

*The Disciplinary Code of the Bhikkhu*

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

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

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

*Whoever may have an offence, he should disclose (it). When there is no offence, (then it) is to be silent. By the silence I shall know the Venerables (with the thought): “(They are) pure.” As an answer occurs to (a bhikkhu) who is asked individually, just so in such an assembly (as this one) there is the announcement up to the third time. But if any bhikkhu, (who is) remembering (an offence) when the announcement is being made up to the third time, should not disclose the existing offence, there is (a further offence of) deliberate false speech for him.*

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

*The recitation of the introduction is finished.*

*Herein these four cases involving disqualification come up for recitation.*

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

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

BHIKKHUPĀṬIMOKKHAM

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

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

Kimī saṅghassa pubbakiccamī? Pārisuddhimī āyasmanto ārocetha. Pāṭimokkhamī  
*what- community-DAT-SG-M before.duty-ACC-SG-N purity-ACC-SG-F Ven.-VOC-PL-M announce-2-PL-IMP disciplinary code-ACC-SG-N*  
uddisissāmi. Tamī sabbeva santā sādhumamī suṇoma manasikaroma.  
*recite-1-SG-FUT that-ACC-SG-M exist-PRES-PART well-ADV listen-1-PL-IMP mind.attend-1-PL-IMP*

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

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

Nidān’uddeso niṭṭhito

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

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

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

3. If any bhikkhu should deliberately deprive a human being of life, or should seek an assassin for him, or should praise the attractiveness of death, or should incite (him) to death (saying): “Dear man, what (use) is this bad, wretched life for you?

Death is better than life for you!” should he, (having) such-thought-and- mind, (having such-) thought-and-intention,

praise in manifold ways the beauty of death or incite (him) to death, he also is disqualified, not in communion.

4. If any bhikkhu, (though) not directly knowing (it), should claim a superhuman state pertaining to himself, (a state of) knowing and seeing (that is) suitable for the noble (ones), (saying): “Thus I know! Thus I see!,” (and) then, on another

occasion, (whether) being interrogated or not being interrogated, having committed (the offence), desiring purification,

should say so: “(Although) not knowing (it,) I spoke thus (saying): ‘I know,’ not seeing (it, I spoke, saying:) ‘I see.’ I

bluffed vainly (and) falsely,” except (when said) in overestimation, he also is disqualified, not in communion.

Venerables, the four cases involving disqualification have been recited, a bhikkhu who has committed any one of them,

does not obtain the communion with bhikkhus. As (he was) before, so (he is) after (committing it): he is one who is

disqualified, not in communion.

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

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

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

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

The recitation of the (cases involving) disqualification is finished

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

for recitation.

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

2. If any bhikkhu, under the influence of an altered mind, should engage in (intimate) physical contact together with a woman (such as): the holding of a hand, or holding a braid (of hair), or caressing any limb: (this is a case concerning)

the community in the beginning and in the rest (of the procedure).

3. If any bhikkhu, under the influence of an altered mind, should speak suggestively with depraved words to a woman, like

3. Yo pana bhikkhu sañcicca manussaviggahaṃ jīvitaṃ voropeyya, satthahāraṃ  
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M deliberate-ABS human being-ACC-SG-M life-ABL-SG-N deprive-3-SG-OPT assassin-ACC-SG-M

vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, “Ambho

purisa kiṃ tuyh’iminā pāpakena dujjīvitena? Matante jīvitaṃ seyyo” ti. Iti

man-VOC-SG-M what- you.this-INS-SG wretched-ADJ difficult.life-INS-SG-N death.you-NOM-SG-N life-ABL-SG-N better-ADV - so-

cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā

cast down.eyes-ADJ mind.intention-ADJ various ways-ADV death.beauty-ACC-SG-M or-IND praise-3-SG-OPT death-DAT-SG-M or-IND

samādapeyya: ayam’pi pārājiko hoti asañvāso.

incite-3-SG-OPT defeat-ADJ he is-3-SG-PRESIND not communion-ADJ

4. Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ

who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M not.fully.know-NOM-SG-M beyond.human.state-ACC-SG-M self.concerning-ADJ

alamariyāñāḍassanaṃ samudācareyya: “Iti jānāmi, iti passāmi” ti. Tato aparena

worthy.noble.know.see-ADJ boast-3-SG-OPT so- know-1-SG-PRESIND so- see-1-SG-PRESIND - then-ABL another-ADJ

samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno visuddh’āpekkho evaṃ

time-INS-SG-M interrogate-NOM-SG-M or-IND not interrogate-NOM-SG-M or-IND commit-PAST-PART purify.desire-ADJ thus-ADV

vadeyya, “Ajaṇaṃ evaṃ āvuso avacaṃ, ‘jānāmi,’ apassaṃ, ‘passāmi.’

say-3-SG-OPT not.know-NOM-SG-M thus-ADV friend-VOC-SG-M say-1-SG-AOR know-1-SG-PRESIND not.see-PRES-PART see-1-SG-PRESIND

Tucchaṃ musā vilapin” ti. Aññatra adhimānā: ayam’pi pārājiko hoti

empty-ADV FALSE-ADV boast-1-SG-AOR - unless-ABL overestimate-ABL-SG-M defeat-ADJ he is-3-SG-PRESIND not communion-ADJ

asañvāso.

not communion-ADJ

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā, yesaṃ bhikkhu

recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M 4-NUM defeat-ADJ rule-NOM-PL-M them-GEN-PL-M bhikkhu-NOM-SG-M

aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ

any one, another-ADJ or-IND any one, another-ADJ or-IND commit-ABS not-PART gain-3-SG-PRESIND bhikkhu-INS-PL-M together-INS

sañvāsaṃ, yathā pure, tathā pacchā, pārājiko hoti asañvāso.

communion-ACC-SG-M just as-IND before-IND so-ADV after-IND defeat-ADJ he is-3-SG-PRESIND not communion-ADJ

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

ask-1-SG-PRESIND pure-ADJ

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?

second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ

Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?

ask-1-SG-PRESIND pure-ADJ

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

therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND

a young man to a young woman, (with words) concerned with sexual intercourse: (this is a case concerning) the community in the beginning and in the rest (of the procedure).

4. If any bhikkhu, under the influence of an altered mind, (and) in the presence of a woman, should speak praise about the ministering to himself with sex: “Sister, this is the best of ministerings: she who would minister to a virtuous, good natured celibate like me with this act!,” (which is something) connected with sexual intercourse: (this is a case concerning) the community in the beginning and in the rest (of the procedure).

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

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

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

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

9. If any bhikkhu, corrupted by malice (and) upset, should accuse a bhikkhu with a case involving disqualification, having taken (it) up (with) some point, which is a mere pretext, of a legal issue belonging to another class (thinking): “If only I

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

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

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

6. Saññācikāya pana bhikkhunā kuṭinī kārayamānena assāmikāṃ att’uddesaṃ  
*own request-INS-SG-F (and)-PART bhikkhu-INS-SG-M hut-ACC-SG-F build-PRES-PART without owner-ADJ self.designate-ADJ*  
pamāṇikā kāretabbā. Taṭṭ’idaṃ pamāṇaṃ: dīghaso dvādasā vidatthiyo sugatavidatthiyā,  
*measure-ADJ make-FUT-PASS-PART here.this- measure-NOM-SG-M length-ADV 12-ADJ span-ACC-PL-F well.gone.span-INS-SG-F*  
tiriyāṃ satt’antarā. Bhikkhū abhinetaḃbā vatthudesanāya. Tehi bhikkhūhi  
*width-IND bhikkhu-NOM-PL-M led to-FUT-PASS-PART site.designate-DAT-SG-F those-INS-PL-M bhikkhu-INS-PL-M*  
vatthunī desetabbaṃ anārambhaṃ saparikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmini  
*site-NOM-SG-N appoint-FUT-PASS-PART not.harm-ADJ with.around.space-ADJ with.harm-ADJ if- bhikkhu-NOM-SG-M site-LOC-SG-N*  
aparikkamanaṃ saññācikāya kuṭinī kāreyya, bhikkhū vā anabhineyya  
*not.with.around.space-ADJ own request-INS-SG-F hut-ACC-SG-F make-3-SG-OPT bhikkhu-NOM-PL-M or-IND not.bring-3-SG-OPT*  
vatthudesanāya, pamāṇaṃ vā atikkāmeyya, saṅghādiseso.  
*site.designate-DAT-SG-F measure-NOM-SG-M or-IND beyond.go-3-SG-OPT* -

7. Mahallakam pana bhikkhunā vihāraṃ kārayamānena, sassāmikāṃ att’uddesaṃ bhikkhū  
*large-ADJ (and)-PART bhikkhu-INS-SG-M dwell-ACC-SG-M build-PRES-PART with.owner-ADJ self.designate-ADJ bhikkhu-NOM-PL-M*  
abhinetaḃbā vatthudesanāya. Tehi bhikkhūhi vatthunī desetabbaṃ anārambhaṃ  
*led to-FUT-PASS-PART site.designate-DAT-SG-F those-INS-PL-M bhikkhu-INS-PL-M site-NOM-SG-N appoint-FUT-PASS-PART not.harm-ADJ*  
saparikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmini aparikkamanaṃ mahallakam vihāraṃ  
*with.around.space-ADJ with.harm-ADJ if- bhikkhu-NOM-SG-M site-LOC-SG-N not.with.around.space-ADJ large-ADJ dwell-ACC-SG-M*  
kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.  
*make-3-SG-OPT bhikkhu-NOM-PL-M or-IND not.bring-3-SG-OPT site.designate-DAT-SG-F* -

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

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



could make him fall away from this holy life!,”

(and) then, on another occasion, (whether) being interrogated or not being interrogated, if that legal issue is really

belonging to another class, (and) some point, which a mere pretext, has been taken up, and if the bhikkhu stands firm in

malice: (this is a case concerning) the community in the beginning and in the rest (of the procedure).

10. If any bhikkhu should endeavor for the schism of a united community, or having undertaken, should persist in

upholding a legal issue conducive to schism, (then) that bhikkhu should be spoken to thus by the bhikkhus:

“Let the venerable one not endeavor for the schism of the united community, or having undertaken, persist in upholding a

legal issue conducive to schism. Let the venerable one convene with the community, for a united community, which is on

friendly terms, which is not disputing, which has a single recitation, dwells in comfort,”

and (if) that bhikkhu being spoken to thus by the bhikkhus should persist in the same way (as before), (then) that bhikkhu

is to be argued with up to three times by the bhikkhus for the relinquishing of that (course), (and if that bhikkhu,) being

argued with up to three times, should relinquish that (course), then this is good, (but) if he should not relinquish (it):

(this is a case concerning) the community in the beginning and in the rest (of the procedure).

