

# PĀṬIMOKKHA PĀLI

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Learning  
the Discipline and Dialect  
via  
Recitation

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

draft version 0.4  
 Compiled by Koṇḍañño Bhikkhu

Deep Gratitude to Ven. Jāgaro Bhikkhu.

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

known issues:

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

## Abbreviations

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

## Uposatha Preliminary Duties

Before doing the Uposatha the ninefold duty should be done:

- the sweeping of that place;
- the lighting of the lamp there;
- the spreading of the sitting mats;
- preparing water for drinking and using;
- the bringing of the consent of the bhikkhus who are deserving (to give their) consent;
- and of those bhikkhus who do not participate in the Uposatha the bringing of purity too;
- the telling of the season;
- the counting of the bhikkhus,
- and the instructing of the bhikkhunīs.

Herein with regards the first four duties there is no duty of (lighting) the lamp because of the state of there being sunlight now, the three other ones have been done and completed by bhikkhus who know the bhikkhus' protocol.

There is no bringing of consent (and) bringing of purity because of the absence in this boundary of seated bhikkhus who have left arm's length.

The so-called "telling the season" is declaring the season thus: this number (of Uposathas) have passed, this number (of Uposathas) are left.

In this dispensation there are three seasons, (namely) winter, summer, and rains. This is the winter season, and in this season there are eight Uposathas. With this fortnight one Uposatha has arrived, two Uposathas have past, five Uposathas are left. Thus the telling of the season is to be borne in mind by all the venerables.

(Yes, venerable sir)

The so-called "counting of the bhikkhus" is the counting of the bhikkhus (thus): "In this Uposatha-hall so many bhikkhus have gathered for the purpose of (performing) the Uposatha."

In this Uposatha-hall four bhikkhus have gathered.

## Uposatha Pubbakiccaṃ

Uposathakaraṇato pubbe navavidhaṃ pubbakiccaṃ kātabbhaṃ hoti:  
observance.doing-ABL-N previous-ADV 9.of a kind-ADJ before.duty-NOM-N do-FUT-PASS-PART he is-3-PRESIND

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

Tattha purimesu catūsu kiccesu paḍipakiccaṃ idāni suriy'ālokassa  
about that-ADV first-ADJ four-ADJ duty-LOC-PL-N lamp.duty-NOM-N now-IND sun.light-GEN  
atthitāya natthi. Aparāni tīpi<sup>1</sup> bhikkhūnaṃ vattaṃ jānantehi bhikkhūhi<sup>2</sup>  
exist-DAT-F not.is-3-PRESIND other-ADJ three- bhikkhu-GEN-PL duty-ACC-NT know-INS-PL bhikkhu-INS-PL  
katāni parinittitāni honti.  
done-ADJ accomplished-PAST-PART there are-3-PL-PRESIND

Chandāharaṇa pārisuddhi-āharaṇāni pana imissaṃ sīmāyaṃ hatthapāsaṃ  
intent.bring- purity.bring-ACC-PL-N (and)-PART this-PRO-F boundary-LOC-F hand.length-ACC  
vijahitvā nisinnānaṃ bhikkhūnaṃ abhāvato natthi.  
abandon-ABS sit-PAST-PART bhikkhu-GEN-PL absence-PAST-PART not.is-3-PRESIND

Utukkhānaṃ nāma ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhaṇ'ti; evaṃ  
season.declare-NOM-F called-INDE this 'much'-ADJ past-ADJ this 'much'-ADJ remain-PAST-PART thus-ADV  
utu ācikkhanaṃ.  
season-NOM-F tell-NOM-N

Utūnīdha pana sāsane hemantagimhavassānānaṃ vasena  
season.here-NOM-PL-N (and)-PART doctrine-LOC-N winter.hot.rain-GEN-PL on account of -INS  
tīpi honti. Ayaṃ hemantotu<sup>3</sup> asmiṃca utumhi attha uposathā.  
three- there are-3-PL-PRESIND this-NOM winter.season-NOM-F this-LOC-F season- eight- observance-NOM-PL

Iminā pakkhena: eko uposatho sampatto, dve uposathā  
this-INS-N fortnight-INS one-NUM observance-NOM arrive-PAST-PART 2-NUM observance-NOM-PL  
atikkantā, pañca uposathā avasiṭṭhā<sup>4</sup>. Iti evaṃ sabbehi āyasmantehi  
pass-PAST-PART five- observance-NOM-PL remain-PASS-PART so-IND thus-ADV all-ADJ Ven.-INS-PL  
utukkhānaṃ dhāretabbāṃ  
season.declare-NOM-F keep-FUT-PASS-PART

(Evaṃ bhante<sup>5</sup>)  
thus-ADV sir-VOC

Bhikkhugaṇanā nāma imasmiṃ uposathagge uposathatthāya sannipatitā  
bhikkhu.count-NOM-F called-INDE this-LOC observance.hall-LOC observance.sake-DAT assemble-PAST-PART  
bhikkhū ettakāti bhikkhūnaṃ gaṇanā. Imasmim pana uposathagge  
bhikkhu-NOM-PL this 'much'-ADJ bhikkhu-GEN-PL counting-NOM-F this-LOC (and)-PART observance.hall-LOC  
cattāro<sup>6</sup> cattāro bhikkhū sannipatitā honti. Iti evaṃ sabbehi  
4-NUM bhikkhu-NOM-PL assemble-PAST-PART there are-3-PL-PRESIND so-IND thus-ADV all-ADJ  
āyasmantehi bhikkhugaṇanāpi dhāretabbā.  
Ven.-INS-PL bhikkhu.counting-NOM-F keep-FUT-PASS-PART

(Yes, venerable sir)

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

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

When the preliminary duty has been finished:

If the day is a certain one of the fourteenth (day Uposathas), fifteenth (day Uposathas), or the Unity (-Uposathas), like today is the fifteenth day Uposatha.

1. Whatever bhikkhus are entitled (to carry out the legal) act, who are qualified for the Uposatha of the Community, four or more than that, regular, who have not committed an offence of pārājika, who have not been suspended by the Community,
2. and they, not having left arms-length, remain in one boundary,
3. and if among them common offences, founded on eating at the wrong time and so on, are not found,
4. and if among them within arms-length there is no person fit to be excluded, who is to be excluded from arms-length by making (him go) outside,

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

Having known the state of reached suitability of the (legal) act of Uposatha, it is to be approved of by the Community (that) the Uposatha is being done now.”

(Yes, venerable sir)

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

(Evaṃ **bhante**<sup>5</sup>)

thus-ADV sir-VOC

Bhikkhunīnam ovādo pana idāni tāsāṃ natthitāya natthi.

bhikkhuni-GEN-PL-F exort-NOM (and)-PART now-IND them-GEN-PL-F not.exist-DAT-F not.is-3-PRESIND

Iti sakaraṇokāsānaṃ pubbakiccānaṃ katattā nikkaraṇokāsānaṃ

so-IND with.doing.occasion-GEN-PL preliminary.duty-GEN-PL-N done.state of-NOM without.doing.occasion-GEN-PL

pubbakiccānaṃ pakatiyā pariniṭṭhitattā. Evantaṃ navavidhaṃ

preliminary.duty-GEN-PL-N natural-INS-F fully.complete.state of-NOM just.that-NOM-N 9.of a kind-ADJ

pubbakiccaṃ pariniṭṭhitaṃ hoti.

before.duty-NOM-N fully.complete-PAST-PART he is-3-PRESIND

Niṭṭhite ca pubbakicce:

complete-PAST-PART - preliminary.duty-LOC-N

Sace so divaso cātuddasīpanṇarasīsāmaggīnamaññataro, yathājja uposatho

if-IND he-NOM day-GEN 14th.15th.concord.certain-NOM

as.today-IND observance-NOM

panṇaraso<sup>7</sup>

15th-ADJ

1. yāvatikā ca bhikkhū kammappattā saṅghuposathārāhā cattāro vā

as much as-ADJ - bhikkhu-NOM-PL action.reached-ADJ comm.observe.worthy-NOM-PL 4-NUM or-IND

tato vā atirekā pakatattā pārājikaṃ anāpannā saṅghena

than that-ABL or-IND extra-ADJ natural.state of-ADJ defeat-ACC not.fall in-PAST-PART community-INS

vā anukkhittā,

or-IND not.suspend-PAST-PART

2. te ca kho hatthapāsāṃ avijahitvā ekasīmāyaṃ ṭhitā,

they-NOM-PL-N - indeed!-EMPH hand.length-ACC not.leave-ABS same.boundary-LOC-F stand-PAST-PART

3. tesaṇca vikālabhojanādivasena vatthusabhāgāpattiyo ce na

that-and-GEN-PL wrong.time.eat.for instance-INS same base.common.offense-NOM-PL-F if- not-PART

vijjanti,

found-PASS-PRES

4. tesaṇca hatthapāse hatthapāsato bahikaraṇavasena vajjetabbo

that-and-GEN-PL hand.length-LOC hand.length-ABL outside.making.control-INS avoid-FUT-PASS-PART

koci vajjanīyapuggalo ce natthi.

someone-PRO avoid.person-NOM if- not.is-3-PRESIND

Evantaṃ uposathakammaṃ imehi catūhi lakkhaṇehi saṅgahitaṃ

just.that-NOM-N observance.action-NOM-N this-INS-PL-N four-ADJ characteristic-INS-PL-N comprise-PAST-PART

pattakallaṃ nāma hoti, kātuṃ yuttarūpaṃ.

reach.ready-NOM-N called-INDE he is-3-PRESIND do-INF proper.form-NOM-N

Uposathakammasa pattakallattaṃ viditvā idāni kariyamāno

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

uposatho saṅghena anumānetabbo.

observance-NOM community-INS approve-FUT-PASS-PART

(Evaṃ **bhante**<sup>5</sup>)

thus-ADV sir-VOC

Senior bhikkhu: Pubbakaraṇapubbakiccāni samāpetvā imassa nisinnassa

bhikkhu-NOM preparations.prelim.duty-ADJ finish-ABS this-GEN sit-DAT

bhikkhusaṅghassa anumatiyā pāṭimokkhaṃ uddesitum ājjesanaṃ karomi.

bhikkhu.community-GEN consent-INS-F disciplinary code-ACC-N recite-INF invite-ACC-F make-1-PRESIND

## Telling the Season - Eight Uposathas

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

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

## Telling the Season - Seven Uposathas with Pavāraṇā

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

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

## Telling the Season - Ten Uposathas (Adhikamāsa)

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

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

## Telling the Season - Nine Uposathas (Adhikamāsa) with Pavāraṇā

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

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

## NOTES TO THE PUBBA-KICCAṂ

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

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

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

“Tattha purimāni cha bhikkhūnaṁ vattaṁ jānantehi bhikkhūhi 2 katāni pariniṭṭhitāni honti.”

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

3. *Modify according to the season:*

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

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

A Pavarana section isn’t complete at this time.

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

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

5. If chanter is junior, “āvuso”

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

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

## Pali Numbers

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

Note:

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

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

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

Venerable Sir, let the Community listen to me! Today is a fifteenth (day) Observance. If it is suitable to the Community, (then) the Community should do the Observance (and) should recite the Disciplinary Code.

What is the preliminary for the Community? Venerables, announce the purity, (for) I shall recite the Disciplinary Code. Let us all (who are) present listen to it carefully (and) let us take it to mind.

Whoever may have an offence, he should disclose (it). When there is no offence, (then it) is to be silent.

By the silence I shall know the Venerables (with the thought): “(They are) pure.” As an answer occurs to (a bhikkhu) who is asked individually, just so in such an assembly (as this one) there is the announcement up to the third time.

But if any bhikkhu, (who is) remembering (an offence) when the announcement is being made up to the third time, should not disclose the existing offence, there is (a further offence of) deliberate false speech for him.

Now, venerables, deliberate false speech has been called an obstructive act by the Fortunate One. Therefore, by a bhikkhu who is remembering, who has committed (an offence), who is desiring purification, an existing offence is to be disclosed; because, (after) having disclosed (it), there is comfort for him.

The recitation of the introduction is finished.

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

Suṇātu me bhante (āvuso) saṅgho. Ajj’uposatho paṇṇaraso  
listen-3-IMP me-DAT sir-VOC friend-VOC community-NOM today.observance-NOM 15th-ADJ  
(cātuddaso). Yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya,  
14th-if-IND community-DAT reach.ready-NOM-N community-NOM observance-ACC do-3-OPT  
pāṭimokkhaṃ uddiseyya.  
disciplinary code-ACC-N recite-3-OPT  
Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha.  
what- community-DAT before.duty-NOM-N purity-ACC-F Ven.-VOC-PL announce-2-PL-IMP  
Pāṭimokkhaṃ uddissāmi. Taṃ sabbeva santā sādhukaṃ  
disciplinary code-ACC-N recite-1-FUT that-ACC all.just-NOM-PL present-PRES-PART well-ADV  
suṇoma manasikaroma.  
listen-1-PL-IMP mind.attend-1-PL-IMP

Yassa siyā āpatti, so āvikareyya. Asantiyā āpattiyā tuṇhī  
for whoever-PRO be-3-OPT offense-NOM-F he-NOM disclose-3-OPT not.present-ADJ offense-INS-F silent-ADV  
bhavitabbaṃ.  
to be-FUT-PASS-PART

Tuṇhī bhāvena kho pan’āyasmante parisuddhā ti vedissāmi. Yathā  
silent-ADV state of being-INS indeed!-EMPH then.venerable-ACC-PL pure-ADJ - know-1-FUT just as-IND  
kho pana paccekaputtassa veyyākaraṇaṃ hoti. Evam’evaṃ  
indeed!-EMPH (and)-PART individually.ask-ADJ answer-NOM-N he is-3-PRESIND in same way-ADV

evarūpāya parisāya yāvatatiyaṃ anussāvitāṃ hoti.  
in such a-ADJ assembly-DAT-F up to.3rd time-ADV announcement-NOM-N he is-3-PRESIND  
Yo pana bhikkhu yāvatatiyaṃ anussāviyamāne saramāno  
who-NOM (and)-PART bhikkhu-NOM up to.3rd time-ADV announce-LOC remember-PRES-PART  
santiṃ āpattiṃ n’āvikareyya, sampajānamusāvād’assa hoti.  
present-PRES-PART offense-ACC-F not.disclose-3-OPT deliberate.false.speech.for him-NOM he is-3-PRESIND

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

Nidān’uddeso niṭṭhito

Herein these four cases involving disqualification come up for recitation.

1. If any bhikkhu (who) has entered upon the training and livelihood for bhikkhus, not having rejected the training, not having disclosed (his) incapability, should engage in the act of sexual intercourse, even with just a female animal, he is disqualified, not in communion.
2. If any bhikkhu should take (what has) not been given from a village or wilderness-area, which is reckoned as theft, (and) the taking of what has not been given (is) of the kind (that) on account of (it) kings, having caught the robber, would physically punish or imprison or banish (him, saying):

“You are a robber! You are a fool! You are insane! You are a thief!,” a bhikkhu taking (what has) not been given of such a kind, is also disqualified, not in communion.

3. If any bhikkhu should deliberately deprive a human being of life, or should seek an assassin for him, or should praise the attractiveness of death, or should incite (him) to death (saying):

“Dear man, what (use) is this bad, wretched life for you? Death is better than life for you!” should he, (having) such-thought-and- mind, (having such-) thought-and-intention, praise in manifold ways the beauty of death or incite (him) to death, he also is disqualified, not in communion.

4. If any bhikkhu, (though) not directly knowing (it), should claim a superhuman state pertaining to himself, (a state of) knowing and seeing (that is) suitable for the noble (ones), (saying):

“Thus I know! Thus I see!,” (and) then, on another occasion, (whether) being interrogated or not being interrogated, having committed (the offence), desiring purification, should say so:

“(Although) not knowing (it,) I spoke thus (saying): ‘I know,’ not seeing (it, I spoke, saying:) ‘I see.’ I bluffed vainly (and) falsely,” except (when said) in overestimation, he also is disqualified, not in communion.

