-ADJ sutta.include-ADJ after 1/2 month-ACC-SG-M recitation-ACC-SG-M come up-PRESIND-SG - him-ACC-SG-M
 bhikkhuṃ aññe bhikkhū jāneyyumi, “Nisinnapubbamī iminā bhikkhunā
bhikkhu-ACC-SG-M other class-ADJ bhikkhu-NOM-PL-M know-1-SG-OPT sit.before-ACC-SG-N this-INS-SG-N bhikkhu-INS-SG-M
 dvittikkhattumī pāṭimokkhe uddissamāne, ko pana vādo bhiyyo” ti,
2.or.3.times-ADV disciplinary code-LOC-SG-N recite-PRES-PART who-NOM-SG-M (and)-PART speech-NOM-SG-M more-ADV -
 na ca tassa bhikkhuno aññāṇakena mutti atthi. Yañca tattha
not-PART - of that-GEN-SG-M bhikkhu-DAT-SG-M not.know-INS-SG-M release-NOM-SG-F has-3-SG-PRESIND and whatever- about that-ADV
 āpattinī āpanno, tañca yathāddhammo kāretabbo, uttariñc’assa moho
offense-ACC-SG-F commit-PAST-PART that-ACC-SG-M accord.law-NOM-SG-M make-FUT-PASS-PART moreover.℘.his-DAT-SG delusion-NOM-SG-M
 āropetabbo, “Tassa te āvuso alābhā, tassa te
expose-FUT-PASS-PART of that-GEN-SG-M you-DAT-SG-N friend-VOC-SG-M non.gain-NOM-SG-PL of that-GEN-SG-M you-DAT-SG-N
 dulladdhamī, yaṃ tvaṃ pāṭimokkhe uddissamāne na sādhuḥkaṃ aṭṭhikavā
ill.gain-NOM-SG-N that-ACC-SG-M you-NOM-SG disciplinary code-LOC-SG-N recite-PRES-PART not-PART well-ADV purpose.made-ABS
 manasikarosi” ti. Idamī tasmimī mohanake, pācittiyāṃ.
mind.attend-2-SG-NOM - this-ACC-SG-N on account of-LOC-SG delusion-LOC-SG-M confess-ADJ

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāramī dadeyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-GEN-SG-M disturb-PAST-PART displeased-ADJ blow-ACC-SG-M give-3-SG-OPT
 pācittiyāṃ.
confess-ADJ

75. Yo pana bhikkhu bhikkhussa kupito anattamano talasattikamī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-GEN-SG-M disturb-PAST-PART displeased-ADJ palm.spear-ACC-SG-N
 uggireyya, pācittiyāṃ.
raise-3-SG-OPT confess-ADJ

76. Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhamiseyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M without cause-ADJ -INS-S-M accuse-3-SG-OPT
 pācittiyāṃ.
confess-ADJ

77. Yo pana bhikkhu bhikkhussa sañcicca kukkucamī upadaheyya, “Iti’ssa
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-GEN-SG-M deliberate-ABS worry-ACC-SG-N provoke-3-SG-OPT thus him-DAT-SG
 muhuttam’pi aphāsu bhavissati” ti. Etad’eva paccayamī karitvā anaññaṃ, pācittiyāṃ.
moment-ACC-SG-M disease-NOM-SG-N to be-3-SG-FUT - this.just-ACC-SG-N reason-ACC-SG-M done-ABS not.another-ADJ confess-ADJ

78. Yo pana bhikkhu bhikkhūnamī bhaṇḍanaajātanamī kalahajātanamī vivādāpannānamī
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-DAT-PL-M argue.become-ADJ quarrel.become-ADJ dispute.engage-ADJ
 upassutinī tiṭṭheyya, “Yamī ime bhaṇissanti tamī sossāmī” ti. Etad’eva
over.hear-ACC-SG-F persist-3-SG-OPT that-ACC-SG-M this-NOM-PL-M say-3-PL-FUT that-ACC-SG-M hear-1-SG-FUT - this.just-ACC-SG-N

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. 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).*

paccayaṃ karitvā anaññaṃ, pācittiyaṃ.
reason-ACC-SG-M done-ABS not.another-ADJ confess-ADJ

79. Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā, pacchā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M law-ADJ action-DAT-PL-N consent-ACC-SG-M give-ABS after-IND
khiyyanadhammaṃ āpajjeyya, pācittiyaṃ.
criticize.act-ACC-SG-M engage-3-SG-OPT confess-ADJ

80. Yo pana bhikkhu saṅghe vinicchaya kathāya vattamānāya, chandaṃ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community-LOC-SG-M deliberate-LOC-SG-M precede-ADJ consent-ACC-SG-M
adatvā uṭṭhāyāsanā pakkameyya, pācittiyaṃ.
not.give-ABS get up.seat-ABL-SG-N depart-3-SG-OPT confess-ADJ

81. Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā, pacchā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M united-ADJ community-INS-SG-M robe-ACC-SG-N give-ABS after-IND
khiyyanadhammaṃ āpajjeyya, “Yathāsanthutaṃ bhikkhū saṅghikaṃ lābhaṃ
criticize.act-ACC-SG-M engage-3-SG-OPT as familiar-ADV bhikkhu-NOM-PL-M community.owned-ADJ gain-ACC-SG-M
pariṇāmeti” ti, pācittiyaṃ.
allocate-3-PL-PRESIND - confess-ADJ

82. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M community.owned-ADJ gain-ACC-SG-M allocate-PAST-PART
puggalassa pariṇāmeyya, pācittiyaṃ.
person-DAT-SG-M allocate-3-SG-OPT confess-ADJ

sahadhammikavaggo aṭṭhamo.

83. Yo pana bhikkhu rañño khattiyassa muddhābhisittassa anikkhantarājake
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M king-GEN-SG-M noble-ADJ head.annoint-ADJ not.depart.king-ADJ
aniggataratanake pubbe appaṭisaṃvidito indakhilāṃ atikkāmeyya, pācittiyaṃ.
not.gone.queen-ADJ previous-ADV not.announce-ADJ indra post-ACC-SG-M beyond.go-3-SG-OPT confess-ADJ

84. Yo pana bhikkhu ratanaṃ vā ratanasammatāṃ vā aññatra
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M valuable-ACC-SG-N or-IND valuable.consider-ACC-SG-N or-IND unless-ABL
ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ.
in.monastery-ABL-SG-M or-IND in.dwelling-ABL-SG-M or-IND take-3-SG-OPT or-IND other take-3-SG-OPT or-IND confess-ADJ
Ratanaṃ vā pana bhikkhunā ratanasammatāṃ vā, ajjhārāme vā
valuable-ACC-SG-N or-IND (and)-PART bhikkhu-INS-SG-M valuable.consider-ACC-SG-N or-IND in.monastery-LOC-SG-M or-IND
ajjhāvasathe vā uggahetvā vā uggaṇhāpetvā vā nikkhipitabbāṃ, “Yassa bhavissati
in.dwelling-LOC-SG-M or-IND take-ABS or-IND make take-ABS or-IND lay aside-FUT-PASS-PART for whoever-PRO to be-3-SG-FUT
so harissati” ti. Ayaṃ tattha sāmīci.
he-NOM-SG-M take-3-SG-FUT - this-NOM-SG about that-ADV proper procedure-NOM-SG-F

85. Yo pana bhikkhu santaṃ bhikkhum anāpucchā vikāle
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M exist-PRES-PART bhikkhu-ACC-SG-M not.ask-ABS wrong time-LOC-SG-M
gāmaṃ paviseyya, aññatra tathārūpā accāyikā karaṇīyā, pācittiyaṃ.
village-ACC-SG-M enter-3-SG-OPT unless-ABL such kind-ADJ urgent-ADJ done-INS-SG-M confess-ADJ

86. Yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bone.made-ADJ or-IND tooth.made-ADJ or-IND horn.made-ADJ or-IND
sūcigharaṃ kārapeyya, bhedanakaṃ pācittiyaṃ.
needle case-ACC-SG-N make-3-SG-OPT break-ADJ confess-ADJ

87. Navam’pana bhikkhunā mañcaṃ vā pīṭhaṃ vā kārayamānena, aṭṭhaṅgulapādakaṃ
new-ADJ bhikkhu-INS-SG-M bed-ACC-SG-M or-IND chair-ACC-SG-N or-IND build-PRES-PART 8.finger.leg-ADJ
kāretabbāṃ sugat’āṅgulaṃ, aññatra heṭṭhimāya aṭaniyā. Taṃ atikkāmayato,
make-FUT-PASS-PART well.gone.finger-INS-SG-M unless-ABL lowest-IND frame-ABL-SG-F that-ACC-SG-M beyond.go-DAT-PRES-PART

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). 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

chedanakamī pācittiyamī.

cut-ADJ confess-ADJ

88. Yo pana bhikkhu mañcam vā pīṭham vā tūlonaddham kārāpeyya,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bed-ACC-SG-M or-IND chair-ACC-SG-N or-IND cotton.cover- make-3-SG-OPT
uddālanakamī pācittiyamī.
tear off-ADJ confess-ADJ