11. Now, there are bhikkhus who are followers of that same bhikkhu, (and) who are speaking for (his) faction: one, or

two, or three, (and) they should say so: “Venerables, don’t say anything to this bhikkhu! This bhikkhu is one who speaks

in accordance with the Teaching and this bhikkhu is one who speaks in accordance the Discipline; this (bhikkhu), having

received (our) consent and favour defines (the Teaching Discipline). Knowing us, he speaks, (and) this suits us too.”

(Then) those bhikkhus should be spoken to thus by the bhikkhus: “Venerables, don’t say so! This bhikkhu does not speak in

accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline! Don’t let the venerables

too favour the schism of the community. Let there be convening with the community for the venerables, for a united

community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,”

and (if) those bhikkhus being spoken to thus by the bhikkhus should persist in the same way (as before), (then) those

bhikkhus are to be argued with up to three times by the bhikkhus for the relinquishing of that (course), (and if those

bhikkhus) being argued with up to three times, should relinquish that (course), then this is good, (but) if they should not

relinquish (it): (this is a case concerning) the community in the beginning and in the rest (of the procedure).

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

anuddhamiseyya, “App’eva nāma namī imamhā brahmacariyā cāveyyan” ti.

accuse-3-SG-OPT if.only-EMPH-PART indeed!-EMPH him-3-SG-ACC from this-3-SG-ABL holy life-ABL-SG-N fall-1-SG-OPT -

Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, aññabhāgiyañc’eva

then-ABL another-ADJ time-INS-SG-M interrogate-NOM-SG-M or-IND not interrogate-NOM-SG-M or-IND other class.emph-ADJ

taṃ adhikaraṇaṃ hoti, koci deso lesamatto upādinno,

that-ACC-SG-M legal issue-NOM-SG-N he is-3-SG-PRESIND someone-PRO point-NOM-SG-M ploy.mere-NOM-SG-M take up-PAST-PART

bhikkhu ca dosaṃ paṭiṭṭhāti, saṅghādiseso.

bhikkhu-NOM-SG-M - malice-ACC-SG-M stand firm-3-SG-PRESIND -

10. Yo pana bhikkhu samaggassa saṅhassa bhedāya parakkameyya,

who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M united-ADJ community-DAT-SG-M schism-DAT-SG-M endeavor-3-SG-OPT

bhedanasamivattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu

schism.conduce-ADJ or-IND legal issue-NOM-SG-N undertake-ABS uphold-ABS persist-3-SG-OPT he-NOM-SG-M bhikkhu-NOM-SG-M

bhikkhūhi evaṃ assa vacanīyo,

bhikkhu-INS-PL-M thus-ADV to be-3-SG-OPT address-FUT-PASS-PART

“Mā āyasmā samaggassa saṅhassa bhedāya parakkami. Bhedanasamivattanikaṃ

do not-PART Ven.-NOM-SG-M united-ADJ community-DAT-SG-M schism-DAT-SG-M endeavor-3-SG-AOR schism.conduce-ADJ

vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi. Samet’āyasmā saṅghena, samaggo

or-IND legal issue-NOM-SG-N undertake-ABS uphold-ABS persist-3-SG-AOR agree.venerable-3-SG-IMP community-INS-SG-M united-ADJ

hi saṅgho sammodamāno avivadamāno ek’uddeso phāsu viharatī” ti.

for-IND community-NOM-SG-M agreement-PRES-PART not.dispute-ADJ one recital-ADJ ease-ADV dwell-3-SG-PRESIND -

Evañca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so

thus-ADV he-NOM-SG-M bhikkhu-NOM-SG-M bhikkhu-INS-PL-M address-PRES-PASS-PART in same way- uphold-3-SG-OPT he-NOM-SG-M

bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḃbo tassa paṭinissaggāya. Yāvatatiyañ’ce

bhikkhu-NOM-SG-M bhikkhu-INS-PL-M up to.3rd time-ADV admonish-FUT-PASS-PART of that-GEN-SG-M relinquish-DAT-SG-M up to.3rd time-ADV

samanubhāsiyamāno taṃ paṭinissajjeyya, icc’etaṃ kusalaṃ. No ce paṭinissajjeyya,

admonish-PRES-PART that-ACC-SG-M relinquish-3-SG-OPT thus.this-ACC-SG good-NOM-SG-N not-NEG-PART if- relinquish-3-SG-OPT

saṅghādiseso.

-

11. Tass’eva kho pana bhikkhussa bhikkhū honti anuvattakā

that.same-GEN-SG-M indeed!-EMPH (and)-PART bhikkhu-GEN-SG-M bhikkhu-NOM-PL-M there are-3-PL-PRESIND followers-ADJ

vaggavādakā, eko vā dve vā tayo vā, te evaṃ vadeyyuṃ, “Mā āyasmanto

faction.speak-ADJ one-NUM or-IND 2-NUM or-IND 3-NUM or-IND you-DAT-SG-N thus-ADV say-3-PL-OPT do not-PART Ven.-VOC-PL-M

etaṃ bhikkhuṃ kiñci avacuttha. Dhammavādī c’eso bhikkhu, vinayavādī

this-ACC-SG-M bhikkhu-ACC-SG-M some-PRO say-2-PL-AOR doctrine.speak-ADJ and.this-NOM-SG-M bhikkhu-NOM-SG-M discipline.speak-ADJ

c’eso bhikkhu, amhākañc’eso bhikkhu chandañca ruciñca ādāya

and.this-NOM-SG-M bhikkhu-NOM-SG-M us.and.this-GEN-SG-M bhikkhu-NOM-SG-M consent-ACC-SG-M approval.and-ACC-SG-M take-ABS

voharati. Jānāti no bhāsati, amhākaṃ’p’etaṃ khamatī” ti.

express-3-SG-PRESIND know-3-SG-PRESIND not-NEG-PART speak-3-SG-PRESIND us.to.this-DAT-SG-M agree-3-SG-PRESIND -

Te bhikkhū bhikkhūhi evamassu vacanīyā, “Mā āyasmanto evaṃ

you-DAT-SG-N bhikkhu-NOM-PL-M bhikkhu-INS-PL-M thus- address-FUT-PASS-PART do not-PART Ven.-VOC-PL-M thus-ADV

avacuttha. Na c’eso bhikkhu dhammavādī, na c’eso bhikkhu

say-2-PL-AOR not-PART and.this-NOM-SG-M bhikkhu-NOM-SG-M doctrine.speak-ADJ not-PART and.this-NOM-SG-M bhikkhu-NOM-SG-M

vinayavādī. Mā āyasmantānaṃ’pi saṅghabhedo rucittha. Samet’āyasmantānaṃ

discipline.speak-ADJ do not-PART Ven.-DAT-PL-M community.schism-NOM-SG-M favor-2-PL-AOR agree.venerable-DAT-PL

saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ek’uddeso phāsu

community-INS-SG-M united-ADJ for-IND community-NOM-SG-M agreement-PRES-PART not.dispute-ADJ one recital-ADJ ease-ADV

viharatī” ti.

dwell-3-SG-PRESIND -

Evañca te bhikkhū bhikkhūhi vuccamānā tath’eva paggaṇheyyuṃ, te

thus-ADV you-DAT-SG-N bhikkhu-NOM-PL-M bhikkhu-INS-PL-M address-PRES-PASS-PART in same way- uphold-3-PL-OPT you-DAT-SG-N

bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitaḃbā tassa paṭinissaggāya. Yāvatatiyañce

bhikkhu-NOM-PL-M bhikkhu-INS-PL-M up to.3rd time-ADV admonish-FUT-PASS-PART of that-GEN-SG-M relinquish-DAT-SG-M up to.3rd time-ADV

samanubhāsiyamānā taṃ paṭinissajjeyyuṃ, icc’etaṃ kusalaṃ. No ce paṭinissajjeyyuṃ,

admonish-PRES-PART that-ACC-SG-M relinquish-3-PL-OPT thus.this-ACC-SG good-NOM-SG-N not-NEG-PART if- relinquish-3-PL-OPT

saṅghādiseso.

-

12. Bhikkhu pan’eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu

bhikkhu-NOM-SG-M now.if-PART diff.speak.nature-ADJ he is-3-SG-PRESIND recitation.included-PAST-PART train.rule-LOC-PL-N

the training precepts included in the recitation, he makes himself (one) who can not be spoken to (saying): “Venerables, don’t say anything good or bad to me, and I too shall not say anything good or bad to the venerables! Venerables, refrain from speaking to me!”

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

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

(this is a case concerning) the community in the beginning and in the rest (of the procedure).

13. Now, a bhikkhu lives dependent upon a certain village or town who is a spoiler of families, who is of bad behaviour. His bad behaviour is seen and is heard about, and the families spoilt by him are seen and heard about. That bhikkhu is to be spoken to thus by the bhikkhus: “The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!”

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

(Then) that bhikkhu is to be spoken to thus by the bhikkhus: “Let the venerable one not speak thus! The bhikkhus are not driven by desire; and the bhikkhus are not driven by anger; and the bhikkhus are not driven by delusion; and the bhikkhus are not driven by fear. The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!”

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

(this is a case concerning) the community in the beginning and in the rest (of the procedure).

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

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

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

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

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

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

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

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

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

*Venerables, these two uncertain cases come up for recitation.*

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

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

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

Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?

Tatīyam’pi pucchāmi: Kacci’ttha parisuddhā?

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

Saṅghādises’uddeso niṭṭhito

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

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

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



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

Venerables, the two uncertain cases have been recited.

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

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

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

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

The recitation of the uncertain (cases) is finished.

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

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

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

3. When the robe (-cloth) has been finished by a bhikkhu, when the kaphina (-frame-privileges) have been withdrawn, if out-of-season robe (-cloth) should become available to a bhikkhu, by a bhikkhu who is wishing (so, it) can be accepted; having accepted (it, it) is to be made very quickly. If (the robe-cloth) should not be (enough for) the completion (of the robe), (then) for a month at the most that robe (-cloth) can be put aside by that bhikkhu for the completion of the deficiency (of robe-cloth), when there is an expectation (that he will get more robe-cloth); if he should put (it) aside more than that, even when there is an expectation (that he will get more robe-cloth), (this is a case) involving expiation with forfeiture.

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

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

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

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

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

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

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

Aniyat’uddeso niṭṭhito

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

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

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

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

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

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

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

7. If the unrelated male householder or female householder should invite him to take (as many) robe (-cloth)s (as he likes), (then) robe (-cloths for) an upper (robe) together with an inner (robe) can be accepted at the most from that robe (-cloth) by that bhikkhu; if he should accept more from that (robe-cloth), (this is a case) involving expiation with forfeiture.