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

Tatr’ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

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

1. Yo pana bhikkhu bhikkhūnaṃ sikkhāsāḷivasamāpanno, sikkhaṃ appaccakkhāya dubbalaṃ anāvikatvā, methunaṃ dhammaṃ patiseveyya antamaso tiracchānagatāya’pi: pārājiko hoti asaṃvāso.  
even so much as-IND female animal-INS-F defeat-ADJ he is-3-PRESIND not communion-ADJ
2. Yo pana bhikkhu gāmaṃ vā araṇṇā vā adinnaṃ theyyasāṅkhātāṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā, haneyyurū vā bandheyurū vā pabbājeyyurū vā, caught-ABS beat-3-PL-OPT or-IND imprison-3-PL-OPT or-IND banish-3-PL-OPT or-IND

- “Coro’si bālo’si mūlho’si theno’si” ti. Tathārūpaṃ bhikkhu robber.is-NOM fool.is-NOM-N insane.is-PAST-PART theif.are-NOM - of such.kind-ADJ bhikkhu-NOM adinnaṃ ādiyamāno: ayam’pi pārājiko hoti asaṃvāso.  
not.given-ACC-N take-PRES-PART he too-NOM defeat-ADJ he is-3-PRESIND not communion-ADJ
3. Yo pana bhikkhu sañicca manussaviggahaṃ jīvitaṃ voropeyya, satthahārakaṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā samvaṇṇeyya, maraṇāya vā samādapeyya, or-IND incite-3-OPT  
“Ambho purisa kiṃ tuyh’iminā pāpakena dujjīvitena? Matante jīvitaṃ hey!- man-VOC what- you.this-INS wretched-ADJ difficult.life-INS-N death.you-NOM-N life-ABL-N seyyo” ti. Iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ better-ADV - so-IND cast down.eyes-ADJ mind.intention-ADJ various ways-ADV death.beauty-ACC vā samvaṇṇeyya, maraṇāya vā samādapeyya: ayam’pi pārājiko hoti or-IND praise-3-OPT death-DAT or-IND incite-3-OPT he too-NOM defeat-ADJ he is-3-PRESIND asaṃvāso.  
not communion-ADJ
  4. Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamarīyañāḍassanaṃ samudācareyya: worthy.noble.know.see-ADJ boast-3-OPT

“Iti jānāmi, iti passāmi” ti. Tato aparena samayena so-IND know-1-PRESIND so-IND see-1-PRESIND - then-ABL another-ADJ time-INS samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno interrogate-NOM or-IND not interrogate-NOM or-IND commit-PAST-PART visuddh’āpekkho evaṃ vadeyya, purify.desire-ADJ thus-ADV say-3-OPT  
“Ajānaṃ evaṃ āvuso avacaṃ, ‘jānāmi,’ apassaṃ, ‘passāmi.’ not.know-NOM thus-ADV friend-VOC say-1-AOR know-1-PRESIND not.see-PRES-PART see-1-PRESIND Tucchaṃ musā vilapin” ti. Aññatra adhimānā: ayam’pi pārājiko empty-ADV false-ADV boast-1-AOR - unless-ABL overestimate-ABL he too-NOM defeat-ADJ hoti asaṃvāso.  
he is-3-PRESIND not communion-ADJ

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



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

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

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

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

The recitation of the (cases involving) disqualification is finished

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

1. The intentional emission of semen, except in a dream: (this is a case concerning) the community in the beginning and in the rest (of the procedure).
2. If any bhikkhu, under the influence of an altered mind, should engage in (intimate) physical contact together with a woman (such as): the holding of a hand, or holding a braid (of hair), or caressing any limb: (this is a case concerning) the community in the beginning and in the rest (of the procedure).
3. If any bhikkhu, under the influence of an altered mind, should speak suggestively with depraved words to a woman, like a young man to a young woman, (with words) concerned with sexual intercourse: (this is a case concerning) the community in the beginning and in the rest (of the procedure).
4. If any bhikkhu, under the influence of an altered mind, (and) in the presence of a woman, should speak praise about the ministering to himself with sex:  
“Sister, this is the best of ministerings: she who would minister to a virtuous, good natured celibate like me with this act!,” (which is something) connected with sexual intercourse: (this is a case concerning) the community in the beginning and in the rest (of the procedure).
5. If any bhikkhu should engage in mediating a man’s intention to a woman, or a woman’s intention to a man, for being a wife or for being a mistress, even for being one on (just) that occasion: (this is a case concerning) the community in the beginning and in the rest (of the procedure).
6. By a bhikkhu who is having a hut , which is without an owner, (and) is designated for himself, built by means of his own begged requisites, (that hut) is to be built according to the (proper) measure.

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

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

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

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

Pārājik’uddeso niṭṭhito

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

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

This is the measure here: twelve spans of the sugata-span in length, (and) inside seven (spans) across. Bhikkhus are to be brought to (it) for appointing the site. By those bhikkhus a site is to be appointed which is not entailing harm (to creatures and which is) having a surrounding space.

If a bhikkhu, having requested it himself, should have a hut built on a site entailing harm (to creatures), (and) not having a surrounding space, or if he should not bring bhikkhus to (it) for appointing the site, or if he should let (it) exceed the measure: (this is a case concerning) the community in the beginning and in the rest (of the procedure).

7. By a bhikkhu who is having a large dwelling built, which has an owner, (and) is designated for himself, bhikkhus are to be brought to (it) for appointing the site. By those bhikkhus a site not entailing harm (to any creatures) (and) having a surrounding space is to be appointed.

If a bhikkhu should have a hut built on a site entailing harm (to creatures), (and) not having a surrounding space, or if he should not bring bhikkhus to (it) for appointing the site, (this is a case concerning) the community in the beginning and in the rest (of the procedure).

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

9. If any bhikkhu, corrupted by malice (and) upset, should accuse a bhikkhu with a case involving disqualification, having taken (it) up (with) some point, which is a mere pretext, of a legal issue belonging to another class (thinking): “If only I could make him fall away from this holy life!,”

(and) then, on another occasion, (whether) being interrogated or not being interrogated, if that legal issue is really belonging to another class, (and) some point, which a mere pretext, has been taken up, and if the bhikkhu stands firm in malice: (this is a case concerning) the community in the beginning and in the rest (of the procedure).

Tatr’idaṃ pamāṇaṃ: dīghaso dvādasa vidatthiyo sugatavidatthiyā, tiriyaṃ  
here.this- measure-NOM length-ADV 12-ADJ span-ACC-PL-F well.gone.span-INS-F width-IND  
satt’antarā. Bhikkhū abhinetaḍḍā vatthudesanāya. Tehi bhikkhūhi  
7.inside-ADV bhikkhu-NOM-PL led to-FUT-PASS-PART site.designate-DAT-F those-INS-PL bhikkhu-INS-PL  
vatthum desetaḍḍaṃ anārambhaṃ saparikkamaṇaṃ.  
site-NOM-N appoint-FUT-PASS-PART not.harm-ADJ with.around.space-ADJ

Sārambhe ce bhikkhu vatthusmiṃ aparikkamaṇe saññācīkāya kuṭiṃ  
with.harm-ADJ if- bhikkhu-NOM site-LOC-N not.with.around.space-ADJ own request-INS-F hut-ACC-F  
kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ vā  
make-3-OPT bhikkhu-NOM-PL or-IND not.bring-3-OPT site.designate-DAT-F measure-NOM or-IND  
atikkāmeyya, saṅghādiseso.  
beyond.go-3-OPT -

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

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

8. Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto  
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC corrupted-PAST-PART anger-NOM displeased-ADJ  
amūlakena pārājikena dhammena anuddhamseyya, “App’eva nāma  
without cause-ADJ defeat-ADJ act-INS accuse-3-OPT if.only-EMPH-PART indeed!-EMPH  
naṃ imamhā brahmacariyā cāveyyaṃ” ti.  
him-3-ACC from this-3-ABL holy life-ABL-N fall-1-OPT -  
Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno  
then-ABL another-ADJ time-INS interrogate-NOM or-IND not interrogate-NOM  
vā, amūlakaṇc’eva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ  
or-IND without root.emph-ADJ that-ACC legal issue-NOM-N he is-3-PRESIND bhikkhu-NOM - malice-ACC  
patitthāti, saṅghādiseso.  
stand firm-3-PRESIND -

9. Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto  
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC corrupted-PAST-PART anger-NOM displeased-ADJ  
aññabhāgiyassa adhikaraṇassa kiñci desam lesamattaṃ upādāya pārājikena  
other class-ADJ legal issue-GEN-N some-PRO point-ACC ploy.mere-ADJ take up-ABS defeat-ADJ  
dhammena anuddhamseyya, “App’eva nāma naṃ imamhā  
act-INS accuse-3-OPT if.only-EMPH-PART indeed!-EMPH him-3-ACC from this-3-ABL  
brahmacariyā cāveyyaṃ” ti.  
holy life-ABL-N fall-1-OPT -  
Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno  
then-ABL another-ADJ time-INS interrogate-NOM or-IND not interrogate-NOM  
vā, aññabhāgiyaṇc’eva taṃ adhikaraṇaṃ hoti, koci deso  
or-IND other class.emph-ADJ that-ACC legal issue-NOM-N he is-3-PRESIND someone-PRO point-NOM  
lesamatto upādīno, bhikkhu ca dosaṃ patitthāti, saṅghādiseso.  
ploy.mere-NOM take up-PAST-PART bhikkhu-NOM - malice-ACC stand firm-3-PRESIND -

10. If any bhikkhu should endeavor for the schism of a united community, or having undertaken, should persist in upholding a legal issue conducive to schism, (then) that bhikkhu should be spoken to thus by the bhikkhus:

“Let the venerable one not endeavor for the schism of the united community, or having undertaken, persist in upholding a legal issue conducive to schism. Let the venerable one convene with the community, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,”

and (if) that bhikkhu being spoken to thus by the bhikkhus should persist in the same way (as before), (then) that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that (course), (and if that bhikkhu,) being argued with up to three times, should relinquish that (course), then this is good, (but) if he should not relinquish (it): (this is a case concerning) the community in the beginning and in the rest (of the procedure).

11. Now, there are bhikkhus who are followers of that same bhikkhu, (and) who are speaking for (his) faction: one, or two, or three, (and) they should say so:

“Venerables, don’t say anything to this bhikkhu! This bhikkhu is one who speaks in accordance with the Teaching and this bhikkhu is one who speaks in accordance the Discipline; this (bhikkhu), having received (our) consent and favour defines (the Teaching and Discipline). Knowing us, he speaks, (and) this suits us too.”

(Then) those bhikkhus should be spoken to thus by the bhikkhus: “Venerables, don’t say so! This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline! Don’t let the venerables too favour the schism of the community. Let there be convening with the community for the venerables, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,”

and (if) those bhikkhus being spoken to thus by the bhikkhus should persist in the same way (as before), (then) those bhikkhus are to be argued with up to three times by the bhikkhus for the relinquishing of that (course), (and if those bhikkhus) being argued with up to three times, should relinquish that (course), then this is good, (but) if they should not relinquish (it): (this is a case concerning) the community in the beginning and in the rest (of the procedure).

10. Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya, who-NOM (and)-PART bhikkhu-NOM united-ADJ community-DAT schism-DAT endeavor-3-OPT bhedanasaṁvattanikaṁ vā adhikaraṇaṁ samādāya paggayha tiṭṭheyya, schism.conduce-ADJ or-IND legal issue-NOM-N undertake-ABS uphold-ABS persist-3-OPT so bhikkhu bhikkhūhi evaṁ assa vacaṇiyo, he-NOM bhikkhu-NOM bhikkhu-INS-PL thus-ADV to be-3-OPT address-FUT-PASS-PART “Mā āyasmā samaggassa saṅghassa bhedāya parakkami. Bhedanasamvattanikaṁ do not-PART Ven.-NOM united-ADJ community-DAT schism-DAT endeavor-3-AOR schism.conduce-ADJ vā adhikaraṇaṁ samādāya paggayha aṭṭhāsi. Samet’āyasmā saṅghena, or-IND legal issue-NOM-N undertake-ABS uphold-ABS persist-3-AOR agree.venerable-3-IMP community-INS samaggo hi saṅgho sammodamāno avivadamāno ek’uddeso phāsu united-ADJ for-IND community-NOM agreement-ADJ not.dispute-ADJ one recital-ADJ ease-ADV viharatī” ti. dwell-3-PRESIND - Evaṁca so bhikkhu bhikkhūhi vuccamāno tath’eva pagganheyya, thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way- uphold-3-OPT so bhikkhu bhikkhūhi yāvatiyaṁ samanubhāsitaḥ tassa he-NOM bhikkhu-NOM bhikkhu-INS-PL up to.3rd time-ADV admonish-FUT-PASS-PART of that-GEN paṇinissaggāya. Yāvatiyaṁ ce samanubhāsiyamāno taṁ paṇinissajjeyya, relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC relinquish-3-OPT icc’etaṁ kusalaṁ. No ce paṇinissajjeyya, saṅghādiseso. thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-OPT -

11. Tass’eva kho pana bhikkhussa bhikkhū honti that.same-GEN indeed!-EMPH (and)-PART bhikkhu-GEN bhikkhu-NOM-PL there are-3-PL-PRESIND anuvattakā yaggavādakā, eko vā dve vā tayo vā, te evaṁ followers-ADJ faction.speak-ADJ one-NUM or-IND 2-NUM or-IND 3-NUM or-IND you-DAT-N thus-ADV vadeyyuṁ, say-3-PL-OPT “Mā āyasmanto etaṁ bhikkhuṁ kiñci avacuttha. Dhammavādī do not-PART Ven.-VOC-PL this-ACC bhikkhu-ACC some-PRO say-2-PL-AOR doctrine.speak-ADJ c’eso bhikkhu, vinayavādī c’eso bhikkhu, amhākañc’eso and.this-NOM bhikkhu-NOM discipline.speak-ADJ and.this-NOM bhikkhu-NOM us.and.this-GEN bhikkhu chandaṇa ruciṇa ādāya voharati. Jānāti bhikkhu-NOM consent-ACC approval.and-ACC take-ABS express-3-PRESIND know-3-PRESIND no bhāsati, amhākaṁ p’etaṁ khamatī” ti. not-NEG-PART speak-3-PRESIND us.to.this-DAT agree-3-PRESIND - Te bhikkhū bhikkhūhi evamassu vacaṇiā, “Mā āyasmanto you-DAT-N bhikkhu-NOM-PL bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART Ven.-VOC-PL evaṁ avacuttha. Na c’eso bhikkhu dhammavādī, na c’eso thus-ADV say-2-PL-AOR not-PART and.this-NOM bhikkhu-NOM doctrine.speak-ADJ not-PART and.this-NOM bhikkhu vinayavādī. Mā āyasmantānaṁ pi saṅghabhedo bhikkhu-NOM discipline.speak-ADJ do not-PART Ven.-DAT-PL community.schism-NOM rucittha. Samet’āyasmantānaṁ saṅghena, samaggo hi saṅgho favor-2-PL-AOR agree.venerable-DAT-PL community-INS united-ADJ for-IND community-NOM sammodamāno avivadamāno ek’uddeso phāsu viharatī” ti. agreement-ADJ not.dispute-ADJ one recital-ADJ ease-ADV dwell-3-PRESIND -

Evaṁca te bhikkhū bhikkhūhi vuccamānā tath’eva thus-ADV you-DAT-N bhikkhu-NOM-PL bhikkhu-INS-PL address-PRES-PASS-PART in same way- pagganheyyuṁ, te bhikkhū bhikkhūhi yāvatiyaṁ samanubhāsitaḥ uphold-3-PL-OPT you-DAT-N bhikkhu-NOM-PL bhikkhu-INS-PL up to.3rd time-ADV admonish-FUT-PASS-PART tassa paṇinissaggāya. Yāvatiyaṁ ce samanubhāsiyamānā taṁ paṇinissajjeyyūṁ, of that-GEN relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC relinquish-3-PL-OPT icc’etaṁ kusalaṁ. No ce paṇinissajjeyyūṁ, saṅghādiseso. thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-PL-OPT -

12. Now, a bhikkhu is of a nature difficult to be spoken to, (and when) being righteously spoken to by the bhikkhus about the training precepts included in the recitation, he makes himself (one) who can not be spoken to (saying):

“Venerables, don’t say anything good or bad to me, and I too shall not say anything good or bad to the venerables! Venerables, refrain from speaking to me!”

(Then) that bhikkhu should be spoken to thus by the bhikkhus: “Let the venerable one one not make himself (one) who cannot be spoken to. Let the venerable one make himself (one) who can be spoken to. Let the venerable one speak to the bhikkhus with righteousness and the monks too will speak to the venerable one with righteousness. For the Blessed One’s assembly has grown thus, that is, by the speaking of one to another, by the rehabilitating of one another,”

and (if) that bhikkhu being spoken to thus by the bhikkhus should persist in the same way (as before), (then) that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that (course), (and if that bhikkhu,) being argued with up to three times, should relinquish that (course), then this is good, (but) if he should not relinquish (it): (this is a case concerning) the community in the beginning and in the rest (of the procedure).

13. Now, a bhikkhu lives dependent upon a certain village or town who is a spoiler of families, who is of bad behaviour. His bad behaviour is seen and is heard about, and the families spoilt by him are seen and heard about.

That bhikkhu is to be spoken to thus by the bhikkhus: “The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about.

Let the venerable one depart from this dwelling-place! Enough of you dwelling here!”

and (if) that bhikkhu being spoken to thus by the bhikkhus should say thus to those bhikkhus: “The bhikkhus are driven by desire; the bhikkhus are driven by anger; the bhikkhus are driven by delusion; the bhikkhus are driven by fear. They banish someone because of this kind of offence, (but) another one they do not banish.”