89. Nisīdanam pana bhikkhunā kārayamānena pamāṇikamī kāretabbamī. Tatr'idamī pamāṇamī:
(and)-PART bhikkhu-INS-SG-M build-PRES-PART measure-ADJ make-FUT-PASS-PART here.this- measure-NOM-SG-M
dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍham, dasā vidatthi. Tam
length-ADV 2-NUM span-ACC-PL-F well.gone.span-INS-SG-F width-IND 1 ½-NUM border-NOM-SG-F span-NOM-SG-F that-ACC-SG-M
atikkāmayato, chedanakamī pācittiyamī.
beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ

90. Kaṇḍupaṭicchādīmī pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idamī
itch cover-ACC-SG-F (and)-PART bhikkhu-INS-SG-M build-PRES-PART measure-ADJ make-FUT-PASS-PART here.this-
pamāṇamī: dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Tam
measure-NOM-SG-M length-ADV 4-ADJ span-ACC-PL-F well.gone.span-INS-SG-F width-IND 2-NUM span-ACC-PL-F that-ACC-SG-M
atikkāmayato, chedanakamī pācittiyamī.
beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ

91. Vassikasāṭikamī pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idamī
rain.cloth-ACC-SG-M (and)-PART bhikkhu-INS-SG-M build-PRES-PART measure-ADJ make-FUT-PASS-PART here.this-
pamāṇamī: dīghaso cha vidatthiyo sugatavidatthiyā tiriyaṃ aḍḍhateyyā. Tam
measure-NOM-SG-M length-ADV 6-NUM span-ACC-PL-F well.gone.span-INS-SG-F width-IND 2 1/2-NUM that-ACC-SG-M
atikkāmayato, chedanakamī pācittiyamī.
beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ

92. Yo pana bhikkhu sugatacīvarappamāṇamī cīvaramī kārāpeyya atirekamī vā,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M well.gone.robe.measure-ADJ robe-ACC-SG-N make-3-SG-OPT more-ADJ or-IND
chedanakamī pācittiyamī. Tatr'idamī sugatassa sugatacīvarappamāṇamī: dīghaso nava vidatthiyo
cut-ADJ confess-ADJ here.this- well.gone-GEN-SG-M well.gone.robe.measure-ADJ length-ADV 9-NUM span-ACC-PL-F
sugatavidatthiyā, tiriyaṃ cha vidatthiyo. Idamī sugatassa sugatacīvarappamāṇamī.
well.gone.span-INS-SG-F width-IND 6-NUM span-ACC-PL-F this-ACC-SG-N well.gone-GEN-SG-M well.gone.robe.measure-ADJ

ratanavaggo navamo.

Uddiṭṭhā kho āyasanto dvenavuti pācittiyā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M rule-NOM-PL-M

Tatth'āyasante pucchāmi: kacci'ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Dutiyam'pi pucchāmi: kacci'ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatiyam'pi pucchāmi: kacci'ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Parisuddh'etth'āyasanto, tasmā tuṇhī, evam'etamī dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

pācittiyā niṭṭhitā

Ime kho pan'āyasanto cattāro pāṭidesanīyā dhammā uddesamī āgacchanti.
this-NOM-PL-M indeed!-EMPH venerable-VOC-PL-M 4-NUM rule-NOM-PL-M recitation-ACC-SG-M come up-3-PL-PRESIND

1. Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharamī paviṭṭhāya hatthato,
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ bhikkhuni-INS-SG-F inhabited area-ACC-SG-N enter-ADJ hand-ABL-SG-M
khādanīyam vā bhojanīyam vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya
uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND with.hand-INS-SG-M accept-ABS chew-3-SG-OPT or-IND eat-3-SG-OPT

acknowledge it.”

2. Now, bhikkhus who have been invited are eating among families, and if a bhikkhuni who is giving directions is standing there (saying), “Give curry here, give rice here!” (then) by those bhikkhus that bhikkhuni 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 bhikkhuni (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.”

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.

vā, paṭidesetabbanī tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ āpajjimi
or-IND acknowledge-FUT-PASS-PART him-3-SG-INS bhikkhu-INS-SG-M blame-FUT-PASS-PART friend-VOC-SG-M act-ACC-SG-M commit-1-SG-AOR
 asappāyaṃ pāṭidesaniyaṃ, taṃ paṭidesemi” ti.
unsuitable-ADJ acknowledge-ADJ that-ACC-SG-M acknowledge-1-SG-PRESIND -

