

Bhikkhu
Pātimokkha

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FOREWORD

Except for two minor corrections, the Pāli of this edition follows the Pāli of the Thai script edition published by Mahamakut Rajavidyalaya Press. The corrections are in Nissaggiya Pācittiya 27, where *suvitāñ-ca* and *suvillekkhitañ-ca* have been changed to *suvitāñ-ca* and *suvillekhitañ-ca*, in line with the readings found in the Royal Thai edition of the Canon.

The English translation in this edition is based, with minor corrections, on the translations of the Pātimokkha rules contained in the 2007 edition of *The Buddhist Monastic Code*.

I would like to acknowledge the help I have received from many individuals in preparing this edition, in particular from

Vens. Khematto Bhikkhu and Atthaññū Bhikkhu here at Metta Forest Monastery, and from Vens. Jotipālo Bhikkhu and Ahimsako Bhikkhu of Abhayagiri Buddhist Monastery. Any mistakes that remain are my own responsibility. If you find any, I would appreciate learning of them to correct them in future editions.

Thānissaro Bhikkhu

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*Yo vo Ānanda mayā dhammo ca
vinayo ca desito paññato, so vo
mam'accayena satthā.*

*Ānanda, whatever Dhamma and
Vinaya I have pointed out and
formulated for you, that will be your
Teacher when I am gone.*

*Ime ca Subhadda bhikkhū sammā
vihareyyumi, asuñño loko arahantehi
assāti.*

*And if these monks, Subhadda, live
rightly, the world will not be empty
of arahants.*

—Digha Nikāya 16

*Okāsam̄ me bhante therō detu,
pātimokkham̄ uddesitum̄.*

PUBBA-KICCAMĀ

Uposatha-karaṇato pubbe nava-vidham̄
pubba-kiccamā kātabbam̄ hoti:

taṇṭhāna-sammajjanañ-ca;
tattha padip'ujjalanañ-ca;
āsana-paññapanañ-ca;
pāniya-paribhojanīyūpaṭṭhapanañ-ca;
chandārahānam bhikkhūnam
chandāharaṇañ-ca;
tesaññeva akat'uposathānam
pārisuddhiyā-pi āharaṇañ-ca;
utukkhānañ-ca;
bhikkhu-gaṇanā ca;
bhikkhuninam-ovādo cā'ti.

*May the senior monk give me the opportunity
to recite the Pātimokkha.*

PRELIMINARY DUTIES

Before doing the Uposatha, the ninefold
preliminary duty should be done:

sweeping the place;
lighting a lamp there;
preparing the seats;
setting out water for drinking and
washing;
conveying the consent of the bhikkhus
who should give their consent;
conveying the purity of those same
bhikkhus who do not join in the
Uposatha;
season-telling;
bhikkhu-counting; and
instructing the bhikkhunis.

Tattha purimesu catūsu kiccesu padipa-kiccamī idāni suriy'ālokassa atthitāya n'atthi. *Aparāni tiṇī*¹ bhikkhūnam vattam jānantehi *bhikkhūhi*² katāni pariniṭhitāni honti.

Chandāharanā pārisuddhi-āharanāni pana imissam sīmāyam hattha-pāsam vijahitvā nisinnānam bhikkhūnam abhāvato n'atthi.

Utukkhānam nāma, ettakam atikkantam ettakam avasiṭṭhanti evam utu-ācikkhanam. Utūnidha pana sāsanē hemanta-gimha-vassānānam vasena tiṇī honti.

Ayam *hemantotu*.³ Asmiñ-ca utumhi *atṭha uposathā*.⁴ Iminā pakkhena:

eko uposatho sampatto,
satta uposathā avasiṭṭhā.⁵

Iti evam sabbehi āyasmantehi utukkhānam dhāretabbam.

With regard to the first four of these, there is no lamp-duty because of the current presence of sunlight. The remaining three have been done by bhikkhus who know the bhikkhus' duties. These are therefore completed.

There is no conveying of consent or purity because in this territory there are no bhikkhus sitting outside the hatthapāsa.

Season-telling means declaring the season thus: "This number (of Uposathas) is past; this number remains."

In this Teaching there are three seasons: winter, summer, and the rainy season.

This is the *winter*, and in this season there are *eight* Uposathas. With this fortnight:

one Uposatha has arrived;
seven Uposathas remain.

That's how the venerable ones should all remember the season-telling.

(*Evaṁ, bhante*)

Bhikkhu-gaṇanā nāma imasmim
uposath'agge uposathatthāya sannipatitā
bhikkhū ettakāti bhikkhūnam gaṇanā.
Imasmim-pana uposath'agge *cattāro*⁶
bhikkhū sannipatitā honti. Iti sabbehi
āyasmantehi bhikkhu-gaṇanā-pi
dhāretabbā.

(*Evaṁ, bhante*)

Bhikkhuninam-ovādo pana idāni
tāsam natthitāya n'atthi.

Iti sakaraṇ'okāsānam pubba-
kiccānam katattā, nikkarāṇ'okāsānam
pubba-kiccānam pakatiyā pariniṭhitattā.

Evan-tam nava-vidham pubba-
kiccam pariniṭhitam hoti.

Niṭhitite ca pubba-kicce, sace so
divaso cātuuddasi-paññarasi-sāmaggina-

(*Yes, venerable sir*)

Bhikkhu-counting means counting
the number of bhikkhus, (saying,) "This
number of bhikkhus has gathered in this
Uposatha hall for the purpose of the
Uposatha." And in this Uposatha hall *four*
bhikkhus have gathered.

That's how the venerable ones should
all remember the bhikkhu-counting.

(*Yes, venerable sir*)

There is no instructing of the bhikkhunis
because they now do not exist.

Thus the ninefold preliminary duty has
been completed by the doing of what there
is occasion to do and by the very nature of
what there is no occasion to do.

When the preliminary duty has been
completed, if the day is either the four-
teenth, the fifteenth, or the harmony day—

maññataro yathājja uposatho paññaraso [cātuddaso],

1. yāvatikā ca bhikkhū kammappattā saṅgh'uposathārahā, cattāro vā tato vā atirekā pakatattā pārājikam anāpannā saṅghena vā anukkhittā,

2. te ca kho hatthapāsam avijahitvā eka-simāyam ṛhitā,

3. tesañ-ca vikāla-bhojanādivasena vatthu-sabhāgāpattiyo ce na vijjanti,

4. tesañ-ca hatthapāse hatthapāsato bahikaraṇavasena vajjetabbo koci vajjaniya-puggalo ce n'atthi.

Evan-tam uposatha-kammam imehi catūhi lakkhaṇehi saṅgahitam pat-takallam nāma hoti, kātum yuttarūpam.

Uposatha-kammassa pattakallattam viditvā idāni kariyamāno uposatho saṅghena anumānetabbo.

(*Sādhu, bhante*)

as today is the fifteenth [fourteenth]—then:

1. if the bhikkhus coming to the transaction and appropriate for the Saṅgha-uposatha number four or more, being regular bhikkhus who have neither committed a parajika offense nor been suspended by the Saṅgha;

2. if they have not left the hatthapāsa to remain within the territory;

3. if they have no offenses in common, such as eating food at the wrong time; and

4. if there is, within the hatthapāsa, no disqualified person who should be expelled outside the hatthapāsa,

then the Uposatha-transaction endowed with these four characteristics is said to be ready and fit to be done.

Knowing the Uposatha-transaction to be ready, the Saṅgha may infer that the Uposatha should now be done.

(*Very well, venerable sir*)

Senior bhikkhu: Pubba-karaṇa-pubba-kiccāni samāpetvā imassa nisinnassa bhikkhu-saṅghassa anumatiyā pāṭimokkhamī uddesitūm ajjhesanam karomi.

Senior bhikkhu: The preliminary tasks and preliminary duties having been completed, then with the consent of this seated Community of bhikkhus I make a request that the Pāṭimokkha be recited.

NOTES

1. If the recitation is held at night, change "Tattha purimesu catūsu kiccesu padipa-kiccam idāni suriy'ālokassa atthitāya n'atthi. Aparāni tīṇi" to "Tattha purimāni cattāri": "Of the first four...."

2. If sāmaneras help with the tasks, change "bhikkhūhi" to "sāmañerehi-pi bhikkhūhi-pi": "Novices and bhikkhus...." If laypeople living in the monastery help with the tasks, change this to "ārāmikehi-pi bhikkhūhi-pi": "Monastery dwellers and bhikkhus...."

3. During the hot season, change "hemantotu" to "gimhotu." During the rainy season, change it to "vassānotu."

4. During a normal rainy season, change "atṭha uposathā" to "sattā ca uposathā ekā ca pavāraṇā": "Seven uposathas and one pavāraṇā."

During a hot or cold season with an additional month, change it to "adhikamāsa-vasena dasa uposathā": "Because of the additional month, ten uposathās...."

During a rainy season with an additional month, change it to "adhikamāsa-vasena nava ca uposathā ekā ca pavāraṇā": "Because of the additional month, nine uposathas and one pavāraṇā...."

5. This is the calculation for the first uposatha in a normal hot or cold season. The calculation for other dates — to be stated after "iminā pakkhena eko uposatho sampatto" — is as follows:

During a normal hot or cold season:

Second: eko uposatho atikkanto, cha uposathā avasiṭṭhā.

Third: dve uposathā atikkantā, pañca uposathā avasiṭṭhā.

Fourth: tayo uposathā atikkantā, cattāro uposathā avasiṭṭhā.

Fifth: cattāro uposathā atikkantā, tayo uposathā avasiṭṭhā.

Sixth: pañca uposathā atikkantā, dve uposathā avasiṭṭhā.

Seventh: cha uposathā atikkantā, eko uposatho avasiṭṭho.

Eighth: satta uposathā atikkantā, atṭha uposathā paripuṇṇā.

During a normal rainy season:

First: cha ca uposathā ekā ca pavāraṇā avasiṭṭhā.

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

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

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

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

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

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

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

During a hot or cold season with an additional month:

First: nava uposathā avasiṭṭhā.

Second: eko uposatho atikkanto, atṭha uposathā avasiṭṭhā.

Third: dve uposathā atikkantā, satta uposathā avasiṭṭhā.

Fourth: tayo uposathā atikkantā, cha uposathā avasiṭṭhā.

Fifth: cattāro uposathā atikkantā, pañca uposathā avasiṭṭhā.

Sixth: pañca uposathā atikkantā, cattāro uposathā avasiṭṭhā.

Seventh: cha uposathā atikkantā, tayo uposathā avasiṭṭhā.

Eighth: satta uposathā atikkantā, dve uposathā avasiṭṭhā.

Ninth: aṭṭha uposathā atikkantā, eko uposatho avasiṭṭho.

Tenth: nava uposathā atikkantā, dasa uposathā paripuṇṇā.

During a rainy season with an additional month:

First: aṭṭha ca uposathā ekā ca pavāraṇā avasiṭṭhā.

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

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

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

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

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

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

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

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

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

6. Cattāro = four. This should be replaced with the actual number of bhikkhus present.

5 pañca 6 cha 7 satta 8 aṭṭha 9 nava
 10 dasa 11 ekādasa 12 dvādasa, bārasa
 13 terasa, telasa 14 catuddasa, cuddasa
 15 paññarasa, pañcadasa 16 solasa
 17 sattarasa 18 aṭṭhārasa, aṭṭhādasa
 19 ekūnavisati
 20 vīsatī, vīsa 21 ekavīsatī
 22 dvāvīsatī, dvāvisa, dvevīsatī, bāvisati,
 bāvisa 23 tevīsatī 24 catuvīsatī
 25 pañcavīsatī 26 chabbisati 27 sattavīsatī
 28 aṭṭhavisati 29 ekūnatiṃsa
 30 tiṃsa, samatiṃsa, tiṃsati
 31 ekatiṃsa, ekattiṃsa 32 dvattiṃsa
 33 tettiṃsa 34 catuttiṃsa 35 pañcattiṃsa
 36 chattiṃsa 37 sattattiṃsa
 38 aṭṭhattiṃsa 39 ekūnacattālīsa
 40 cattālīsa, cattārīsa 41 ekacattālīsa
 42 dvacattālīsa, dvecattālīsa, dvicattālīsa
 43 tecattālīsa 44 catucattālīsa 45 pañca-
 cattālīsa 46 chacattālīsa 47 sattacattālīsa
 48 aṭṭhacattālīsa 49 ekūnapaññāsa

50 paññāsa 51 ekapaññāsa
 52 dvapaññāsa, dvepaññāsa, dvipaññāsa
 53 tepaññāsa 54 catupaññāsa 55 pañca-
 paññāsa 56 chapaññāsa 57 sattapaññāsa
 58 aṭṭhapaññāsa 59 ekūnasaṭṭhi
 60 saṭṭhi, saṭṭhi 61 ekasaṭṭhi
 62 dvāsaṭṭhi, dvesaṭṭhi, dvisaṭṭhi
 63 tesāṭṭhi 64 catusaṭṭhi 65 pañcasāṭṭhi
 66 chasaṭṭhi 67 sattasaṭṭhi 68 aṭṭhasaṭṭhi
 69 ekūnasattati
 70 sattati 71 ekasattati 72 dvāsattati,
 dvāsattati, dvesattati, dvisattati
 73 tesattati 74 catusattati 75 pañcasattati
 76 chasattati 77 sattasattati 78 aṭṭhasattati
 79 ekūnāsiti
 80 asīti 81 ekāsīti 82 dvāsīti
 83 tayāsīti 84 caturāsīti 85 pañcāsīti
 86 chaṭṭāsīti 87 sattāsīti 88 aṭṭhāsīti
 89 ekūnanavuti
 90 navuti 91 ekanavuti
 92 dvanavuti, dvenavuti 93 tenavuti

- 94 catunavuti 95 pañcanavuti
 96 chanavuti 97 sattanavuti
 98 aṭṭhanavuti 99 ekūnasatam
 100 bhikkhusatam
 101 ekuttara-bhikkhusatam
 102 dvayuttara-bhikkhusatam
 103 tayuttara-bhikkhusatam
 104 catuttara-bhikkhusatam
 105 pañcuttara-bhikkhusatam
 106 chaṭṭuttara-bhikkhusatam
 107 sattuttara-bhikkhusatam
 108 aṭṭhuttara-bhikkhusatam
 109 navuttara-bhikkhusatam
 110 dasuttara-bhikkhusatam
 120 visuttara-bhikkhusatam
 130 tiṁsuttara-bhikkhusatam
 140 cattālisuttara-bhikkhusatam
 150 paññāsuttara-bhikkhusatam
 160 saṭṭhayuttara-bhikkhusatam
 170 sattatyuttara-bhikkhusatam
 180 asityuttara-bhikkhusatam

- 190 navutyuttara-bhikkhusatam
 199 ekūnasatuttara-bhikkhusatam
 200 dve bhikkhu-satāni
 201 ekuttarāni dve bhikkhu-satāni
 300 tayo bhikkhu-satāni
 400 cattāro bhikkhu-satāni
 500 pañca bhikkhu-satāni

BHIKKHU-PĀTIMOKKHAM

Namo tassa bhagavato arahato
sammā-sambuddhassa.
(*tikkhattum*)

Suṇātu me bhante [āvuso] saṅgho.
Ajj'uposatho paññaraso [cātuddaso].
Yadi saṅghassa pattakallam, saṅgho
upo-satham kareyya, pātimokkham
uddiseyya.