12. Bhikkhu pan’eva dubbacajātiko hoti, uddesapariyāpannesu  
bhikkhu-NOM now-if-PART diff.speak.nature-ADJ he is-3-PRESIND recitation.included-PAST-PART  
sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ  
train.rule-LOC-PL-N bhikkhu-INS-PL with.dhamma-ADJ address-PRES-PASS-PART himself-ACC  
avacaniyaṃ karoti,  
not say-FUT-PAST-PART make-3-PRESIND  
“Mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ  
do not-PART measure-ACC-N Ven.-VOC-PL some-PRO say-2-PL-AOR good-ADJ or-IND bad-ADJ  
vā. Ahaṃ’p’āyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ  
or-IND I.also.venerable-ACC-PL not-PART some-PRO admonish-1-FUT good-ADJ or-IND bad-ADJ  
vā. Viramath’āyasmanto mama vacanāyā” ti.  
or-IND refrain.friend-2-PL-IMP measure-DAT speak-DAT-N -  
So bhikkhu bhikkhūhi evaṃ’assa vacaniyo, “Mā āyasmā  
he-NOM bhikkhu-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART Ven.-NOM  
attānaṃ avacaniyaṃ akāsi. Vacaniyaṃ’eva āyasmā attānaṃ karotu.  
himself-ACC not say-FUT-PAST-PART make-2-AOR spoken to.just-ADJ Ven.-NOM himself-ACC make-3-IMP  
Āyasmā’pi bhikkhū vadetu sahadhammena, bhikkhū’pi āyasantarāṃ  
Ven.-NOM bhikkhu-NOM-PL say-3-IMP with.dhamma-INS bhikkhu-NOM-PL Ven.-ACC  
vakkhanti sahadhammena. Evaṃ saṃvaddhā hi tassa bhagavato  
admonish-3-PL-FUT with.dhamma-INS thus-ADV grown-ADJ for-IND of that-GEN blessed one-GEN  
parisā, yad’idaṃ aññamaññavacanena aññamaññavutthāpanenā” ti.  
assembly-NOM-F that is-IND one another speak-INS-N one.another.rehab-INS-N -

Evaṃca so bhikkhu bhikkhūhi vuccamāno tath’eva pagganheyya,  
thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way- uphold-3-OPT  
so bhikkhu bhikkhūhi yāvatiyaṃ samanubhāsitaḥ tassa  
he-NOM bhikkhu-NOM bhikkhu-INS-PL up to.3rd time-ADV admonish-FUT-PASS-PART of that-GEN  
paṭinissaggāya. Yāvatiyaṃce samanubhāsīyamāno taṃ paṭinissajjeyya,  
relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC relinquish-3-OPT  
icce’taṃ kusalaṃ. No ce paṭinissajjeyya, saṅghādiseso.  
thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-OPT -

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

(Then) that bhikkhu is to be spoken to thus by the bhikkhus: “Let the venerable one not speak thus! The bhikkhus are not driven by desire; and the bhikkhus are not driven by anger; and the bhikkhus are not driven by delusion; and the bhikkhus are not driven by fear.

The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!”

and (if) that bhikkhu being spoken to thus by the bhikkhus should persist in the same way (as before), (then) that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that (course), (and if that bhikkhu), being argued with up to three times, should relinquish that (course), then this is good, (but) if he should not relinquish (it): (this is a case concerning) the community in the beginning and in the rest (of the procedure).

Venerables, the thirteen cases (concerning) the community in the beginning and in the rest (of the procedure) have been recited, nine (cases) are of the offence-at-once (-class), four (cases) are of the up-to-the-third (time admonition-class).

A bhikkhu who has committed any one of (these offenses), has to stay on probation with no choice (in the matter) for as many days as he knowingly conceals (it). Moreover, by a bhikkhu who has stayed on the probation, a six-night state of deference to (other) bhikkhus has to be entered upon.

(When) the bhikkhu (is one by whom) the deference has been performed: wherever there may be a community of bhikkhus, which is a group of twenty (or more bhikkhus), there that bhikkhu should be reinstated. If a community of bhikkhus, which is a group of twenty deficient by even one (bhikkhu), should reinstate that bhikkhu (then) that bhikkhu is not reinstated, and those monks are blameworthy. This is the proper procedure here

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

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

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

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

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

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

Yesaṃ bhikkhu aññatarāṃ vā aññatarāṃ vā āpajjitvā  
*them-GEN-PL bhikkhu-NOM any one, another-ADJ or-IND any one, another-ADJ or-IND commit-ABS*  
 yāvatīhaṃ jānaṃ paṭicchādeti, tāvatīhaṃ tena bhikkhunā akāma  
*for.days-ADV know-NOM conceal-3-PRESIND as many.days-ADV him-3-INS bhikkhu-INS without.choice-INS*  
 parivathabbāṃ. Parivutthaparivāsenā bhikkhunā uttarīṃ chāratam,  
*stay probation-FUT-PASS-PART who stayed probation-ADJ bhikkhu-INS more-ADV 6.night-TBD*  
 bhikkhumānattāya paṭipajjitabbāṃ.  
*bhikkhu.penance-DAT-N enter upon-FUT-PASS-PART*  
 Cīṇamānatto bhikkhu, yattha siyā vīsatiḥ gāṇo bhikkhusaṅgho,  
*perform.penance-TBD bhikkhu-NOM wherever-TBD be-3-OPT 20.group-TBD*  
 tattha so bhikkhu abbhetaḥ. Ekena’pi ce ūno vīsatiḥ gāṇo  
*about that-ADV he-NOM bhikkhu-NOM rehabilitate-TBD one-INS if- deficient-ADJ 20.group-TBD*  
 bhikkhusaṅgho taṃ bhikkhuṃ abbhaya, so ca bhikkhu anabbhito,  
*that-ACC bhikkhu-ACC rehabilitate-TBD he-NOM - bhikkhu-NOM restore-TBD*  
 te ca bhikkhū gārayhā. Ayaṃ tattha sāmīci.  
*you-DAT-N - bhikkhu-NOM-PL blame-FUT-PASS-PART this-NOM about that-ADV proper procedure-NOM-F*

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

*about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ*

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?

*second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ*

Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?

*third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ*

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

*pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND*



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

Venerables, these two uncertain cases come up for recitation.

1. If any bhikkhu should sit down together with a woman, one (man) with one (woman), privately, on a concealed seat (that is) sufficiently fit for doing (it), (and then if) a female lay-follower whose words can be trusted having seen that, should speak according to one of three cases; according to disqualification, according to what concerns the community in the beginning and in the rest (of the procedure), or according to expiation,

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

2. But even if the seat is neither concealed nor sufficiently fit for doing it, but is sufficient for speaking suggestively to a woman with depraved words:

if any bhikkhu should sit down on such a seat together with a woman—one (man) with one (woman), privately—(and then if) a female lay-follower whose words can be trusted having seen that, should speak according to one of two cases; according to what concerns the community in the beginning and in the rest, or according to expiation,

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

Venerables, the two uncertain cases have been recited.

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

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

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

Saṅghādises'uddeso niṭṭhito

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

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

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

2. Na h'eva kho pana paṭicchannaṃ āsanaṃ hoti  
not-PART - indeed!-EMPH (and)-PART seclude-PAST-PART seat-NOM-N he is-3-PRESIND  
nālamkammaniyaṃ. Alaṅca kho hoti mātugāmaṃ duṭṭhullāhi  
fit for doing-ADJ enough.and-ADJ indeed!-EMPH he is-3-PRESIND woman-ACC obscene-ADJ  
vācāhi obhāsituṃ.  
word-INS-PL-F suggest-INF  
Yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko  
who-NOM (and)-PART bhikkhu-NOM such kind-ADJ seat-LOC-N woman-INS together-INS one-NUM  
ekāya raho nisajjaṃ kappeyya. Tam'enaṃ saddheyyavacasā upāsikā  
one-INS-F private-ADV seat-ACC-F use-3-OPT that.this-ACC credible.speech-ADJ f.lay devotee-NOM-F  
disvā dvinnāṃ dhammānaṃ aññatarena vadeyya, saṅghādisesena vā pācittiya  
see-ABS 2-GEN-PL - a certain-ADJ say-3-OPT -INS or-IND confess-ADJ  
vā.  
or-IND

Nisajjaṃ bhikkhu paṭijānamāno dvinnāṃ dhammānaṃ aññatarena  
seat-ACC-F bhikkhu-NOM admit-PRES-PART 2-GEN-PL - a certain-ADJ  
kāretabbo, saṅghādisesena vā pācittiya vā. Yena vā  
make-FUT-PASS-PART -INS or-IND confess-ADJ or-IND with whatever-ADV or-IND  
sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu  
that-NOM-F credible.speech-ADJ f.lay devotee-NOM-F say-3-OPT him-3-INS he-NOM bhikkhu-NOM  
kāretabbo. Ayam pi dhammo aniyato.  
make-FUT-PASS-PART he too-NOM case-NOM uncertain-NOM

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

Tatth'āyasmante pucchāmi: Kacci'ttha parisuddhā?

about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ

Dutiyam pi pucchāmi: Kacci'ttha parisuddhā?

second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ

Tatiyam pi pucchāmi: Kacci'ttha parisuddhā?

third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ

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

The recitation of the uncertain (cases) is finished.

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

1. When the robe (-cloth) has been finished by a bhikkhu, when the kaṭhina (-frame-privileges) have been withdrawn, (then) extra robe (-cloth) is to be kept for ten days at the most.  
For one who lets it pass beyond (the ten days), (this is a case) involving expiation with forfeiture.
2. When the robe (-cloth) has been finished by a bhikkhu, when the kaṭhina (-frame-privileges) have been withdrawn, if even for a single night a bhikkhu should stay apart from the three robes, except with the authorization of bhikkhus, (this is a case) involving expiation with forfeiture.
3. When the robe (-cloth) has been finished by a bhikkhu, when the kaṭhina (-frame-privileges) have been withdrawn, if out-of-season robe (-cloth) should become available to a bhikkhu, by a bhikkhu who is wishing (so, it) can be accepted; having accepted (it, it) is to be made very quickly.  
If (the robe-cloth) should not be (enough for) the completion (of the robe), (then) for a month at the most that robe (-cloth) can be put aside by that bhikkhu for the completion of the deficiency (of robe-cloth), when there is an expectation (that he will get more robe-cloth); if he should put (it) aside more than that, even when there is an expectation (that he will get more robe-cloth), (this is a case) involving expiation with forfeiture.
4. If any bhikkhu should have a used robe (-cloth) washed, dyed, or beaten by an unrelated bhikkhunī, (this is a case) involving expiation with forfeiture.)
5. If any bhikkhu should accept a robe (-cloth) from the hand of an unrelated bhikkhunī, except in an exchange (of robes), (this is a case) involving expiation with forfeiture.
6. If any bhikkhu should request a robe (-cloth) to an unrelated male householder or female householder, except at the (right) occasion, (this is a case) involving expiation with forfeiture.

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

Aniyat'uddeso niṭṭhito

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

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

Here the occasion is this: he is a bhikkhu whose robe has been robbed or whose robe has been lost; this is the occasion here.

7. If the unrelated male householder or female householder should invite him to take (as many) robe (-cloth)s (as he likes), (then) robe (-cloths for) an upper (robe) together with an inner (robe) can be accepted at the most from that robe (-cloth) by that bhikkhu; if he should accept more from that (robe-cloth), (this is a case) involving expiation with forfeiture.
8. Now, if an robe-fund has been set up for a bhikkhu by an unrelated male householder or female householder (thinking): “Having traded this robe-fund for a robe, I shall clothe the bhikkhu named so and so with a robe,”  
and then if that bhikkhu, previously uninvited, having approached (the householder), should make a suggestion about the robe (-cloth) (saying): “It would be good indeed, Sir, (if you) having traded this robe-fund for a such and such a robe, were to clothe me (with a robe),” (if the suggestion is made) out of a liking for what is fine, (this is a case) involving expiation with forfeiture.
9. Now, if separate robe-funds have been set up for a bhikkhu by both unrelated male householders or female householders (thinking): “Having traded these separate robe-funds for separate robes, we shall clothe the bhikkhu named so and so with robes,”  
and then if that bhikkhu, previously uninvited, having approached (the householders), should make a suggestion about the robe (saying): “It would be good indeed, Sirs, (if you) having traded these separate robe-funds for a such and such a robe, were to clothe me (with a robe), (you) both being one (donor),” (if the suggestion is made) out of a liking for what is fine, (this is a case) involving expiation with forfeiture.
10. Now, if a king or a 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!”

- Tatth’āyaṃ samayo: Acchinnacīvaro vā hoti bhikkhu natthacīvaro  
here.this-NOM time-NOM robbed.robe-ADJ or-IND he is-3-PRESIND bhikkhu-NOM lost.robe-ADJ  
vā. Ayaṃ tattha samayo.  
or-IND this-NOM about that-ADV time-NOM
7. Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi  
him-ACC unrelated-ADJ householder.m-NOM or-IND householder.f-NOM-F or-IND many-ADJ robe-INS-PL-N  
abhihaṭṭhūṃ pavāreyya, santaruttaraparamaṇ’tena bhikkhunā tato cīvaraṃ  
take-INF invite-3-OPT with.inner.outter.at most.that-ACC-N bhikkhu-INS then-ABL robe-ACC-N  
sāditabbam. Tato ce uttarim sādiyeyya, nissaggiyaṃ pācittiyaṃ.  
accept-FUT-PASS-PART then-ABL if- more-ADV accept-3-OPT relinquish-ADJ confess-ADJ
  8. Bhikkhuṃ paṇ’eva uddissa aññātakassa gahapatissa vā gahapatāniyā  
bhikkhu-ACC now.if-PART for-IND unrelated-ADJ householder.m-GEN or-IND householder.f-GEN-F  
vā cīvaracetāpanaṃ upakkhaṭaṃ hoti, “Iminā cīvaracetāpanena  
or-IND robe.fund-NOM-N setup-PAST-PART he is-3-PRESIND this-INS-N robe.fund-ACC-N  
cīvaraṃ cetāpetvā ithannāmaṃ bhikkhuṃ cīvarena acchādessāmi” ti.  
robe-ACC-N exchange-ABS such name-ADJ bhikkhu-ACC robe-INS-N clothe-1-FUT -  
Tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare  
then-ADV if- he-NOM bhikkhu-NOM previous-ADV uninvite-PAST-PART approach-ABS robe-LOC-N  
vikappaṃ āpajjeyya, “Sādhu vata maṃ āyasmā iminā  
suggest-ACC-N engage-3-OPT good-IND indeed!-EMPH measure-ACC-N Ven.-NOM this-INS-N  
cīvaracetāpanena, evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā  
robe.fund-ACC-N likethis.that-ADJ or-IND likethis.that-ADJ or-IND robe-ACC-N exchange-ABS  
acchādehi” ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.  
clothe-2-IMP - fine.liking-ACC-N take up-ABS relinquish-ADJ confess-ADJ
  9. Bhikkhuṃ paṇ’eva uddissa ubhinnāṃ aññātakānaṃ gahapatīnaṃ vā  
bhikkhu-ACC now.if-PART for-IND both-ADJ unrelated-ADJ householder.m-GEN-PL or-IND  
gahapatānīnaṃ vā paccekacīvaracetāpanā upakkhaṭā honti,  
householder.f-GEN-PL-F or-IND separate.robe.fun-NOM-PL-N setup-ADJ there are-3-PL-PRESIND  
“Imehi mayaṃ paccekacīvaracetāpanehi paccekacīvarāni cetāpetvā  
this-INS-PL-N we-NOM-PL separate.robe.fun-INS-PL-N separate.robe-NOM-PL-N exchange-ABS  
ithannāmaṃ bhikkhuṃ cīvarehi acchādessāma” ti.  
such name-ADJ bhikkhu-ACC robe-INS-PL-N clothe-1-PL-FUT -  
Tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare  
then-ADV if- he-NOM bhikkhu-NOM previous-ADV uninvite-PAST-PART approach-ABS robe-LOC-N  
vikappaṃ āpajjeyya, “Sādhu vata maṃ āyasmanto imehi  
suggest-ACC-N engage-3-OPT good-IND indeed!-EMPH measure-ACC-N Ven.-VOC-PL this-INS-PL-N  
paccekacīvaracetāpanehi, evarūpaṃ vā evarūpaṃ vā cīvaraṃ  
separate.robe.fun-INS-PL-N likethis.that-ADJ or-IND likethis.that-ADJ or-IND robe-ACC-N  
cetāpetvā acchādeṭṭha ubho’va santā ekenā” ti, kalyāṇakamyataṃ  
exchange-ABS clothe-2-PL-IMP both.just-NOM present-PRES-PART one-INS - - fine.liking-ACC-N  
upādāya, nissaggiyaṃ pācittiyaṃ.  
take up-ABS relinquish-ADJ confess-ADJ
  10. Bhikkhuṃ paṇ’eva uddissa rājā vā rājabhoggo vā brāhmaṇo  
bhikkhu-ACC now.if-PART for-IND king-NOM or-IND king official-NOM or-IND brahmin-NOM  
vā gahapatiko vā dūtena cīvaracetāpanaṃ paṇeṃyeyya, “Iminā  
or-IND householder.m-NOM or-IND messenger-INS robe.fund-NOM-N convey-3-OPT this-INS-N  
cīvaracetāpanena cīvaraṃ cetāpetvā ithannāmaṃ bhikkhuṃ cīvarena acchādehi”  
robe.fund-ACC-N robe-ACC-N exchange-ABS such name-ADJ bhikkhu-ACC robe-INS-N clothe-2-IMP  
ti.  
-  
So ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya,  
he-NOM if- messenger-NOM that-ACC bhikkhu-ACC approach-ABS thus-ADV say-3-OPT  
“Idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhataṃ.  
this-ACC-N indeed!-EMPH sir-VOC Ven.-ACC for-IND robe.fund-NOM-N bring-PAST-PART  
Paṭiggaṇhātu āyasmā cīvaracetāpanaṃ” ti.  
receive-3-IMP Ven.-NOM robe.fund-ACC-N -



(then) that messenger should be spoken to thus by that bhikkhu: “Sir, we do not accept a robe-fund, but we do accept a robe at the right time (when it is) allowable.”

If that messenger should say thus to that bhikkhu: “Is there, perhaps, someone who is the steward of the venerable one?” (then,) bhikkhus, by a bhikkhu who is in need of a robe, a steward can be appointed: a monastery attendant or a male lay-follower (saying): “Sir, this is the bhikkhus’ steward.”