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

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

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

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

6. Yo pana bhikkhu aññātakam gahapatinī vā gahapatānīm vā  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ householder.m-ACC-SG-M or-IND householder.f-ACC-SG-F or-IND*  
cīvaram viññāpeyya aññatra samayā, nissaggiyam pācittiyam. Tatth’āyam samayo:  
*robe-ACC-SG-N request-3-SG-OPT unless-ABL time-ABL-SG-M relinquish-ADJ confess-ADJ here.this-NOM-SG-M time-NOM-SG-M*  
Acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā. Ayam tattha samayo.  
*robbed.robe-ADJ or-IND he is-3-SG-PRESIND bhikkhu-NOM-SG-M lost.robe-ADJ or-IND this-NOM-SG about that-ADV time-NOM-SG-M*

7. Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abbihaṭṭhum  
*him-ACC-SG-M unrelated-ADJ householder.m-NOM-SG-M or-IND householder.f-NOM-SG-F or-IND many-ADJ robe-INS-PL-N take-INF*  
pavāreyya, santaruttaraparaman’tena bhikkhunā tato cīvaram sādītabbam. Tato ce  
*invite-3-SG-OPT with.inner.outter.at most.that-ACC-SG-N bhikkhu-INS-SG-M then-ABL robe-ACC-SG-N accept-FUT-PASS-PART then-ABL if-*  
uttarim sādīyeyya, nissaggiyam pācittiyam.  
*more-ADV accept-3-SG-OPT relinquish-ADJ confess-ADJ*

8. Bhikkhum pan’eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā  
*bhikkhu-ACC-SG-M now.if-PART for-IND unrelated-ADJ householder.m-GEN-SG-M or-IND householder.f-GEN-SG-F or-IND*  
cīvaracetāpanam upakkhaṭam hoti, “Iminā cīvaracetāpanena cīvaram cetāpetvā  
*robe.fund-NOM-SG-N setup-ADJ he is-3-SG-PRESIND this-INS-SG-N robe.fund-ACC-SG-N robe-ACC-SG-N exchange-ABS*  
itthannāmanī bhikkhum cīvarena acchādessāmī” ti.  
*such name-ADJ bhikkhu-ACC-SG-M robe-INS-SG-N clothe-1-SG-FUT -*  
Tatra ce so bhikkhu pubbe appavārito upasaṅkamtivā cīvare vikappam  
*then-ADV if- he-NOM-SG-M bhikkhu-NOM-SG-M previous-ADV uninvite-PAST-PART approach-ABS robe-LOC-SG-N suggest-ACC-SG-N*  
āpajjeyya, “Sādhu vata maṃ āyasmā iminā cīvaracetāpanena, evarūpaṃ  
*engage-3-SG-OPT good-IND indeed!-EMPH measure-ACC-SG-N Ven.-NOM-SG-M this-INS-SG-N robe.fund-ACC-SG-N likethis.that-ADJ*  
vā evarūpaṃ vā cīvaram cetāpetvā acchādehi” ti, kalyāṇakamyatam upādāya, nissaggiyam  
*or-IND likethis.that-ADJ or-IND robe-ACC-SG-N exchange-ABS clothe-2-SG-IMP - fine.liking-ACC-SG-N take up-ABS relinquish-ADJ*  
pācittiyam.  
*confess-ADJ*

9. Bhikkhum pan’eva uddissa ubhinnamī aññātakānam gahapatīnam vā gahapatānīnam  
*bhikkhu-ACC-SG-M now.if-PART for-IND both-ADJ unrelated-ADJ householder.m-GEN-PL-M or-IND householder.f-GEN-PL-F*  
vā paccekacīvaracetāpanā upakkhaṭā honti, “Imehi mayam paccekacīvaracetāpanehi  
*or-IND separate.robe.fun-NOM-PL-N setup-ADJ there are-3-PL-PRESIND this-INS-PL-N we-NOM-PL separate.robe.fun-INS-PL-N*  
paccekacīvarāni cetāpetvā itthannāmanī bhikkhum cīvarehi acchādessāmā” ti.  
*separate.robe-NOM-PL-N exchange-ABS such name-ADJ bhikkhu-ACC-SG-M robe-INS-PL-N clothe-1-PL-FUT -*  
Tatra ce so bhikkhu pubbe appavārito upasaṅkamtivā cīvare vikappam  
*then-ADV if- he-NOM-SG-M bhikkhu-NOM-SG-M previous-ADV uninvite-PAST-PART approach-ABS robe-LOC-SG-N suggest-ACC-SG-N*  
āpajjeyya, “Sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi, evarūpaṃ  
*engage-3-SG-OPT good-IND indeed!-EMPH measure-ACC-SG-N Ven.-VOC-PL-M this-INS-PL-N separate.robe.fun-INS-PL-N likethis.that-ADJ*  
vā evarūpaṃ vā cīvaram cetāpetvā acchādeṭha ubho’va santā ekenā ” ti,  
*or-IND likethis.that-ADJ or-IND robe-ACC-SG-N exchange-ABS clothe-2-PL-IMP exist-PRES-PART one-INS - -*  
kalyāṇakamyatam upādāya, nissaggiyam pācittiyam.  
*fine.liking-ACC-SG-N take up-ABS relinquish-ADJ confess-ADJ*

10. Bhikkhum pan’eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā  
*bhikkhu-ACC-SG-M now.if-PART for-IND king-NOM-SG-M or-IND king official-NOM-SG-M or-IND brahmin-NOM-SG-M or-IND*  
gahapatiko vā dūtena cīvaracetāpanam paṇeṇeyya, “Iminā cīvaracetāpanena  
*householder.m-NOM-SG-M or-IND messenger-INS-SG-M robe.fund-NOM-SG-N convey-3-SG-OPT this-INS-SG-N robe.fund-ACC-SG-N*  
cīvaram cetāpetvā itthannāmanī bhikkhum cīvarena acchādehi” ti.  
*robe-ACC-SG-N exchange-ABS such name-ADJ bhikkhu-ACC-SG-M robe-INS-SG-N clothe-2-SG-IMP -*  
So ce dūto tam bhikkhum upasaṅkamtivā evam vadeyya, “Idam  
*he-NOM-SG-M if- messenger-NOM-SG-M that-ACC-SG-M bhikkhu-ACC-SG-M approach-ABS thus-ADV say-3-SG-OPT this-ACC-SG-N*  
kho bhante āyasantam uddissa cīvaracetāpanam ābhatam. Paṭiggaṇhātu āyasmā  
*indeed!-EMPH venerable sir-VOC-SG-M Ven.-ACC-SG-M for-IND robe.fund-NOM-SG-N bring-PAST-PART receive-3-SG-IMP Ven.-NOM-SG-M*  
cīvaracetāpanan” ti.  
*robe.fund-ACC-SG-N -*



(then,) bhikkhus, by a bhikkhu who is in need of a robe, a steward can be appointed: a monastery attendant or a male

lay-follower (saying): “Sir, this is the bhikkhus’ steward.”

If that messenger having instructed that steward, having approached that bhikkhu, should say so: “Venerable Sir, the

steward whom the venerable one has appointed has been instructed by me. Let the venerable one approach (him) at the

right time (and) he will clothe you with a robe,” (then) bhikkhus, having approached the steward, (the steward) can be

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

of a robe.”

(If through) prompting (and) reminding (him) two or three times, he should have (him) bring forth that robe, it is good.

If he should not have (him) bring (it) forth, (then) four times, five times, six times at the most, (it) can be stood (for) by

(a bhikkhu) who has become silent. (If through) standing silently for (it) four times, five times, six times at the most, he

should have (him) bring forth that robe, it is good; if (through) making effort more than that, he should have (him)

produce that robe, (this is a case) involving expiation with forfeiture.

If he should not have (him) produce (it), (then) from wherever (that) the robe-fund may have been brought, there (he)

himself can go, or a messenger can be sent (saying): “Sirs, that robe-fund which you conveyed for the bhikkhu does not

fulfil any need of that bhikkhu. Let the sirs endeavour for (what is their) own. Let not (what is their) own get lost.” This

is the proper procedure here.

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

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

So ce dūto tamī veyyāvaccakaramī saññāpetvā tamī bhikkhumī  
he-NOM-SG-M if- messenger-NOM-SG-M that-ACC-SG-M service.do-ACC-SG-M instruct-ABS that-ACC-SG-M bhikkhu-ACC-SG-M  
upasaṅkamitvā evamī vadeyya, “Yamī kho bhante āyasmā veyyāvaccakaramī  
approach-ABS thus-ADV say-3-SG-OPT that-ACC-SG-M indeed!-EMPH venerable sir-VOC-SG-M Ven.-NOM-SG-M service.do-ACC-SG-M  
niddisi, saññatto so mayā. Upasaṅkamatu āyasmā kālena cīvarena  
appoint-3-SG-AOR instruct-PAST-PART he-NOM-SG-M me-INS-SG approach-3-SG-IMP Ven.-NOM-SG-M time-ADV robe-INS-SG-N  
tamī acchādessatī” ti. Cīvar’atthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā  
that-ACC-SG-M clothe-3-SG-FUT - robe.need-ADJ bhikkhu-VOC-PL-M bhikkhu-INS-SG-M service.do-NOM-SG-M approach-ABS  
dvittikkhattumī codetabbo sāretabbo, “Attho me āvuso cīvarena” ti.  
2.or.3.times-ADV prompt-FUT-PASS-PART remind-FUT-PASS-PART need-NOM-SG-M me-DAT-SG friend-VOC-SG-M robe-INS-SG-M -  
Dvittikkhattumī codayamāno sārayamāno tamī cīvaramī abhinipphādeyya, icc’etaṃ  
2.or.3.times-ADV prompt-PRES-PART remind-PRES-PART that-ACC-SG-M robe-ACC-SG-N produce-3-SG-OPT thus.this-ACC-SG  
kusalamī. No ce abhinipphādeyya, catukkhattumī pañcakkhattumī chakkhattuparamamī  
good-NOM-SG-N not-NEG-PART if- produce-3-SG-OPT 4.times-ADV 5 times-ADV 6.times.at most-  
tuṇhibhūtena uddissa ṭhātabbamī. Catukkhattumī pañcakkhattumī chakkhattuparamamī  
silent.become-INS-SG-M for-IND stand-FUT-PASS-PART 4.times-ADV 5 times-ADV 6.times.at most-  
tuṇhibhūto uddissa tiṭṭhamāno tamī cīvaramī abhinipphādeyya, icc’etaṃ kusalamī.  
silent.become-NOM-SG-M for-IND stand-PRES-PART that-ACC-SG-M robe-ACC-SG-N produce-3-SG-OPT thus.this-ACC-SG good-NOM-SG-N  
No ce abhinipphādeyya, tato ce uttarimī vāyamamāno tamī cīvaramī abhinipphādeyya,  
not-NEG-PART if- produce-3-SG-OPT then-ABL if- more-ADV exert- that-ACC-SG-M robe-ACC-SG-N produce-3-SG-OPT

nissaggiyamī pacittiyaṃ.