Kim saṅghassa pubba-kiccam?
Pārisuddhim āyasmanto ārocetha.
Pātimokkham uddisissāmi. Tam sabbeva
santā sādhukam suṇoma manasikaroma.
Yassa siyā āpatti, so āvikareyya. Asantiyā
āpattiyā tuṇhī bhavitabbam. Tuṇhī-
bhāvena kho pan'āyasmante parisuddhā
ti vedissāmi.

Yathā kho pana pacceka-puṭṭhassa

BHIKKHU-PĀTIMOKKHA

Homage to the Blessed One, the worthy
one, the rightly self-awakened one.
(*three times*)

Venerable sirs [friends], may the
Saṅgha listen to me. Today is the Uposatha
of the fifteenth [fourteenth]. If the Saṅgha
is ready, let it perform the Uposatha, let it
recite the Pātimokkha.

What is the Saṅgha's preliminary duty?
Let the venerable ones announce any purity
(that needs to be announced). I will recite
the Pātimokkha. May all of us who are
present listen and pay careful attention.
If anyone has an offense, let him reveal it.
Those without offense should remain
silent. By their silence I will know that the
venerable ones are pure.

Just as, when questioned individually,

veyyākaraṇam hoti, Evam-evam
evarūpāya parisāya yāva-tatiyam
anussāvitam hoti. Yo pana bhikkhu yāva-
tatiyam anussāviyamāne saramāno
santim āpattim n'āvikareyya, sampajāna-
musāvād'assa hoti. Sampajāna-
musāvādo kho pan'āyasmanto
antarāyiko dhammo vutto bhagavatā.
Tasmā saramānena bhikkhunā āpannenā
visuddh'āpekkhena santī āpatti
āvikātabbā. Āvikatā hi'ssa phāsu hoti.

(*Nidān'uddeso niṭṭhito*)

Tatr'ime *cattāro pārājikā dhammā*
uddesam āgacchanti.

1. Yo pana bhikkhu bhikkhūnam
sikkhā-sājīva-samāpanno, sikkham
appaccakkhāya dubbalyam anāvikatvā,
methunam dhammam paṭiseveyya
antamaso tiracchāna-gatāya-pi: pārājiko

one should answer, the same holds true when in this assembly the declaration (at the end of each section) is made three times. Should any bhikkhu, when the declaration is made three times, remember an existing offense but not reveal it, he has a deliberate lie. And the Blessed One has declared a deliberate lie to be an obstruction. Therefore any bhikkhu with an offense, on remembering it and aiming at purity, should reveal his existing offense. Having revealed it, he will be at peace.

(*The Introduction Section is finished*)

Here, venerable sirs, these *four actions entailing defeat* come up for recitation.

1. Should any bhikkhu—participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness—engage in sexual intercourse, even with a female animal, he is defeated

hoti asamvāso.

2. Yo pana bhikkhu gāmā vā araññā vā adinnam theyya-saṅkhātam ādiyeyya, yathārūpe adinnādāne rājāno coram gahetvā, haneyyum vā bandheyym vā pabbajeyyum vā, “Coro’si bālo’si mulho’si theno’si” ti. Tathārūpam bhikkhu adinnam ādiyamāno: ayam-pi pārājiko hoti asamvāso.

3. Yo pana bhikkhu sañcicca manussa-viggaham jīvitā voropeyya, satthahārakam vāssa pariyeseyya, maraṇa-vanṇam vā samvanṇeyya, maraṇaya vā samādapeyya, “Ambho purisa kim tuyh’iminā pāpakena dujjīvitena? Matan-te jīvitā seyyo” ti. Iti cittamano citta-saṅkappo aneka-pariyāyena maraṇa-vanṇam vā samvanṇeyya, maraṇaya vā samādapeyya: ayam-pi pārājiko hoti asamvāso.

and no longer in affiliation.

2. Should any bhikkhu, in what is reckoned a theft, take what is not given from an inhabited area or from the wilderness—just as when, in the taking of what is not given, kings arresting the criminal would flog, imprison, or banish him, (saying,) “You are a robber, you are a fool, you are benighted, you are a thief”—a bhikkhu in the same way taking what is not given also is defeated and no longer in affiliation.

3. Should any bhikkhu intentionally deprive a human being of life, or search for an assassin for him, or praise the advantages of death, or incite him to die (saying,): “My good man, what use is this evil, miserable life to you? Death would be better for you than life,” or with such an idea in mind, such a purpose in mind, should in various ways praise the advantages of death or incite him to die, he also is defeated and no longer in affiliation.

4. Yo pana bhikkhu anabhijānam
uttari-manussa-dhammam
attūpanāyikam alam-ariya-ñāna-
dassanam samudācareyya: “Iti jānāmi,
iti passāmi” ti. Tato aparena samayena
samanuggāhiyamāno vā
asamanuggāhiyamāno vā āpanno
visuddh’āpekkho evam vadeyya,
“Ajānam-evam āvuso avacām, ‘jānāmi,’
apassām, ‘passāmi.’ Tucchām musā
vilapin” ti. Aññatra adhimānā: ayam-pi
pārājiko hoti asamvāso.

Uddīṭhā kho āyasmanto cattāro
pārājikā dhammā, yesam bhikkhu
aññataram vā aññataram vā āpajjitvā na
labhati bhikkhūhi saddhim samvāsam.
Yathā pure, tathā pacchā: pārājiko hoti
asamvāso.

Tatth’āyasmante pucchāmi:

4. Should any bhikkhu, without direct knowledge, claim a superior human state, a truly noble knowledge and vision, as present in himself, (saying,) “Thus do I know; thus do I see,” such that regardless of whether or not he is cross-examined on a later occasion, he—being remorseful and desirous of purification—might say, “Friends, not knowing, I said I know; not seeing, I said I see—vainly, falsely, idly;” unless it was from over-estimation, he also is defeated and no longer in affiliation.

Venerable sirs, the four actions entailing defeat have been recited. A bhikkhu who has committed any one of these offenses no longer has the right to live together with the bhikkhus. Whatever he was before [he became a bhikkhu], that is what he is after [committing the offense]: he is defeated and no longer in affiliation.

Thus I ask the venerable ones:

Kacci'ttha parisuddhā?
 Dutiyam-pi pucchāmi:
 Kacci'ttha parisuddhā?
 Tatiyam-pi pucchāmi:
 Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā
 tuṇhi, evam-etam dhārayāmi.

(*Pārājik'uddeso niṭṭhito*)

Ime kho pan'āyasmanto *terasa*
saṅghādisesā dhammā uddesam
 āgacchanti.

1. Sañcetanikā sukka-visaṭṭhi aññatra
 supinantā, saṅghādiseso.

2. Yo pana bhikkhu otīṇo
 vipariṇatena cittena mātugāmena
 saddhim kāya-samsaggam samāpajjeyya,
 hattha-gāham vā veṇi-gāham vā
 aññatarassa vā aññatarassa vā aṅgassa

Are you pure in this?
 A second time I ask:
 Are you pure in this?
 A third time I ask:
 Are you pure in this?

The venerable ones are pure in this,
 which is why they are silent. Thus do I
 hold it.

(*The Defeat Section is finished*)

Venerable sirs, these *thirteen actions*
entailing initial and subsequent meetings
of the Community come up for recitation.

1. Intentional emission of semen—
 except while dreaming—entails initial and
 subsequent meetings of the Community.

2. Should any bhikkhu, overcome by
 lust, with altered mind, engage in bodily
 contact with a woman, or in holding her
 hand, holding a lock of her hair, or caressing
 any of her limbs, it entails initial and

parāmasanam, saṅghādiseso.

3. Yo pana bhikkhu otiṇño
vipariṇatena cittena mātugāmam
dūṭṭhullāhi vācāhi obhāseyya, yathā tam
yuvā yuvatīm methunūpasañhitāhi,
saṅghādiseso.

4. Yo pana bhikkhu otiṇño
vipariṇatena cittena mātugāmassa
santike atta-kāma-pāricariyāya vaṇṇam
bhāseyya, “Etad-aggam bhagini
pāricariyānam, yā m’ādisam silavantam
kalyāṇa-dhammam brahmacārim etena
dhammena paricareyyā” ti,
methunūpasañhitena, saṅghādiseso.

5. Yo pana bhikkhu sañcarittam
samāpajjeyya, itthiyā vā purisa-matīm,
purisassa vā itthi-matīm, jāyattane vā
jārattane vā antamaso tam-khanikāya-pi,
saṅghādiseso.

subsequent meetings of the Community.

3. Should any bhikkhu, overcome by lust, with altered mind, address lewd words to a woman in the manner of young men to a young woman alluding to sexual intercourse, it entails initial and subsequent meetings of the Community.

4. Should any bhikkhu, overcome by lust, with altered mind, speak in the presence of a woman in praise of ministering to his own sensuality thus: “This, sister, is the foremost ministration, that of ministering to a virtuous, fine-natured follower of the celibate life such as myself with this act”—alluding to sexual intercourse—it entails initial and subsequent meetings of the Community.

5. Should any bhikkhu engage in conveying a man’s intentions to a woman or a woman’s intentions to a man, proposing marriage or paramourage—even if only for a momentary liaison—it entails initial and subsequent meetings of the Community.

6. Saññācikāya pana bhikkhunā kuṭīm kārayamānena assāmikam att'uddesam pamāṇikā kāretabbā. Tatr'idam pamāṇam: dighaso dvādasa vidatthiyo sugata-vidatthiyā, tiriyam satt'antarā. Bhikkhū abhinetabbā vatthu-desanāya. Tehi bhikkhūhi vatthum desetabbam anārambham saparikka-manam. Sārambhe ce bhikkhu vatthusmim aparikkamane saññācikāya kuṭīm kāreyya, bhikkhū vā anabhineyya vatthu-desanāya, pamāṇam vā atikkāmeyya, saṅghādiseso.

7. Mahallakam-pana bhikkhunā vihāram kārayamānena, sassāmikam att'uddesam bhikkhū abhinetabbā vatthu-desanāya. Tehi bhikkhūhi

6. When a bhikkhu is having a hut built from (gains acquired by) his own begging —having no sponsor and destined for himself—he is to have it built to the standard measurement. Here the standard is this: twelve spans, using the sugata span, in length (measuring outside); seven in width, (measuring) inside. Bhikkhus are to be assembled to designate the site. The site the bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a hut built from his own begging on a site with disturbances and-without adequate space, or if he should not assemble the bhikkhus to designate the site, or if he should have the standard exceeded, it entails initial and subsequent meetings of the Community.

7. When a bhikkhu is having a large dwelling built—having a sponsor and destined for himself—he is to assemble bhikkhus to designate the site. The site the

vatthūm desetabbam anārambhām saparikkamanām. Sārambhe ce bhikkhu vatthusmim aparikkamane mahallakam vihāram kāreyya, bhikkhū vā anabhineyya vatthu-desanāya, saṅghādiseso.

8. Yo pana bhikkhu bhikkhum duṭṭho doso appatito amūlakena pārājikena dhammena anuddhamseyya, "App'eva nāma nam imamhā brahma-cariyā cāveyyan" ti. Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakañ- c'eva tam adhikaraṇam hoti, bhikkhu ca dosam patiṭṭhāti, saṅghādiseso.

9. Yo pana bhikkhu bhikkhum duṭṭho doso appatito añña-bhāgiyassa adhikaraṇassa kiñci desam lesa-mattam upādāya pārājikena dhammena anuddhamseyya, "App'eva nāma nam

bhikkhus designate should be without disturbances and with adequate space. If the bhikkhu should have a large dwelling built on a site with disturbances and without adequate space, or if he should not assemble the bhikkhus to designate the site, it entails initial and subsequent meetings of the Community.

8. Should any bhikkhu—corrupt, aversive, disgruntled—charge a bhikkhu with an unfounded case entailing defeat, (thinking,) "Perhaps I may bring about his fall from this celibate life," then regardless of whether or not he is cross-examined on a later occasion, if the issue is unfounded and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

9. Should any bhikkhu—corrupt, aversive, disgruntled—using as a mere ploy an aspect of an issue that pertains otherwise, charge a bhikkhu with a case entailing defeat, (thinking,) "Perhaps I may bring

imamhā brahma-cariyā cāveyyan” ti.
 Tato aparena samayena
 samanuggāhiyamāno vā
 asamanuggāhiyamāno vā, añña-
 bhāgiyañ-c’eva tam adhikaraṇam hoti,
 koci deso lesa-matto upādinno, bhikkhu
 ca dosam patiṭṭhāti, saṅghādiseso.