2. Bhikkhū pan’eva kulesu nimantitā bhuñjanti. Tatra ce bhikkhunī vosāsamānarūpā
bhikkhu-NOM-PL-M now.if-PART family-LOC-PL-N invite-ADJ eat-3-PL-PRESIND then-ADV if- bhikkhuni-NOM-SG-F give.direction-ADJ
 ṭhitā hoti, “Idha sūpaṃ detha, idha odanaṃ dethā” ti. Tehi bhikkhūhi
stand- he is-3-SG-PRESIND here-ADV - give-2-PL-IMP here-ADV rice-ACC-SG-M give-2-PL-IMP - those-INS-PL-M bhikkhu-INS-PL-M
 sā bhikkhunī apasādetabbā, “Apasakka tāva bhagini, yāva bhikkhū
that-NOM-F bhikkhuni-NOM-SG-F dismiss-FUT-PASS-PART leave-2-SG-IMP so.long-ADV sister-VOC-SG-F until-IND bhikkhu-NOM-PL-M
 bhuñjanti” ti. Ekassa’pi ce bhikkhuno nappaṭibhāseyya taṃ bhikkhuninī apasādetumī,
eat-3-PL-PRESIND - one-DAT-SG if- bhikkhu-DAT-SG-M - that-ACC-SG-M bhikkhuni-ACC-SG-F dismiss-INF
 “Apasakka tāva bhagini, yāva bhikkhū bhuñjanti” ti, paṭidesetabbanī tehi
leave-2-SG-IMP so.long-ADV sister-VOC-SG-F until-IND bhikkhu-NOM-PL-M eat-3-PL-PRESIND - acknowledge-FUT-PASS-PART those-INS-PL-M
 bhikkhūhi, “Gārayhaṃ āvuso dhammaṃ āpajjimhā asappāyaṃ pāṭidesaniyaṃ, taṃ
bhikkhu-INS-PL-M blame-FUT-PASS-PART friend-VOC-SG-M act-ACC-SG-M commit-1-PL-AOR unsuitable-ADJ acknowledge-ADJ that-ACC-SG-M
 paṭidesemā” ti.
acknowledge-1-PL-PRESIND -

3. Yāni kho pana tāni sekkhasammatāni kulāni. Yo pana
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL-M trainee.agreed-ADJ family-NOM who-NOM-SG-M (and)-PART
 bhikkhu tathārūpesu sekkhasammatesu kulesu pubbe animantito agilāno
bhikkhu-NOM-SG-M such kind-ADJ trainee.agreed-LOC-PL-NT family-LOC-PL-N previous-ADV not.invite-ADJ not.sick-ADJ
 khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya
uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND with.hand-INS-SG-M accept-ABS chew-3-SG-OPT or-IND eat-3-SG-OPT
 vā, paṭidesetabbanī tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ āpajjimi
or-IND acknowledge-FUT-PASS-PART him-3-SG-INS bhikkhu-INS-SG-M blame-FUT-PASS-PART friend-VOC-SG-M act-ACC-SG-M commit-1-SG-AOR
 asappāyaṃ pāṭidesaniyaṃ, taṃ paṭidesemi” ti.
unsuitable-ADJ acknowledge-ADJ that-ACC-SG-M acknowledge-1-SG-PRESIND -

4. Yāni kho pana tāni ārañṇakāni senāsanāni sāsāṅkasammatāni
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL-M wilderness-ADJ lodging-NOM-PL-N risky.recond-ADJ
 sappaṭibhayāni. Yo pana bhikkhu tathārūpesu senāsanesu viharanto, pubbe
frighten-ADJ who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M such kind-ADJ lodging-LOC-PL-N dwell-ADJ previous-ADV
 appaṭisaṃviditaṃ khādanīyaṃ vā bhojanīyaṃ vā ajjhārāme sahatthā
not.announce-ADJ uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND in.monastery-LOC-SG-M with.hand-INS-SG-M
 paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā, paṭidesetabbanī tena bhikkhunā,
accept-ABS not.sick-ADJ chew-3-SG-OPT or-IND eat-3-SG-OPT or-IND acknowledge-FUT-PASS-PART him-3-SG-INS bhikkhu-INS-SG-M
 “Gārayhaṃ āvuso dhammaṃ āpajjimi asappāyaṃ pāṭidesaniyaṃ, taṃ
blame-FUT-PASS-PART friend-VOC-SG-M act-ACC-SG-M commit-1-SG-AOR unsuitable-ADJ acknowledge-ADJ that-ACC-SG-M
 paṭidesemi” ti.
acknowledge-1-SG-PRESIND -

Uddiṭṭhā kho āyasmanto cattāro pāṭidesaniyā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M 4-NUM rule-NOM-PL-M

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatthiyam’pi pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