If that messenger having instructed that steward, having approached that bhikkhu, should say so: “Venerable Sir, the steward whom the venerable one has appointed has been instructed by me. Let the venerable one approach (him) at the right time (and) he will clothe you with a robe,”

(then) bhikkhus, having approached the steward, (the steward) can be prompted (and) can be reminded two or three times by the bhikkhu who is in need of a robe (saying): “Sir, I am in need of a robe.”

(If through) prompting (and) reminding (him) two or three times, he should have (him) bring forth that robe, it is good. If he should not have (him) bring (it) forth, (then) four times, five times, six times at the most, (it) can be stood (for) by (a bhikkhu) who has become silent.

(If through) standing silently for (it) four times, five times, six times at the most, he should have (him) bring forth that robe, it is good; if (through) making effort more than that, he should have (him) produce that robe, (this is a case) involving expiation with forfeiture.

If he should not have (him) produce (it), (then) from wherever (that) the robe-fund may have been brought, there (he) himself can go, or a messenger can be sent (saying):

“Sirs, that robe-fund which you conveyed for the bhikkhu does not fulfil any need of that bhikkhu. Let the sirs endeavour for (what is their) own. Let not (what is their) own get lost.” This is the proper procedure here.

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

Tena bhikkhunā so dūto evam’assa vacanīyo, “Na  
him-3-INS bhikkhu-INS he-NOM messenger-NOM thus-address-FUT-PASS-PART not-PART  
kho mayam āvuso cīvaracetāpanam paṭiggaṇhāma, cīvaraṇ ca  
indeed!-EMPH we-NOM-PL friend-VOC robe.fund-NOM-N receive-1-PL-PRESIND robe-ACC-N -  
kho mayam paṭiggaṇhāma kālena kappiyan” ti.  
indeed!-EMPH we-NOM-PL receive-1-PL-PRESIND time-ADV allow-ADJ -  
So ce dūto tam bhikkhum evam vadeyya, “Atthi  
he-NOM if- messenger-NOM that-ACC bhikkhu-ACC thus-ADV say-3-OPT has-3-PRESIND  
pac’āyasmato koci veyyāvaccakaro” ti. Cīvar’atthikena bhikkhave  
then.venerable-DAT someone-PRO service.do-NOM - robe.need-ADJ bhikkhu-VOC-PL  
bhikkhunā veyyāvaccakaro niddisatabbo, ārāmiko vā upāsako  
bhikkhu-INS service.do-NOM appoint-FUT-PASS-PART attendant-NOM or-IND m.lay devotee-NOM  
vā, “Eso kho āvuso bhikkhūnam veyyāvaccakaro” ti.  
or-IND this one-NOM indeed!-EMPH friend-VOC bhikkhu-DAT-PL service.do-NOM -  
So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum  
he-NOM if- messenger-NOM that-ACC service.do-ACC instruct-ABS that-ACC bhikkhu-ACC  
upasaṅkamitvā evam vadeyya, “Yaṁ kho bhante āyasmā veyyāvaccakaram  
approach-ABS thus-ADV say-3-OPT that-ACC indeed!-EMPH sir-VOC Ven.-NOM service.do-ACC  
niddisi, saññatto so mayā. Upasaṅkamatu āyasmā kālena cīvarena  
appoint-3-AOR instruct-PAST-PART he-NOM me-INS approach-3-IMP Ven.-NOM time-ADV robe-INS-N  
tam accchādessatī” ti.  
that-ACC clothe-3-FUT -  
Cīvar’atthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā  
robe.need-ADJ bhikkhu-VOC-PL bhikkhu-INS service.do-NOM approach-ABS  
dvittikkhattum codetabbo sāretabbo, “Attho me āvuso  
2.or.3.times-ADV prompt-FUT-PASS-PART remind-FUT-PASS-PART need-NOM me-DAT friend-VOC  
cīvarenā” ti.  
robe-INS -  
Dvittikkhattum codayamāno sārāyamāno tam cīvaram abhinipphādeyya,  
2.or.3.times-ADV prompt-PRES-PART remind-PRES-PART that-ACC robe-ACC-N produce-3-OPT  
icc’etaṁ kusalam. No ce abhinipphādeyya, catukkhattum pañcakkhattum  
thus.this-ACC good-NOM-N not-NEG-PART if- produce-3-OPT 4.times-ADV 5 times-ADV  
chakkhattuparamaṁ tuṇhībhūtena uddissa thātabbam.  
6.times.at most-silent.become-INS for-IND stand-FUT-PASS-PART

Catukkhattum pañcakkhattum chakkhattuparamaṁ tuṇhībhūto uddissa  
4.times-ADV 5 times-ADV 6.times.at most-silent.become-NOM for-IND  
tiṭṭhamāno tam cīvaram abhinipphādeyya, icc’etaṁ kusalam. No  
stand-PRES-PART that-ACC robe-ACC-N produce-3-OPT thus.this-ACC good-NOM-N not-NEG-PART  
ce abhinipphādeyya, tato ce uttarim vāyamamāno tam cīvaram  
if- produce-3-OPT then-ABL if- more-ADV exert-that-ACC robe-ACC-N  
abhinipphādeyya, nissaggiyam pācittiyam.  
produce-3-OPT relinquish-ADJ confess-ADJ  
No ce abhinipphādeyya, yatassa cīvaracetāpanam ābhatam, tattha  
not-NEG-PART if- produce-3-OPT from.be- robe.fund-NOM-N bring-PAST-PART about that-ADV  
sāmaṁ vā gantabbam, dūto vā pāhetabbo,  
himself-ADV or-IND go-FUT-PASS-PART messenger-NOM or-IND send-FUT-PASS-PART  
“Yaṁ kho tumhe āyasmanto bhikkhum uddissa cīvaracetāpanam  
that-ACC indeed!-EMPH you-2-PL-VOC Ven.-VOC-PL bhikkhu-ACC for-IND robe.fund-NOM-N  
pahīnittha. Na tantassa bhikkhuno kiñci attham anubhoti.  
convey-2-PL-AOR not-PART that.that-ABD bhikkhu-DAT some-PRO need-ACC fulfil-3-PRESIND  
Yuñjant’āyasmanto sakaṁ. Mā vo sakaṁ vinassī” ti. Ayam  
endeavor.ven-3-PL-IMP own-ADJ do not-PART you-GEN-PL own-ADJ lose-3-IMP - this-NOM  
tattha sāmīci.  
about that-ADV proper procedure-NOM-F

Cīvaravaggo paṭhamo.

11. If any bhikkhu should have a rug mixed with silk made, (this is a case) involving expiation with forfeiture.
12. If any bhikkhu should have a rug made of pure black sheep's wool; (this is a case) involving expiation with forfeiture.
13. By a bhikkhu who is having a new rug made, two parts of pure black sheep-wool are to be taken, (and) a third (part) of white, a fourth (part) of ruddy brown.

If a bhikkhu should have a rug made, without having taken two parts of pure black sheep's hair, (and) a third (part) of white, a fourth (part) of ruddy brown, (this is a case) involving expiation with forfeiture.

14. By a bhikkhu who has had a new rug made, it is to be kept for six years (at least). If within less than six years, having given up or not having given up that rug, he should have another new rug made, except with the authorisation of bhikkhus, (this is a case) involving expiation with forfeiture.
15. By a bhikkhu who is having a sitting-rug made, a sugata-span from the border of an old rug is to be taken for making (it) stained. If a bhikkhu, without having taken a sugata-span from the border of an old rug, should have a new sitting cloth made, (this is a case) involving expiation with forfeiture.
16. Now, if sheep-wool should become available to a bhikkhu who is travelling on a main road, by a bhikkhu who is wishing (so, it) can be accepted, having accepted (it, it) can be carried with his own hand for three yojanas at the most when there is no one present who can carry it; if he should carry it more than that, even when there is no one present who can carry it, (this is a case) involving expiation with forfeiture.
17. If any bhikkhu should have sheep-wool washed, dyed, or carded by an unrelated 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.

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

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

The section on sheepwool is second.

21. An extra bowl can be kept for ten days at the most. For one who lets it pass beyond (the ten days); (this is a case) involving expiation with forfeiture.
22. If any bhikkhu should exchange a bowl with less than five mends for another new bowl, (this is a case) involving expiation with forfeiture.
- That bowl is to be relinquished by that bhikkhu to the assembly of bhikkhus, and whichever (bowl) is the last bowl of that assembly of bhikkhus, that (bowl) is to be bestowed on that bhikkhu (thus): “Bhikkhu, this bowl is for you, it is to be kept until breaking.” This is the proper procedure here.
23. Now, (there are) those medicines which are permissible for sick bhikkhus, namely: ghee, butter, oil, (and) honey and molasses—having been accepted, they can be partaken of (while) being kept in store for seven days at the most. For one who lets it pass beyond (the seven days), (this is a case) involving expiation with forfeiture.
24. (Thinking:) “One month is what remains of the hot season,” (then) the robe-cloth for the rain’s bathing-cloth can be sought by a bhikkhu. (Thinking:) “A half month is what remains of the hot season,” (after) having made (it, it) can be worn. If earlier than (what is reckoned as) “One month is what remains of the hot season,” he should seek robe-cloth for the rain’s bathing-cloth, (and) (if) earlier than (what is reckoned as) “A half month is what remains of the hot season,” he should wear (it), (this is a case) involving expiation with forfeiture.
25. If any bhikkhu, having himself given a robe to a bhikkhu, should, being resentful (and) displeased, snatch (it) away or should have it snatched away (from the bhikkhu), (this is a case) involving expiation with forfeiture.
26. If any bhikkhu, having himself requested the thread (to be used), should have a robe-cloth woven by cloth-weavers, (this is a case) involving expiation with forfeiture.
27. Now, if an unrelated male householder or female householder should have a robe-cloth woven for a bhikkhu by cloth-weavers,

20. Yo pana bhikkhu nānappakāraṇaṃ kayavikkayaṃ samāpajeyya,  
who-NOM (and)-PART bhikkhu-NOM various.kind-ADJ trade-ACC enter-3-OPT  
nissaggiyaṃ pācittiyaṃ.  
relinquish-ADJ confess-ADJ

Kosiyavaggo dutiyo

21. Dasāhaparamaṃ atirekapatto dhāretabbo. Taṃ atikkāmayato,  
10.days.at most-ADV extra bowl-NOM keep-FUT-PASS-PART that-ACC beyond.go-DAT-PRES-PART  
nissaggiyaṃ pācittiyaṃ.  
relinquish-ADJ confess-ADJ
22. Yo pana bhikkhu ūnappañcabandhanena pattena aññaṃ navaṃ  
who-NOM (and)-PART bhikkhu-NOM less.5.mends-ADJ bowl-INS-N another-ADJ new-ADJ  
pattāṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.  
bowl-ACC exchange-3-OPT relinquish-ADJ confess-ADJ
- Tena bhikkhunā so patto bhikkhuparisāya nissajjitabbo. Yo  
him-3-INS bhikkhu-INS he-NOM bowl-NOM bhikkhu.assembly-DAT relinquish-ADJ who-NOM  
ca tassā bhikkhuparisāya pattapariyanto, so ca tassa bhikkhuno  
- that-ADJ bhikkhu.assembly-DAT bowl.last-ADJ he-NOM - of that-GEN bhikkhu-DAT  
padātabbo, “Ayaṃ te bhikkhu patto, yāva bhedaṇāya dhāretabbo”  
give to-FUT-PASS-PART this.you-NOM bhikkhu-NOM bowl-NOM until-IND break-DAT-N keep-FUT-PASS-PART  
ti. Ayaṃ tattha sāmīci.  
- this-NOM about that-ADV proper procedure-NOM-F
23. Yāni kho pana tāni gilāṇaṃ bhikkhūnaṃ  
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL sick-ADJ bhikkhu-DAT-PL  
paṭisāyaṇīyāni bhesajjāni, seyyathidaṃ: sappi navaṇitāṃ telaṃ  
allow-FUT-PASS-PART medicine-NOM-PL-N as follows-NOM ghee-NOM-N butter-NOM-N oil-NOM  
madhu phāṇitaṃ; tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ  
honey-NOM-N molasses-NOM those-NOM-PL accept-ABS 7.days.atmost-ADV store keep-ABS  
paribhuñjittabāni. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.  
use-FUT-PASS-PART that-ACC beyond.go-DAT-PRES-PART relinquish-ADJ confess-ADJ
24. “Māso seso gimhānaṃ” ti bhikkhunā vassikasāṭṭhikacīvaraṃ  
month-NOM remain-NOM-N hot.season-GEN-PL - bhikkhu-INS rain.cloth-ACC  
pariyesitabbaṃ. “Aḍḍhamāso seso gimhānaṃ” ti katvā  
seek-FUT-PASS-PART half month-NOM-N remain-NOM-N hot.season-GEN-PL - make take-ABS  
nivāsetabbaṃ. “Orena ce māso seso gimhānaṃ” ti vassikasāṭṭhikacīvaraṃ  
wear-FUT-PASS-PART less-INS-N if- month-NOM remain-NOM-N hot.season-GEN-PL - rain.cloth-ACC  
pariyeseyya, “Oreṇ’ aḍḍhamāso seso gimhānaṃ” ti katvā nivāseyya,  
seek-3-OPT less 1/2 month-NOM remain-NOM-N hot.season-GEN-PL - make take-ABS wear-3-OPT  
nissaggiyaṃ pācittiyaṃ.  
relinquish-ADJ confess-ADJ
25. Yo pana bhikkhu bhikkhussa sāmāṃ cīvaraṃ datvā kupito  
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN himself-ADV robe-ACC-N give-ABS disturb-PAST-PART  
anattamaṇo acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.  
displeased-ADJ snatch-3-OPT or-IND snatch-3-OPT or-IND relinquish-ADJ confess-ADJ
26. Yo pana bhikkhu sāmāṃ suttāṃ viññāpetvā tantavāyehi  
who-NOM (and)-PART bhikkhu-NOM himself-ADV thread-ACC-N request-ABS thread.weaver-INS-PL  
cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ.  
robe-ACC-N weave-3-OPT relinquish-ADJ confess-ADJ
27. Bhikkhum paṇ’eva uddissa aññātako gahapati vā gahapatānī  
bhikkhu-ACC now.if-PART for-IND unrelated-ADJ householder.m-NOM or-IND householder.f-NOM-F  
vā tantavāyehi cīvaraṃ vāyāpeyya.  
or-IND thread.weaver-INS-PL robe-ACC-N weave-3-OPT

and then if that bhikkhu, uninvited beforehand, having approached the cloth-weavers, should make a suggestion about the robe-cloth (saying): “Friends, this robe-cloth which is being woven for me: make (it) long, wide, thick, well woven, well diffused, well scraped, and well plucked! Certainly we will also (then) present a little something to the sirs,”

and if that bhikkhu, having said so, should present a little something, even just a little alms-food, (this is a case) involving expiation with forfeiture.

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

29. Now, the Kattika-full-moon has been observed. (There are) those wilderness lodgings which are considered risky, which are dangerous. A bhikkhu dwelling in such kind of lodgings, who is wishing (to do so), may put aside one of the three robes inside an inhabited area.

And if there may be any reason for that bhikkhu for dwelling apart from that robe, the bhikkhu can dwell apart from that robe for six days at the most; if he should dwell apart for more than that, except with the authorisation of bhikkhus, (this is a case) involving expiation with forfeiture.

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

The section on bowls is third.

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).

Tatra ce so bhikkhu pubbe appavārito tantavāye  
then-ADV if- he-NOM bhikkhu-NOM previous-ADV uninvite-PAST-PART cloth.weaver-ACC-PL  
upasaṅkamitvā cīvare vikappaṃ āpajjeyya, “Idaṃ kho āvuso  
approach-ABS robe-LOC-N suggest-ACC-N engage-3-OPT this-ACC-N indeed!-EMPH friend-VOC  
cīvaraṃ maṃ uddissa vīyati. Āyataṇca karoṭha vitthataṇca  
robe-ACC-N measure-ACC-N for-IND weave-PASS long-ADJ-PAST-PART make-2-PL-IMP wide-ADJ  
appitaṇca suvitaṇca supavāyitaṇca suvilekhitaṇca suvitacchitaṇca  
thick-ADJ well.weave-PAST-PART well.diffuse-ADJ well.scrape-PAST-PART well.brush-PAST-PART  
karoṭha; app’eva nāma mayam’pi āyasmantānaṃ kiñcimattaṃ  
make-2-PL-IMP if.only-EMPH-PART indeed!-EMPH we-NOM-PL Ven.-DAT-PL some.more-ACC  
anupadajjeyyāma” ti.  
present-3-OPT -

Evaṇca so bhikkhu vatvā kiñcimattaṃ anupadajjeyya, antamaso  
thus-ADV he-NOM bhikkhu-NOM say-ABS some.more-ACC present-1-PL-OPT even so much as-IND  
piṇḍapātamattaṃ’pi, nissaggiyaṃ pācittiyaṃ.  
alms food.mere-ACC relinquish-ADJ confess-ADJ

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

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

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

Pattavaggo tatiyo.

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

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

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

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

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

The cases involving expiation with forfeiture are finished.