10. Yo pana bhikkhu samaggassa
 saṅghassa bhedāya parakkameyya,
 bhedana-saṁvattanikam vā
 adhikaraṇam samādāya paggayha
 tiṭṭheyya, so bhikkhu bhikkhūhi evam-
 assa vacaniyo, “Mā āyasmā samaggassa
 saṅghassa bhedāya parakkami. Bhedana-
 saṁvattanikam vā adhikaraṇam
 samādāya paggayha aṭṭhāsi.
 Samet’āyasmā saṅghena, samaggo hi
 saṅgho sammodamāno avivadamāno
 ek’uddeso phāsu viharati” ti.

Evañ-ca so bhikkhu bhikkhūhi
 vuccamāno tath’eva pagganheyya, so

about his fall from this celibate life,” then regardless of whether or not he is cross-examined on a later occasion, if the issue pertains otherwise, an aspect used as a mere ploy, and the bhikkhu confesses his aversion, it entails initial and subsequent meetings of the Community.

10. Should any bhikkhu agitate for a schism in a united Community, or should he persist in taking up an issue conducive to schism, the bhikkhus are to admonish him thus: “Do not, venerable sir, agitate for a schism in a united Community or persist in taking up an issue conducive to schism. Let the venerable one be reconciled with the Community, for a united Community, on courteous terms, without dispute, with a common recitation, dwells in peace.”

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked

bhikkhu bhikkhūhi yāva-tatiyam
 samanubhāsitabbo tassa paṭinissaggāya.
 Yāva-tatiyañ-ce samanubhāsiyamāno
 tam paṭinissajjeyya, icc'etam kusalam.
 No ce paṭinissajjeyya, saṅghādiseso.

11. Tass'eva kho pana bhikkhussa
 bhikkhū honti anuvattakā vagga-vādakā,
 eko vā dve vā tayo vā, te evam vadeyyum,
 "Mā āyasmanto etam bhikkhum kiñci
 avacuttha. Dhamma-vādi c'eso bhikkhu,
 vinaya-vādi c'eso bhikkhu, amhākañ-
 c'eso bhikkhu chandañ-ca ruciñ-ca ādāya
 voharati. Jānāti no bhāsati, amhākam-
 p'etam khamati" ti. Te bhikkhū bhikkhūhi
 evam-assu vacaniyā, "Mā āyasmanto
 evam avacuttha. Na c'eso bhikkhu
 dhamma-vādi, na c'eso bhikkhu vinaya-
 vādi. Mā āyasmantānam-pi saṅgha-
 bhedo rucittha. Samet'āyasmantānam
 saṅghena, samaggo hi saṅgho
 sammodamāno avivadamāno ek'uddeso

up to three times he desists, that is good.
 If he does not desist, it entails initial and
 subsequent meetings of the Community.

11. Should bhikkhus—one, two, or
 three—who are followers and partisans of
 that bhikkhu, say, "Do not, venerable sirs,
 admonish that bhikkhu in any way. He is
 an exponent of the Dhamma. He is an
 exponent of the Vinaya. He acts with our
 consent and approval. He knows, he
 speaks for us, and that is pleasing to us,"
 the bhikkhus are to admonish them thus:
 "Do not say that, venerable sirs. That
 bhikkhu is not an exponent of the Dhamma
 and he is not an exponent of the Vinaya.
 Do not, venerable sirs, approve of a schism
 in the Community. Let the venerable ones'
 (minds) be reconciled with the Community,
 for a united Community, on courteous
 terms, without dispute, with a common
 recitation, dwells in peace."

phāsu viharatī” ti.

Evañ-ca te bhikkhū bhikkhūhi vuccamānā tath’eva paggañheyyum, te bhikkhū bhikkhūhi yāva-tatiyam samanubhāsitabbā tassa paṭinissaggāya. Yāva-tatiyañ-ce samanubhāsiyamānā tam paṭinissajjeyyum, icc’etam kusalam. No ce paṭinissajjeyyum, saṅghādiseso.

12. Bhikkhu pan’eva dubbaca-jātiko hoti, uddesa-pariyāpannesu sikkhāpadesu bhikkhūhi saha-dhammikam vuccamāno attānam avacaniyam karoti, “Mā mām āyasmanto kiñci avacuttha kalyāṇam vā pāpakam vā. Aham-p’āyasmante na kiñci vakkhāmi kalyāṇam vā pāpakam vā. Viramath’āyasmanto mama vacanāyā” ti. So bhikkhu bhikkhūhi evam-assa vacaniyo, “Mā āyasmā attānam avacaniyam akāsi. Vacaniyam-eva āyasmā attānam karotu. Āyasmā-pi

And should those bhikkhus, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke them up to three times so as to desist. If while being rebuked up to three times they desist, that is good. If they do not desist, it entails initial and subsequent meetings of the Community.

12. In case a bhikkhu is by nature difficult to admonish—who, when being legitimately admonished by the bhikkhus with reference to the training rules included in the (Pātimokkha) recitation, makes himself unadmonishable, (saying,) “Do not, venerable ones, say anything to me, good or bad; and I won’t say anything to the venerable ones, good or bad. Refrain, venerable ones, from admonishing me”—the bhikkhus are to admonish him thus: “Let the venerable one not make himself unadmonishable. Let the venerable one make himself admonishable. Let the venerable one admonish the

bhikkhū vadetu saha-dhammena,
 bhikkhū-pi āyasmantam vakkhanti saha-
 dhammena. Evam samvaḍḍhā hi tassa
 bhagavato parisā, yad'idam aññam-
 añña-vacanena aññam-añña-
 vuṭṭhāpanenā" ti.

Evañ-ca so bhikkhu bhikkhūhi
 vuccamāno tath'eva paggañheyya, so
 bhikkhu bhikkhūhi yāva-tatiyam
 samanubhāsitabbo tassa paṭinissaggāya.
 Yāva-tatiyañ-ce samanubhāsiyamāno
 tam paṭinissajjeyya, icc'etam kusalam.
 No ce paṭinissajjeyya, saṅghādiseso.

13. Bhikkhu pan'eva aññataram
 gāmam vā nigamam vā upanissāya
 viharati kula-dūsako pāpa-samācāro.
 Tassa kho pāpakā samācārā dissanti
 c'eva suyyanti ca, kulāni ca tena duṭṭhāni
 dissanti c'eva suyyanti ca. So bhikkhu
 bhikkhūhi evam-assa vacaniyo, "Āyasmā
 kho kula-dūsako pāpa-samācāro.

bhikkhus in accordance with what is right,
 and the bhikkhus will admonish the vener-
 able one in accordance with what is right;
 for it is thus that the Blessed One's follow-
 ing is nurtured: through mutual admonition,
 through mutual rehabilitation."

And should that bhikkhu, thus admon-
 ished by the bhikkhus, persist as before,
 the bhikkhus are to rebuke him up to three
 times so as to desist. If while being rebuked
 up to three times he desists, that is good.
 If he does not desist, it entails initial and
 subsequent meetings of the Community.

13. In case a bhikkhu living in depend-
 ence on a certain village or town is a
 corrupter of families, a man of depraved
 conduct—whose depraved conduct is both
 seen and heard about, and the families he
 has corrupted are both seen and heard
 about—the bhikkhus are to admonish him
 thus: "You, venerable sir, are a corrupter of
 families, a man of depraved conduct. Your

Āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni c'āyasmatā duṭṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imamhā āvāsā, alan-te idha vāsenā" ti.

Evañ-ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evam vadeyya, "Chanda-gāmino ca bhikkhū, dosa-gāmino ca bhikkhū, moha-gāmino ca bhikkhū, bhaya-gāmino ca bhikkhū, tādisikāya āpattiya ekaccam pabbājenti, ekaccam na pabbājentī" ti. So bhikkhu bhikkhūhi evam-assa vacaniyo, "Mā āyasmā evam avaca. Na ca bhikkhū chanda-gāmino, na ca bhikkhū dosa-gāmino, na ca bhikkhū moha-gāmino, na ca bhikkhū bhaya-gāmino. Āyasmā kho kula-dūsako pāpa-samācāro. Āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni c'āyasmatā duṭṭhāni dissanti c'eva suyyanti ca.

depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard about. Leave this monastery, venerable sir. Enough of your staying here."

And should that bhikkhu, thus admonished by the bhikkhus, say about the bhikkhus, "The bhikkhus are biased through favoritism, biased through aversion, biased through delusion, biased through fear, in that for this sort of offense they banish some and do not banish others," the bhikkhus are to admonish him thus: "Do not say that, venerable sir. The bhikkhus are not biased through favoritism, are not biased through aversion, are not biased through delusion, are not biased through fear. You, venerable sir, are a corrupter of families, a man of depraved conduct. Your depraved conduct is both seen and heard about, and the families you have corrupted are both seen and heard

Pakkamat'āyasmā imamhā āvāsā, alan-te
idha vāsenā" ti.

Evañ-ca so bhikkhu bhikkhūhi
vuccamāno tath'eva paggañheyya, so
bhikkhu bhikkhūhi yāva-tatiyam
samanubhāsitabbo tassa pañinissaggāya.
Yāva-tatiyañ-ce samanubhāsiyamāno
tam pañinissajjeyya, icc'etam kusalam.
No ce pañinissajjeyya, saṅghādiseso.

Uddiṭṭhā kho āyasmanto terasa
saṅghādisesā dhammā, nava
paṭham'āpattikā cattāro yāva-tatiyakā.
Yesam bhikkhu aññataram vā aññataram
vā āpajjitvā yāvatiham jānam
paṭicchādeti, tāvatiham tena bhikkhunā
akāmā parivatthabbam. Parivuttha-
parivāseṇa bhikkhunā uttarim chā-
rattam, bhikkhu-mānattāya
paṭipajjitabbam. Ciṇṇa-mānatto bhikkhu,
yattha siyā visati-gaṇo bhikkhu-saṅgo,

about. Leave this monastery, venerable sir.
Enough of your staying here."

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it entails initial and subsequent meetings of the Community.

Venerable sirs, the thirteen actions entailing initial and subsequent meetings of the Community have been recited: nine committed on the first offense, four after the third announcement. A bhikkhu who has committed any one of these offenses must undergo probation, whether he likes it or not, for as many days as he knowingly conceals it. Having undergone probation, he must undergo a further six days of penance supervised by the bhikkhus. Having finished the penance, he is to be rehabilitated

tattha so bhikkhu abbhetabbo. Ekena-pi
ce ūno visati-gaṇo bhikkhu-saṅgo tam
bhikkhum abbheyya, so ca bhikkhu
anabbhito, te ca bhikkhū gārayhā.
Ayam tattha sāmīci.

Tatthāyasmante pucchāmi:
Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi:
Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi:
Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā
tuṇhi, evam-etam dhārayāmi.

(*Saṅghādises'uddeso niṭṭhito*)

where there is a community of bhikkhus comprising a quorum of twenty. If a community of bhikkhus comprising even one less than a quorum of twenty should rehabilitate the bhikkhu, he is not rehabilitated and the bhikkhus are blameworthy. This is the proper course here.

Thus I ask the venerable ones:
Are you pure in this?
A second time I ask:
Are you pure in this?
A third time I ask:
Are you pure in this?

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

(*The Initial and Subsequent Community Meetings Section is finished*)

Ime kho pan'āyasmanto *dve aniyatā dhammā* uddesam āgacchanti.

1. Yo pana bhikkhu mātugāmena saddhim eko ekāya raho paṭicchanne āsane alam-kammaniye nisajjam kappeyya. Tam'enam saddheyya-vacasā upāsikā disvā tiṇṇam dhammānam aññatarena vadeyya, pārājikena vā saṅghādisesena vā pācittiyyena vā. Nisajjam bhikkhu patijānamāno tiṇṇam dhammānam aññatarena kāretabbo, pārājikena vā saṅghādisesena vā pācittiyyena vā. Yena vā sā saddheyya-vacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. Ayam dhammo aniyato.

2. Na h'eva kho pana paṭicchannam āsanam hoti nālamkammaniym. Alañca kho hoti mātugāmam dutṭhullāhi vācāhi obhāsitum. Yo pana bhikkhu

Venerable sirs, these *two indefinite actions* come up for recitation.

1. Should any bhikkhu sit in private, alone with a woman on a seat secluded enough to lend itself (to sexual intercourse), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases—entailing defeat, communal meetings, or confession—then the bhikkhu, acknowledging having sat (there), may be dealt with in line with any of the three cases—entailing defeat, communal meetings, or confession—or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case is indefinite.

2. In case a seat is not sufficiently secluded to lend itself (to sexual intercourse) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in

tathā-rūpe āsane mātugāmena saddhim
eko ekāya raho nisajjam kappeyya.
Tam'enam saddheyya-vacasā upāsikā
disvā dvinnam dhammānam aññatarena
vadeyya, saṅghādisesena vā pācittiyyena
vā. Nisajjam bhikkhu pātijānamāno
dvinnam dhammānam aññatarena
kāretabbo, saṅghādisesena vā pācittiyyena
vā. Yena vā sā saddheyya-vacasā upāsikā
vadeyya, tena so bhikkhu kāretabbo.
Ayam-pi dhammo aniyato.

Uddīṭhā kho āyasmanto dve aniyatā
dhammā.

Tatth'āyasmante pucchāmi:
Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi:
Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi:
Kacci'ttha parisuddhā?

private, alone with a woman on such a seat, so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting either of two cases—entailing communal meetings or confession—then the bhikkhu, acknowledging having sat (there), may be dealt with in line with either of the two cases—entailing communal meetings or confession—or he is to be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case too is indefinite.

Venerable sirs, the two indefinite actions have been recited.

Thus I ask the venerable ones:
Are you pure in this?
A second time I ask:
Are you pure in this?
A third time I ask:
Are you pure in this?

Parisuddh'etth'āyasmanto, tasmā
tuṇhi, evam-etam dhārayāmi.

(*Aniyat'uddeso niṭṭhito*)

Ime kho pan'āyasmanto *timsa nissaggiyā pācittiyā dhammā* uddesam āgacchanti.

1. Niṭṭhita-cīvarasmim bhikkhunā ubbhataśmim kaṭhine, dasāha-paramam atireka-cīvaraṁ dhāretabbam. Tam atikkāmayato, nissaggiyam pācittiyam.