Pāṭidesaniyā niṭṭhitā

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

1. *I shall wear (the under-robe) even all around," thus the training is to be done.*
2. *I shall wrap (the outer-robcs) even all around," thus the training is to be done.*
3. *I shall go well covered inside an inhabited area," thus the training is to be done.*
4. *I shall sit well covered inside an inhabited area," thus the training is to be done.*
5. *I shall go well-restrained inside an inhabited area," thus the training is to be done.*
6. *I shall sit well-restrained inside an inhabited area," thus the training is to be done.*
7. *I shall go with the eyes cast down inside an inhabited area," thus the training is to be done.*
8. *I shall sit with the eyes cast down inside an inhabited area," thus the training is to be done.*
9. *I shall not go with (robes) lifted up inside an inhabited area," thus the training is to be done.*
10. *I shall not sit with (robes) lifted up inside an inhabited area," thus the training is to be done.*
11. *I shall not go with loud laughter inside an inhabited area," thus the training is to be done.*
12. *I shall not sit with loud laughter inside an inhabited area," thus the training is to be done.*
13. *I shall go quiet(ly) inside an inhabited area," thus the training is to be done.*
14. *I shall sit quiet(ly) inside an inhabited area," thus the training is to be done.*
15. *I shall not go swaying the body inside an inhabited area," thus the training is to be done.*
16. *I shall not sit swaying the body inside an inhabited area," thus the training is to be done.*
17. *I shall not go swaying the arms inside an inhabited area," thus the training is to be done.*
18. *I shall not sit swaying the arms inside an inhabited area," thus the training is to be done.*
19. *I shall not go swaying the head inside an inhabited area," thus the training is to be done.*
20. *I shall not sit swaying the head inside an inhabited area," thus the training is to be done.*
21. *I shall not go having made (the arms) a prop inside an inhabited area," thus the training is to be done.*
22. *I shall not sit having made (the arms) a prop inside an inhabited area," thus the training is to be done.*
23. *I shall not go with (the head) covered inside an inhabited area," thus the training is to be done.*
24. *I shall not sit with (the head) covered inside an inhabited area," thus the training is to be done.*

1. “Parimaṇḍalamī nivāsessāmī” ti sikkhā karaṇīyā.
around.circle-ADJ dress-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
2. “Parimaṇḍalamī pārupissāmī” ti sikkhā karaṇīyā.
around.circle-ADJ dress-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
3. “Supaṭicchanno antaraghare gamissāmī” ti sikkhā karaṇīyā.
well cover-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
4. “Supaṭicchanno antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
well cover-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
5. “Susamivuto antaraghare gamissāmī” ti sikkhā karaṇīyā
well.restrain-PAST-PART inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
6. “Susamivuto antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
well.restrain-PAST-PART inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
7. “Okkhittacakkhu antaraghare gamissāmī” ti sikkhā karaṇīyā
cast down.eyes-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
8. “Okkhittacakkhu antaraghare nisīdissāmī” ti sikkhā karaṇīyā
cast down.eyes-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
9. “Na ukkhittakāya antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART lift up-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
10. “Na ukkhittakāya antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART lift up-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
11. “Na ujjagghikāya antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART loud laugh-INS-SG-F inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
12. “Na ujjagghikāya antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART loud laugh-INS-SG-F inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
13. “Appasaddo antaraghare gamissāmī” ti sikkhā karaṇīyā.
quite-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
14. “Appasaddo antaraghare nisīdissāmī” ti sikkhā karaṇīyā
quite-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
15. “Na kāyappacālakamī antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART body.sway-ADV inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
16. “Na kāyappacālakamī antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART body.sway-ADV inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
17. “Na bāhuppacālakamī antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART arm.sway-ACC-SG-N inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
18. “Na bāhuppacālakamī antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART arm.sway-ACC-SG-N inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
19. “Na sīsappacālakamī antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART - inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
20. “Na sīsappacālakamī antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART - inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
21. “Na khambhakato antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART - inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
22. “Na khambhakato antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART - inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
23. “Na oḡuṇṭhito antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART covered-PAST-PART inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
24. “Na oḡuṇṭhito antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART covered-PAST-PART inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

25. *I shall not go in a crouching (posture) inside an inhabited area," thus the training is to be done.*

26. *I shall not sit with the (knees) clasped-around inside an inhabited area," thus the training is to be done.*

(Here ends) the Twenty-Six on Proper Behavior

27. *I shall accept alms-food appreciatively," thus the training is to be done.*

28. *I shall accept alms-food paying attention to the bowl," thus the training is to be done.*

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

30. *I shall accept alms-food which is level with the rim," thus the training is to be done.*

31. *I shall eat alms-food appreciatively," thus the training is to be done.*

32. *I shall eat alms-food paying attention to the bowl," thus the training is to be done.*

33. *I shall eat alms-food systematically," thus the training is to be done.*

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

35. *I shall not eat alms-food, having pressed (it) down into a shall heap," thus the training is to be done.*