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

1. In deliberate false speech, (there is a case) involving expiation.
2. In abusive speech, (there is a case) involving expiation.
3. In the backbiting of a bhikkhu, (there is a case) involving expiation.
4. If any bhikkhu should have one who has not been fully admitted (into the community) recite the Dhamma (line) by line, (this is a case) involving expiation.
5. If any bhikkhu should make use of a sleeping place for more than two nights or three nights together with one who has not been fully admitted (into the bhikkhu-community), (this is a case) involving expiation.
6. If any bhikkhu should make use of a sleeping place together with a woman, (this is a case) involving expiation.
7. If any bhikkhu should teach the Dhamma to a woman by (means of) more than five or six sentences, except (when being together) with a discerning male human being, (this is a case) involving expiation.
8. If any bhikkhu should declare a superhuman state to one who has not been fully admitted (into the bhikkhu-community), (even) when it is a fact, (this is a case) involving expiation.
9. If any bhikkhu should declare the depraved offence of (another) bhikkhu to one who has not been fully admitted (into the bhikkhu-community), except with the authorisation of bhikkhus, (this is a case) involving expiation.
10. If any bhikkhu should dig the earth or should have it dug, (this is a case) involving expiation.

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

11. In the destroying of vegetation, (there is a case) involving expiation.
12. In evading, in vexing, (there is a case) involving expiation.
13. In making (another bhikkhu) find fault, in criticising, (there is a case) involving expiation.
14. If any bhikkhu, having (himself) put out or after having (someone else) put out in the open air, a bed or seat or mattress or stool belonging to the community, (and) then, when departing, should not take (it) away or should not have (it) taken away or should go without asking (someone to put it back), (this is a case) involving expiation.

Nissaggiyā pācittiya dhammā niṭṭhitā

- Ime kho pan'āyasmanto dvenavuti pācittiya dhammā uddesaṃ  
*this-NOM-PL indeed!-EMPH venerable-VOC-PL 92- confess-ADJ rule-NOM-PL recitation-ACC*  
 āgacchanti.  
*come up-3-PL-PRESIND*
1. Sampajānamusāvāde pācittiyaṃ.  
*deliberate.false.speech-LOC confess-ADJ*
  2. Omasavāde pācittiyaṃ.  
*abusive speech-LOC confess-ADJ*
  3. Bhikkhupesunñe pācittiyaṃ.  
*bhikkhu.slander-LOC confess-ADJ*
  4. Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya,  
*who-NOM (and)-PART bhikkhu-NOM not.admitted-ACC-N line-ADV act-ACC recite-3-OPT*  
 pācittiyaṃ.  
*confess-ADJ*
  5. Yo pana bhikkhu anupasampannena uttaridvirattatirattaṃ sahaseyyaṃ  
*who-NOM (and)-PART bhikkhu-NOM not.admitted-INS more.2.3.nights-ACC with.bedding-ACC-F*  
 kappeyya, pācittiyaṃ.  
*use-3-OPT confess-ADJ*
  6. Yo pana bhikkhu mātugāmena sahaseyyaṃ kappeyya, pācittiyaṃ.  
*who-NOM (and)-PART bhikkhu-NOM woman-INS with.bedding-ACC-F use-3-OPT confess-ADJ*
  7. Yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammaṃ  
*who-NOM (and)-PART bhikkhu-NOM woman-GEN more.5.6.sentence-INS-PL-F act-ACC*  
 deseyya, aññatra viññunā purisaviggahena, pācittiyaṃ.  
*teach-3-OPT unless-ABL know-ADJ male being-INS confess-ADJ*
  8. Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ  
*who-NOM (and)-PART bhikkhu-NOM not.admitted-DAT beyond.human.state-ACC*  
 āroceyya, bhūtasmiṃ pācittiyaṃ.  
*announce-3-OPT become-ABS confess-ADJ*
  9. Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa  
*who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN obscene-ADJ offence-ACC-F not.admitted-DAT*  
 āroceyya aññatra bhikkhusammatiyā, pācittiyaṃ.  
*announce-3-OPT unless-ABL bhikkhu.consent-INS confess-ADJ*
  10. Yo pana bhikkhu paṭhaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ.  
*who-NOM (and)-PART bhikkhu-NOM earth-ACC-F dig-3-OPT or-IND dig-3-OPT or-IND confess-ADJ*

Musāvādavaggo Paṭhamo.

11. Bhūtagāmapātabyatāya pācittiyaṃ.  
*vegetation.destroy-LOC-F confess-ADJ*
12. Aññavādake vihesake pācittiyaṃ.  
*other speak-LOC-N vex-LOC confess-ADJ*
13. Ujjhāpanake khiyyanake pācittiyaṃ.  
*find fault-LOC criticize-LOC confess-ADJ*
14. Yo pana bhikkhu saṅghikaṃ mañcaṃ vā piṭhaṃ vā  
*who-NOM (and)-PART bhikkhu-NOM community.owned-ADJ bed-ACC or-IND chair-ACC-N or-IND*  
 bhisim vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā,  
*cushion-ACC-F or-IND stool-ACC-N or-IND in.air-LOC layout-ABS or-IND make layout-ABS or-IND*  
 taṃ pakkamanto n'eva uddhareyya na uddharāpeyya, anāpuccham  
*that-ACC depart-PRES-PART nor- take away-3-OPT not-PART make take away-3-OPT not.ask-PRES-PART*  
 vā gaccheyya, pācittiyaṃ.  
*or-IND go-3-OPT confess-ADJ*



15. If any bhikkhu, having (himself) put out or having (someone else) put out, bedding in a dwelling belonging to the community, (and) then, when departing, should not take (it) away or should not have (it) taken away, or should go without asking (someone to put it back), (this is a case) involving expiation.
16. If any bhikkhu, having encroached upon a bhikkhu who has arrived before, should knowingly use a sleeping place in a dwelling belonging to the community (saying): “He for whom it is (too) cramped, will leave,” having done (it) for just this reason, (and) not another, (this is a case) involving expiation.
17. If any bhikkhu, being resentful and displeased, should drive out a bhikkhu or have (him) driven out from a dwelling belonging to the community, (this is a case) involving expiation.
18. If any bhikkhu should (brusquely) sit down or lie down on a bed or seat with detachable legs in a hut with an upper-floor in a dwelling belonging to the community, (this is a case) involving expiation.
19. By a bhikkhu who is having a large dwelling built, a surrounding-layer of two or three coverings can be ordered, by (a bhikkhu) standing on (a place which has) few crops, upto the frame of the door for (the purpose of) fixing the bolt, (and) for surrounding the window. If he should order more than that, even (when) standing on (a place which has) few crops, (this is a case) involving expiation.
20. If any bhikkhu should knowingly pour out, or should have (someone else) pour out, water containing living beings on grass or clay, (this is a case) involving expiation.

The section (starting with the rule) on vegetation is second.

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.

15. Yo pana bhikkhu saṅghike vihare seyyaṃ santharivā  
 who-NOM (and)-PART bhikkhu-NOM community-ADJ dwell-LOC bedding-ACC-F layout-ABS  
 vā santharāpetvā vā, taṃ pakkamanto n’eva uddhareyya na  
 or-IND make layout-ABS or-IND that-ACC depart-PRES-PART nor- take away-3-OPT not-PART  
 uddharāpeyya, anāpucchāṃ vā gaccheyya, pācittiyaṃ.  
 make take away-3-OPT not.ask-PRES-PART or-IND go-3-OPT confess-ADJ
16. Yo pana bhikkhu saṅghike vihare jānaṃ pubbūpagataṃ  
 who-NOM (and)-PART bhikkhu-NOM community-ADJ dwell-LOC know-NOM before.arrive-ADJ  
 bhikkhuṃ anūpakhaṃ seyyaṃ kappeyya, “Yassa sambādho bhavissati,  
 bhikkhu-ACC encroach-ABS bedding-ACC-F use-3-OPT for whoever-PRO cramped-NOM to be-3-FUT  
 so pakkamissati” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.  
 he-NOM depart-3-FUT - this.just-ACC-N reason-ACC done-ABS not.another-ADJ confess-ADJ
17. Yo pana bhikkhu bhikkhuṃ kupito anattamaṇo saṅghikā  
 who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC disturb-PAST-PART displeased-ADJ community-ADJ  
 viharā nikkaddheyya vā nikkaddhāpeyya vā, pācittiyaṃ.  
 dwell-ABL drive out-3-OPT or-IND drive out-3-OPT or-IND confess-ADJ
18. Yo pana bhikkhu saṅghike vihare uparivehāsakuṭiyā āhaccapādakaṃ  
 who-NOM (and)-PART bhikkhu-NOM community-ADJ dwell-LOC up.air.hunt-LOC remove foot-ADJ  
 mañcaṃ vā pīṭhaṃ vā abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.  
 bed-ACC or-IND chair-ACC-N or-IND sit down-3-OPT or-IND lie down-3-OPT or-IND confess-ADJ
19. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena, yāva dvārakosā  
 large-ADJ (and)-PART bhikkhu-INS dwell-ACC build-PRES-PART until-IND door.frame-ABL  
 aggalaṭṭhapanāya, ālokaśandhiparikammāya, dvitticchadanassa pariyāyaṃ,  
 bolt.fix-DAT-N light.open.prepare-DAT-N 2.or.3.times-GEN-N layer-ACC  
 appaharite ṭhitena adhiṭṭhātabbaṃ. Tato ce uttariṃ appaharite’pi ṭhito  
 few crops-LOC-N stand-ADJ apply-FUT-PASS-PART then-ABL if- more-ADV few crops-LOC-N stand-ADJ  
 adhiṭṭhaheyya, pācittiyaṃ.  
 apply-3-OPT confess-ADJ
20. Yo pana bhikkhu jānaṃ sappānakaṃ udakaṃ tiṇaṃ vā  
 who-NOM (and)-PART bhikkhu-NOM know-NOM with life-ADJ water-ACC-N grass-ACC-N or-IND  
 mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.  
 clay-ACC-F or-IND pour-3-OPT or-IND pour-3-OPT or-IND confess-ADJ

#### Bhūtagāmaṃvago Dutiyo.

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ.  
 who-NOM (and)-PART bhikkhu-NOM not.consent-ADJ bhikkhuni-ACC-PL-F exhort-3-OPT confess-ADJ
22. Sammato’pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya, pācittiyaṃ.  
 authorized-ADJ if- bhikkhu-NOM set-ADJ sun-LOC bhikkhuni-ACC-PL-F exhort-3-OPT confess-ADJ
23. Yo pana bhikkhu bhikkhunūpassayaṃ upasaṅkamitvā bhikkhuniyo  
 who-NOM (and)-PART bhikkhu-NOM bhikkhuni-quarters-ACC approach-ABS bhikkhuni-ACC-PL-F  
 ovadeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo: gilānā hoti  
 exhort-3-OPT unless-ABL time-ABL confess-ADJ here.this-NOM time-NOM sick-ADJ he is-3-PRESIND  
 bhikkhunī. Ayaṃ tattha samayo.  
 bhikkhuni-NOM-F this-NOM about that-ADV time-NOM

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

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

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

27. If any bhikkhu, having made an arrangement, should travel together with a bhikkhunī on  
the same main road, even (if) just the distance between villages, except at the (right)  
occasion, (this is a case) involving expiation.

Here the occasion is this: the road, which is considered risky (and) which is dangerous,  
has to be gone with a company (of other travellers), this is the occasion here.

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

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

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

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

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.

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

25. Yo pana bhikkhu aññatikāya bhikkhuniyā cīvaraṃ dadeyya, aññatra  
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F robe-ACC-N give-3-OPT unless-ABL  
pārivaṭṭakā, pācittiyaṃ.  
exchange-INS confess-ADJ

26. Yo pana bhikkhu aññatikāya bhikkhuniyā cīvaraṃ sibbeya vā  
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F robe-ACC-N sew-3-OPT or-IND  
sibbāpeyya vā, pācittiyaṃ.  
sew-3-OPT or-IND confess-ADJ

27. Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ  
who-NOM (and)-PART bhikkhu-NOM bhikkhuni-INS-F together-INS arrange-ABS same road-ACC  
paṭipajjeyya, antamaso gāmaṃ antaram’pi aññatra samayā, pācittiyaṃ.  
travel-3-OPT even so much as-IND village.between-ACC-N unless-ABL time-ABL confess-ADJ

Tatthāyaṃ samayo: satthagamanīyo hoti maggo sāsaṅkasammato  
here.this-NOM time-NOM company.go-ADJ he is-3-PRESIND road-NOM risky.recond-ADJ  
sappaṭibhayo. Ayaṃ tattha samayo.  
frighten-ADJ this-NOM about that-ADV time-NOM

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

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

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

Ovādavaggo Tatiyo.

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttarim  
not.sick-ADJ bhikkhu-INS one-NUM alms house-NOM eat-FUT-PASS-PART then-ABL if- more-ADV  
bhuñjeyya, pācittiyaṃ.  
eat-3-OPT confess-ADJ

32. Gaṇabhojane aññatra samayā, pācittiyaṃ.  
group.meal-LOC-N unless-ABL time-ABL confess-ADJ

Tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo,  
here.this-NOM time-NOM sick.time-NOM robe.give.time-NOM robe.make.time-NOM  
addhānagamanaṃ samayo, nāvābhiraṇasamayo, mahāsamayo, samaṇabhaddasamayo.  
journey.go.time-NOM boat.board.time-NOM great.time-NOM ascetic.meal.time-NOM  
Ayaṃ tattha samayo.  
this-NOM about that-ADV time-NOM

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

34. Now, should a family invite a bhikkhu who has approached to take as many cakes and parched cakes (as he likes), by a bhikkhu who is wishing (so) two or three bowls full (of cakes) can be accepted; if he should accept more than that, (this is a case) involving expiation.

Having accepted two or three bowls full, having taken (them) away from there, (it) is to be shared together with (other) bhikkhus. This is the proper procedure here.

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

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

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

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

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

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.

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

34. Bhikkhuṃ paṇeva kulaṃ upagataṃ pūvehi vā manthehi *bhikkhu-ACC now.if-PART family-NOM-N approach-PAST-PART cake-INS-PL or-IND parch cake-INS*  
vā abhihaṭṭhumpavāreyya, ākaṅkhamānena bhikkhunā dvittipattapūrā *wish for-ADJ-PRES-PART bhikkhu-INS 2.or.3.bowl.full-ADJ*  
*or-IND take.invite-3-OPT*  
paṭiggahetabbā. Tato ce uttarim paṭiggaṇheyya, pācittiyaṃ.  
*accept-FUT-PASS-PART then-ABL if- more-ADV receive-3-OPT confess-ADJ*

Dvittipattapūre paṭiggahetvā tato nīharitvā bhikkhūhi saddhim *2.or.3.bowl.full-ACC-PL accept-ABS then-ABL take away-ABS bhikkhu-INS-PL together-INS*  
saṃvibhajitabbā. Ayaṃ tattha sāmīci. *share-FUT-PASS-PART this-NOM about that-ADV proper procedure-NOM-F*

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

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

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

38. Yo pana bhikkhu sannidhikāraṃ khādanīyaṃ vā bhojanīyaṃ *who-NOM (and)-PART bhikkhu-NOM store keep-ABS uncooked food-ACC-N or-IND cooked food-ACC*  
vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.  
*or-IND chew-3-OPT or-IND eat-3-OPT or-IND confess-ADJ*

39. Yāni kho pana tāni paṇṭabhojanāni, seyyathīdaṃ: *which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL superior.food-NOM-PL-N as follows-NOM*  
sappi navanītaṃ telam madhu phānitaṃ, maccho mamsaṃ khīraṃ *ghee-NOM-N butter-NOM-N oil-NOM honey-NOM-N molasses-NOM fish-NOM meat-NOM-N milk-NOM-N*  
dadhi. Yo pana bhikkhu evarūpāni paṇṭabhojanāni agilāno *curd-NOM-F who-NOM (and)-PART bhikkhu-NOM such kind-ADJ superior.food-NOM-PL-N not.sick-ADJ*  
attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ.  
*self-DAT need-DAT request-ABS eat-3-OPT confess-ADJ*

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

Bhojanavaggo Catuttho.