2. Niṭṭhita-cīvarasmim bhikkhunā ubbhataśmim kaṭhine, eka-rattam-pi ce bhikkhu ti-civarena vippavaseyya, aññatra bhikkhu-sammatiyā, nissaggiyam pācittiyam.

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

(*The Indefinite Section is finished*)

Venerable sirs, these *thirty actions entailing forfeiture and confession* come up for recitation.

1. When a bhikkhu has finished his robe and the frame is dismantled (his kathina privileges are ended), he is to keep extra robe-cloth ten days at most. Beyond that, it is to be forfeited and confessed.

2. When a bhikkhu has finished his robe and the frame is dismantled: If he dwells apart from (any of) his three robes even for one night—unless authorized by the bhikkhus—it is to be forfeited and confessed.

3. Niṭṭhita-cīvaraśmīm bhikkhunā ubbhataśmīm kaṭhine, bhikkhuno pan’eva akāla-cīvaraṁ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbam. Paṭiggahetvā khippam’eva kāretabbam. No c’assa pāripūri, māsa-paraman’tena bhikkhunā tam cīvaraṁ nikhipitabbam, ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttarim nikhipeyya satiyā-pi paccāsāya, nissaggyam pācittiyam.

4. Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇa-cīvaraṁ dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggyam pācittiyam.

5. Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaraṁ paṭiggaṇheyya aññatra pārivaṭṭakā, nissaggyam pācittiyam.

6. Yo pana bhikkhu aññātakam gahapatim vā gahapatānim vā cīvaraṁ

3. When a bhikkhu has finished his robe and the frame is dismantled: Should out-of-season robe-cloth accrue to him, he may accept it if he so desires. Having accepted it, he is to make it up immediately (into a cloth requisite). If it should not be enough, he may lay it aside for a month at most when he has an expectation for filling the lack. If he should keep it beyond that, even when he has an expectation (for further cloth), it is to be forfeited and confessed.

4. Should any bhikkhu have a used robe washed, dyed, or beaten by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

5. Should any bhikkhu accept robe-cloth from the hand of a bhikkhuni unrelated to him—except in exchange—it is to be forfeited and confessed.

6. Should any bhikkhu ask for robe-cloth from a man or woman householder

viññāpeyya aññatra samayā, nissaggyam pācittiyam. Tatth'āyam samayo:
Acchinna-civaro vā hoti bhikkhu naṭṭha-civaro vā. Ayam tattha samayo.

7. Tañ-ce aññatko gahapati vā gahapatāni vā bahūhi cīvarehi abhihaṭṭhum-pavāreyya, santar'uttara-paraman'tena bhikkhunā tato cīvaram sāditabbam. Tato ce uttarim sādiyeyya, nissaggyam pācittiyam.

8. Bhikkhum pan'eva uddissa aññatakassa gahapatissa vā gahapatāniyā vā cīvara-cetāpanam upakkhatam hoti, "Iminā cīvara-cetāpanena cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādessāmī" ti. Tatra ce so bhikkhu pubbe appavārito upasākamitvā cīvare vikappam āpajjeyya, "Sādhu vata mām āyasmā iminā cīvara-cetāpanena, evarūpam vā

unrelated to him—except at the proper occasion—it is to be forfeited and confessed. Here the proper occasion is this: The bhikkhu's robe has been snatched away or destroyed. This is the proper occasion here.

7. If that unrelated man or woman householder presents the bhikkhu with many robes (pieces of robe-cloth), he is to accept at most (enough for) an upper and a lower robe. If he accepts more than that, it is to be forfeited and confessed.

8. In case a man or woman householder unrelated (to the bhikkhu) prepares a robe fund for the sake of a bhikkhu, (thinking,) "Having purchased a robe with this robe fund, I will clothe the bhikkhu named so-and-so with a robe": If the bhikkhu, not previously invited, approaching (the householder) should make a stipulation with regard to the robe, (saying,) "It would be good indeed, sir, if you clothed me (with a robe), having purchased a robe

evarūpam vā cīvaram cetāpetvā acchādehi” ti, kalyāṇa-kamyatam upādāya, nissaggyam pācittiyam.

9. Bhikkhum pan’eva uddissa ubhinnam aññātakānam gahapatinam vā gahapatānīnam vā pacceka-cīvara-cetāpanā upakkhaṭā honti, “Imehi mayam pacceka-cīvara-cetāpanehi pacceka-cīvarāni cetāpetvā itthannāmam bhikkhum cīvarehi acchādessāmā” ti. Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappam āpajjeyya, “Sādu vata mām āyasmanto imehi pacceka-cīvara-cetāpanehi, evarūpam vā evarūpam vā cīvaram cetāpetvā acchādetha ubho’va santā ekenā” ti, kalyāṇa-kamyatam upādāya, nissaggyam pācittiyam.

10. Bhikkhum pan’eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvara-cetāpanam

of such-and-such a sort with this robe fund”—out of a desire for something fine—it is to be forfeited and confessed.

9. In case two householders—men or women—unrelated (to the bhikkhu) prepare separate robe funds for the sake of a bhikkhu, (thinking,) “Having purchased separate robes with these separate robe funds of ours, we will clothe the bhikkhu named so-and-so with robes”: If the bhikkhu, not previously invited, approaching (them) should make a stipulation with regard to the robe, (saying,) “It would be good indeed, sirs, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)” —out of a desire for something fine—it is to be forfeited and confessed.

10. In case a king, a royal official, a brahman, or a householder sends a robe fund for the sake of a bhikkhu via a

pahiṇeyya, “Iminā civara-cetāpanena civaram cetāpetvā itthannāmāṁ bhikkhum civarena acchādehi” ti.

So ce dūto tam bhikkhum upasāṅkamitvā evam vadeyya, “Idam kho bhante āyasmantam uddissa civara-cetāpanam ābhataṁ. Paṭiggaṇhātu āyasmā civara-cetāpanan” ti. Tena bhikkhunā so dūto evam-assa vacaniyo, “Na kho mayam āvuso civara-cetāpanam paṭiggaṇhāma, civarañ-ca kho mayam paṭiggaṇhāma kālena kappiyā” ti.

So ce dūto tam bhikkhum evam vadeyya, “Atthi pan’āyasmato koci veyyāvaccakaro” ti. Civar’atthikena bhikkhave bhikkhunā veyyāvaccakaro niddisitabbo, ārāmiko vā upāsako vā, “Eso kho āvuso bhikkhūnam veyyāvaccakaro” ti.

So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum

messenger, (saying,) “Having purchased a robe with this robe fund, clothe the bhikkhu named so-and-so with a robe”:

If the messenger, approaching the bhikkhu, should say, “This is a robe fund being delivered for the sake of the venerable one. May the venerable one accept this robe fund,” then the bhikkhu is to tell the messenger: “We do not accept robe funds, my friend. We accept robes (robe-cloth) as are proper according to season.”

If the messenger should say to the bhikkhu, “Does the venerable one have a steward?” then, bhikkhus, if the bhikkhu desires a robe, he may indicate a steward—either a monastery attendant or a lay follower—(saying,) “That, my friend, is the bhikkhus’ steward.”

If the messenger, having instructed the steward and going to the bhikkhu, should say, “I have instructed the steward the venerable one indicated. May the venerable

upasaṅkamitvā evam vadeyya, “Yām
kho bhante āyasmā veyyāvaccakaram
niddisi, saññatto so mayā. Upasaṅkamatu
āyasmā kālena civarena tam
acchādessati” ti. Civar’atthikena
bhikkhave bhikkhunā veyyāvaccakaro
upasaṅkamitvā dvittikkhattum
codetabbo sāretabbo, “Attho me āvuso
civarenā” ti. Dvittikkhattum
codayamāno sārayamāno tam civaram
abhinipphādeyya, icc’etam kusalam.

No ce abhinipphādeyya,
catukkhattum pañcakkhattum
chakkhattu-paramam tuṇhi-bhūtena
uddissa ṭhātabbam. Catukkhattum pañ-
cakkhattum chakkhattu-paramam tuṇhi-
bhūto uddissa tiṭṭhamāno tam civaram
abhinipphādeyya, icc’etam kusalam.

No ce abhinipphādeyya, tato ce
uttarim vāyamamāno tam civaram abhi-
nipphādeyya, nissaggyam pācittiym.

one go (to him) and he will clothe you with
a robe in season,” then the bhikkhu, desir-
ing a robe and approaching the steward,
may prompt and remind him two or three
times, “I have need of a robe.” Should (the
steward) produce the robe after being
prompted and reminded two or three
times, that is good.

If he should not produce the robe, (the
bhikkhu) should stand in silence four
times, five times, six times at most for that
purpose. Should (the steward) produce
the robe after (the bhikkhu) has stood in
silence for that purpose four times, five
times, six times at most, that is good.

If he should not produce the robe (at
that point), should he then produce the
robe after (the bhikkhu) has endeavored
further than that, it is to be forfeited and
confessed.

No ce abhinipphādeyya, yatassa
 civara-cetāpanam ābhataṁ, tattha sāmāṁ
 vā gantabbam, dūto vā pāhetabbo,
 “Yam kho tumhe āyasmanto bhikkhum
 uddissa civara-cetāpanam pahiṇittha.
 Na tan-tassa bhikkhuno kiñci attham
 anubhoti. Yuñjant’āyasmanto sakam. Mā
 vo sakam vinassi” ti. Ayam tattha sāmici.

Civara-vaggo pathamo.

11. Yo pana bhikkhu kosiya-
 missakam santhatam kārāpeyya,
 nissaggiyam pācittiyam.

12. Yo pana bhikkhu suddha-
 kālakānam elaka-lomānam santhatam
 kārāpeyya, nissaggiyam pācittiyam.

13. Navam-pana bhikkhunā
 santhatam kārayamānenā, dve bhāgā
 suddha-kālakānam elaka-lomānam
 ādātabbā, tatiyam odātānam catuttham

If he should not produce (the robe), then the bhikkhu himself should go to the place from which the robe fund was brought, or a messenger should be sent (to say), “The robe fund that you, venerable sirs, sent for the sake of the bhikkhu has given no benefit to the bhikkhu at all. May you be united with what is yours. May what is yours not be lost.” This is the proper course here.

(Here ends) the first chapter, on robes.

11. Should any bhikkhu have a felt (blanket/rug) made of a mixture containing silk, it is to be forfeited and confessed.

12. Should any bhikkhu have a felt (blanket/rug) made of pure black wool, it is to be forfeited and confessed.

13. When a bhikkhu is having a new felt (blanket/rug) made, two parts of pure black wool are to be incorporated, a third (part) of white, and a fourth of brown. If a

gocariyānam. Anādā ce bhikkhu dve bhāge suddha-kālakānam elaka-lomānam, tatiyām odātānam catuttham gocariyānam navām santhatam kārāpeyya, nissaggyam pācittiyam.

14. Navam-pana bhikkhunā santhatam kārāpetvā chabbassāni dhāretabbam. Orena ce channām vassānam tam santhatam vissajjetvā vā avissajjetvā vā aññām navām santhatam kārāpeyya, aññatra bhikkhu-sammatiyā, nissaggyam pācittiyam.

15. Nisidana-santhatam-pana bhikkhunā kārayamānenā purāṇa-santhatassa sāmantā sugata-vidatthi ādātabbā dubbaṇṇa-karaṇāya. Anādā ce bhikkhu purāṇa-santhatassa sāmantā sugata-vidatthim navām nisidana-santhatam kārāpeyya, nissaggyam pācittiyam.

bhikkhu should have a new felt (blanket/rug) made without incorporating two parts of pure black wool, a third of white, and a fourth of brown, it is to be forfeited and confessed.

14. When a bhikkhu has had a new felt (blanket/rug) made, he is to keep it for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then—unless he has been authorized by the bhikkhus—it is to be forfeited and confessed.

15. When a bhikkhu is having a felt sitting rug made, a piece of old felt a sugata span [25 cm.] on each side is to be incorporated for the sake of discoloring it. If, without incorporating a piece of old felt a sugata span on each side, a bhikkhu should have a new felt sitting rug made, it is to be forfeited and confessed.

16. Bhikkhuno pan'eva addhāna-magga-paṭipannassa eḷaka-lomāni uppaj-jeyyumi. Ākañkhamānena bhikkhunā paṭiggahetabbāni. Paṭiggahetvā ti-yojana-paramam sahatthā hāretabbāni, asante hārake. Tato ce uttarim hareyya asante-pi hārake, nissaggyam pācittiyam.

17. Yo pana bhikkhu aññātikāya bhikkhuniyā eḷaka-lomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggyam pācittiyam.

18. Yo pana bhikkhu jātarūpa-rajatam uggaṇheyya vā uggaṇhāpeyya vā upanikkhittam vā sādiyeyya, nissaggyam pācittiyam.

19. Yo pana bhikkhu nānappakārakam rūpiya-samvohāram samāpajjeyya, nissaggyam pācittiyam.

20. Yo pana bhikkhu nānappakārakam kaya-vikkayam samāpajjeyya, nissaggyam pācittiyam.

16. Should wool accrue to a bhikkhu as he is going on a journey, he may accept it if he so desires. Having accepted it, he may carry it by hand—there being no one else to carry it—three leagues [48 km.=30 miles] at most. If he should carry it farther than that, even if there is no one else to carry it, it is to be forfeited and confessed.

17. Should any bhikkhu have wool washed, dyed, or carded by a bhikkhuni unrelated to him, it is to be forfeited and confessed.

18. Should any bhikkhu accept gold and silver, or have it accepted, or consent to its being deposited (near him), it is to be forfeited and confessed.

19. Should any bhikkhu engage in various types of monetary exchange, it (the income) is to be forfeited and confessed.

20. Should any bhikkhu engage in various types of trade, it (the article obtained) is to be forfeited and confessed.

Kosiya-vaggo dutiyo.

21. Dasāha-paramam̄ atireka-patto dhāretabbo. Tam̄ atikkāmayato, nissaggiyam̄ pācittiyam̄.

22. Yo pana bhikkhu ūna-pañca-bandhanena pattena aññam̄ navam̄ pattam̄ cetāpeyya, nissaggiyam̄ pācittiyam̄. Tena bhikkhunā so patto bhikkhu-parisāya nissajjitabbo. Yo ca tassā bhikkhu-parisāya patta-pariyanto, so ca tassa bhikkhuno padātabbo, “Ayan-te bhikkhu patto, yāva bhedanāya dhāretabbo” ti. Ayam̄ tattha sāmīci.