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

37. *I shall not eat curry or rice, (when) not ill , having requested (it) for his own benefit, thus the training is to be done.*

38. *I shall not look at another's bowl finding fault," thus the training is to be done.*

39. *I shall not make an over-large morsel (of food)," thus the training is to be done.*

40. *I shall eat a round piece (of food)," thus the training is to be done.*

41. *I shall not open the mouth when the morsel (of food) has not been brought to (it)," thus the training is to be done.*

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

43. *I shall not speak with a mouth which has a morsel (of food in it)," , thus the training is to be done.*

44. *I shall not eat tossing up bits (of food)," thus the training is to be done.*

45. *I shall not eat biting off a morsel (of food)," thus the training is to be done.*

46. *I shall not eat puffing up (the cheeks)," thus the training is to be done.*

47. *I shall not eat shaking (food) off the hand," thus the training is to be done.*

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

49. *I shall not eat sticking out the tongue," thus the training is to be done.*

50. *I shall not eat making chomping (sounds)," thus the training is to be done.*

51. *I shall not eat making slurping (sounds)," thus the training is to be done.*

52. *I shall not eat licking the hand," thus the training is to be done.*

53. *I shall not eat licking the bowl," thus the training is to be done.*

54. *I shall not eat licking the lip(s)," thus the training is to be done.*

55. *I shall not accept a drinking-water cup with a hand which is (soiled) with food," thus the training is to be done.*

56. *I shall not throw away bowl-washing water which has rice-grains (in it) in an inhabited area," thus the training is to*

25. “Na ukkuṭikāya antaraghare gamissāmī” ti sikkhā karaṇīyā.
not-PART crouch posture-INS-SG-F inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

26. “Na pallatthikāya antaraghare nisīdissāmī” ti sikkhā karaṇīyā.
not-PART - inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

Chabbīsati sārūppā.

27. “Sakkaccam piṇḍapātani paṭiggahessāmī” ti sikkhā karaṇīyā.
- alms food-ACC-SG-M accept-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

28. “Pattasaññi piṇḍapātani paṭiggahessāmī” ti sikkhā karaṇīyā.
bowl.perceive-ADJ alms food-ACC-SG-M accept-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

29. “Samasūpakam piṇḍapātani paṭiggahessāmī” ti sikkhā karaṇīyā.
- alms food-ACC-SG-M accept-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

30. “Samatittikam piṇḍapātani paṭiggahessāmī” ti sikkhā karaṇīyā.
- alms food-ACC-SG-M accept-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

31. “Sakkaccam piṇḍapātani bhuñjissāmī” ti sikkhā karaṇīyā.
- alms food-ACC-SG-M eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

32. “Pattasaññi piṇḍapātani bhuñjissāmī” ti sikkhā karaṇīyā.
bowl.perceive-ADJ alms food-ACC-SG-M eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

33. “Sapadānam piṇḍapātani bhuñjissāmī” ti sikkhā karaṇīyā
- alms food-ACC-SG-M eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

34. “Samasūpakam piṇḍapātani bhuñjissāmī” ti sikkhā karaṇīyā.
- alms food-ACC-SG-M eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

35. “Na thūpato omadditvā piṇḍapātani bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART - work down-ABS alms food-ACC-SG-M eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

36. “Na sūpamā vā byañjanam vā odanena paṭicchādessāmi bhiyyokamyatam upādāyā” ti
not-PART - or-IND curry-ACC-SG-N or-IND rice-INS-SG-M - take up- -
sikkhā karaṇīyā.
train-NOM-SG-F done-INS-SG-M

37. “Na sūpamā vā odanam vā agilāno attano atthāya viññāpetvā bhuñjissāmī” ti
not-PART - or-IND rice-ACC-SG-M or-IND not.sick-ADJ self-DAT-SG-M need-DAT-SG-M request-ABS eat-1-SG-FUT -
sikkhā karaṇīyā.
train-NOM-SG-F done-INS-SG-M

38. “Na ujjhānasaññi paresam pattaṃ olokessāmī” ti sikkhā karaṇīyā.
not-PART fault perceive-ADJ - bowl-ACC-SG-M look down-1-SG-PRESIND - train-NOM-SG-F done-INS-SG-M

39. “Nātimahantam kavalam karissāmī” ti sikkhā karaṇīyā.
- make-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

40. “Parimaṇḍalam ālopani karissāmī” ti sikkhā karaṇīyā.
around.circle-ADJ pc. food-ACC-SG-M make-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

41. “Na anāhaṭe kavalā mukhadvāram vivarissāmī” ti sikkhā karaṇīyā.
not-PART not.take to-ADJ mouth.door-ACC-SG-M - train-NOM-SG-F done-INS-SG-M