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

Cīvaravaggo paṭhamo.

first-ADJ

11. Yo pana bhikkhu kosiyaṃissakamī santhatamī kārāpeyya, nissaggiyamī  
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M silk.mix-ADJ rug spread-ACC-SG-N make-3-SG-OPT relinquish-ADJ  
pācittiyaṃ.  
confess-ADJ

12. Yo pana bhikkhu suddhakāḷakānamī eḷakalomānamī santhatamkārāpeyya,  
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M pure black-ADJ sheep.wool-GEN-PL-N  
nissaggiyamī pācittiyaṃ.  
relinquish-ADJ confess-ADJ

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.

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

The section on sheepwool is second.

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

22. If any bhikkhu should exchange a bowl with less than five mends for another new bowl, (this is a case) involving

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

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

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

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

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

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

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

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

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

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

expiation with forfeiture. That bowl is to be relinquished by that bhikkhu to the assembly of bhikkhus, and whichever (bowl) is the last bowl of that assembly of bhikkhus, that (bowl) is to be bestowed on that bhikkhu (thus): “Bhikkhu, this bowl is for you, it is to be kept until breaking.” This is the proper procedure here.

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

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

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

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

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

28. For the ten days coming up to the three-month 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.

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

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

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

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

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

27. Bhikkhumī pan’eva uddissa aññātaḥ gahapati vā gahapatānī vā  
bhikkhu-ACC-SG-M now.if-PART for-IND unrelated-ADJ householder.m-NOM-SG-M or-IND householder.f-NOM-SG-F or-IND  
tantavāyehi cīvaraṃ vāyāpeyya. Tatra ce so bhikkhu pubbe appavārito  
thread.weaver-INS-PL-M robe-ACC-SG-N weave-3-SG-OPT then-ADV if- he-NOM-SG-M bhikkhu-NOM-SG-M previous-ADV uninvite-PAST-PART  
tantavāye upasaṅkamitvā cīvaraṃ vikappaṃ āpajjeyya, “Idaṃ kho āvuso  
cloth.weaver-ACC-PL-M approach-ABS robe-LOC-SG-N suggest-ACC-SG-N engage-3-SG-OPT this-ACC-SG-N indeed!-EMPH friend-VOC-SG-M  
cīvaraṃ maṃ uddissa vīyati. Āyatañca karoṭha vitthatañca appitañca suvītañca  
robe-ACC-SG-N measure-ACC-SG-N for-IND weave-?PASS? make-2-PL-IMP wide-ADJ thick-ADJ well.weave-PAST-PART  
supavāyitañca suvilekhitañca suvitacchitañca karoṭha; app’eva nāma maAyaṃ’pi  
well.diffuse-ADJ well.scrape-PAST-PART well.brush-PAST-PART make-2-PL-IMP if.only-EMPH-PART indeed!-EMPH  
āyasmantānaṃ kiñcimattaṃ anupadaJJeyyāmaṃ” ti. Evañca so bhikkhu vatvā  
Ven.-DAT-PL-M some.more-ACC-SG-M present-3-SG-OPT - thus-ADV he-NOM-SG-M bhikkhu-NOM-SG-M say-ABS  
kiñcimattaṃ anupadaJJeyya, antamaso piṇḍapātamattam’pi, nissaggiyaṃ pācittiyaṃ.  
some.more-ACC-SG-M present-1-PL-OPT even so much as-IND alms food.mere-ACC-SG-M relinquish-ADJ confess-ADJ

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



29. Now, the Kattika-full-moon has been observed. (There are) those wilderness lodgings which are considered risky, which are dangerous. A bhikkhu dwelling in such kind of lodgings, who is wishing (to do so), may put aside one of the three robes inside an inhabited area. And if there may be any reason for that bhikkhu for dwelling apart from that robe, the bhikkhu can dwell apart from that robe for six days at the most; if he should dwell apart for more than that, except with the authorisation of bhikkhus, (this is a case) involving expiation with forfeiture.

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

The section on bowls is third.

Venerables, the thirty cases involving expiation with forfeiture have been recited. Concerning this I ask the Venerables: (Are you) pure in this?

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

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

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

The cases involving expiation with forfeiture are finished.

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

1. In deliberate false speech, (there is a case) involving expiation.

2. In abusive speech, (there is a case) involving expiation.

3. In the backbiting of a bhikkhu, (there is a case) involving expiation.

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

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

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

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

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

Pattavaggo tatiyo.  
bowl.section- third-ORD

Uddiṭṭhā kho āyasmanto timisa nissaggiyā pācittiyā dhammā.  
recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M rule-NOM-PL-M  
Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?

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

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

Nissaggiyā pācittiyā dhammā niṭṭhitā  
rule-NOM-PL-M

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

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

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

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

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

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

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

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

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

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

10. If any bhikkhu should dig the earth or should have it dug, (this is a case) involving expiation.

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

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

12. In evading, in vexing, (there is a case) involving expiation.

13. In making (another bhikkhu) find fault, in criticising, (there is a case) involving expiation.

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

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

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

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

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

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

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

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

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

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

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

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

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

14. Yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim  
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community.owned-ADJ bed-ACC-SG-M or-IND chair-ACC-SG-N or-IND cushion-ACC-SG-F  
vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā, taṃ pakkamanto n’eva  
or-IND stool-ACC-SG-N or-IND in.air-LOC-SG-M layout-ABS or-IND make layout-ABS or-IND that-ACC-SG-M depart-PRES-PART nor-  
uddhareyya na uddharāpeyya, anāpucchamī vā gaccheyya, pācittiyaṃ.  
take away-3-SG-OPT not-PART make take away-3-SG-OPT not.ask-PRES-PART or-IND go-3-SG-OPT confess-ADJ

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

16. Yo pana bhikkhu saṅghike vihāre jānaṃ pubbūpagataṃ bhikkhuṃ  
who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community-ADJ dwell-LOC-SG-M know-NOM-SG-M before.arrive-ADJ bhikkhu-ACC-SG-M  
anūpakhajja seyyaṃ kappeyya, “Yassa sambādho bhavissati, so pakkamissatī” ti.  
encroach-ABS bedding-ACC-SG-F use-3-SG-OPT for whoever-PRO cramped-NOM-SG-M to be-3-SG-FUT he-NOM-SG-M depart-3-SG-FUT -  
Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.  
this.just-ACC-SG-N reason-ACC-SG-M done-ABS not.another-ADJ confess-ADJ

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

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

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

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

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

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

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

23. If any bhikkhu, having approached the bhikkhunī-quarters, should exhort the bhikkhunīs, except at the (right) occasion, (this is a case) involving expiation.

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

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

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

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

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

19. Mahallakam pana bhikkhunā vihāraṃ kārayamānena, yāva dvāra<sup>large-ADJ</sup>kosā<sup>(and)-PART</sup> aggalatṭhapanāya, āloka<sup>bhikkhu-INS-SG-M</sup>sandhiparikammāya, dvittic<sup>dwelt-ACC-SG-M</sup>chadanassa pari<sup>build-PRES-PART</sup>yāyaṃ, appaharite ṭhite<sup>until-IND</sup>na<sup>door.frame-ABL-SG-M</sup> adhi<sup>bolt.fix-DAT-SG-N</sup>ṭṭhātabbamī. Tato ce<sup>light.open.prepare-DAT-SG-N</sup> uttarimī appaharite’pi ṭhito<sup>2.or.3.times-GEN-SG-N</sup> adhi<sup>layer-ACC-SG-M</sup>ṭṭhaheyya, pācittiya<sup>few crops-LOC-SG-N</sup>ṃ. <sup>stand-ADJ</sup> apply<sup>apply-FUT-PASS-PART</sup>ṭṭhaheyya, pācittiya<sup>then-ABL</sup>ṃ. <sup>if-</sup> <sup>more-ADV</sup> <sup>few crops-LOC-SG-N</sup> <sup>stand-ADJ</sup> <sup>apply-3-SG-OPT</sup> <sup>confess-ADJ</sup>

20. Yo pana bhikkhu jānaṃ sappānakam udakam tiṇaṃ vā mattikaṃ<sup>who-NOM-SG-M</sup> <sup>(and)-PART</sup> <sup>bhikkhu-NOM-SG-M</sup> <sup>know-NOM-SG-M</sup> <sup>with life-ADJ</sup> <sup>water-ACC-SG-N</sup> <sup>grass-ACC-SG-N</sup> <sup>or-IND</sup> <sup>clay-ACC-SG-F</sup> vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.<sup>or-IND</sup> <sup>pour-3-SG-OPT</sup> <sup>or-IND</sup> <sup>pour-3-SG-OPT</sup> <sup>or-IND</sup> <sup>confess-ADJ</sup>

Bhūtagāma<sup>veg.destroy.section-</sup>vaggo<sup>second-ORD</sup> Dutiya.

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

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

23. Yo pana bhikkhu bhikkhunūpassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya<sup>who-NOM-SG-M</sup> <sup>(and)-PART</sup> <sup>bhikkhu-NOM-SG-M</sup> <sup>bhikkhuni-quarters-ACC-SG-M</sup> <sup>approach-ABS</sup> <sup>bhikkhuni-ACC-PL-F</sup> <sup>exort-3-SG-OPT</sup> añña<sup>unless-ABL</sup>tra<sup>time-ABL-SG-M</sup> samayā, pācittiyaṃ. Tattha<sup>confess-ADJ</sup>yaṃ<sup>here.this-NOM-SG-M</sup> samayo: gilānā hoti bhikkhunī.<sup>time-NOM-SG-M</sup> <sup>sick-ADJ</sup> <sup>he is-3-SG-PRESIND</sup> <sup>bhikkhuni-NOM-SG-F</sup> Ayaṃ tattha samayo.<sup>this-NOM-SG</sup> <sup>about that-ADV</sup> <sup>time-NOM-SG-M</sup>

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

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya, añña<sup>who-NOM-SG-M</sup>tra<sup>(and)-PART</sup> <sup>bhikkhu-NOM-SG-M</sup> <sup>unrelated-ADJ</sup> <sup>bhikkhuni-INS-SG-F</sup> <sup>robe-ACC-SG-N</sup> <sup>give-3-SG-OPT</sup> <sup>unless-ABL</sup> pāri<sup>exchange-INS-SG-M</sup>vattakā, pācittiyaṃ.<sup>confess-ADJ</sup>

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

27. Yo pana bhikkhu bhikkhuniyā saddhim<sup>who-NOM-SG-M</sup> <sup>(and)-PART</sup> <sup>bhikkhu-NOM-SG-M</sup> <sup>bhikkhuni-INS-SG-F</sup> <sup>together-INS</sup> <sup>arrange-ABS</sup> <sup>same road-ACC-SG-M</sup> <sup>travel-3-SG-OPT</sup> <sup>even so much as-IND</sup> <sup>village.between-ACC-SG-N</sup> <sup>unless-ABL</sup> <sup>time-ABL-SG-M</sup> <sup>confess-ADJ</sup> <sup>here.this-NOM-SG-M</sup> <sup>time-NOM-SG-M</sup> <sup>company.go-ADJ</sup> <sup>he is-3-SG-PRESIND</sup> <sup>road-NOM-SG-M</sup> <sup>risky.recond-ADJ</sup> <sup>frighten-ADJ</sup> <sup>this-NOM-SG</sup> <sup>about that-ADV</sup> <sup>time-NOM-SG-M</sup>

28. Yo pana bhikkhu bhikkhuniyā saddhim<sup>who-NOM-SG-M</sup> <sup>(and)-PART</sup> <sup>bhikkhu-NOM-SG-M</sup> <sup>bhikkhuni-INS-SG-F</sup> <sup>together-INS</sup> <sup>arrange-ABS</sup> <sup>same-ADJ</sup> <sup>boat-ACC-SG-N</sup> <sup>voyage-3-SG-OPT</sup> <sup>up.go-ADJ</sup> <sup>or-IND</sup> <sup>down.go-ADJ</sup> <sup>or-IND</sup> <sup>unless-ABL</sup> <sup>over.cross-INS-SG-F</sup> <sup>confess-ADJ</sup>



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.