23. Yāni kho pana tāni gilānānam̄ bhikkhūnam̄ paṭisāyanīyāni bhesajjāni, seyyathidam̄: sappi navanitam̄ telam̄ madhu phāṇitam̄; tāni paṭiggahetvā sattāha-paramam̄ sannidhi-kārakam̄ paribhuñjitabbāni. Tam̄ atikkāmayato, nissaggiyam̄ pācittiyam̄.

(Here ends) the second chapter, on silk.

21. An extra alms bowl may be kept ten days at most. Beyond that, it is to be forfeited and confessed.

22. Should any bhikkhu with an alms bowl having fewer than five mends ask for another new bowl, it is to be forfeited and confessed. The bowl is to be forfeited by the bhikkhu to the company of bhikkhus. That company of bhikkhus' final bowl should be presented to the bhikkhu, (saying,) “This, bhikkhu, is your bowl. It is to be kept until broken.” This is the proper course here.

23. There are these tonics to be taken by sick bhikkhus: ghee, fresh butter, oil, honey, sugar/molasses. Having been received, they are to be used from storage seven days at most. Beyond that, they are to be forfeited and confessed.

24. “Māso seso gimhānan” ti bhikkhunā vassika-sātika-civaram pariyesitabbam. “Aḍḍha-māso seso gimhānan” ti katvā nivāsetabbam. “Orena ce māso seso gimhānan” ti vassika-sātika-civaram pariyeseyya, “Oren’adḍha-māso seso gimhānan” ti katvā nivāseyya, nissaggyam pācittiyam.

25. Yo pana bhikkhu bhikkhussa sāmāṇ civaram datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggyam pācittiyam.

26. Yo pana bhikkhu sāmāṇ suttam viññāpetvā tantavāyehi civaram vāyāpeyya, nissaggyam pācittiyam.

27. Bhikkhum pan’eva uddissa aññātako gahapati vā gahapatāni vā tantavāyehi civaram vāyāpeyya. Tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamitvā civare vikappam āpajjeyya, “Idam kho āvuso civaram

24. When a month is left to the hot season, a bhikkhu may seek a rains-bathing cloth. When a half-month is left to the hot season, (the cloth) having been made, may be worn. If when more than a month is left to the hot season he should seek a rains-bathing cloth, (or) when more than a half-month is left to the hot season, (the cloth) having been made should be worn, it is to be forfeited and confessed.

25. Should any bhikkhu—having himself given robe-cloth to (another) bhikkhu and then being angered and displeased—snatch it back or have it snatched back, it is to be forfeited and confessed.

26. Should any bhikkhu, having requested thread, have robe-cloth woven by weavers, it is to be forfeited and confessed.

27. In case a man or woman householder unrelated (to the bhikkhu) has robe-cloth woven by weavers for the sake of a bhikkhu, and if the bhikkhu, not

mām uddissa viyati. Āyatañ-ca karotha vitthatañ-ca appitañ-ca suvītañ-ca supavāyitañ-ca suvilekhitañ-ca suvitacchitañ-ca karotha; app'eva nāma mayam-pi āyasmantānam kiñci-mattam anupadajjeyyāmā" ti. Evañ-ca so bhikkhu vatvā kiñci-mattam anupadajjeyya, antamaso piṇḍapāta-mattam-pi, nissaggyam pācittiyam.

28. Dasāhānāgatam kattika-temāsi-puṇṇamam, bhikkhuno pan'eva acceka-civaram uppajjeyya. Accekam maññamānena bhikkhunā paṭiggahetabbam. Paṭiggahetvā yāva cīvara-kāla-samayam nikhipitabbam. Tato ce uttarim nikhipeyya, nissaggyam pācittiyam.

29. Upavassam kho pana kattika-puṇṇamam. Yāni kho pana tāni āraññakāni senāsanāni sāsaṅka-sammatāni sappatibhayāni, tathā-rūpesu

previously invited (by the householder), having approached the weavers, should make stipulations with regard to the cloth, (saying,) "This cloth, friends, is being woven for my sake. Make it long, make it broad, tightly woven, well woven, well spread, well scraped, well smoothed, and perhaps I may reward you with a little something"; and should the bhikkhu, having said that, reward them with a little something, even as much as almsfood, it (the cloth) is to be forfeited and confessed.

28. Ten days prior to the third-month Kattika full moon, should robe-cloth offered in urgency accrue to a bhikkhu, he is to accept it if he regards it as offered in urgency. Once he has accepted it, he may keep it throughout the robe season. Beyond that, it is to be forfeited and confessed.

29. There are wilderness lodgings that are considered dubious and risky. A bhikkhu living in such lodgings after

bhikkhu senāsaneshu viharanto,
 ākañkhamāno tiṇṇam cīvarānam
 aññataram cīvaraṁ antara-ghare
 nikhippeyya. Siyā ca tassa bhikkhuno
 kocid'eva paccayo tena cīvarena
 vippavāsāya, chāratta-paraman-tena
 bhikkhunā tena cīvarena vippavasitabbam.
 Tato ce uttarim vippavaseyya, aññatra
 bhikkhu-sammatiyā, nissaggyam
 pācittiyam.

30. Yo pana bhikkhu jānam
 saṅghikam lābhām pariṇataṁ attano
 pariṇāmeyya, nissaggyam pācittiyam.

Patta-vaggo tatiyo.

Udditthā kho āyasmanto timsa
 nissaggyā pācittiyā dhammā.

Tatth'āyasmante pucchāmi:
 Kacci'ttha parisuddhā?
 Dutiyam-pi pucchāmi:
 Kacci'ttha parisuddhā?

having observed the Kattika full moon
 may keep any one of his three robes in a
 village if he so desires. Should he have any
 reason to live apart from the robe, he may
 do so for six nights at most. If he should
 live apart from it beyond that—unless
 authorized by the bhikkhus—it is to be
 forfeited and confessed.

30. Should any bhikkhu knowingly
 divert to himself gains that had been
 allocated for a Community, they are to
 be forfeited and confessed.

(Here ends) the third chapter, on bowls.

Venerable sirs, the thirty actions entailing
 forfeiture and confession have been
 recited.

Thus I ask the venerable ones:
 Are you pure in this?
 A second time I ask:
 Are you pure in this?

Tatiyam-pi pucchāmi:
Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā
tuṇhi, evam-etam dhārayāmi.

(*Nissaggiyā pācittiya dhammā niṭṭhitā*)

Ime kho pan'āyasmanto *dve-navuti pācittiya dhammā* uddesam āgacchanti.

1. Sampajāna-musāvāde pācittiyam.
2. Omasavāde pācittiyam.
3. Bhikkhu-pesuññe pācittiyam.
4. Yo pana bhikkhu anupasampannam
padaso dhammam vāceyya, pācittiyam.
5. Yo pana bhikkhu anupasampannena
uttari-dviratta-tirattam saha-seyyam
kappeyya, pācittiyam.

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

The venerable ones are pure in this,
which is why they are silent. Thus do I
hold it.

*(The Forfeiture and Confession actions
are finished)*

Venerable sirs, these *ninety-two actions entailing confession* come up for recitation.

1. A deliberate lie is to be confessed.
2. An insult is to be confessed.
3. Malicious tale-bearing among bhikkhus is to be confessed.
4. Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to be confessed.
5. Should any bhikkhu lie down together (in the same dwelling) with an unordained person for more than two or

6. Yo pana bhikkhu mātugāmena saha-seyyam kappeyya, pācittiyam.

7. Yo pana bhikkhu mātugāmassa uttari-chappañca-vācāhi dhammam deseyya, aññatra viññunā purisa-viggahena, pācittiyam.

8. Yo pana bhikkhu anupasampannassa uttari-manussa-dhammam āroceyya, bhūtasmim pācittiyam.

9. Yo pana bhikkhu bhikkhussa duṭṭhullam āpattim anupasampannassa āroceyya aññatra bhikkhu-sammatiyā, pācittiyam.

10. Yo pana bhikkhu paṭhavim khaṇeyya vā khaṇapeyya vā, pācittiyam.

Musāvāda-vaggo paṭhamo.

three (consecutive) nights, it is to be confessed.

6. Should any bhikkhu lie down together (in the same dwelling) with a woman, it is to be confessed.

7. Should any bhikkhu teach more than five or six sentences of Dhamma to a woman—unless a knowledgeable man is present—it is to be confessed.

8. Should any bhikkhu report (his own) superior human state to an unordained person, when it is factual, it is to be confessed.

9. Should any bhikkhu report (another) bhikkhu's serious offense to an unordained person—unless authorized by the bhikkhus—it is to be confessed.

10. Should any bhikkhu dig soil or have it dug, it is to be confessed.

(Here ends) the first chapter, on lies.

11. Bhūtagāma-pātabyatāya pācittiyam.
12. Aññavādake vihesake pācittiyam.
13. Ujjhāpanake khiyyanake pācittiyam.
14. Yo pana bhikkhu saṅghikam mañcam vā piṭham vā bhisim vā koccham vā ajjhokāse santharitvā vā santharāpetvā vā, tam pakkamanto n'eva uddhareyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam.
15. Yo pana bhikkhu saṅghike vihāre seyyam santharitvā vā santharāpetvā vā, tam pakkamanto n'eva uddhareyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam.
16. Yo pana bhikkhu saṅghike vihāre jānam pubbūpagatam bhikkhum anūpakhajja seyyam kappeyya, "Yassa

11. The damaging of a living plant is to be confessed.
12. Evasive speech and causing frustration are to be confessed.
13. Criticizing or complaining (about a Community official) is to be confessed.
14. Should any bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open—or have it set out—and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.
15. Should any bhikkhu set out bedding in a dwelling belonging to the Community—or have it set out—and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.
16. Should any bhikkhu knowingly lie down in a dwelling belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinking,) "Whoever

sambādho bhavissati, so pakkamissatī”
ti. Etad’eva paccayam karitvā anaññam,
pācittiyam.

17. Yo pana bhikkhu bhikkhum
kupito anattamano saṅghikā vihārā
nikkaddheyya vā nikkaddhāpeyya vā,
pācittiyam.

18. Yo pana bhikkhu saṅghike vihāre
upari-vehāsa-kuṭiyā āhacca-pādakam
mañcam vā piṭham vā abhinisideyya vā
abhinipajjeyya vā, pācittiyam.

19. Mahallakam-pana bhikkhunā
vihāram kārayamānenā, yāva dvāra-
kosā aggalaṭṭhapanāya, āloka-sandhi-
parikammāya, dvitticchadanassa
pariyāyam, appaharite ṭhitena
adhiṭṭhātabbam. Tato ce uttarim
appaharite-pi ṭhito adhiṭṭhaheyya,
pācittiyam.

finds it confining will go away”—doing it
for just that reason and no other—it is to be
confessed.

17. Should any bhikkhu, angered and
displeased, evict a bhikkhu from a
dwelling belonging to the Community—
or have him evicted—it is to be confessed.

18. Should any bhikkhu sit or lie down
on a bed or bench with detachable legs on
an (unplanked) loft in a dwelling belong-
ing to the Community, it is to be confessed.

19. When a bhikkhu is having a large
dwelling built, he may supervise two or
three layers of facing to plaster the area
around the window frame and reinforce
the area around the door frame the width
of the door opening, while standing where
there are no crops to speak of. Should he
supervise more than that, even if standing
where there are no crops to speak of, it is to
be confessed.

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

Bhūtagāma-vaggo dutiyo.

21. Yo pana bhikkhu asammato
bhikkhuniyo ovadeyya, pācittiyam.

22. Sammato-pi ce bhikkhu
atthaṅgate suriye bhikkhuniyo
ovadeyya, pācittiyam.

23. Yo pana bhikkhu
bhikkhunūpasyam upasaṅkamitvā
bhikkhuniyo ovadeyya aññatra samayā,
pācittiyam. Tatthāyam samayo: Gilānā¹
hoti bhikkhuni. Ayam tattha samayo.

24. Yo pana bhikkhu evam vadeyya,
“Āmisa-hetu bhikkhū bhikkhuniyo
ovadanti” ti, pācittiyam.

20. Should any bhikkhu knowingly
pour water containing living beings—or
have it poured—on grass or on clay, it is to
be confessed.

(Here ends) the second chapter,
on living plants.

21. Should any bhikkhu, unauthorized,
exhort the bhikkhunis, it is to be confessed.

22. Should any bhikkhu, even if
authorized, exhort the bhikkhunis after
sunset, it is to be confessed.

23. Should any bhikkhu, having gone
to the bhikkhunis' quarters, exhort the
bhikkhunis—except at the proper occasion
—it is to be confessed. Here the proper
occasion is this: A bhikkhuni is ill. This is
the proper occasion here.

24. Should any bhikkhu say that the
bhikkhus exhort the bhikkhunis for the
sake of worldly gain, it is to be confessed.

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṁ dadeyya, aññatra pārivaṭṭakā, pācittiyam.

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṁ sibbeyya vā sibbapeyya vā, pācittiyam.

27. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ek'addhāna-maggam paṭipajjeyya, antamaso gām'antaram-pi aññatra samayā, pācittiyam. Tatthāyam samayo: Satthagamaniyo hoti maggo sāsaṅka-sammato sappaṭibhayo. Ayam tattha samayo.

28. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekam nāvam abhirūheyya, uddha-gāminim vā adhogāminim vā, aññatra tiry'antaraṇāya, pācittiyam.

29. Yo pana bhikkhu jānam bhikkhuni-paripācitam piṇḍapātam bhuñjeyya, aññatra pubbe gihi-

25. Should any bhikkhu give robe-cloth to a bhikkhuni unrelated to him—except in exchange—it is to be confessed.

26. Should any bhikkhu sew a robe or have it sewn for a bhikkhuni unrelated to him, it is to be confessed.

27. Should any bhikkhu, by arrangement, travel together with a bhikkhuni even for the interval between one village and the next—except at the proper occasion—it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan and is considered dubious and risky. This is the proper occasion here.