42. “Na bhuñjamāno sabbam hatthan mukhe pakkhipissāmī” ti sikkhā karaṇīyā.
not-PART eat-PRES-PART - - - put onto-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

43. “Na sakavālena mukhena byāharissāmī” ti sikkhā karaṇīyā.
not-PART - speak-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

44. “Na piṇḍukkhepakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART alms.toss-ADV eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

45. “Na kavalāvacchedakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

46. “Na avagaṇḍakārakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART swell make-ADV eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

47. “Na hatthaniddhūnakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

48. “Na sitthāvākārakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART - eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

49. “Na jivhānicchārakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART - eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

50. “Na capucapukārakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART lip smack.make-ADV eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M

be done.

(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 the training is to be done.*

59. *I shall not teach Dhamma to one who has a knife in (his) hand (and) who is not ill," thus the training is to be done.*

60. *I shall not teach Dhamma to one who has a weapon in (his) hand, (and) who is not ill," thus the training is to be done.*

61. *I shall not teach Dhamma to one who is wearing shoes, (and) who is not ill," thus the training is to be done.*

62. *I shall not teach Dhamma to one who is wearing sandals, (and) who is not ill," thus the training is to be done.*

63. *I shall not teach Dhamma to one who is in a vehicle, (and) who is not ill," thus the training is to be done.*

64. *I shall not teach Dhamma to one who is on a couch, (and) who is not ill," thus the training is to be done.*

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

66. *I shall not teach Dhamma to one whose head is wrapped (with a turban), (and) who is not ill," thus the training is to be done.*

67. *I shall not teach Dhamma to one whose head is covered, (and) who is not ill," thus the training is to be done.*

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 the training is to be done.*

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 the training is to be done.*

70. *I shall not teach Dhamma (while) standing, to one who is sitting, (and) who is not ill," thus the training is to be done.*

71. *I shall not teach Dhamma (while) walking behind, to one who is going in front, (and) who is not ill," thus the training is to be done.*

72. *I shall not teach Dhamma (while) walking off the path to one walking on the path, (and) who is not ill," thus the training is to be done.*

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

51. “Na surusurukārakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART - eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
52. “Na hatthanillehakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART - eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
53. “Na pattanillehakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART - eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
54. “Na oṭṭhanillehakam bhuñjissāmī” ti sikkhā karaṇīyā.
not-PART lip lick- eat-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
55. “Na sāmisenā hatthena pāṇiyathālakam paṭiggahessāmī” ti sikkhā karaṇīyā.
not-PART - - - accept-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
56. “Na sasitthakam pattadhovanam antaraghare chaḍḍessāmī” ti sikkhā karaṇīyā.
not-PART - - inside house-LOC-SG-N - - train-NOM-SG-F done-INS-SG-M

Samatimsa bhojanapaṭisaniyuttā

57. “Na chattapāṇissa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
58. “Na daṇḍapāṇissa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
59. “Na satthapāṇissa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
60. “Na āvudhapāṇissa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART weapon in hand-DAT-SG-M not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
61. “Na pādukārūḷhassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
62. “Na upāhanārūḷhassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
63. “Na yānagatassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
64. “Na sayanagatassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
65. “Na pallatthikāya nisinnassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
66. “Na veṭṭhitasāsassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
67. “Na oḡuṇṭhitasāsassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART covered.head-ADJ not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
68. “Na chamāyam nisīditvā āsane nisinnassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - seat-LOC-SG-N - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
69. “Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - seat-LOC-SG-N - high-ADJ seat-LOC-SG-N - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
70. “Na ṭhito nisinnassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART stand-ADJ - not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
71. “Na pacchato gacchanto purato gacchantassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - go-PRES-PART - go-DAT-SG-M not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M
72. “Na uppathena gacchanto pathena gacchantassa agilānassa dhammam desissāmī” ti sikkhā karaṇīyā.
not-PART - go-PRES-PART - go-DAT-SG-M not.sick-ADJ act-ACC-SG-M - - train-NOM-SG-F done-INS-SG-M

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 the training is to be done.*

75. *I shall not excrete or urinate or spit in water, (while) not ill," thus the training is to be done.*

(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:

the removal through the presence (of the bhikkhu) is to be given,

the removal (of the accusation) through remembrance is to be given,

the removal (of the accusation) through not (being) insane is to be given,

he is to be made to do (the offence-procedure) through admitting (the offence),

the (decision of the) majority,

(the decision making it) worse for him,

(the decision) covering (the offences as if) with grass.

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

Concerning that I ask the Venerables: (Are you) pure in this?

A second time again I ask: (Are you) pure in this?