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

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

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

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

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

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

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

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

Ovādavaggo Tatiyo.  
*third-ORD*

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

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

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

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

35. Yo pana bhikkhu bhuttāvī pavārito anatirittamī khādanīyamī vā  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M eat-ADJ invite-ADJ not.left over-ADJ uncooked food-ACC-SG-N or-IND*  
bhojanīyamī vā khādeyya vā bhuñjeyya vā, pācittiyam.  
*cooked food-ACC-SG-M or-IND chew-3-SG-OPT or-IND eat-3-SG-OPT or-IND confess-ADJ*

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

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

38. Yo pana bhikkhu sannidhikārakamī khādanīyamī vā bhojanīyamī vā  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M store keep-ABS uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND*

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

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

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

The section (starting with the rule) on eating is fourth

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

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

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

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

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

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

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

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

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

Bhojanavaggo Catuttho.  
*food.section-              fourth-*

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

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

43. Yo              pana              bhikkhu              sabhōjane      kule              anūpakhaṇṇa              nisajjamaṃ              kappeyya,  
*who-NOM-SG-M   (and)-PART   bhikkhu-NOM-SG-M   with food-ADJ   family-LOC-SG-M   encroach-ABS   seat-ACC-SG-F   use-3-SG-OPT*  
pācittiyamī.  
*confess-ADJ*

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

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

46. Yo              pana              bhikkhu              nimantito              sabhatto              samāno              santaṃ              bhikkhumī  
*who-NOM-SG-M   (and)-PART   bhikkhu-NOM-SG-M   invite-PAST-PART   with meal-ADJ   exist-PRES-PART   exist-PRES-PART   bhikkhu-ACC-SG-M*  
anāpucchā purebhattaṃ      vā              pacchābhattaṃ      vā              kulesu              cārittaṃ              āpajjeyya              aññatra  
*not.ask-ABS   before.meal-   or-IND   after.meal-ADV   or-IND   family-LOC-PL-N   visit-ACC-SG-N   engage-3-SG-OPT   unless-ABL*  
samayā,              pācittiyamī.      Tatthāyaṃ              samayo:              cīvaraḍānasamayo,      cīvarakārasamayo.      Ayaṃ  
*time-ABL-SG-M   confess-ADJ   here.this-NOM-SG-M   time-NOM-SG-M   robe.give.time-NOM-SG-M   robe.make.time-NOM-SG-M   this-NOM-SG*  
tattha              samayo.  
*about that-ADV   time-NOM-SG-M*

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

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

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

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

*The section (starting with the rule) on naked ascetics is fifth*

51. *In drinking alcoholic drink made of grain (-products) or fruit (and/or flower products), (there is a case) involving expiation.*

52. *In tickling with the fingers, (there is a case) involving expiation.*

53. *In the act of playing in water, (there is a case) involving expiation.*

54. *In disrespect, (there is a case) involving expiation.*

55. *If any bhikkhu should scare (another) bhikkhu, (this is a case) involving expiation.*

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

57. *If any bhikkhu should should bathe within less than half a month, except at the (right) occasion, (this is a case) involving expiation.*

58. *By a monk with the gain of a new robe a certain stain (from) amongst the three stains is to be applied: dark-blue or muddy (-grey) or dark-brown. If a bhikkhu, not having applied a certain stain (from) amongst the three stains, should use*

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

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

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

50. Dvirattatirattañce bhikkhu senāya vasamāno, uyyodhikāni vā balaggāni vā  
*2.night.3.night.if-ACC-SG-N bhikkhu-NOM-SG-M army-INS-SG-F stay-PRES-PART battlefield- or-IND review-ACC-SG-M or-IND*  
senābyūhanī vā anīkadassananī vā gaccheyya, pācittiyāni.  
*army.mass-ACC-SG-M or-IND front see-ACC-SG-N or-IND go-3-SG-OPT confess-ADJ*

Acelakavaggo Arisuddh’etth’āyasmantoaṅcamo.

51. Surāmerayapāne pācittiyāni.  
*alcohol.drink-LOC-SG-N confess-ADJ*

52. Aṅgulipatodake pācittiyāni.  
*finger.poke-LOC-SG-N confess-ADJ*

53. Udake hassadhamme pācittiyāni.  
*water-LOC-SG-N fun act-LOC-SG-M confess-ADJ*

54. Anādariye pācittiyāni.  
*disrespect-ADJ confess-ADJ*

55. Yo pana bhikkhu bhikkhuni bhimīsāpeyya, pācittiyāni.  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bhikkhu-ACC-SG-M scare-3-SG-OPT confess-ADJ*

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

57. Yo pana bhikkhu oren’aḍḍhamāsāni nhāyeyya, aññatra samayā, pācittiyāni.  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M less 1/2 month-ACC-SG-M bathe-3-SG-OPT unless-ABL time-ABL-SG-M confess-ADJ*  
tatthāyaṇī samayo: “Diyāḍḍho māso seso gimhānan” ti, vassānassa  
*here.this-NOM-SG-M time-NOM-SG-M 1 ½-NUM month-NOM-SG-M reamīn-NOM-SG-N hot.season-GEN-PL-M - rain season-GEN-SG-M*  
paṭhamo māso, icc’ete aḍḍhateyyamāsā; uṇhasamayo, paṭṭilāhasamayo, gilānasamayo,  
*first-ADJ month-NOM-SG-M these are-ACC-PL 2 1/2 month-NOM-PL-M dry.time-NOM-SG-M humid.time-NOM-SG-M sick.time-NOM-SG-M*  
kammāsamayo, addhānagamānasamayo, vātavutṭhisamayo. Ayamī tattha samayo.  
*work.time-NOM-SG-M journey.go.time-NOM-SG-M wind.rain.time-NOM-SG-M this-NOM-SG about that-ADV time-NOM-SG-M*

58. Navam’pana bhikkhunā cīvaralābhena tiṇṇāni dubbaṇṇakaraṇānaṇi aññatarāni  
*new.-ADJ bhikkhu-INS-SG-M robe.gain-ADJ 3-GEN-M stain.make-ACC-SG-M any one, another-ADJ*



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

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

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

The section (starting with the rule) on alcoholic drink is sixth.

61. If any bhikkhu should intentionally deprive a living being of life, (this is a case) involving expiation.

62. If any bhikkhu should knowingly use water containing living beings, (this is a case) involving expiation.

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

64. If any bhikkhu should knowingly have a person who is less than twenty years (old) fully admitted (into the bhikkhu-community), then that person is one who has not been fully admitted and those bhikkhus are blameworthy.

Because of that, this (is a case) involving expiation.

65. If any bhikkhu should knowingly have a person who is less than twenty years (old) fully admitted (into the bhikkhu-community), then that person is one who has not been fully admitted and those bhikkhus are blameworthy.

Because of that, this (is a case) involving expiation.

66. If any bhikkhu, having made an arrangement, should knowingly travel together on the same main road with a company of thieves, even (if) just the distance between villages, (this is a case) involving expiation.

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

68. If any bhikkhu should say so, “As I understand the Teaching taught by the Fortunate One, these obstructive acts

dubbaṇṇakaraṇaṃ ādātabbamaṃ,      nīlaṃ                      vā      kaddamaṃ vā      kaḷasāmaṃ                      vā.      Anādā  
*stain.make-GEN-PL-N      take-FUT-PASS-PART      dark blue-ACC-SG-M      or-IND      mud-ACC-SG-M      or-IND      black.brown-ACC-SG-M      or-IND      not.take-ABS*  
ce bhikkhu                      tiṇṇaṃ dubbaṇṇakaraṇānaṃ aññataraṃ                      dubbaṇṇakaraṇaṃ      navamaṃ cīvaraṃ  
*if-      bhikkhu-NOM-SG-M      3-GEN-M      stain.make-ACC-SG-M                      any one, another-ADJ      stain.make-GEN-PL-N                      new-ADJ      robe-ACC-SG-N*  
paribhuñjeyya, pācittiyaṃ.  
*use-3-SG-OPT                      confess-ADJ*

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

60. Yo                      pana                      bhikkhu                      bhikkhussa                      pattamaṃ                      vā                      cīvaraṃ                      vā                      nisīdanaṃ  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      bhikkhu-GEN-SG-M      bowl-ACC-SG-M      or-IND      robe-ACC-SG-N      or-IND      sit cloth-ACC-SG-N*  
vā                      sūcigharaṃ                      vā                      kāyabandhanaṃ vā                      apanidheyya vā                      apanidhāpeyya vā,                      antamaso  
*or-IND      needle case-ACC-SG-N      or-IND      body.belt-ACC-SG-N                      or-IND      hide-3-SG-OPT                      or-IND      hide-3-SG-OPT                      or-IND      even so much as-IND*  
hass’āpekkho’pi, pācittiyaṃ.  
*fun desire-ADJ                      confess-ADJ*

Surāpānavaggo Chaṭṭho.