28. Should any bhikkhu, by arrangement, get in the same boat with a bhikkhuni going upstream or downstream—except to cross over to the other bank—it is to be confessed.

29. Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhuni—except for food that

samārambhā, pācittiyam.

30. Yo pana bhikkhu bhikkhuniyā saddhim eko ekāya raho nisajjam kappeyya, pācittiyam.

Ovāda-vaggo tatiyo.

31. Agilānenā bhikkhunā eko āvasatha-piñdo bhuñjitabbo. Tato ce uttarim bhuñjeyya, pācittiyam.

32. Gaṇa-bhojane aññatra samayā, pācittiyam. Tatthāyam samayo: gilāna-samayo, cīvara-dāna-samayo, cīvara-kāra-samayo, addhāna-gamana-samayo, nāvābhīrūhana-samayo, mahā-samayo, samaṇa-bhatta-samayo. Ayam tattha samayo.

33. Parampara-bhojane aññatra samayā, pācittiyam. Tatthāyam samayo: gilāna-samayo, cīvara-dāna-samayo, cīvara-kāra-samayo. Ayam tattha samayo.

householders had already intended for him—it is to be confessed.

30. Should any bhikkhu sit in private, alone with a bhikkhuni, it is to be confessed.

(Here ends) the third chapter,
on exhortation.

31. A bhikkhu who is not ill may eat one meal at a public alms center. If he should eat more than that, it is to be confessed.

32. A group meal—except at the proper occasions—is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, a great occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

33. An out-of-turn meal—except at the proper occasions—is to be confessed. Here the proper occasions are these: a time of

34. Bhikkhum pan'eva kulam
upagatam pūvehi vā manthehi vā
abhihaṭṭhum-pavāreyya, ākañkhamānena
bhikkhunā dvitti-patta-pūrā
paṭiggahetabbā. Tato ce uttarim
paṭiggaṇheyya, pācittiyam. Dvitti-patta-
pūre paṭiggahetvā tato niharitvā
bhikkhūhi saddhim samvibhajitabbam.
Ayam tattha sāmici.

35. Yo pana bhikkhu bhuttavī
pavārito anatirittam khādaniyam vā
bhojaniyam vā khādeyya vā bhuñjeyya
vā, pācittiyam.

36. Yo pana bhikkhu bhikkhum
bhuttavim pavāritam anatirittenā
khādaniyena vā bhojaniyena vā
abhihaṭṭhum-pavāreyya, "Handa
bhikkhu khāda vā bhuñja vā" ti, jānam
āsādan'āpekkho, bhuttasmim pācittiyam.

illness, a time of giving cloth, a time of
making robes. These are the proper occa-
sions here.

34. In case a bhikkhu arriving at a
family residence is presented with cakes or
cooked grain-meal, he may accept two or
three bowlfuls if he so desires. If he should
accept more than that, it is to be confessed.
Having accepted the two-or-three bowlfuls
and having taken them from there, he is to
share them among the bhikkhus. This is
the proper course here.

35. Should any bhikkhu, having eaten
and turned down an offer (of further food),
chew or consume staple or non-staple food
that is not leftover, it is to be confessed.

36. Should any bhikkhu, knowingly
and wishing to find fault, present staple or
non-staple food he has brought to a
bhikkhu who has eaten and turned down
an offer (of further food), (saying,) "Here,
bhikkhu, chew or consume this"—when it

37. Yo pana bhikkhu vikāle khādaniyam vā bhojaniyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

38. Yo pana bhikkhu sannidhi-kārakam khādaniyam vā bhojaniyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

39. Yāni kho pana tāni pañita-bhojanāni, seyyathidam: appi navanitam telam madhu phāñitam, maccho māmsam khīram dadhi. Yo pana bhikkhu eva-rūpāni pañita-bhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyam.

40. Yo pana bhikkhu adinnam mukha-dvāram āhāram āhareyya, aññatra udaka-dantaponā, pācittiyam.

Bhojana-vaggo catuttho.

has been eaten, it is to be confessed.

37. Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38. Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39. There are these finer staple foods: ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having requested finer staple foods such as these for his own sake, then consume them, it is to be confessed.

40. Should any bhikkhu take into his mouth an edible that has not been given—except for water and tooth-cleaning sticks—it is to be confessed.

(Here ends) the fourth chapter, on food.

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādaniyam vā bhojaniyam vā dadeyya, pācittiyam.

42. Yo pana bhikkhu bhikkhum evam vadeyya: “Eh’āvuso gāmam vā nigamam vā piṇḍaya pavisissāmā” ti. Tassa dāpetvā vā adāpetvā vā uyyojeyya, “Gacch’āvuso. Na me tayā saddhim kathā vā nisajjā vā phāsu hoti. Ekakassa me kathā vā nisajjā vā phāsu hoti” ti. Etad’eva paccayam karitvā anaññam, pācittiyam.

43. Yo pana bhikkhu sabhojane kule anūpakhajja nisajjam kappeyya, pācittiyam.

44. Yo pana bhikkhu mātugāmena saddhim raho paṭicchanne āsane nisajjam kappeyya, pācittiyam.

45. Yo pana bhikkhu mātugāmena saddhim eko ekāya raho nisajjam kappeyya, pācittiyam.

41. Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42. Should any bhikkhu say to a bhikkhu, “Come, my friend, let’s enter the village or town for alms,” and then—whether or not he has had (food) given to him—dismiss him, (saying,) “Go away, my friend. I don’t like sitting or talking with you. I prefer sitting or talking alone”—doing it for just that reason and no other—it is to be confessed.

43. Should any bhikkhu sit intruding on a family “with its meal,” it is to be confessed.

44. Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45. Should any bhikkhu sit in private, alone with a woman, it is to be confessed.

46. Yo pana bhikkhu nimantito sabhatto samāno santam bhikkhum anāpucchā pure-bhattam vā pacchā-bhattam vā kulesu cārittam āpajeyya aññatra samayā, pācittiyam. Tatthāyam samayo: civara-dāna-samayo, civara-kāra-samayo. Ayam tattha samayo.

47. Agilānena bhikkhunā cātu-māsa-paccaya-pavāraṇā sāditabbā, aññatra puna-pavāraṇāya, aññatra nicca-pavāraṇāya. Tato ce uttarim sādiyeyya, pācittiyam.

48. Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya, aññatra tathā-rūpa-paccayā, pācittiyam.

49. Siyā ca tassa bhikkhuno kocid'eva paccayo senam gamanāya, dviratta-tirattam tena bhikkhunā senāya vasitabbam. Tato ce uttarim vaseyya, pācittiyam.

46. Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal—except at the proper occasions—it is to be confessed. Here the proper occasions are these: a time of giving cloth, a time of making robes. These are the proper occasions here.

47. A bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it beyond that—unless the invitation is renewed or is permanent—it is to be confessed.

48. Should any bhikkhu go to see an army on active duty—unless there is a suitable reason—it is to be confessed.

49. There being some reason or another for a bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay beyond that, it is to be confessed.

50. Dviratta-tirattañ-ce bhikkhu senāya vasamāno, uyyodhikam vā balaggam vā senā-byūham vā anikadassanam vā gaccheyya, pācittiyam.

Acelaka-vaggo pañcamo.

51. Surā-meraya-pāne pācittiyam.

52. Aṅguli-patodake pācittiyam.

53. Udalekassa-dhamme pācittiyam.

54. Anādariye pācittiyam.

55. Yo pana bhikkhu bhikkhum bhimśāpeyya, pācittiyam.

56. Yo pana bhikkhu agilāno visīvan'āpekkho, jotim samādaheyya vā samādahāpeyya vā, aññatra tathā-rūpa-paccayā, pācittiyam.

50. If a bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.

(Here ends) the fifth chapter,
on naked ascetics.

51. The drinking of alcohol or fermented liquor is to be confessed.

52. Tickling with the fingers is to be confessed.

53. The act of playing in the water is to be confessed.

54. Disrespect is to be confessed.

55. Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.

56. Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled—unless there is a suitable reason—it is to be confessed.

57. Yo pana bhikkhu oren'adḍha-māsam nhāyeyya, aññatra samayā, pācittiyam. Tatthāyam samayo: "Diyadḍho māso seso gimhānan" ti, vassānassa paṭhamo māso, icc'ete adḍhateyya-māsā; uṇha-samayo, parilāha-samayo, gilāna-samayo, kamma-samayo, addhāna-gamana-samayo, vātu-vuṭṭhi-samayo. Ayam tattha samayo.

58. Navam-pana bhikkhunā cīvara-lābhena tiṇṇam dubbaṇṇa-karaṇānam aññataram dubbaṇṇa-karaṇānam ādātabbam, nilam vā kaddamam vā kāla-sāmaṁ vā. Anādā ce bhikkhu tiṇṇam dubbaṇṇa-karaṇānam aññataram dubbaṇṇa-karaṇānam navam cīvaraṁ paribhuñjeyya, pācittiyam.

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmañerassa vā sāmañeriyā vā sāmāṁ cīvaraṁ vikappetvā apaccuddhārakam

57. Should any bhikkhu bathe at intervals of less than half a month—except at the proper occasions—it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper occasions here.

58. When a bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.

59. Should any bhikkhu, having himself placed robe-cloth under shared ownership (*vikappana*) with a bhikkhu, a bhikkhuni, a female trainee, a male novice, or a female novice, then make use of the

paribhuñjeyya, pācittiyam.

60. Yo pana bhikkhu bhikkhussa
pattam vā cīvaram vā nisidanaṁ vā
sūci-gharam vā kāya-bandhanam vā
apanidheyya vā apanidhāpeyya vā,
antamaso hass'āpekkho-pi, pācittiyam.

Surā-pāna-vaggo chattho.

61. Yo pana bhikkhu sañcicca pāṇam
jīvitā voropeyya, pācittiyam.

62. Yo pana bhikkhu jānam
sappāṇakam udakam paribhuñjeyya,
pācittiyam.

63. Yo pana bhikkhu jānam
yathādhammam nihatādhikaraṇam
punakammāya ukkoṭeyya, pācittiyam.

64. Yo pana bhikkhu bhikkhussa
jānam duṭṭhullam āpattim
paṭicchādeyya, pācittiyam.

cloth without the shared ownership's being rescinded, it is to be confessed.

60. Should any bhikkhu hide (another) bhikkhu's bowl, robe, sitting cloth, needle box, or belt—or have it hidden—even as a joke, it is to be confessed.

(Here ends) the sixth chapter,
on alcoholic drinks.

61. Should any bhikkhu intentionally deprive an animal of life, it is to be confessed.

62. Should any bhikkhu knowingly make use of water containing living beings, it is to be confessed.

63. Should any bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.

64. Should any bhikkhu knowingly conceal (another) bhikkhu's serious offense, it is to be confessed.

65. Yo pana bhikkhu jānam
ūna-vīsatī-vassam puggalam
upasampādeyya, so ca puggalo
anupasampanno, te ca bhikkhū
gārayhā. Idam tasmim pācittiyam.

66. Yo pana bhikkhu jānam
theyya-satthena saddhim samvidhāya
ek'addhāna-maggam paṭipajjeyya,
antamaso gām'antaram-pi, pācittiyam.

67. Yo pana bhikkhu mātugāmena
saddhim samvidhāya ek'addhāna-
maggam paṭipajjeyya, antamaso
gām'antaram-pi, pācittiyam.

68. Yo pana bhikkhu evam vadeyya,
“Tathāham bhagavatā dhammam
desitam ājānāmi, yathā ye'me antarāyikā
dhammā vuttā bhagavatā, te paṭisevato
nālam antarāyāyā” ti. So bhikkhu
bhikkhūhi evam'assa vacaniyo, “Mā
āyasmā evam avaca. Mā bhagavantam
abbhācikkhi. Na hi sādhu bhagavato

65. Should any bhikkhu knowingly
give full Acceptance (ordination) to an
individual less than twenty years old, the
individual is not accepted and the bhikkhus
are blameworthy; and as for him (the pre-
ceptor), it is to be confessed.

66. Should any bhikkhu knowingly
and by arrangement travel together with
a caravan of thieves, even for the interval
between one village and the next, it is to
be confessed.

67. Should any bhikkhu, by arrange-
ment, travel together with a woman, even
for the interval between one village and
the next, it is to be confessed.

68. Should any bhikkhu say, “As I
understand the Dhamma taught by the
Blessed One, those acts the Blessed One
says are obstructive, when engaged in are
not genuine obstructions,” the bhikkhus
are to admonish him thus: “Do not say that,
venerable sir. Do not misrepresent the

abbhakkhanām. Na hi bhagavā evam
vadeyya. Aneka-pariyāyena āvuso
antarāyikā dhammā vuttā bhagavatā,
alañ-ca pana te paṭisevato antarāyāyā” ti.

Evañ-ca so bhikkhu bhikkhūhi
vuccamāno tath’eva paggañheyya,
so bhikkhu bhikkhūhi yāva-tatiyam
samanubhāsitabbo tassa paṭinissaggāya.
Yāva-tatiyañ-ce samanubhāsiyamāno
tam paṭinissajjeyya, icc’etam kusalam.
No ce paṭinissajjeyya, pācittiyam.

69. Yo pana bhikkhu jānam tathā-
vādinā bhikkhunā akaṭānudhammena
tam diṭṭhim appaṭinissaṭṭhena, saddhim
sambhuñjeyya vā saṃvaseyya vā saha vā
seyyam kappeyya, pācittiyam.

70. Samaṇuddeso-pi ce evam
vadeyya, “Tathāham bhagavatā
dhammam desitam ājānāmi, yathā ye’me
antarāyikā dhammā vuttā bhagavatā, te
paṭisevato nālam antarāyāyā” ti. So

Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions.”

And should that bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

69. Should any bhikkhu knowingly commune, affiliate, or lie down in the same dwelling with a bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70. And if a novice should say, “As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when engaged in are

samaṇuddeso bhikkhūhi evam'assa vacaniyo, "Mā āvuso samaṇuddesa evam avaca. Mā bhagavantam abbhācikkhi. Na hi sādhu bhagavato abbhakkhānam. Na hi bhagavā evam vadeyya. Aneka-pariyāyena āvuso samaṇuddesa antarāyikā dhammā vuttā bhagavatā, alañ-ca pana te paṭisevato antarāyāyā" ti.