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



42. If any bhikkhu should say so to a bhikkhu, “Come friend! We shall enter a village or town for alms,” (then after) having had (food) given or not having had (food) given to him, should he dismiss (the bhikkhu saying),
- “Go friend! There is no ease for me talking or sitting down together with you; there is ease for me talking or sitting down by myself;” having made just this the reason, (and) not another, (this is a case) involving expiation.
43. If any bhikkhu, having intruded upon an family having a meal, should sit down, (this is a case) involving expiation.
44. If any bhikkhu should sit down together with a woman, privately, on a concealed seat, (this is a case) involving expiation.
45. If any bhikkhu sit down together with a woman, one (man) with one (woman), privately, (this is a case) involving expiation.
46. If any bhikkhu who has been invited for a meal, not having asked (permission to) a bhikkhu who is present (in the monastery), should go visiting families before the meal or after the meal, except at the (right) occasion, (this is a case) involving expiation.
- Here the occasion is this: the occasion of a giving of robe (-cloth)s; the occasion of a making of robes; this is the occasion here.
47. By a bhikkhu who is not ill a four-month invitation for requisites can be accepted; except with a repeated invitation, except with a permanent invitation; if he should accept more than that, (this is a case) involving expiation.
48. If any bhikkhu should go to visit an army in action; except with an appropriate reason, (this is a case) involving expiation.
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

42. Yo pana bhikkhu bhikkhuṃ evaṃ vadeyya: “Eh’āvuso gāmaṃ  
who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC thus-ADV say-3-OPT come friend-VOC village-ACC  
vā nigamaṃ vā piṇḍāya pavisissāmā” ti. Tassa dāpetvā vā adāpetvā  
or-IND town-ACC or-IND alms-DAT enter-1-PL-FUT - of that-GEN give-ABS or-IND not.give-ABS  
vā uyyojeyya,  
or-IND dismiss-OPT  
“Gacch’āvuso. Na me tayā saddhiṃ kathā vā nisajjā vā  
go.friend-IMP not-PART me-DAT you-INS together-INS speak-NOM-F or-IND sit-NOM-F or-IND  
phāsu hoti. Ekakassa me kathā vā nisajjā vā phāsu  
ease-ADV he is-3-PRESIND alone-DAT me-DAT speak-NOM-F or-IND sit-NOM-F or-IND ease-ADV  
hoti” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.  
he is-3-PRESIND - this.just-ACC-N reason-ACC done-ABS not.another-ADJ confess-ADJ
43. Yo pana bhikkhu sabhojane kule anūpakhajja nisajjaṃ kappeyya,  
who-NOM (and)-PART bhikkhu-NOM with food-ADJ family-LOC encroach-ABS seat-ACC-F use-3-OPT  
pācittiyaṃ.  
confess-ADJ
44. Yo pana bhikkhu mātugāmena saddhiṃ raho paticchanne  
who-NOM (and)-PART bhikkhu-NOM woman-INS together-INS private-ADV seclude-PAST-PART  
āsane nisajjaṃ kappeyya, pācittiyaṃ.  
seat-LOC-N seat-ACC-F use-3-OPT confess-ADJ
45. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho  
who-NOM (and)-PART bhikkhu-NOM woman-INS together-INS one-NUM one-INS-F private-ADV  
nisajjaṃ kappeyya, pācittiyaṃ.  
seat-ACC-F use-3-OPT confess-ADJ
46. Yo pana bhikkhu nimantito sabhatto samāno santaṃ  
who-NOM (and)-PART bhikkhu-NOM invite-PAST-PART with meal-ADJ exist-PRES-PART exist-PRES-PART  
bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu  
bhikkhu-ACC not.ask-ABS before.meal- or-IND after.meal-ADV or-IND family-LOC-PL-N  
cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ.  
visit-ACC-N engage-3-OPT unless-ABL time-ABL confess-ADJ  
Tatthāyaṃ samayo: cīvaradānasamayo, cīvarakārasamayo. Ayaṃ tattha  
here.this-NOM time-NOM robe.give.time-NOM robe.make.time-NOM this-NOM about that-ADV  
samayo.  
time-NOM
47. Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītābā, aññatra  
not.sick-ADJ bhikkhu-INS 4.month.requisite.invite-NOM-F accept-FUT-PASS-PART unless-ABL  
punapavāraṇāya, aññatra nīccapavāraṇāya. Tato ce uttariṃ sādīyeyya,  
again.invite-INS-F unless-ABL perm.invite-INS-F then-ABL if- more-ADV accept-3-OPT  
pācittiyaṃ.  
confess-ADJ
48. Yo pana bhikkhu uyyuttaṃ senaṃ dassanāya gaccheyya, aññatra  
who-NOM (and)-PART bhikkhu-NOM deploy-PAST-PART army-ACC-F see-DAT-F go-3-OPT unless-ABL  
tathārūpapaccayā, pācittiyaṃ.  
of such.kind.reason-INS confess-ADJ
49. Siyā ca tassa bhikkhuno kocid’eva paccayo senaṃ gamanāya,  
be-3-OPT - of that-GEN bhikkhu-DAT any.just-NOM reason-NOM army-ACC-F go-DAT-N  
dvirattatirattaṃ tena bhikkhunā senāya vasitabbaṃ. Tato ce uttariṃ  
2.night.3.night.if-ACC-N him-3-INS bhikkhu-INS army-INS-F stay-FUT-PASS-PART then-ABL if- more-ADV  
vaseyya, pācittiyaṃ.  
stay-3-OPT confess-ADJ
50. Dvirattatirattaṃce bhikkhu senāya vasamāno, uyyodhikaṃ vā balaggaṃ  
2.night.3.night.if-ACC-N bhikkhu-NOM army-INS-F stay-PRES-PART battlefield- or-IND review-ACC  
vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ.  
or-IND army.mass-ACC or-IND front see-ACC-N or-IND go-3-OPT confess-ADJ

Acelakavaggo Pañcamo.

51. In drinking alcoholic drink made of grain (-products) or fruit (and/or flower products),  
(there is a case) involving expiation.
52. In tickling with the fingers, (there is a case) involving expiation.
53. In the act of playing in water, (there is a case) involving expiation.
54. In disrespect, (there is a case) involving expiation.
55. If any bhikkhu should scare (another) bhikkhu, (this is a case) involving expiation.
56. If any bhikkhu who is not ill, desiring to warm (himself), should light a fire or should  
have (it) lit, except with an appropriate reason, (this is a case) involving expiation.
57. If any bhikkhu should should bathe within less than half a month, except at the (right)  
occasion, (this is a case) involving expiation.
- Here the occasion is this (thinking): “one and a half month is what remains of the hot  
season,” and “this is the first month of the rainy season”—these two and a half months  
(are) the occasion of dry heat, (and) the occasion of humid heat—(also:) the occasion of  
being sick; the occasion of work; the occasion of going on a journey; the occasion of  
(dusty) wind and rain; this is the occasion here.
58. By a monk with the gain of a new robe a certain stain (from) amongst the three stains is  
to be applied: dark-blue or muddy (-grey) or dark-brown. If a bhikkhu, not having applied  
a certain stain (from) amongst the three stains, should use a new robe, (this is a case)  
involving expiation.
59. If any bhikkhu, having himself assigned a robe to a bhikkhu or a bhikkhunī or a male  
novice or a female novice, should use (it) without withdrawing (the assignment), (this is a  
case) involving expiation.
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.

51. Surāmerayapāne pācittiyaṃ.  
*alcohol.drink-LOC-N confess-ADJ*
52. Aṅgulipatodake pācittiyaṃ.  
*finger.poke-LOC-N confess-ADJ*
53. Udaḥ hassadhamme pācittiyaṃ.  
*water-LOC-N fun act-LOC confess-ADJ*
54. Anādariye pācittiyaṃ.  
*disrespect-ADJ confess-ADJ*
55. Yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyaṃ.  
*who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC scare-3-OPT confess-ADJ*
56. Yo pana bhikkhu agilāno visīvan’āpekkho, jotim samādaheyya vā  
*who-NOM (and)-PART bhikkhu-NOM not.sick-ADJ warm.desire-ADJ fire-ACC kindle-3-OPT or-IND*  
samādahāpeyya vā, aññatra tathārūpapaccayā, pācittiyaṃ.  
*kindle-3-OPT or-IND unless-ABL of such.kind.reason-INS confess-ADJ*
57. Yo pana bhikkhu oren’addhamāsaṃ nhāyeyya, aññatra samayā,  
*who-NOM (and)-PART bhikkhu-NOM less 1/2 month-ACC bathe-3-OPT unless-ABL time-ABL*  
pācittiyaṃ.  
*confess-ADJ*  
tathāyaṃ samayo: “Diyaddho māso seso gimhānan” ti, vassānassa  
*here.this-NOM time-NOM 1 1/2-NUM month-NOM remain-NOM-N hot.season-GEN-PL - rain season-GEN*  
paṭhamo māso, icc’ete addhateyyamāsā; uṇhasamayo, parilāhasamayo,  
*first-ADJ month-NOM these are-ACC-PL 2 1/2 month-NOM-PL dry.time-NOM humid.time-NOM*  
gilānasamayo, kammassamayo, addhānagamanasamayo, vātavutthisamayo. Ayaṃ  
*sick.time-NOM work.time-NOM journey.go.time-NOM wind.rain.time-NOM this-NOM*  
tatttha samayo.  
*about that-ADV time-NOM*
58. Navam’pana bhikkhunā cīvaralābhena tiṇṇaṃ dubbhaṇṇakaraṇānaṃ aññataraṃ  
*new-ADJ bhikkhu-INS robe.gain-ADJ 3-GEN-M stain.make-ACC any one, another-ADJ*  
dubbhaṇṇakaraṇaṃ ādātabbhaṃ, nīlaṃ vā kaddamaṃ vā kāḷasāmaṃ  
*stain.make-GEN-PL-N take-FUT-PASS-PART dark blue-ACC or-IND mud-ACC or-IND black.brown-ACC*  
vā. Anādā ce bhikkhu tiṇṇaṃ dubbhaṇṇakaraṇānaṃ aññataraṃ  
*or-IND not.take-ABS if- bhikkhu-NOM 3-GEN-M stain.make-ACC any one, another-ADJ*  
dubbhaṇṇakaraṇaṃ navam’cīvaraṃ paribhuñjeyya, pācittiyaṃ.  
*stain.make-GEN-PL-N new-ADJ robe-ACC-N use-3-OPT confess-ADJ*
59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya  
*who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN or-IND bhikkhuni-INS-F or-IND trainee-DAT-F*  
vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā  
*or-IND novice-DAT or-IND novice-DAT-F or-IND himself-ADV robe-ACC-N assign-ABS*  
apaccuddhāraṃ paribhuñjeyya, pācittiyaṃ.  
*not.withdraw-ABS use-3-OPT confess-ADJ*
60. Yo pana bhikkhu bhikkhussa pattam’ vā cīvaraṃ vā nisīdanam’  
*who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN bowl-ACC or-IND robe-ACC-N or-IND sit cloth-ACC-N*  
vā sūcigharam’ vā kāyabandhanam’ vā apanidheyya vā apanidhāpeyya  
*or-IND needle case-ACC-N or-IND body.belt-ACC-N or-IND hide-3-OPT or-IND hide-3-OPT*  
vā, antamaso hass’āpekkho’pi, pācittiyaṃ.  
*or-IND even so much as-IND fun desire-ADJ confess-ADJ*

Surāpānavaggo Chaṭṭho.

61. Yo pana bhikkhu sañcicca pāṇaṃ jīvitaṃ voropeyya, pācittiyaṃ.  
*who-NOM (and)-PART bhikkhu-NOM deliberate-ABS being-ACC life-ABL-N deprive-3-OPT confess-ADJ*

62. If any bhikkhu should knowingly use water containing living beings, (this is a case) involving expiation.
63. If any bhikkhu should knowingly agitate for further (legal) action a legal issue which has been disposed of according to the law, (this is a case) involving expiation.
64. If any bhikkhu should knowingly have a person who is less than twenty years (old) fully admitted (into the bhikkhu-community), then that person is one who has not been fully admitted and those bhikkhus are blameworthy. Because of that, this (is a case) involving expiation.
65. If any bhikkhu should knowingly have a person who is less than twenty years (old) fully admitted (into the bhikkhu-community), then that person is one who has not been fully admitted and those bhikkhus are blameworthy. Because of that, this (is a case) involving expiation.
66. If any bhikkhu, having made an arrangement, should knowingly travel together on the same main road with a company of thieves, even (if) just the distance between villages, (this is a case) involving expiation.
67. If any bhikkhu, having made an arrangement, should travel together with a woman on the same main road, even (if) just the distance between villages, (this is a case) involving expiation.
68. If any bhikkhu should say so, “As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the Fortunate One: they are not enough to be an obstruction for the one who is being engaged in (them),”  
(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.

62. Yo pana bhikkhu jānaṃ sappānakaṃ udakaṃ paribhuñjeyya, paṇḍitaṃ.  
who-NOM (and)-PART bhikkhu-NOM know-NOM with life-ADJ water-ACC-N use-3-OPT confess-ADJ
63. Yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaraṇaṃ punakammāya ukkoteyya, paṇḍitaṃ.  
who-NOM (and)-PART bhikkhu-NOM know-NOM accord.law-ADV settle.issue-ACC-N further.action-DAT agitate-3-OPT confess-ADJ
64. Yo pana bhikkhu bhikkhussa jānaṃ dutṭhallaṃ āpattiṃ paṭicchādeyya, paṇḍitaṃ.  
who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN know-NOM obscene-ADJ offense-ACC-F conceal-3-OPT confess-ADJ
65. Yo pana bhikkhu jānaṃ ūnavāsativassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū gārayhā. Idam tasmim paṇḍitaṃ.  
who-NOM (and)-PART bhikkhu-NOM know-NOM less.20.year-ADJ person-ACC admit-3-OPT he-NOM - person-NOM not.admitted-ADJ you-DAT-N - bhikkhu-NOM-PL blame-FUT-PASS-PART this-ACC-N on account of-LOC confess-ADJ
66. Yo pana bhikkhu jānaṃ theyyasatthena saddhim saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya, antamaso gāmaṃ antaram’pi, paṇḍitaṃ.  
who-NOM (and)-PART bhikkhu-NOM know-NOM thief.caravan-INS together-INS arrange-ABS same road-ACC travel-3-OPT even so much as-IND village.between-ACC-N confess-ADJ
67. Yo pana bhikkhu mātugāmena saddhim saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya, antamaso gāmaṃ antaram’pi, paṇḍitaṃ.  
who-NOM (and)-PART bhikkhu-NOM woman-INS together-INS arrange-ABS same road-ACC travel-3-OPT even so much as-IND village.between-ACC-N confess-ADJ
68. Yo pana bhikkhu evaṃ vadeyya, “Tathāhaṃ bhagavatā dhammaṃ desitaṃ ajānāmi, yathā ye’me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā” ti. So bhikkhu bhikkhūhi evaṃ assa vacanīyo, “Mā āyasmā evaṃ avaca. Mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ. Na hi bhagavā evaṃ vadeyya. Anekapiyāyena āvuso antarāyikā dhammā vuttā bhagavatā, alaṇca pana te paṭisevato antarāyāyā” ti. Evaṃ so bhikkhu bhikkhūhi vuccamāno tath’eva pagganheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya. Yāvatatiyaṃ samanubhāsitaṃ tam paṭinissajjeyya, icc’etaṃ kusalam. No ce paṭinissajjeyya, paṇḍitaṃ.  
who-NOM (and)-PART bhikkhu-NOM thus-ADV say-3-OPT as.I-PERS blessed one-INS act-ACC teach-PAST-PART understand-3-PRESIND just as-IND which.these- obstruct-ADJ rule-NOM-PL say-PAST-PART blessed one-INS you-DAT-N engage-PRES-PART not.enough-IND obstruct-DAT - he-NOM bhikkhu-NOM bhikkhu-INS-PL thus- address-FUT-PASS-PART do not-PART Ven.-NOM thus-ADV say- do not-PART blessed one-ACC misrepresent-2-AOR not-PART for-IND good-IND bhagavato abbhakkhānaṃ. Na hi bhagavā evaṃ vadeyya. blessed one-GEN misrepresent- not-PART for-IND blessed one-NOM thus-ADV say-3-OPT various ways-ADV friend-VOC obstruct-ADJ rule-NOM-PL say-PAST-PART blessed one-INS enough.and-ADJ (and)-PART you-DAT-N engage-PRES-PART obstruct-DAT - thus-ADV he-NOM bhikkhu-NOM bhikkhu-INS-PL address-PRES-PASS-PART in same way- uphold-3-OPT he-NOM bhikkhu-NOM bhikkhu-INS-PL up to.3rd time-ADV admonish-FUT-PASS-PART of that-GEN paṭinissaggāya. Yāvatatiyaṃ samanubhāsitaṃ tam paṭinissajjeyya, relinquish-DAT up to.3rd time-ADV admonish-PRES-PART that-ACC relinquish-3-OPT icc’etaṃ kusalam. No ce paṭinissajjeyya, paṇḍitaṃ. thus.this-ACC good-NOM-N not-NEG-PART if- relinquish-3-OPT confess-ADJ

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 a case) involving expiation.

Bhikkhus, (the training precept) is to be understood, is to be questioned about, is to be investigated by a bhikkhu who is training (in it). This is the proper procedure here.

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

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

Sappāṇavaggo Sattamo.

71. Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno  
who-NOM (and)-PART bhikkhu-NOM bhikkhu-INS-PL with.dhamma-ADJ address-PRES-PASS-PART  
evaṃ vadeyya, “Na tāvāhaṃ āvuso etasmim sikkhāpade sikkhissāmi,  
thus-ADV say-3-OPT not-PART I-PRO1-PERS PRO friend-VOC this-LOC train.rule-LOC-N train-1-PL-FUT  
yāva n’aññaṃ bhikkhūṃ byattaṃ vinayadharaṃ paripucchāmi” ti,  
until-IND not.another-ADJ bhikkhu-ACC wise-ADJ discipline.bearer-ACC about.question-1-PRESIND -  
pācittiyaṃ.  
confess-ADJ  
Sikkhamānena bhikkhave bhikkhunā aññātabbāṃ paripucchitabbāṃ  
train-ADJ bhikkhu-VOC-PL bhikkhu-INS know-FUT-PASS-PART about.question-FUT-PASS-PART  
paripaṇhitabbāṃ. Ayaṃ tattha sāmīci.  
consider-FUT-PASS-PART this-NOM about that-ADV proper procedure-NOM-F

72. 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) involving expiation.