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

62. Yo                      pana                      bhikkhu                      jānaṃ                      sappānaṃ udakaṃ                      paribhuñjeyya, pācittiyaṃ.  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      know-NOM-SG-M      with life-ADJ                      water-ACC-SG-N      use-3-SG-OPT                      confess-ADJ*

63. Yo                      pana                      bhikkhu                      jānaṃ                      yathāddhammaṃ nīhatādhikaraṇaṃ punakammāya  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      know-NOM-SG-M      accord.law-ADV                      settle.issue-ACC-SG-N                      further.action-DAT-SG-M*  
ukkoṭeyya, pācittiyaṃ.  
*agitate-3-SG-OPT      confess-ADJ*

64. Yo                      pana                      bhikkhu                      bhikkhussa                      jānaṃ                      duṭṭhullaṃ āpattiṃ                      paṭicchādeyya,  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      bhikkhu-GEN-SG-M      know-NOM-SG-M      obscene-ADJ                      offense-ACC-SG-F      conceal-3-SG-OPT*  
pācittiyaṃ.  
*confess-ADJ*

65. Yo                      pana                      bhikkhu                      jānaṃ                      ūnavāsativassanaṃ puggalaṃ                      upasampādeyya,  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      know-NOM-SG-M      less.20.year-ADJ                      person-ACC-SG-M      admitt-3-SG-OPT*  
so                      ca                      puggalo                      anupasampanno, te                      ca                      bhikkhū                      garayhā.                      Idamaṃ  
*he-NOM-SG-M      -      person-NOM-SG-M      not.admitted-ADJ-M                      you-DAT-SG-N      -      bhikkhu-NOM-PL-M      blame-FUT-PASS-PART      this-ACC-SG-N*  
tasmiṃ                      pācittiyaṃ.  
*on account of-LOC-SG      confess-ADJ*

66. Yo                      pana                      bhikkhu                      jānaṃ                      theyyasatthena                      saddhimaṃ                      saṃvidhāya  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      know-NOM-SG-M      theif.caravan-INS-SG-M      together-INS      arrange-ABS*  
ekaddhānamaggamaṃ paṭipajjeyya, antamaso                      gāmaṃ antaram’pi,                      pācittiyaṃ.  
*same road-ACC-SG-M                      travel-3-SG-OPT      even so much as-IND      village.between-ACC-SG-N      confess-ADJ*

67. Yo                      pana                      bhikkhu                      mātugāmena saddhimaṃ                      saṃvidhāya ekaddhānamaggamaṃ paṭipajjeyya,  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      woman-INS-SG-M      together-INS      arrange-ABS      same road-ACC-SG-M                      travel-3-SG-OPT*  
antamaso                      gāmaṃ antaram’pi,                      pācittiyaṃ.  
*even so much as-IND      village.between-ACC-SG-N      confess-ADJ*

68. Yo                      pana                      bhikkhu                      evaṃ                      vadeyya,                      “Tathāhaṃ                      bhagavatā                      dhammaṃ  
*who-NOM-SG-M      (and)-PART      bhikkhu-NOM-SG-M      thus-ADV      say-3-SG-OPT      as.I-PERS                      blessed one-INS-SG-M      act-ACC-SG-M*

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

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

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

The section (starting with the rule) on living beings is seventh

71. If any bhikkhu when being righteously spoken to by bhikkhus should say so, “Friends, I shall not train in this training precept for as long as I can not question another bhikkhu (about it) who is a learned memoriser of the discipline,” (this is

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

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

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

Sappāṇavaggo Sattamo.

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

a case) involving expiation.

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

73. If any bhikkhu when the Disciplinary Code is being recited half-monthly should say so, “Only now I know! This too, indeed, is a case which has been handed down in the Sutta, which has been included in the Sutta, which comes up for recitation half-monthly!” (and) if other bhikkhus should know (about) that bhikkhu (thus), “This bhikkhu has sat (in) two or three times previously when the Disciplinary Code was being recited. What to say about more (times than that)!” (then) there is no release for that bhikkhu through not-knowing, and whatever the offence is that he has committed there, he is to be made to do according to that case and moreover his deluding is to be exposed, “Because of that (there are) losses for you, because of that (it) has been ill-gained by you, that you, when the Disciplinary Code is being recited, do not take (it) to mind (after) having focussed carefully (on it).” Because of that deluding, this (is a case) involving expiation.

74. If any bhikkhu who is resentful (and) displeased should give a blow to a bhikkhu, (this is a case) involving expiation.

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

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

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

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

vadeyya, “Na tāvāhaṃ āvuso etasmiṃ sikkhāpade sikkhissāmi, yāva n’aññaṃ say-3-SG-OPT not-PART I-PRO1-SG-PERS PRO friend-VOC-SG-M this-LOC-SG train.rule-LOC-SG-N train-1-PL-FUT until-IND not.another-ADJ bhikkhum byattam vinayadharāṃ paripucchāmi” ti, pācittiyāṃ. Sikkhamānena bhikkhu-ACC-SG-M wise-ADJ discipline.bearer-ACC-SG-M about.question-1-SG-PRESIND - confess-ADJ train-ADJ bhikkhave bhikkhunā aññātabbāṃ paripucchitabbāṃ paripaṇhitabbāṃ. Ayaṃ bhikkhu-VOC-PL-M bhikkhu-INS-SG-M know-FUT-PASS-PART about.question-FUT-PASS-PART consider-FUT-PASS-PART this-NOM-SG tattha sāmīci. about that-ADV proper procedure-NOM-SG-F

72. Yo pana bhikkhu pāṭimokkhe uddissamāne evaṃ vadeyya, “Kimpan’imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad’eva kukkucāya vihesāya vilekhāya samivattanti” ti. Sikkhāpadavivaṇṇanake, pācittiyāṃ. small.very.small-ADJ train.rule-INS-PL-N tear off-ADJ until.just-ADV worry-DAT-SG-N annoy-DAT-SG-F discomfort-DAT-SG-M conduce-3-PL-PRESIND - train.rule.disparage-LOC-SG-M confess-ADJ

73. Yo pana bhikkhu anvaḍḍhamāsāṃ pāṭimokkhe uddissamāne evaṃ vadeyya, “Idāṇ’eva kho ahaṃ ājānāmi, ‘Ayaṃ’pi kira dhammo sutt’āgato suttapariyāpanno anvaḍḍhamāsāṃ uddesaṃ āgacchatī” ti. Tañce bhikkhum āññe bhikkhū jāneyyumi, “Nisinnapubbāṃ iminā bhikkhunā dvittikkhattuni pāṭimokkhe uddissamāne, ko pana vādo bhiyyo” ti, na ca tassa bhikkhuno aññāṇakena mutti atthi. Yañca tattha āpattim āpanno, tañca yathāddhammo kāretabbo, uttariṇc’assa moho āropetabbo, “Tassa te āvuso alābhā, tassa te dulladdham, yaṃ tvam pāṭimokkhe uddissamāne na sādhukaṃ aṭṭhikatvā manasikarosī” ti. Idam tasmiṃ mohanake, pācittiyāṃ. 2.or.3.times-ADV disciplinary code-LOC-SG-N recite-PRES-PART who-NOM-SG-M (and)-PART speech-NOM-SG-M more-ADV - not-PART - of that-GEN-SG-M bhikkhu-DAT-SG-M not.know-INS-SG-M release-NOM-SG-F has-3-SG-PRESIND and whatever- about that-ADV offense-ACC-SG-F commit-PAST-PART that-ACC-SG-M accord.law-NOM-SG-M make-FUT-PASS-PART moreover.℄.his-DAT-SG delusion-NOM-SG-M expose-FUT-PASS-PART of that-GEN-SG-M you-DAT-SG-N friend-VOC-SG-M non.gain-NOM-SG-PL of that-GEN-SG-M you-DAT-SG-N ill.gain-NOM-SG-N that-ACC-SG-M you-NOM-SG disciplinary code-LOC-SG-N recite-PRES-PART not-PART well-ADV purpose.made-ABS mind.attend-2-SG-NOM - this-ACC-SG-N on account of-LOC-SG delusion-LOC-SG-M confess-ADJ

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

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

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

77. Yo pana bhikkhu bhikkhussa sañicca kukkucāṃ upadaheyya, “Iti’ssa muhuttam’pi aphaṣu bhavissati” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyāṃ. moment-ACC-SG-M disease-NOM-SG-N to be-3-SG-FUT - this.just-ACC-SG-N reason-ACC-SG-M done-ABS not.another-ADJ confess-ADJ

78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutim tiṭṭheyya, “Yaṃ ime bhaṇissanti taṃ sossāmi” ti. Etad’eva over.hear-ACC-SG-F persist-3-SG-OPT that-ACC-SG-M this-NOM-PL-M say-3-PL-FUT that-ACC-SG-M hear-1-SG-FUT - this.just-ACC-SG-N



involving expiation.

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

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

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

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

The section (starting with the rule) about (being spoken to) righteously is eighth.

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

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

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

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

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

paccayamī karitvā anaññamī, pācittiyamī.  
*reason-ACC-SG-M done-ABS not.another-ADJ confess-ADJ*

79. Yo pana bhikkhu dhammikānamī kammānamī chandamī datvā, pacchā  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M law-ADJ action-DAT-PL-N consent-ACC-SG-M give-ABS after-IND*  
khiyyanadhammamī āpajjeyya, pācittiyamī.  
*criticize.act-ACC-SG-M engage-3-SG-OPT confess-ADJ*

80. Yo pana bhikkhu saṅhe vinicchaya kathāya vattamānāya, chandamī  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M community-LOC-SG-M deliberate-LOC-SG-M procede-ADJ consent-ACC-SG-M*  
adatvā uṭṭhāy’āsanā pakkameyya, pācittiyamī.  
*not.give-ABS get up.seat-ABL-SG-N depart-3-SG-OPT confess-ADJ*

81. Yo pana bhikkhu samaggena saṅghena cīvaramī datvā, pacchā  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M united-ADJ community-INS-SG-M robe-ACC-SG-N give-ABS after-IND*  
khiyyanadhammamī āpajjeyya, “Yathāsanthutamī bhikkhū saṅghikamī lābhamī  
*criticize.act-ACC-SG-M engage-3-SG-OPT as familiar-ADV bhikkhu-NOM-PL-M community.owned-ADJ gain-ACC-SG-M*  
pariṇāmentī” ti, pācittiyamī.  
*allocate-3-PL-PRESIND - confess-ADJ*

82. Yo pana bhikkhu jānamī saṅghikamī lābhamī pariṇatamī  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M know-NOM-SG-M community.owned-ADJ gain-ACC-SG-M allocate-PAST-PART*  
puggalassa pariṇāmeyya, pācittiyamī.  
*person-DAT-SG-M allocate-3-SG-OPT confess-ADJ*

sahadhammikavaggo aṭṭhamo.

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

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

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

86. Yo pana bhikkhu aṭṭhimayamī vā dantamayamī vā visāṇamayamī vā  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bone.made-ADJ or-IND tooth.made-ADJ or-IND horn.made-ADJ or-IND*  
sūcigharamī kārāpeyya, bhedanakamī pācittiyamī.  
*needle case-ACC-SG-N make-3-SG-OPT break-ADJ confess-ADJ*

87. Navam’pana bhikkhunā mañcamī vā pīṭhamī vā kārayamānena, aṭṭh’aṅgulapādakamī  
*new.-ADJ bhikkhu-INS-SG-M bed-ACC-SG-M or-IND chair-ACC-SG-N or-IND build-PRES-PART 8.finger.leg-ADJ*  
kāretabbamī sugat’aṅgulena, aññatra heṭṭhimāya aṭaniyā. Tamī atikkāmayato,  
*make-FUT-PASS-PART well.gone.finger-INS-SG-M unless-ABL lowest-IND frame-ABL-SG-F that-ACC-SG-M beyond.go-DAT-PRES-PART*

chedanakamī pācittiyamī.  
*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.