Evañ-ca so samaṇuddeso bhikkhūhi vuccamāno tath'eva paggañheyya, so samaṇuddeso bhikkhūhi evam'assa vacaniyo, "Ajjatagge te āvuso samaṇuddesa na c'eva so bhagavā satthā apadisitabbo, yam-pi c'aññe samaṇuddesā labhanti bhikkhūhi saddhim dviratta-tirattam saha-seyyam, sā-pi te n'atthi. Cara-pi re vinassā" ti.

Yo pana bhikkhu jānam tathā-nāsitam samaṇuddesam upalāpeyya vā upatṭhāpeyya vā sambhuñjeyya vā saha

not genuine obstructions," the bhikkhus are to admonish him thus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when engaged in they are genuine obstructions."

And should that novice, thus admonished by the bhikkhus, persist as before, the bhikkhus are to admonish him thus: "From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get—that of sharing dwellings two or three nights with the bhikkhus. Away with you! Get lost!"

Should any bhikkhu knowingly befriend, receive services from, commune with, or lie down in the same dwelling with a novice thus expelled, it is to be

vā seyyam kappeyya, pācittiyam.

Sappāṇa-vaggo sattamo.

71. Yo pana bhikkhu bhikkhūhi sahādhammikam vuccamāno evam vadeyya, “Na tāvāham āvuso etasmim sikkhāpade sikkhissāmi, yāva n’aññām bhikkhum byattam vinaya-dharam paripucchāmi” ti, pācittiyam. Sikkhamānena bhikkhave bhikkhunā aññātabbam paripucchitabbam paripañhitabbam. Ayam tattha sāmīci.

72. Yo pana bhikkhu pātimokkhe uddissamāne evam vadeyya, “Kimpan’imehi khuddānukhuddakehi sikkhāpadehi udditthehi, yāvad’eva kukkuccāya vihesāya vilekhāya samvattanti” ti. Sikkhāpada-vivāṇanake, pācittiyam.

confessed.

(Here ends) the seventh chapter, on animals.

71. Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, “Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, competent and learned in the discipline,” it is to be confessed. Bhikkhus, a bhikkhu in training should understand, should ask, should ponder. This is the proper course here.

72. Should any bhikkhu, when the Pātimokkha is being recited, say, “Why are these lesser and minor training rules recited when they lead only to anxiety, bother, and confusion?” the criticism of the training rules is to be confessed.

73. Yo pana bhikkhu anvaḍḍha-māsam pātimokkhe uddissamāne evam vadeyya, "Idān'eva kho aham ājānāmi, 'Ayam-pi kira dhammo sutt'āgato sutta-pariyāpanno anvaḍḍha-māsam uddesam āgacchatī'" ti. Tañ-ce bhikkhum aññe bhikkhū jāneyyum, "Nisinna-pubbam iminā bhikkhunā dvittikkhattum pātimokkhe uddissamāne, ko pana vādo bhiyyo" ti, na ca tassa bhikkhuno aññānakena mutti atthi. Yañ-ca tattha āpattim āpanno, tañ-ca yathā-dhammo kāretabbo, uttariñ-c'assa moho āropetabbo, "Tassa te āvuso alābhā, tassa te dulladdham, yam tvam pātimokkhe uddissamāne na sādhukam aṭṭhikatvā manasikarosi" ti. Idam tasmim mohanake, pācittiyam.

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāram dadeyya, pācittiyam.

73. Should any bhikkhu, when the Pātimokkha is being recited every half-month, say, "Just now have I learned that this case, too, is handed down in the Pātimokkha, is included in the Pātimokkha, and comes up for recitation every half-month"; and if the bhikkhus should know, "That bhikkhu has already sat through two or three recitations of the Pātimokkha, if not more," the bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deceit is to be exposed: "It is no gain for you, friend, it is ill-done, that when the Pātimokkha is being recited, you do not pay proper attention and take it to heart." As for the deception, it is to be confessed.

74. Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be confessed.

75. Yo pana bhikkhu bhikkhussa
kupito anattamano talasattikam
uggireyya, pācittiyam.

76. Yo pana bhikkhu bhikkhum
amūlakena saṅghādisesena
anuddhamseyya, pācittiyam.

77. Yo pana bhikkhu bhikkhussa
sañcicca kukkuccam upadaheyya, “Iti’ssa
muhuttam-pi aphāsu bhavissati” ti.
Etad’eva paccayam karitvā anaññam,
pācittiyam.

78. Yo pana bhikkhu bhikkhūnam
bhaṇḍanajātānam kalahajātānam
vivādāpannānam upassutim tiṭṭheyya,
“Yam ime bhaṇissanti tam sossāmi” ti.
Etad’eva paccayam karitvā anaññam,
pācittiyam.

79. Yo pana bhikkhu dhammadikānam
kammānam chandam datvā, pacchā
khiyyana-dhammam āpajjeyya,
pācittiyam.

75. Should any bhikkhu, angered and
displeased, raise the palm of his hand against
(another) bhikkhu, it is to be confessed.

76. Should any bhikkhu charge a
bhikkhu with an unfounded saṅghadisesa
(offense), it is to be confessed.

77. Should any bhikkhu intentionally
provoke anxiety in (another) bhikkhu, (think-
ing,) “This way, even for just a moment, he
will have no peace”—doing it for just that
reason and no other—it is to be confessed.

78. Should any bhikkhu stand eaves-
dropping on bhikkhus when they are
arguing, quarreling, and disputing,
(thinking,) “I will overhear what they
say”—doing it for just that reason and
no other—it is to be confessed.

79. Should any bhikkhu, having given
consent (by proxy) to a transaction carried
out in accordance with the rule, later
complain (about the transaction), it is to
be confessed.

80. Yo pana bhikkhu saṅghe
vinicchaya-kathāya vattamānāya,
chandam adatvā uṭṭhāy'āsanā
pakkameyya, pācittiyam.

81. Yo pana bhikkhu samaggena
saṅghena cīvaraṁ datvā, pacchā
khiyyana-dhammam āpajjeyya, "Yathā-
santhutam bhikkhū saṅghikam lābhām
pariṇāmenti" ti, pācittiyam.

82. Yo pana bhikkhu jānam
saṅghikam lābhām pariṇatam
puggalassa pariṇāmeyya, pācittiyam.

Sahadhammika-vaggo atthamo.

83. Yo pana bhikkhu rañño khat-
tiyassa muddhābhisittassa anikkhanta-
rājake aniggata-ratanake pubbe
appaṭisamvidito indakhilam
atikkāmeyya, pācittiyam.

80. Should any bhikkhu, when deliber-
ation is being carried on in the Community,
get up from his seat and leave without
having given consent, it is to be confessed.

81. Should any bhikkhu, (acting as part
of) a united Community, give robe-cloth (to
an individual bhikkhu) and later complain,
"The bhikkhus allocate the Community's
gains according to friendship," it is to be
confessed.

82. Should any bhikkhu knowingly
divert to an individual gains that had
been allocated for a Community, it is to
be confessed.

(Here ends) the eighth chapter, on what is
in accordance with the rule.

83. Should any bhikkhu, unannounced
beforehand, cross the threshold of a conse-
crated noble king's (sleeping chamber)
from which the king has not left, from
which the valuable (the queen) has not

84. Yo pana bhikkhu ratanam vā ratana-sammataṁ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyam. Ratanam vā pana bhikkhunā ratana-sammataṁ vā, ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggaṇhāpetvā vā nikhipitabbam, “Yassa bhavissati so harissati” ti. Ayam tattha sāmīci.

85. Yo pana bhikkhu santam bhikkhum anāpucchā vikale gāmam paviseyya, aññatra tathā-rūpā accāyikā karaniyā, pācittiyam.

86. Yo pana bhikkhu atṭhi-mayam vā danta-mayam vā visāṇa-mayam vā sūci-gharam kārāpeyya, bhedanakam pācittiyam.

87. Navam-pana bhikkhunā mañcam vā piṭham vā kārayamānenā, atṭh'aṅgula-pādakam kāretabbam sugat'aṅgulena, aññatra hetṭhimāya

withdrawn, it is to be confessed.

84. Should any bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable—except in a monastery or in a dwelling—it is to be confessed. But when a bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) “Whoever it belongs to will (come and) fetch it.” This is the proper course here.

85. Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time—unless there is a suitable emergency—it is to be confessed.

86. Should any bhikkhu have a needle box made of bone, ivory, or horn, it is to be broken and confessed.

87. When a bhikkhu is having a new bed or bench made, it is to have legs (at most) eight fingerbreadths long—using sugata fingerbreadths—not counting the

ataniyā. Tam atikkāmayato, chedanakam pācittiyam.

88. Yo pana bhikkhu mañcam vā piñham vā tūlonaddham kārāpeyya, uddālanakam pācittiyam.

89. Nisidnam-pana bhikkhunā kārayamānena pamāṇikam kāretabbam. Tatr' idam pamāṇam: dighaso dve vidatthiyo sugata-vidatthiyā, tiriyaṁ diyaḍham, dasā vidatthi. Tam atikkāmayato, chedanakam pācittiyam.

90. Kaṇḍu-paṭicchādīm pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr' idam pamāṇam: dighaso catasso vidatthiyo sugata-vidatthiyā, tiriyaṁ dve vidatthiyo. Tam atikkāmayato, chedanakam pācittiyam.

91. Vassika-sāṭikam pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr' idam pamāṇam: dighaso cha vidatthiyo sugata-vidatthiyā tiriyaṁ

lower edge of the frame. In excess of that, it is to be cut down and confessed.

88. Should any bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.

89. When a bhikkhu is having a sitting cloth made, it is to be made to the standard measurement. Here the standard is this: two spans—using the sugata span—in length, one and a half in width, the border a span. In excess of that, it is to be cut down and confessed.

90. When a bhikkhu is having a skin-eruption covering cloth made, it is to be made to the standard measurement. Here the standard is this: four spans—using the sugata span—in length, two in width. In excess of that, it is to be cut down and confessed.

91. When a bhikkhu is having a rains-bathing cloth made, it is to be made to the standard measurement. Here the standard

aḍḍha-teyyā. Tam atikkāmayato,
chedanakam pācittiyam.

92. Yo pana bhikkhu sugata-
cīvarappamāṇam cīvaram kārāpeyya
atirekam vā, chedanakam pācittiyam.
Tatr' idam sugatassa sugata-
cīvarappamāṇam: dighaso nava
vidatthiyo sugata-vidatthiyā, tiriyam
cha vidatthiyo. Idam sugatassa sugata-
cīvarappamāṇam.

Ratana-vaggo navamo.

Uddiṭṭhā kho āyasmanto dve-navuti
pācittiyā dhammā.

Tatth'āyasmante pucchāmi:
Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi:
Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi:
Kacci'ttha parisuddhā?

is this: six spans—using the sugata span—in length, two and a half in width. In excess of that, it is to be cut down and confessed.

92. Should any bhikkhu have a robe made the measurement of the sugata robe or larger, it is to be cut down and confessed. Here, the measurement of the Sugata's sugata robe is this: nine spans—using the sugata span—in length, six spans in width. This is the measurement of the Sugata's sugata robe.

(Here ends) the ninth chapter,
on valuables.

Venerable sirs, the ninety-two actions entailing confession have been recited.

Thus I ask the venerable ones:
Are you pure in this?
A second time I ask:
Are you pure in this?
A third time I ask:

Parisuddh'etth'āyasmanto, tasmā
tuṇhi, evam-etam dhārayāmi.

(*Pācittiyā niṭṭhitā*)

Ime kho pan'āyasmanto *cattāro*
pāṭidesanīyā dhammā uddesam
āgacchanti.

1. Yo pana bhikkhu aññātikāya
bhikkhuniyā antara-gharam paviṭṭhāya
hatthato, khādaniyam vā bhojaniyam vā
sahatthā paṭiggahetvā khādeyya vā
bhuñjeyya vā, paṭidesetabbam tena
bhikkhunā, “Gārayham āvuso
dhammam āpajjim asappāyam
pāṭidesaniyam, tam paṭidesemi” ti.

2. Bhikkhū pan'eva kulesu nimantitā
bhuñjanti. Tatra ce bhikkhuni
vosāsamāna-rūpā ṭhitā hoti, “Idha
sūpam detha, idha odanam dethā” ti.

Are you pure in this?
The venerable ones are pure in this,
which is why they are silent. Thus do I
hold it.

(*The Confessions are finished*)

Venerable sirs, these *four actions*
entailing acknowledgement come up for
recitation.

1. Should any bhikkhu chew or
consume staple or non-staple food, having
received it with his own hand from the
hand of an unrelated bhikkhuni in an
inhabited area, he is to acknowledge it:
“Friends, I have committed a blameworthy,
unsuitable act that ought to be acknowl-
edged. I acknowledge it.”

2. In case bhikkhus, being invited,
are eating in family residences, and if a
bhikkhuni is standing there as though giv-
ing directions, (saying,) “Give curry here,

Tehi bhikkhūhi sā bhikkhuni
apasādetabbā, “Apasakka tāva bhagini,
yāva bhikkhū bhuñjanti” ti. Ekassa’pi ce
bhikkhuno nappaṭibhāseyya tam
bhikkhunim apasādetum, “Apasakka
tāva bhagini, yāva bhikkhū bhuñjantī” ti,
paṭidesetabbam tehi bhikkhūhi,
“Gārayham āvuso dhammam āpajjim hā
asappāyam pāṭidesaniyam, tam
paṭidesemā” ti.

3. Yāni kho pana tāni sekkha-
sammatāni kulāni. Yo pana bhikkhu
tathā-rūpesu sekkha-sammatesu kulesu
pubbe animantito agilāno khādaniyam
vā bhojaniyam vā sahatthā paṭiggahetvā
khādeyya vā bhuñjeyya vā, paṭidese-
tabbam tena bhikkhunā, “Gārayham
āvuso dhammam āpajjim asappāyam
pāṭidesaniyam, tam paṭidesemi” ti.