72. Yo pana bhikkhu pāṭimokkhe uddissamāne evaṃ vadeyya, who-NOM (and)-PART bhikkhu-NOM disciplinary code-LOC-N recite-PRES-PART thus-ADV say-3-OPT “Kimpan’imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad’eva what.but.with these-INS-PL small.very.small-ADJ train.rule-INS-PL-N tear.off-ADJ until.just-ADV kukkuccāya vihesāya vilekhāya saṃvattanti” ti. Sikkhāpadavivaṇṇanake, worry-DAT-N annoy-DAT-F discomfort-DAT conduce-3-PL-PRESIND - train.rule.disparage-LOC pācittiyaṃ. confess-ADJ
73. Yo pana bhikkhu anvaḍḍhamāsaṃ pāṭimokkhe uddissamāne who-NOM (and)-PART bhikkhu-NOM after 1/2 month-ACC disciplinary code-LOC-N recite-PRES-PART evaṃ vadeyya, “Idāṃ’eva kho ahaṃ ājānāmi, ‘Ayaṃ’pi thus-ADV say-3-OPT now only-ADV indeed!-EMPH I-PRO1-PERS PRO understand-3-PRESIND he too-NOM kira dhammo sutt’āgato suttapariyāpanno anvaḍḍhamāsaṃ uddesaṃ really!-PART case-NOM sutta.become-ADJ sutta.include-ADJ after 1/2 month-ACC recitation-ACC āgacchati” ti. come up-PRESIND - Tañce bhikkhuṃ aññe bhikkhū jāneyyuruṃ, “Nisinnapubbaṃ iminā him-ACC bhikkhu-ACC other class-ADJ bhikkhu-NOM-PL know-1-OPT sit.before-ACC-N this-INS-N bhikkhunā dvittikkhattuṃ pāṭimokkhe uddissamāne, ko pana bhikkhu-INS 2.or.3.times-ADV disciplinary code-LOC-N recite-PRES-PART who-NOM (and)-PART vādo bhiyyo” ti, speech-NOM more-ADV - na ca tassa bhikkhuno aññānakena mutti atthi. Yañca not-PART - of that-GEN bhikkhu-DAT not.know-INS release-NOM-F has-3-PRESIND and whatever-tattha āpattiṃ āpanno, tañca yathādhammo kāretabbo, about that-ADV offense-ACC-F commit-PAST-PART that-ACC accord.law-NOM make-FUT-PASS-PART uttariṇ’assa moho āropetabbo, moreover.& his-DAT delusion-NOM expose-FUT-PASS-PART “Tassa te āvuso alābhā, tassa te dulladdhaṃ, yaṃ of that-GEN you-DAT-N friend-VOC non.gain-NOM-PL of that-GEN you-DAT-N ill.gain-NOM-N that-ACC tvaṃ pāṭimokkhe uddissamāne na sādhuṃ aṭṭhikavā you-NOM disciplinary code-LOC-N recite-PRES-PART not-PART well-ADV purpose.made-ABS manasikarosi” ti. Idāṃ tasmīṃ mohanake, pācittiyaṃ. mind.attend-2-NOM - this-ACC-N on account of-LOC delusion-LOC confess-ADJ
74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN disturb-PAST-PART displeased-ADJ blow-ACC dadeyya, pācittiyaṃ. give-3-OPT confess-ADJ
75. Yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN disturb-PAST-PART displeased-ADJ palm.spear-ACC-N uggiṇṇe, pācittiyaṃ. raise-3-OPT confess-ADJ
76. Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena who-NOM (and)-PART bhikkhu-NOM bhikkhu-ACC without cause-ADJ -INS anuddhamseyya, pācittiyaṃ. accuse-3-OPT confess-ADJ
77. Yo pana bhikkhu bhikkhussa sañcicca kukkuccaṃ upadaheyya, who-NOM (and)-PART bhikkhu-NOM bhikkhu-GEN deliberate-ABS worry-ACC-N provoke-3-OPT “Iti’ssa muhuttaṃ’pi aphāsu bhavissati” ti. Etad’eva paccayaṃ karitvā thus him-DAT moment-ACC disease-NOM-N to be-3-FUT - this.just-ACC-N reason-ACC done-ABS anaññaṃ, pācittiyaṃ. not.another-ADJ confess-ADJ
78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ who-NOM (and)-PART bhikkhu-NOM bhikkhu-DAT-PL argue.become-ADJ quarrel.become-ADJ vivādāpannānaṃ upassutiṃ itṭheyya, “Yaṃ ime bhaṇissanti taṃ dispute.engage-ADJ over.hear-ACC-F persist-3-OPT that-ACC this-NOM-PL say-3-PL-FUT that-ACC soṇṇāmi” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. hear-1-FUT - this.just-ACC-N reason-ACC done-ABS not.another-ADJ confess-ADJ



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).

79. Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā, pacchā  
who-NOM (and)-PART bhikkhu-NOM law-ADJ action-DAT-PL-N consent-ACC give-ABS after-IND  
khiyyanadhammaṃ āpajjeyya, pācittiyaṃ.  
criticize.act-ACC engage-3-OPT confess-ADJ
80. Yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya, chandaṃ  
who-NOM (and)-PART bhikkhu-NOM community-LOC deliberate-LOC precede-ADJ consent-ACC  
adatvā utthāy’āsanā pakkameyya, pācittiyaṃ.  
not.give-ABS get up.seat-ABL-N depart-3-OPT confess-ADJ
81. Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā, pacchā  
who-NOM (and)-PART bhikkhu-NOM united-ADJ community-INS robe-ACC-N give-ABS after-IND  
khiyyanadhammaṃ āpajjeyya, “Yathāsanthutaṃ bhikkhū saṅghikaṃ  
criticize.act-ACC engage-3-OPT as familiar-ADV bhikkhu-NOM-PL community.owned-ADJ  
lābhaṃ pariṇāmeti” ti, pācittiyaṃ.  
gain-ACC allocate-3-PL-PRESIND - confess-ADJ
82. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ  
who-NOM (and)-PART bhikkhu-NOM know-NOM community.owned-ADJ gain-ACC allocate-PAST-PART  
puggalassa pariṇāmeyya, pācittiyaṃ.  
person-DAT allocate-3-OPT confess-ADJ

Sahadhammikavaggo Aṭṭhamo.

83. Yo pana bhikkhu rañño khattiyassa muddhābhisittassa anikkhantarājake  
who-NOM (and)-PART bhikkhu-NOM king-GEN noble-ADJ head.annoint-ADJ not.depart.king-ADJ  
aniggataratanake pubbe appaṭisaṃvidito indakhīlaṃ atikkāmeyya, pācittiyaṃ.  
not.gone.queen-ADJ previous-ADV not.announce-ADJ indra post-ACC beyond.go-3-OPT confess-ADJ
84. Yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā aññatra  
who-NOM (and)-PART bhikkhu-NOM valuable-ACC-N or-IND valuable.consider-ACC-N or-IND unless-ABL  
ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā,  
in.monastery-ABL or-IND in.dwelling-ABL or-IND take-3-OPT or-IND other take-3-OPT or-IND  
pācittiyaṃ.  
confess-ADJ  
Ratanaṃ vā pana bhikkhunā ratanasammataṃ vā, ajjhārāme  
valuable-ACC-N or-IND (and)-PART bhikkhu-INS valuable.consider-ACC-N or-IND in.monastery-LOC  
vā ajjhāvasathe vā uggaṇhetvā vā uggaṇhāpetvā vā nikkhipitabbā,  
or-IND in.dwelling-LOC or-IND take-ABS or-IND make take-ABS or-IND lay aside-FUT-PASS-PART  
“Yassa bhavissati so harissati” ti. Ayaṃ tattha sāmīci.  
for whoever-PRO to be-3-FUT he-NOM take-3-FUT - this-NOM about that-ADV proper procedure-NOM-F
85. Yo pana bhikkhu santaṃ bhikkhuṃ anāpucchā vikāle  
who-NOM (and)-PART bhikkhu-NOM exist-PRES-PART bhikkhu-ACC not.ask-ABS wrong time-LOC  
gāmaṃ paviseyya, aññatra tathārūpā accāyikā karaṇīyā, pācittiyaṃ.  
village-ACC enter-3-OPT unless-ABL such kind-ADJ urgent-ADJ done-INS confess-ADJ
86. Yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visānamayaṃ  
who-NOM (and)-PART bhikkhu-NOM bone.made-ADJ or-IND tooth.made-ADJ or-IND horn.made-ADJ  
vā sūciḥharaṃ kārāpeyya, bhedanakaṃ pācittiyaṃ.  
or-IND needle case-ACC-N make-3-OPT break-ADJ confess-ADJ
87. Navam’pana bhikkhunā mañcaṃ vā pīṭhaṃ vā kārayamānena,  
new-ADJ bhikkhu-INS bed-ACC or-IND chair-ACC-N or-IND build-PRES-PART  
aṭṭhaṅgulapādakaṃ karetabbāṃ sugat’āṅgulena, aññatra heṭṭhimāya  
8.finger.leg-ADJ make-FUT-PASS-PART well.gone.finger-INS unless-ABL lowest-IND  
aṭaniyā. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.  
frame-ABL-F that-ACC beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ

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.

88. Yo pana bhikkhu mañcam vā pīṭham vā tūlonaddham kārāpeyya, *who-NOM (and)-PART bhikkhu-NOM bed-ACC or-IND chair-ACC-N or-IND cotton.cover- make-3-OPT* uddālanakam pācittiyam. *tear off-ADJ confess-ADJ*
89. Nisidanam pana bhikkhunā kārayamānena pamānikam karetabbam. *sit cloth-ACC-N (and)-PART bhikkhu-INS build-PRES-PART measure-ADJ make-FUT-PASS-PART* Tat'idam pamānam: dighaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ *here.this- measure-NOM length-ADV 2-NUM span-ACC-PL-F well.gone.span-INS-F width-IND* diyaḍḍham, dasā vidatthi. Tam atikkāmayato, chedanakam *1 1/2-NUM border-NOM-F span-NOM-F that-ACC beyond.go-DAT-PRES-PART cut-ADJ* pācittiyam. *confess-ADJ*
90. Kaṇḍupaṭicchādim pana bhikkhunā kārayamānena pamānikā karetabbā. *itch cover-ACC-F (and)-PART bhikkhu-INS build-PRES-PART measure-ADJ make-FUT-PASS-PART* Tat'idam pamānam: dighaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve *here.this- measure-NOM length-ADV 4-ADJ span-ACC-PL-F well.gone.span-INS-F width-IND 2-NUM* vidatthiyo. Tam atikkāmayato, chedanakam pācittiyam. *span-ACC-PL-F that-ACC beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ*
91. Vassikasāṭikam pana bhikkhunā kārayamānena pamānikā karetabbā. *rain.cloth-ACC (and)-PART bhikkhu-INS build-PRES-PART measure-ADJ make-FUT-PASS-PART* Tat'idam pamānam: dighaso cha vidatthiyo sugatavidatthiyā tiriyaṃ *here.this- measure-NOM length-ADV 6-NUM span-ACC-PL-F well.gone.span-INS-F width-IND* addhateyyā. Tam atikkāmayato, chedanakam pācittiyam. *2 1/2-NUM that-ACC beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ*
92. Yo pana bhikkhu sugatacīvarappamānam cīvaram kārāpeyya atirekam *who-NOM (and)-PART bhikkhu-NOM well.gone.robe.measure-ADJ robe-ACC-N make-3-OPT more-ADJ* vā, chedanakam pācittiyam. *or-IND cut-ADJ confess-ADJ* Tat'idam sugatassa sugatacīvarappamānam: dighaso nava vidatthiyo *here.this- well.gone-GEN well.gone.robe.measure-ADJ length-ADV 9-NUM span-ACC-PL-F* sugatavidatthiyā, tiriyaṃ cha vidatthiyo. Idam sugatassa sugatacīvarappamānam. *well.gone.span-INS-F width-IND 6-NUM span-ACC-PL-F this-ACC-N well.gone-GEN well.gone.robe.measure-ADJ*

Ratanavaggo Navamo.

Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā. *recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 92- confess-ADJ rule-NOM-PL*

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

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

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

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

Pācittiyā Niṭṭhitā

Ime kho pan'āyasmanto cattāro pāṭidesanīyā dhammā uddesaṃ *this-NOM-PL indeed!-EMPH venerable-VOC-PL 4-NUM acknowledge-ADJ rule-NOM-PL recitation-ACC* āgacchanti. *come up-3-PL-PRESIND*

1. If any bhikkhu, having accepted (it) with his own hand from the hand of an unrelated bhikkhunī who has entered an inhabited area (for alms), should chew uncooked food or eat cooked food),

(it) is to be acknowledged by that bhikkhu (saying): “Friend(s), I have committed a blameworthy act which is unsuitable, which is to be acknowledged; I acknowledge it.”

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

(then) by those bhikkhus that bhikkhunī is to be dismissed (saying), “Go away, sister, for as long as the bhikkhus eat!,”

and if not even one bhikkhu would speak against (it, so as) to dismiss that bhikkhunī (saying), “Go away, sister, for as long as the bhikkhus eat!,”

(then it) is to be acknowledged by those bhikkhus, “Friend(s), we have committed a blameworthy act which is unsuitable, which is to be acknowledged; we acknowledge it.”

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?

1. Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ pavittāya  
who-NOM (and)-PART bhikkhu-NOM unrelated-ADJ bhikkhuni-INS-F inhabited area-ACC-N enter-ADJ  
hatthato, khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā  
hand-ABL uncooked food-ACC-N or-IND cooked food-ACC or-IND with.hand-INS accept-ABS  
khādeyya vā bhuñjeyya vā,  
chew-3-OPT or-IND eat-3-OPT or-IND  
paṭidesetabbam tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ  
acknowledge-FUT-PASS-PART him-3-INS bhikkhu-INS blame-FUT-PASS-PART friend-VOC act-ACC  
āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ pāṭidesemī” ti.  
commit-1-AOR unsuitable-ADJ acknowledge-ADJ that-ACC acknowledge-1-PRESIND -  
2. Bhikkhū pan’eva kulesu nimantitā bhuñjanti. Tatra ce  
bhikkhu-NOM-PL now-if-PART family-LOC-PL-N invite-ADJ eat-3-PL-PRESIND then-ADV if-  
bhikkhunī vosāsamānarūpā tithā hoti, “Idha sūpaṃ  
bhikkhuni-NOM-F give.direction-ADJ stand-PAST-PART he is-3-PRESIND here-ADV curry-ACC  
detha, idha odanaṃ dethā” ti.  
give-2-PL-IMP here-ADV rice-ACC give-2-PL-IMP -  
Tehi bhikkhūhi sā bhikkhunī apasādetabbā, “Apasakka  
those-INS-PL bhikkhu-INS-PL that-NOM-F bhikkhuni-NOM-F dismiss-FUT-PASS-PART leave-2-IMP  
tāva bhagini, yāva bhikkhū bhuñjanti” ti.  
so.long-ADV sister-VOC-F until-IND bhikkhu-NOM-PL eat-3-PL-PRESIND -  
Ekassa’pi ce bhikkhuno nappaṭibhāseyya taṃ bhikkhuniṃ apasādetum,  
one-DAT if- bhikkhu-DAT not.against.speak-3-OPT that-ACC bhikkhuni-ACC-F dismiss-INF  
“Apasakka tāva bhagini, yāva bhikkhū bhuñjanti” ti,  
leave-2-IMP so.long-ADV sister-VOC-F until-IND bhikkhu-NOM-PL eat-3-PL-PRESIND -  
paṭidesetabbam tehi bhikkhūhi, “Gārayhaṃ āvuso dhammaṃ  
acknowledge-FUT-PASS-PART those-INS-PL bhikkhu-INS-PL blame-FUT-PASS-PART friend-VOC act-ACC  
āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ pāṭidesemā” ti.  
commit-1-PL-AOR unsuitable-ADJ acknowledge-ADJ that-ACC acknowledge-1-PL-PRESIND -  
3. Yāni kho pana tāni sekkhasammatāni kulāni. Yo  
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL trainee.agreed-ADJ family-NOM who-NOM  
pana bhikkhu tathārūpesu sekkhasammatesu kulesu pubbe  
(and)-PART bhikkhu-NOM such kind-ADJ trainee.agreed-LOC-PL-NT family-LOC-PL-N previous-ADV  
animantito agilāno khādanīyaṃ vā bhojanīyaṃ vā sahatthā  
not.invite-ADJ not.sick-ADJ uncooked food-ACC-N or-IND cooked food-ACC or-IND with.hand-INS  
paṭiggahetvā khādeyya vā bhuñjeyya vā,  
accept-ABS chew-3-OPT or-IND eat-3-OPT or-IND  
paṭidesetabbam tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ  
acknowledge-FUT-PASS-PART him-3-INS bhikkhu-INS blame-FUT-PASS-PART friend-VOC act-ACC  
āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ pāṭidesemī” ti.  
commit-1-AOR unsuitable-ADJ acknowledge-ADJ that-ACC acknowledge-1-PRESIND -  
4. Yāni kho pana tāni āraññakāni senāsānāni  
which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL wilderness-ADJ lodging-NOM-PL-N  
sāsaṅkasammatāni sappatibhayāni. Yo pana bhikkhu tathārūpesu  
risky.recond-ADJ frighten-ADJ who-NOM (and)-PART bhikkhu-NOM such kind-ADJ  
senāsanesu viharanto, pubbe appaṭisaṃviditaṃ khādanīyaṃ vā  
lodging-LOC-PL-N dwell-ADJ previous-ADV not.announce-ADJ uncooked food-ACC-N or-IND  
bhojanīyaṃ vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya  
cooked food-ACC or-IND in.monastery-LOC with.hand-INS accept-ABS not.sick-ADJ chew-3-OPT  
vā bhuñjeyya vā,  
or-IND eat-3-OPT or-IND  
paṭidesetabbam tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ  
acknowledge-FUT-PASS-PART him-3-INS bhikkhu-INS blame-FUT-PASS-PART friend-VOC act-ACC  
āpajjīm asappāyaṃ pāṭidesanīyaṃ, taṃ pāṭidesemī” ti.  
commit-1-AOR unsuitable-ADJ acknowledge-ADJ that-ACC acknowledge-1-PRESIND -  
Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā.  
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL 4-NUM acknowledge-ADJ rule-NOM-PL  
Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?  
about that.Ven-ACC ask-1-PRESIND perhaps.here-ADV pure-ADJ  
Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?  
second time-ACC-NT ask-1-PRESIND perhaps.here-ADV pure-ADJ



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

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

The (cases) which are to be acknowledged have finished.