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

chedanakamī pācittiyamī.  
*cut-ADJ confess-ADJ*

88. Yo pana bhikkhu mañcamī vā pīṭhamī vā tūlonaddhamī kārāpeyya,  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M bed-ACC-SG-M or-IND chair-ACC-SG-N or-IND cotton.cover- make-3-SG-OPT*

uddālanakamī pācittiyamī.  
*tear off-ADJ confess-ADJ*

89. Nisīdanam pana bhikkhunā kārayamānena pamāṇikamī kāretabbamī. Tatr’idamī pamāṇamī:  
*(and)-PART bhikkhu-INS-SG-M build-PRES-PART measure-ADJ make-FUT-PASS-PART here.this- measure-NOM-SG-M*

dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍhamī, dasā vidatthi. Tamī  
*length-ADV 2-NUM span-ACC-PL-F well.gone.span-INS-SG-F width-IND 1 ½-NUM border-NOM-SG-F span-NOM-SG-F that-ACC-SG-M*

atikkāmayato, chedanakamī pācittiyamī.  
*beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ*

90. Kaṇḍupaṭicchādīmī pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr’idamī pamāṇamī:  
*itch cover-ACC-SG-F (and)-PART bhikkhu-INS-SG-M build-PRES-PART measure-ADJ make-FUT-PASS-PART here.this-*

dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Tamī  
*measure-NOM-SG-M length-ADV 4-ADJ span-ACC-PL-F well.gone.span-INS-SG-F width-IND 2-NUM span-ACC-PL-F that-ACC-SG-M*

atikkāmayato, chedanakamī pācittiyamī.  
*beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ*

91. Vassikasāṭikamī pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr’idamī pamāṇamī:  
*rain.cloth-ACC-SG-M (and)-PART bhikkhu-INS-SG-M build-PRES-PART measure-ADJ make-FUT-PASS-PART here.this-*

dīghaso cha vidatthiyo sugatavidatthiyā tiriyaṃ aḍḍhateyyā. Tamī  
*measure-NOM-SG-M length-ADV 6-NUM span-ACC-PL-F well.gone.span-INS-SG-F width-IND 2 1/2-NUM that-ACC-SG-M*

atikkāmayato, chedanakamī pācittiyamī.  
*beyond.go-DAT-PRES-PART cut-ADJ confess-ADJ*

92. Yo pana bhikkhu sugatacīvarappamāṇamī cīvaramī kārāpeyya atirekamī vā,  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M well.gone.robe.measure-ADJ robe-ACC-SG-N make-3-SG-OPT more-ADJ or-IND*

chedanakamī pācittiyamī. Tatr’idamī sugatassa sugatacīvarappamāṇamī: dīghaso nava vidatthiyo  
*cut-ADJ confess-ADJ here.this- well.gone-GEN-SG-M well.gone.robe.measure-ADJ length-ADV 9-NUM span-ACC-PL-F*

sugatavidatthiyā, tiriyaṃ cha vidatthiyo. Idamī sugatassa sugatacīvarappamāṇamī.  
*well.gone.span-INS-SG-F width-IND 6-NUM span-ACC-PL-F this-ACC-SG-N well.gone-GEN-SG-M well.gone.robe.measure-ADJ*

ratanaavaggo navamo.

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

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

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

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

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

pācittiyā niṭṭhitā

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

1. Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharamī paviṭṭhāya hatthato,  
*who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M unrelated-ADJ bhikkhuni-INS-SG-F inhabited area-ACC-SG-N enter-ADJ hand-ABL-SG-M*

khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya  
*uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND with.hand-INS-SG-M accept-ABS chew-3-SG-OPT or-IND eat-3-SG-OPT*

acknowledge it.”

vā, paṭidesetabbam tena bhikkhunā, “Gārayham āvuso dhammam āpajjini  
*or-IND acknowledge-FUT-PASS-PART him-3-SG-INS bhikkhu-INS-SG-M blame-FUT-PASS-PART friend-VOC-SG-M act-ACC-SG-M commit-1-SG-AOR*  
asappāyam paṭidesanīyam, tam paṭidesemī” ti.  
*unsuitable-ADJ acknowledge-ADJ that-ACC-SG-M acknowledge-1-SG-PRESIND -*

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?

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.

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

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

4. Yāni kho pana tāni ārañṇakāni senāsanāni sāsaṅkasammatāni  
*which-NOM-PL-N indeed!-EMPH (and)-PART those-NOM-PL-M wilderness-ADJ lodging-NOM-PL-N risky.recond-ADJ*  
sappaṭibhayāni. Yo pana bhikkhu tathārūpesu senāsanesu viharanto, pubbe  
*frighten-ADJ who-NOM-SG-M (and)-PART bhikkhu-NOM-SG-M such kind-ADJ lodging-LOC-PL-N dwell-ADJ previous-ADV*  
appaṭisanivīditam khādanīyam vā bhojanīyam vā ajjhārāme sahatthā  
*not.announce-ADJ uncooked food-ACC-SG-N or-IND cooked food-ACC-SG-M or-IND in.monastery-LOC-SG-M with.hand-INS-SG-M*  
paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā, paṭidesetabbam tena bhikkhunā,  
*accept-ABS not.sick-ADJ chew-3-SG-OPT or-IND eat-3-SG-OPT or-IND acknowledge-FUT-PASS-PART him-3-SG-INS bhikkhu-INS-SG-M*  
“Gārayham āvuso dhammam āpajjini asappāyam paṭidesanīyam, tam  
*blame-FUT-PASS-PART friend-VOC-SG-M act-ACC-SG-M commit-1-SG-AOR unsuitable-ADJ acknowledge-ADJ that-ACC-SG-M*  
paṭidesemī” ti.  
*acknowledge-1-SG-PRESIND -*

Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā.  
*recite-PAST-PART indeed!-EMPH Ven.-VOC-PL-M 4-NUM rule-NOM-PL-M*  
Tatth’āyasmante pucchāmi: Kacci’ttha parisuddhā?  
*ask-1-SG-PRESIND pure-ADJ*  
Dutiyam’pi pucchāmi: Kacci’ttha parisuddhā?  
*second time-ACC-SG-NT ask-1-SG-PRESIND pure-ADJ*  
Tatiyam’pi pucchāmi: Kacci’ttha parisuddhā?  
*ask-1-SG-PRESIND pure-ADJ*  
Parisuddh’etth’āyasmanto, tasmā tuṇhī, evam’etaṃ dhārayāmi.  
*therefore-ABL-SG-M silent-ADV thus.this-ACC-SG-N keep in mind-1-SG-PRESIND*

Pāṭidesanīyā niṭṭhitā

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



1. *I shall wear (the under-robe) even all around,” thus the training is to be done.*

2. *I shall wrap (the outer-robos) even all around,” thus the training is to be done.*

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

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

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

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

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

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

9. *I shall not go with (robes) lifted up inside an inhabited area,” thus the training is to be done.*

10. *I shall not sit with (robes) lifted up inside an inhabited area,” thus the training is to be done.*

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

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

13. *I shall go quiet(ly) inside an inhabited area,” thus the training is to be done.*

14. *I shall sit quiet(ly) inside an inhabited area,” thus the training is to be done.*

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

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

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

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

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

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

21. *I shall not go having made (the arms) a prop inside an inhabited area,” thus the training is to be done.*

22. *I shall not sit having made (the arms) a prop inside an inhabited area,” thus the training is to be done.*

23. *I shall not go with (the head) covered inside an inhabited area,” thus the training is to be done.*

24. *I shall not sit with (the head) covered inside an inhabited area,” thus the training is to be done.*

1. “Parimaṇḍalamī nivāsessāmī” ti sikkhā karaṇīyā.  
*around.circle-ADJ dress-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

2. “Parimaṇḍalamī pārupissāmī” ti sikkhā karaṇīyā.  
*around.circle-ADJ dress-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

3. “Supaṭicchanno antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*well cover-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

4. “Supaṭicchanno antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*well cover-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

5. “Susanivuto antaraghare gamissāmī” ti sikkhā karaṇīyā  
*well.restrain-PAST-PART inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

6. “Susanivuto antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*well.restrain-PAST-PART inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

7. “Okkhittacakkhu antaraghare gamissāmī” ti sikkhā karaṇīyā  
*cast down.eyes-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

8. “Okkhittacakkhu antaraghare nisīdissāmī” ti sikkhā karaṇīyā  
*cast down.eyes-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

9. “Na ukkhittakāya antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not-PART lift up-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

10. “Na ukkhittakāya antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*not-PART lift up-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

11. “Na ujjagghikāya antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not-PART loud laugh-INS-SG-F inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

12. “Na ujjagghikāya antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*not-PART loud laugh-INS-SG-F inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

13. “Appasaddo antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*quite-ADJ inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

14. “Appasaddo antaraghare nisīdissāmī” ti sikkhā karaṇīyā  
*quite-ADJ inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

15. “Na kāyappacālakamī antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not-PART body.sway-ADV inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

16. “Na kāyappacālakamī antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*not-PART body.sway-ADV inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

17. “Na bāhuppacālakamī antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not-PART arm.sway-ACC-SG-N inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

18. “Na bāhuppacālakamī antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*not-PART arm.sway-ACC-SG-N inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

19. “Na sīsappacālakamī antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not-PART - inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

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

21. “Na khambhakato antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not-PART - inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

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

23. “Na oгуṇṭhito antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not-PART covered-PAST-PART inside house-LOC-SG-N go-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

24. “Na oгуṇṭhito antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*not-PART covered-PAST-PART inside house-LOC-SG-N sit-1-SG-FUT - train-NOM-SG-F done-INS-SG-M*