A third time again I ask: (Are you) pure in this?

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

Soḷasa dhammadesanāpaṭisanīyuttā

73. “Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmi” ti sikkhā karaṇīyā.
not-PART stand-ADJ not.sick-ADJ feces-ACC-SG-M or-IND urine-ACC-SG-M or-IND make-1-SG-FUT - train-NOM-SG-F done-INS-SG-M
74. “Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi” ti
not-PART - not.sick-ADJ feces-ACC-SG-M or-IND urine-ACC-SG-M or-IND spittle-ACC-SG-N or-IND make-1-SG-FUT -
sikkhā karaṇīyā.
train-NOM-SG-F done-INS-SG-M
75. “Na uduke agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi” ti
not-PART water-LOC-SG-N not.sick-ADJ feces-ACC-SG-M or-IND urine-ACC-SG-M or-IND spittle-ACC-SG-N or-IND make-1-SG-FUT -
sikkhā karaṇīyā.
train-NOM-SG-F done-INS-SG-M

Tayo pakiṇṇakā

3-NUM

Uddiṭṭhā kho āyasmanto sekhiyā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M rule-NOM-PL-M

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatīyam’pi pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Parisuddh’etth’āyasmanto, tasmā tuṇhī, evaṃ’etaṃ dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

Sekhiyā niṭṭhitā

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

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya:
whichever arisen-PRES-PART calm-DAT-SG-M settle-DAT-SG-M

Sammukhāvinayo dātabbo,
with face.remove-NOM-SG-M give-FUT-PASS-PART

Sativinayo dātabbo,
memory.remove-NOM-SG-M give-FUT-PASS-PART

Amūḷhavinayo dātabbo,
not insane removal-NOM-SG-M give-FUT-PASS-PART

Paṭiññātakaraṇaṃ,

Yebhuyyasikā,
which.more-NOM-SG-F

Tassapāpiyasikā,

Tiṇavatthārako’ti.

Uddiṭṭhā kho āyasmanto sattādhikaraṇasamathā dhammā.
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M rule-NOM-PL-M

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?
second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatīyam’pi pucchāmi: Kacci’ttha parisuddhā?
ask-1-SG-PRESIND pure-ADJ

The cases that are settlements of legal issues have finished.

Venerables, the introduction has been recited. Venerables, the four cases involving disqualification have been recited. Venerables, the thirteen cases (involving) the community in the beginning and in the rest have been recited. Venerables, the two indefinite cases have been recited. Venerables, the thirty cases involving expiation with forfeiture have been recited. Venerables, the ninety-two cases involving expiation have been recited. Venerables, the four cases that are to be acknowledged have been recited. Venerables, the cases related to the training have been recited. Venerables, the seven cases that are settlements of legal issues have been recited.

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

The Disciplinary Code of the Bhikkhu has been finished.

PAC 24 “āmisahetu Not Caps because will not be recognized

Parisuddh'etth'āyasmanto, tasmā tuṇhī, evam'etaṃ dhārayāmi.
therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

Sattādhikaraṇasamathā niṭṭhitā

Uddiṭṭhaṃ kho āyasmanto nidānaṃ. Uddiṭṭhā cattāro pārājikā dhammā. Uddiṭṭhā terasa
indeed!-EMPH Ven.-VOC-PL-M recite-PAST-PART 4-NUM defeat-ADJ rule-NOM-PL-M recite-PAST-PART 13-ADJ
saṅghādisesā dhammā. Uddiṭṭhā dve aniyatā dhammā. Uddiṭṭhā tiṃsa nissaggiyā pācittiya
rule-NOM-PL-M recite-PAST-PART 2-NUM rule-NOM-PL-M recite-PAST-PART
dhammā. Uddiṭṭhā dvenavuti pācittiya dhammā. Uddiṭṭhā cattāro pāṭidesanīyā dhammā.
rule-NOM-PL-M recite-PAST-PART rule-NOM-PL-M recite-PAST-PART 4-NUM rule-NOM-PL-M
Uddiṭṭhā sekhiyā dhammā. Uddiṭṭhā sattādhikaraṇasamathā dhammā.
recite-PAST-PART rule-NOM-PL-M recite-PAST-PART rule-NOM-PL-M

Ettakan'tassa bhagavato sutt'āgataṃ suttapariyāpannaṃ anvaḍḍhamāsaṃ uddesaṃ
blessed one-GEN-SG-M after 1/2 month-ACC-SG-M recitation-ACC-SG-M
āgacchati. Tattha sabbehe'eva samaggehi sammodamānehi avivadamānehi sikkhitabban'ti.
about that-ADV

Bhikkhupāṭimokkhaṃ niṭṭhitaṃ