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

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

Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?

third time-ORD ask-1-PRESIND perhaps.here-ADV pure-ADJ

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

pure.here.venerable-VOC-PL therefore-ABL silent-ADV thus.this-ACC-N keep in mind-1-PRESIND

Pāṭidesanīyā Niṭṭhitā

Ime kho pan’āyasmanto sekhiyā dhammā uddesaṃ āgacchanti.

this-NOM-PL indeed!-EMPH venerable-VOC-PL training-ADJ rule-NOM-PL recitation-ACC come up-3-PL-PRESIND

1. “Parimaṇḍalaṃ nivāseṣsāmi” ti sikkhā karaṇīyā.  
around.circle-ADJ dress-1-FUT - train-NOM-F done-INS
2. “Parimaṇḍalaṃ pārupissāmi” ti sikkhā karaṇīyā.  
around.circle-ADJ dress-1-FUT - train-NOM-F done-INS
3. “Supaṭicchanno antaraghare gamissāmi” ti sikkhā karaṇīyā.  
well cover-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
4. “Supaṭicchanno antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
well cover-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
5. “Susāṃvuto antaraghare gamissāmi” ti sikkhā karaṇīyā.  
well.restrain-PAST-PART inside house-LOC-N go-1-FUT - train-NOM-F done-INS
6. “Susāṃvuto antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
well.restrain-PAST-PART inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
7. “Okkhittacakkhu antaraghare gamissāmi” ti sikkhā karaṇīyā.  
cast down.eyes-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
8. “Okkhittacakkhu antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
cast down.eyes-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
9. “Na ukkhittakāya antaraghare gamissāmi” ti sikkhā karaṇīyā.  
not-part lift up-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
10. “Na ukkhittakāya antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
not-part lift up-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
11. “Na ujjagghikāya antaraghare gamissāmi” ti sikkhā karaṇīyā.  
not-part loud laugh-INS-F inside house-LOC-N go-1-FUT - train-NOM-F done-INS
12. “Na ujjagghikāya antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
not-part loud laugh-INS-F inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
13. “Appasaddo antaraghare gamissāmi” ti sikkhā karaṇīyā.  
quite-ADJ inside house-LOC-N go-1-FUT - train-NOM-F done-INS
14. “Appasaddo antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
quite-ADJ inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
15. “Na kāyappacālakaṃ antaraghare gamissāmi” ti sikkhā karaṇīyā.  
not-part body.sway-ADV inside house-LOC-N go-1-FUT - train-NOM-F done-INS
16. “Na kāyappacālakaṃ antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
not-part body.sway-ADV inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
17. “Na bāhuppacālakaṃ antaraghare gamissāmi” ti sikkhā karaṇīyā.  
not-part arm.sway-ACC-N inside house-LOC-N go-1-FUT - train-NOM-F done-INS
18. “Na bāhuppacālakaṃ antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
not-part arm.sway-ACC-N inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
19. “Na sīsappacālakaṃ antaraghare gamissāmi” ti sikkhā karaṇīyā.  
not-part head.sway-ABS inside house-LOC-N go-1-FUT - train-NOM-F done-INS
20. “Na sīsappacālakaṃ antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
not-part head.sway-ABS inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
21. “Na khambhakato antaraghare gamissāmi” ti sikkhā karaṇīyā.  
not-part prop.made-PAST-PART inside house-LOC-N go-1-FUT - train-NOM-F done-INS
22. “Na khambhakato antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
not-part prop.made-PAST-PART inside house-LOC-N sit-1-FUT - train-NOM-F done-INS
23. “Na oḡuṇṭhito antaraghare gamissāmi” ti sikkhā karaṇīyā.  
not-part covered-PAST-PART inside house-LOC-N go-1-FUT - train-NOM-F done-INS
24. “Na oḡuṇṭhito antaraghare nisīdissāmi” ti sikkhā karaṇīyā.  
not-part covered-PAST-PART inside house-LOC-N sit-1-FUT - train-NOM-F done-INS

25. I shall not go in a crouching (posture) inside an inhabited area,” thus...
26. I shall not sit with the (knees) clasped-around inside an inhabited area,” thus...

(Here ends) the Twenty-Six on Proper Behavior

27. I shall accept alms-food appreciatively,” thus...
28. I shall accept alms-food paying attention to the bowl,” thus...
29. I shall accept alms-food which has curry in the proper proportion,” thus...
30. I shall accept alms-food which is level with the rim,” thus...
31. I shall eat alms-food appreciatively,” thus...
32. I shall eat alms-food paying attention to the bowl,” thus...
33. I shall eat alms-food systematically,” thus...
34. I shall eat alms-food which has curry in the proper proportion,” thus...
35. I shall not eat alms-food, having pressed (it) down into a shall heap,” thus...
36. I shall not cover curry or condiment with rice out of liking for more,” thus...
37. I shall not eat curry or rice, (when) not ill , having requested (it) for his own benefit,  
thus...
38. I shall not look at another’s bowl finding fault,” thus...
39. I shall not make an over-large morsel (of food),” thus...
40. I shall eat a round piece (of food),” thus...
41. I shall not open the mouth when the morsel (of food) has not been brought to (it),” thus...
42. I shall not put the whole hand onto the mouth while eating ,” thus...
43. I shall not speak with a mouth which has a morsel (of food in it),” , thus...
44. I shall not eat tossing up bits (of food),” thus...
45. I shall not eat biting off a morsel (of food),” thus...
46. I shall not eat puffing up (the cheeks),” thus...
47. I shall not eat shaking (food) off the hand,” thus...
48. I shall not eat scattering rice-grains,” thus...

25. “Na ukkuṭikāya antaraghare gamissāmī” ti sikkhā karaṇīyā.  
not-PART crouch posture-INS-F inside house-LOC-N go-1-FUT - train-NOM-F done-INS
26. “Na pallatthikāya antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
not-PART clasp around-INS-F inside house-LOC-N sit-1-FUT - train-NOM-F done-INS

Chabbīsati Sārūppā.

27. “Sakkaccaṃ piṇḍapātāṃ paṭiggahessāmī” ti sikkhā karaṇīyā.  
appreciative-ADV alms food-ACC accept-1-FUT - train-NOM-F done-INS
28. “Pattasaññī piṇḍapātāṃ paṭiggahessāmī” ti sikkhā karaṇīyā.  
bowl.perceive-ADJ alms food-ACC accept-1-FUT - train-NOM-F done-INS
29. “Samasūpakāṃ piṇḍapātāṃ paṭiggahessāmī” ti sikkhā karaṇīyā.  
even.curry-ADV alms food-ACC accept-1-FUT - train-NOM-F done-INS
30. “Samatittikāṃ piṇḍapātāṃ paṭiggahessāmī” ti sikkhā karaṇīyā.  
level.rim-ADJ alms food-ACC accept-1-FUT - train-NOM-F done-INS
31. “Sakkaccaṃ piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
appreciative-ADV alms food-ACC eat-1-FUT - train-NOM-F done-INS
32. “Pattasaññī piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
bowl.perceive-ADJ alms food-ACC eat-1-FUT - train-NOM-F done-INS
33. “Sapadānaṃ piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā  
systematic-ADV alms food-ACC eat-1-FUT - train-NOM-F done-INS
34. “Samasūpakāṃ piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
even.curry-ADV alms food-ACC eat-1-FUT - train-NOM-F done-INS
35. “Na thūpato omadditvā piṇḍapātāṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART heap-ABL work down-ABS alms food-ACC eat-1-FUT - train-NOM-F done-INS
36. “Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiyyokamyatāṃ  
not-PART curry-ACC or-IND curry-ACC-N or-IND rice-INS conceal-1-FUT more like-ACC-F  
upādāyā” ti sikkhā karaṇīyā.  
take up- - train-NOM-F done-INS
37. “Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā  
not-PART curry-ACC or-IND rice-ACC or-IND not.sick-ADJ self-DAT need-DAT request-ABS  
bhuñjissāmī” ti sikkhā karaṇīyā.  
eat-1-FUT - train-NOM-F done-INS
38. “Na ujjhānasaññī paresaṃ pattāṃ olokessāmī” ti sikkhā karaṇīyā.  
not-PART fault perceive-ADJ others-GEN-PL bowl-ACC look down-1-PRESIND - train-NOM-F done-INS
39. “Nātimahantaṃ kavaḷaṃ karissāmī” ti sikkhā karaṇīyā.  
not.over.large-ACC morsel-ACC make-1-FUT - train-NOM-F done-INS
40. “Parimaṇḍalaṃ ālopaṃ karissāmī” ti sikkhā karaṇīyā.  
around.circle-ADJ pc. food-ACC make-1-FUT - train-NOM-F done-INS
41. “Na anāhaṭe kavaḷe mukhadvāraṃ vivarissāmī” ti sikkhā karaṇīyā.  
not-PART not.take to-ADJ morsel-LOC mouth.door-ACC open-1-FUT - train-NOM-F done-INS
42. “Na bhuñjamāno sabbāṃ hatthaṃ mukhe pakkhipissāmī” ti sikkhā  
not-PART eat-PRES-PART all-ADJ hand-ACC mouth-LOC put onto-1-FUT - train-NOM-F  
karaṇīyā.  
done-INS
43. “Na sakavaḷena mukhena byāharissāmī” ti sikkhā karaṇīyā.  
not-PART with.morsel-ADJ mouth-INS speak-1-FUT - train-NOM-F done-INS
44. “Na piṇḍukkhepakāṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART alms.toss-ADV eat-1-FUT - train-NOM-F done-INS
45. “Na kavaḷavacchedakāṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART morsel.bite off-ADV eat-1-FUT - train-NOM-F done-INS
46. “Na avagaṇḍakāraṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART swell make-ADV eat-1-FUT - train-NOM-F done-INS
47. “Na hatthaniddhūnaṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART hand.shake off-ABS eat-1-FUT - train-NOM-F done-INS
48. “Na sitthāvākāraṃ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART rice.scatter.make-ABS eat-1-FUT - train-NOM-F done-INS

49. I shall not eat sticking out the tongue,” thus...
50. I shall not eat making chomping (sounds),” thus...
51. I shall not eat making slurping (sounds),” thus...
52. I shall not eat licking the hand,” thus...
53. I shall not eat licking the bowl,” thus...
54. I shall not eat licking the lip(s),” thus...
55. I shall not accept a drinking-water cup with a hand which is (soiled) with food,” thus...
56. I shall not throw away bowl-washing water which has rice-grains (in it) in an inhabited area,” thus...

(Here ends) the Group of Thirty regarding Food.

57. I shall not teach Dhamma to one who has a sunshade in (his) hand, (and) who is not ill,” thus the training is to be done.
58. I shall not teach Dhamma to one who has a stick in (his) hand, (and) who is not ill,” thus...
59. I shall not teach Dhamma to one who has a knife in (his) hand (and) who is not ill,” thus...
60. I shall not teach Dhamma to one who has a weapon in (his) hand, (and) who is not ill,” thus...
61. I shall not teach Dhamma to one who is wearing shoes, (and) who is not ill,” thus...
62. I shall not teach Dhamma to one who is wearing sandals, (and) who is not ill,” thus...
63. I shall not teach Dhamma to one who is in a vehicle, (and) who is not ill,” thus...
64. I shall not teach Dhamma to one who is on a couch, (and) who is not ill,” thus...
65. I shall not teach Dhamma to one sitting with (the knees) clasped-around, (and) who is not ill,” thus...
66. I shall not teach Dhamma to one whose head is wrapped (with a turban), (and) who is not ill,” thus...
67. I shall not teach Dhamma to one whose head is covered, (and) who is not ill,” thus...
68. Having sat down on the ground, I shall not teach Dhamma, to one who is sitting on a seat, (and) who is not ill,” thus...

49. “Na jivhānicchārakam̐ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART tongue.stick out-ABS eat-1-FUT - train-NOM-F done-INS
50. “Na capucapukārakam̐ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART lip smack.make-ADV eat-1-FUT - train-NOM-F done-INS
51. “Na surusurukārakam̐ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART slurp.make-ABS eat-1-FUT - train-NOM-F done-INS
52. “Na hatthanillehakam̐ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART hand.lick-ABS eat-1-FUT - train-NOM-F done-INS
53. “Na pattanillehakam̐ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART bowl.lick-ABS eat-1-FUT - train-NOM-F done-INS
54. “Na oṭṭhanillehakam̐ bhuñjissāmī” ti sikkhā karaṇīyā.  
not-PART lip lick- eat-1-FUT - train-NOM-F done-INS
55. “Na sāmisenā hatthena pāṇiyathālakam̐ paṭiggahessāmī” ti sikkhā karaṇīyā.  
not-PART with.food-ADJ hand-INS drink.cup-ACC-N accept-1-FUT - train-NOM-F done-INS
56. “Na sasitthakam̐ pattadhovanam̐ antaraghare chaḍḍessāmī” ti sikkhā karaṇīyā.  
not-PART with.rice-ADJ bowl.wash-ACC-N inside house-LOC-N throw away-FUT - train-NOM-F done-INS

Samatimsa Bhojanapaṭisaṃyuttā

57. “Na chattapāṇissa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART umbrella.with hand-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
58. “Na daṇḍapāṇissa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART stick.in hand-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
59. “Na satthapāṇissa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART knife.in hand-DAT-N not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
60. “Na āvudhapāṇissa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART weapon in hand-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
61. “Na pādukārūḷhassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART shoe.wear-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
62. “Na upāhanārūḷhassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART sandal.wear-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
63. “Na yānagatassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART vehicle.gone-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
64. “Na sayanagatassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART couch.gone-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
65. “Na pallatthikāya nisinnassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART clasp around-INS-F sit-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
66. “Na veṭṭhitasāsassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART wrap.head-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
67. “Na oḡuṇṭhitasāsassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART covered.head-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS
68. “Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammam̐ desissāmī” ti sikkhā karaṇīyā.  
not-PART ground-LOC-F sit-ABS seat-LOC-N sit-DAT not.sick-ADJ act-ACC teach-1-FUT - train-NOM-F done-INS

69. Having sat down on a low seat, I shall not teach Dhamma to one who is sitting on a high seat (and) who is not ill,” thus...

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

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

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

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

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

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

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

(Here ends) the Three Miscellaneous

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

Concerning that I ask the Venerables: (Are you) pure in this? A second time again I ask: (Are you) pure in this? A third time again I ask: (Are you) pure in this? The Venerables are pure in this, therefore there is silence, thus I keep this (in mind).

The cases related to the training have finished.

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

For the calming, for the stilling of whichever legal issues have arisen:

- 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,

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

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

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

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

Soḷasa Dhammadesanāpaṭisaṃhiyuttā

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

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

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

Tayo Pakiṇṇakā

Uddiṭṭhā kho āyasmanto sekhiyā dhammā.

recite-PAST-PART indeed!-EMPH Ven.-VOC-PL training-ADJ rule-NOM-PL

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

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

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

Sekhiyā Niṭṭhitā

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

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

i) Sammukhāvinayo dātabbo,  
with face.remove-NOM give-FUT-PASS-PART

ii) Sativinayo dātabbo,  
memory.remove-NOM give-FUT-PASS-PART

iii) Amūlhavinayo dātabbo,  
not insane removal-NOM give-FUT-PASS-PART

- iv) he is to be made to do (the offence-procedure) through admitting (the offence),
- v) the (decision of the) majority,
- vi) (the decision making it) worse for him,
- vii) (the decision) covering (the offences as if) with grass.

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

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

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

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

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

The cases that are settlements of legal issues have finished.

Venerables, the introduction has been recited.

Venerables, the 4 cases involving disqualification have been recited.

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

Venerables, the 2 indefinite cases have been recited.

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

Venerables, the 92 cases involving expiation have been recited.

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

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

Venerables, the 7 cases that are settlements of legal issues have been recited.

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

The Disciplinary Code of the Bhikkhu has been finished.

- iv) Paṭiññātakaraṇaṃ,  
*admit-NOM-N*
- v) Yebhuyyasikā,  
*which.more-NOM-F*
- vi) Tassapāpiyasikā,  
*for him.worse-NOM-F*
- vii) Tīṇavatthārako'ti.  
*grass.cover up-NOM*

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

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

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

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

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

Sattādhikaraṇasamathā Niṭṭhitā

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

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

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

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

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

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

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

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

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

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

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

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

Bhikkhupāṭimokkhaṃ Niṭṭhitaṃ