25. *I shall not go in a crouching (posture) inside an inhabited area,” thus the training is to be done.*
26. *I shall not sit with the (knees) clasped-around inside an inhabited area,” thus the training is to be done.*
- (Here ends) the Twenty-Six on Proper Behavior
27. *I shall accept alms-food appreciatively,” thus the training is to be done.*
28. *I shall accept alms-food paying attention to the bowl,” thus the training is to be done.*
29. *I shall accept alms-food which has curry in the proper proportion,” thus the training is to be done.*
30. *I shall accept alms-food which is level with the rim,” thus the training is to be done.*
31. *I shall eat alms-food appreciatively,” thus the training is to be done.*
32. *I shall eat alms-food paying attention to the bowl,” thus the training is to be done.*
33. *I shall eat alms-food systematically,” thus the training is to be done.*
34. *I shall eat alms-food which has curry in the proper proportion,” thus the training is to be done.*
35. *I shall not eat alms-food, having pressed (it) down into a shall heap,” thus the training is to be done.*
36. *I shall not cover curry or condiment with rice out of liking for more,” thus the training is to be done.*
37. *I shall not eat curry or rice, (when) not ill , having requested (it) for his own benefit, thus the training is to be done.*
38. *I shall not look at another’s bowl finding fault,” thus the training is to be done.*
39. *I shall not make an over-large morsel (of food),” thus the training is to be done.*
40. *I shall eat a round piece (of food),” thus the training is to be done.*
41. *I shall not open the mouth when the morsel (of food) has not been brought to (it),” thus the training is to be done.*
42. *I shall not put the whole hand onto the mouth while eating ,” thus the training is to be done.*
43. *I shall not speak with a mouth which has a morsel (of food in it),” , thus the training is to be done.*
44. *I shall not eat tossing up bits (of food),” thus the training is to be done.*
45. *I shall not eat biting off a morsel (of food),” thus the training is to be done.*
46. *I shall not eat puffing up (the cheeks),” thus the training is to be done.*
47. *I shall not eat shaking (food) off the hand,” thus the training is to be done.*
48. *I shall not eat scattering rice-grains,” thus the training is to be done.*
49. *I shall not eat sticking out the tongue,” thus the training is to be done.*
50. *I shall not eat making chomping (sounds),” thus the training is to be done.*
51. *I shall not eat making slurping (sounds),” thus the training is to be done.*
52. *I shall not eat licking the hand,” thus the training is to be done.*
53. *I shall not eat licking the bowl,” thus the training is to be done.*
54. *I shall not eat licking the lip(s),” thus the training is to be done.*
55. *I shall not accept a drinking-water cup with a hand which is (soiled) with food,” thus the training is to be done.*
56. *I shall not throw away bowl-washing water which has rice-grains (in it) in an inhabited area,” thus the training is to*

25. “Na ukkuṭikāya antaraghare gamissāmī” ti sikkhā karaṇīyā.  
*not*-PART *crouch posture*-INS-SG-F *inside house*-LOC-SG-N *go*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
26. “Na pallatthikāya antaraghare nisīdissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *inside house*-LOC-SG-N *sit*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
- Chabbīsati sārubbā.
27. “Sakkaccam piṇḍapātam paṭiggahessāmī” ti sikkhā karaṇīyā.  
- *alms food*-ACC-SG-M *accept*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
28. “Pattasaññī piṇḍapātam paṭiggahessāmī” ti sikkhā karaṇīyā.  
*bowl.perceive*-ADJ *alms food*-ACC-SG-M *accept*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
29. “Samasūpakam piṇḍapātam paṭiggahessāmī” ti sikkhā karaṇīyā.  
- *alms food*-ACC-SG-M *accept*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
30. “Samatittikam piṇḍapātam paṭiggahessāmī” ti sikkhā karaṇīyā.  
- *alms food*-ACC-SG-M *accept*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
31. “Sakkaccam piṇḍapātam bhuñjissāmī” ti sikkhā karaṇīyā.  
- *alms food*-ACC-SG-M *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
32. “Pattasaññī piṇḍapātam bhuñjissāmī” ti sikkhā karaṇīyā.  
*bowl.perceive*-ADJ *alms food*-ACC-SG-M *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
33. “Sapadānam piṇḍapātam bhuñjissāmī” ti sikkhā karaṇīyā  
- *alms food*-ACC-SG-M *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
34. “Samasūpakam piṇḍapātam bhuñjissāmī” ti sikkhā karaṇīyā.  
- *alms food*-ACC-SG-M *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
35. “Na thūpato omadditvā piṇḍapātam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *work down*-ABS *alms food*-ACC-SG-M *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
36. “Na sūpam vā byañjanam vā odanena paṭicchādessāmi bhiyyokamyatam upādāyā” ti sikkhā karaṇīyā.  
*not*-PART - *or*-IND *curry*-ACC-SG-N *or*-IND *rice*-INS-SG-M - *take up*- -  
*train*-NOM-SG-F *done*-INS-SG-M
37. “Na sūpam vā odanam vā agilāno attano atthāya viññāpetvā bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *or*-IND *rice*-ACC-SG-M *or*-IND *not.sick*-ADJ *self*-DAT-SG-M *need*-DAT-SG-M *request*-ABS *eat*-1-SG-FUT -  
*train*-NOM-SG-F *done*-INS-SG-M
38. “Na ujjhānasaññī paresam pattam olokessāmī” ti sikkhā karaṇīyā.  
*not*-PART *fault perceive*-ADJ - *bowl*-ACC-SG-M *look down*-1-SG-PRESIND - *train*-NOM-SG-F *done*-INS-SG-M
39. “Nātimahantam kavaḷam karissāmī” ti sikkhā karaṇīyā.  
- *make*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
40. “Parimaṇḍalam ālopam karissāmī” ti sikkhā karaṇīyā.  
*around.circle*-ADJ *pc. food*-ACC-SG-M *make*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
41. “Na anāhaṭe kavaḷe mukhadvāram vivarissāmī” ti sikkhā karaṇīyā.  
*not*-PART *not.take to*-ADJ *mouth.door*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
42. “Na bhuñjamāno sabbam hattham mukhe pakkipissāmī” ti sikkhā karaṇīyā.  
*not*-PART *eat*-PRES-PART - - - *put onto*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
43. “Na sakavaḷena mukhena byāharissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *speak*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
44. “Na piṇḍukkhepakam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART *alms.toss*-ADV *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
45. “Na kavaḷavacchedakam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
46. “Na avagaṇḍakārakam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART *swell make*-ADV *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
47. “Na hatthaniddhūnakam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
48. “Na sitthāvākarakam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
49. “Na jivhānicchārakam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
50. “Na capucapukārakam bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART *lip smack.make*-ADV *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M

be done.

(Here ends) the Group of Thirty regarding Food.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

51. “Na surusurukārakamī bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
52. “Na hatthanillehakamī bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
53. “Na pattanillehakamī bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
54. “Na oṭṭhanillehakamī bhuñjissāmī” ti sikkhā karaṇīyā.  
*not*-PART *lip lick*- *eat*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
55. “Na sāmisenā hatthena pāṇiyathālakamī paṭiggahessāmī” ti sikkhā karaṇīyā.  
*not*-PART - - - *accept*-1-SG-FUT - *train*-NOM-SG-F *done*-INS-SG-M
56. “Na sasitthakamī pattadhovanamī antaraghare chaḍḍessāmī” ti sikkhā karaṇīyā.  
*not*-PART - - *inside house*-LOC-SG-N - - *train*-NOM-SG-F *done*-INS-SG-M

Samatimsa bhojanapaṭisaniyuttā

57. “Na chattapāṇissa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
58. “Na daḍḍapāṇissa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
59. “Na satthapāṇissa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
60. “Na āvudhapāṇissa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART *weapon in hand*-DAT-SG-M *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
61. “Na pādukārūḷhassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
62. “Na upāhanārūḷhassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
63. “Na yānagatassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
64. “Na sayanagatassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
65. “Na pallatthikāya nisinnassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
66. “Na veṭṭhitasīsassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
67. “Na oḡuṇṭhitasīsassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART *covered.head*-ADJ *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
68. “Na chamāyaṇī nisīditvā āsane nisinnassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *seat*-LOC-SG-N - - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M

69. “Na nīce āsane nisīditvā ucece āsane nisinnassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *seat*-LOC-SG-N - *high*-ADJ *seat*-LOC-SG-N - - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
70. “Na ṭhito nisinnassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART *stand*-ADJ - *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
71. “Na pacchato gacchanto purato gacchantassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *go*-PRES-PART - *go*-DAT-SG-M *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M
72. “Na uppathena gacchanto pathena gacchantassa agilānassa dhammamī desissāmī” ti sikkhā karaṇīyā.  
*not*-PART - *go*-PRES-PART - *go*-DAT-SG-M *not.sick*-ADJ *act*-ACC-SG-M - - *train*-NOM-SG-F *done*-INS-SG-M



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

74. *I shall not excrete or urinate or spit on crops, (while) not ill,” thus the training is to be done.*

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

*(Here ends) the Three Miscellaneous*

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

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

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

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

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

*The cases related to the training have finished.*

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

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

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

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

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

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

*the (decision of the) majority,*

*(the decision making it) worse for him,*

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

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

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

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

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

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

Soḷasa dhammadesanāpaṭisaniyuttā

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

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

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

Tayo pakiṇṇakā

3-NUM

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

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

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

Tatiyam’pi <sup>ask-1-SG-PRESIND</sup> pucchāmi: <sup>pure-ADJ</sup> Kacci’ttha <sup>pure-ADJ</sup> parisuddhā?

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

Sekhiyā niṭṭhitā

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

Uppannuppannānaṃ <sup>whichever arisen-PRES-PART</sup> <sup>calm-DAT-SG-M</sup> <sup>settle-DAT-SG-M</sup> adhikaraṇānaṃ <sup>calm-DAT-SG-M</sup> samathāya <sup>settle-DAT-SG-M</sup> vūpasamāya:

Sammukhāvinayo <sup>with face.remove-NOM-SG-M</sup> <sup>give-FUT-PASS-PART</sup> dātabbo,

Sativinayo <sup>memory.remove-NOM-SG-M</sup> <sup>give-FUT-PASS-PART</sup> dātabbo,

Amūḷhavinayo <sup>not insane removal-NOM-SG-M</sup> <sup>give-FUT-PASS-PART</sup> dātabbo,

Paṭiññātakaraṇaṃ,

Yebhuyyasikā, <sup>which.more-NOM-SG-F</sup>

Tassapāpiyasikā,

Tiṇavatthārako’ti.

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

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

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

Tatiyam’pi <sup>ask-1-SG-PRESIND</sup> pucchāmi: <sup>pure-ADJ</sup> Kacci’ttha <sup>pure-ADJ</sup> parisuddhā?

*The cases that are settlements of legal issues have finished.*

*Venerables, the introduction has been recited. Venerables, the four cases involving disqualification have been recited.*

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

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

*recited. Venerables, the ninety-two cases involving expiation have been recited. Venerables, the four cases that are to be*

*acknowledged have been recited. Venerables, the cases related to the training have been recited. Venerables, the seven*

*cases that are settlements of legal issues have been recited.*

*This much (of the training-rules) of the Fortunate One has been handed down in the Sutta, has been included in the*

*Sutta, (and) comes up for recitation half-monthly. Herein is to be trained by all who are united, who are on friendly*

*terms, who are not disputing.*

*The Disciplinary Code of the Bhikkhu has been finished.*

PAC 24 “āmisahetu Not Caps because will not be recognized

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

Sattādhikaraṇasamathā niṭṭhitā

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

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

Bhikkhupāṭimokkhaṃ niṭṭhitaṃ