4. Yāni kho pana tāni āraññakāni
senāsanāni sāsaṅka-sammatāni

give rice here,” then the bhikkhus are to dismiss her: “Go away, sister, while the bhikkhus are eating.” If not one of the bhikkhus should speak to dismiss her, “Go away, sister, while the bhikkhus are eating,” the bhikkhus are to acknowledge it: “Friends, we have committed a blameworthy, unsuitable act that ought to be acknowledged. We acknowledge it.”

3. There are families designated as in training. Should any bhikkhu, not being ill, uninvited beforehand, chew or consume staple or non-staple food, having received it himself at the residences of families designated as in training, he is to acknowledge it: “Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it.”

4. There are wilderness lodgings that are considered dubious and risky. Should any bhikkhu, not being ill, living in such lodgings, chew or consume (a gift of)

sappaṭibhayāni. Yo pana bhikkhu tathā-rūpesu senāsaneshu viharanto, pubbe appaṭisamvuditam khādaniyam vā bhojaniyam vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā, paṭidesetabbam tena bhikkhunā, "Gārayham āvuso dhammam āpajjim asappāyam pāṭidesaniyam, tam paṭidesemi" ti.

Uddiṭṭhā kho āyasmanto cattāro pāṭidesaniyā dhammā.

Tatth'āyasmante pucchāmi:
Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi:
Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi:
Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā tuṇhi, evam-etam dhārayāmi.

(*Pāṭidesaniyā niṭṭhitā*)

staple or non-staple food that was unannounced beforehand, having received it with his own hand in the lodging, he is to acknowledge it: "Friends, I have committed a blameworthy, unsuitable act that ought to be acknowledged. I acknowledge it."

Venerable sirs, the four actions entailing acknowledgement have been recited.

Thus I ask the venerable ones:
Are you pure in this?
A second time I ask:
Are you pure in this?
A third time I ask:
Are you pure in this?

The venerable ones are pure in this, which is why they are silent. Thus do I hold it.

(*The Acknowledgements are finished*)

Ime kho pan'āyasmanto *sekhiyā dhammā* uddesam āgacchanti.

1. "Parimāṇḍalam nivāsessāmi" ti sikkhā karaṇiyā.
2. "Parimāṇḍalam pārupissāmi" ti sikkhā karaṇiyā.
3. "Supaṭicchanno antara-ghare gamissāmi" ti sikkhā karaṇiyā.
4. "Supaṭicchanno antara-ghare nisidissāmi" ti sikkhā karaṇiyā.
5. "Susamvuto antara-ghare gamissāmi" ti sikkhā karaṇiyā
6. "Susamvuto antara-ghare nisidissāmi" ti sikkhā karaṇiyā.
7. "Okkhitta-cakkhu antara-ghare gamissāmi" ti sikkhā karaṇiyā
8. "Okkhitta-cakkhu antara-ghare nisidissāmi" ti sikkhā karaṇiyā
9. "Na ukkhittakāya antara-ghare gamissāmi" ti sikkhā karaṇiyā.

Venerable sirs, these *actions to be trained in* come up for recitation.

1. I will wear the lower robe wrapped around (me): a training to be observed.
2. I will wear the upper robe wrapped around (me): a training to be observed.
3. I will go well-covered in inhabited areas: a training to be observed.
4. I will sit well-covered in inhabited areas: a training to be observed.
5. I will go well-restrained in inhabited areas: a training to be observed.
6. I will sit well-restrained in inhabited areas: a training to be observed.
7. I will go with eyes lowered in inhabited areas: a training to be observed.
8. I will sit with eyes lowered in inhabited areas: a training to be observed.
9. I will not go with robes hitched up in inhabited areas: a training to be observed.

10. “Na ukhittakāya antara-ghare nisidissāmī” ti sikkhā karaṇiyā.

11. “Na ujjagghikāya antara-ghare gamissāmī” ti sikkhā karaṇiyā.

12. “Na ujjagghikāya antara-ghare nisidissāmī” ti sikkhā karaṇiyā.

13. “Appasaddo antara-ghare gamissāmī” ti sikkhā karaṇiyā.

14. “Appasaddo antara-ghare nisidissāmī” ti sikkhā karaṇiyā.

15. “Na kāyappacālakam antara-ghare gamissāmī” ti sikkhā karaṇiyā.

16. “Na kāyappacālakam antara-ghare nisidissāmī” ti sikkhā karaṇiyā.

17. “Na bāhuppacālakam antara-ghare gamissāmī” ti sikkhā karaṇiyā.

18. “Na bāhuppacālakam antara-ghare nisidissāmī” ti sikkhā karaṇiyā.

19. “Na sisappacālakam antara-ghare gamissāmī” ti sikkhā karaṇiyā.

10. I will not sit with robes hitched up in inhabited areas: a training to be observed.

11. I will not go laughing loudly in inhabited areas: a training to be observed.

12. I will not sit laughing loudly in inhabited areas: a training to be observed.

13. I will go (speaking) with a lowered voice in inhabited areas: a training to be observed.

14. I will sit (speaking) with a lowered voice in inhabited areas: a training to be observed.

15. I will not go swinging my body in inhabited areas: a training to be observed.

16. I will not sit swinging my body in inhabited areas: a training to be observed.

17. I will not go swinging my arms in inhabited areas: a training to be observed.

18. I will not sit swinging my arms in inhabited areas: a training to be observed.

19. I will not go swinging my head in inhabited areas: a training to be observed.

20. "Na sisappacālakam antara-ghare nisidissāmi" ti sikkhā karaṇiyā.

21. "Na khambhakato antara-ghare gamissāmi" ti sikkhā karaṇiyā.

22. "Na khambhakato antara-ghare nisidissāmi" ti sikkhā karaṇiyā.

23. "Na oguṇṭhito antara-ghare gamissāmi" ti sikkhā karaṇiyā.

24. "Na oguṇṭhito antara-ghare nisidissāmi" ti sikkhā karaṇiyā.

25. "Na ukkuṭikāya antara-ghare gamissāmi" ti sikkhā karaṇiyā.

26. "Na pallatthikāya antara-ghare nisidissāmi" ti sikkhā karaṇiyā.

Chabbisati-sāruppā.

27. "Sakkaccam piṇḍapātam paṭiggahessāmi" ti sikkhā karaṇiyā.

28. "Patta-saññī piṇḍapātam paṭiggahessāmi" ti sikkhā karaṇiyā.

20. I will not sit swinging my head in inhabited areas: a training to be observed.

21. I will not go with arms akimbo in inhabited areas: a training to be observed.

22. I will not sit with arms akimbo in inhabited areas: a training to be observed.

23. I will not go with my head covered in inhabited areas: a training to be observed.

24. I will not sit with my head covered in inhabited areas: a training to be observed.

25. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.

26. I will not sit clasping the knees in inhabited areas: a training to be observed.

(Here end) the twenty-six forms
of proper behavior.

27. I will receive almsfood appreciatively: a training to be observed.

28. I will receive almsfood with attention focused on the bowl: a training to be

29. “Samasūpakam piṇḍapātam paṭiggahessāmī” ti sikkhā karaṇiyā.

30. “Samatittikam piṇḍapātam paṭiggahessāmī” ti sikkhā karaṇiyā.

31. “Sakkaccam piṇḍapātam bhuñjissāmī” ti sikkhā karaṇiyā.

32. “Patta-saññi piṇḍapātam bhuñjissāmī” ti sikkhā karaṇiyā.

33. “Sapadānam piṇḍapātam bhuñjissāmī” ti sikkhā karaṇiyā.

34. “Samasūpakam piṇḍapātam bhuñjissāmī” ti sikkhā karaṇiyā.

35. “Na thūpato omadditvā piṇḍapātam bhuñjissāmī” ti sikkhā karaṇiyā.

36. “Na sūpam vā byañjanam vā odanena paṭicchādessāmi bhiyyo-kamyatam upādāyā” ti sikkhā karaṇiyā.

observed.

29. I will receive almsfood with bean curry in proper proportion: a training to be observed.

30. I will receive almsfood level with the edge (of the bowl): a training to be observed.

31. I will eat almsfood appreciatively: a training to be observed.

32. I will eat almsfood with attention focused on the bowl: a training to be observed.

33. I will eat almsfood methodically: a training to be observed.

34. I will eat almsfood with bean curry in proper proportion: a training to be observed.

35. I will not eat almsfood taking mouthfuls from a heap: a training to be observed.

36. I will not hide bean curry and foods with rice out of a desire to get more: a training to be observed.

37. “Na sūpam vā odanam vā agilāno attano atthāya viññāpetvā bhuñjissāmī” ti sikkhā karaṇiyā.

38. “Na ujjhāna-saññī paresam pattam olokessāmī” ti sikkhā karaṇiyā.

39. “Nātimahantam kavalam karissāmī” ti sikkhā karaṇiyā.

40. “Parimanḍalam ālopam karissāmī” ti sikkhā karaṇiyā.

41. “Na anāhaṭe kavale mukha-dvāram vivarissāmī” ti sikkhā karaṇiyā.

42. “Na bhuñjamāno sabbam hattham mukhe pakkhipissāmī” ti sikkhā karaṇiyā.

43. “Na sakavalena mukhena byāharissāmī” ti sikkhā karaṇiyā.

44. “Na piṇḍukkhepakam bhuñjissāmī” ti sikkhā karaṇiyā.

45. “Na kavalāvacchedakam bhuñjissāmī” ti sikkhā karaṇiyā.

37. Not being ill, I will not eat rice or bean curry that I have requested for my own sake: a training to be observed.

38. I will not look at another’s bowl intent on finding fault: a training to be observed.

39. I will not take an extra-large mouthful: a training to be observed.

40. I will make a rounded mouthful: a training to be observed.

41. I will not open the mouth when the mouthful has yet to be brought to it: a training to be observed.

42. I will not insert the whole hand into the mouth while eating: a training to be observed.

43. I will not speak with the mouth full of food: a training to be observed.

44. I will not eat from lifted balls of food: a training to be observed.

45. I will not eat nibbling at mouthfuls of food: a training to be observed.

46. “Na avagaṇḍa-kārakam
bhuñjissāmī” ti sikkhā karaṇiyā.

47. “Na hattha-niddhūnakam
bhuñjissāmī” ti sikkhā karaṇiyā.

48. “Na sitthāva-kārakam
bhuñjissāmī” ti sikkhā karaṇiyā.

49. “Na jivhā-nicchārakam
bhuñjissāmī” ti sikkhā karaṇiyā.

50. “Na capu-capu-kārakam
bhuñjissāmī” ti sikkhā karaṇiyā.

51. “Na suru-suru-kārakam
bhuñjissāmī” ti sikkhā karaṇiyā.

52. “Na hattha-nillehakam
bhuñjissāmī” ti sikkhā karaṇiyā.

53. “Na patta-nillehakam
bhuñjissāmī” ti sikkhā karaṇiyā.

54. “Na oṭṭha-nillehakam
bhuñjissāmī” ti sikkhā karaṇiyā.

55. “Na sāmisena hatthena pāniya-
thālakam paṭiggahessāmī” ti sikkhā
karaṇiyā.

46. I will not eat stuffing out the
cheeks: a training to be observed.

47. I will not eat shaking (food off) the
hand: a training to be observed.

48. I will not eat scattering lumps of
rice about: a training to be observed.

49. I will not eat sticking out the
tongue: a training to be observed.

50. I will not eat smacking the lips:
a training to be observed.

51. I will not eat making a slurping
noise: a training to be observed.

52. I will not eat licking the hands:
a training to be observed.

53. I will not eat licking the bowl:
a training to be observed.

54. I will not eat licking the lips:
a training to be observed.

55. I will not accept a water vessel
with a hand soiled by food: a training to
be observed.

56. “Na sasitthakam patta-dhovanam
antara-ghare chadḍessāmī” ti sikkhā
karaṇiyā.

Samatimsa bhojana-patisamyuttā.

57. “Na chatta-pāṇissa agilānassa
dhammam desissāmī” ti sikkhā karaṇiyā.

58. “Na daṇḍa-pāṇissa agilānassa
dhammam desissāmī” ti sikkhā karaṇiyā.

59. “Na sattha-pāṇissa agilānassa
dhammam desissāmī” ti sikkhā karaṇiyā.

60. “Na āvudha-pāṇissa agilānassa
dhammam desissāmī” ti sikkhā karaṇiyā.

61. “Na pādukārūlhassa agilānassa
dhammam desissāmī” ti sikkhā karaṇiyā.

56. I will not, in an inhabited area,
throw away bowl-rinsing water that
has grains of rice in it: a training to be
observed.

(Here end) the thirty connected with food.

57. I will not teach Dhamma to a
person with an umbrella in his hand who
is not ill: a training to be observed.

58. I will not teach Dhamma to a
person with a staff in his hand who is not
ill: a training to be observed.

59. I will not teach Dhamma to a
person with a knife in his hand who is
not ill: a training to be observed.

60. I will not teach Dhamma to a
person with a weapon in his hand who is
not ill: a training to be observed.

61. I will not teach Dhamma to a
person wearing non-leather footwear who
is not ill: a training to be observed.

62. “Na upāhanārūlhassa agilānassa dhammam desissāmī” ti sikkhā karaṇiyā.

63. “Na yāna-gatassa agilānassa dhammam desissāmī” ti sikkhā karaṇiyā.

64. “Na sayana-gatassa agilānassa dhammam desissāmī” ti sikkhā karaṇiyā.

65. “Na pallatthikāya nisinnassa agilānassa dhammam desissāmī” ti sikkhā karaṇiyā.

66. “Na veṭṭhita-sisassa agilānassa dhammam desissāmī” ti sikkhā karaṇiyā.

67. “Na oguṇṭhita-sisassa agilānassa dhammam desissāmī” ti sikkhā karaṇiyā.

68. “Na chamāyam nisiditvā āsane nisinnassa agilānassa dhammam desissāmī” ti sikkhā karaṇiyā.

62. I will not teach Dhamma to a person wearing leather footwear who is not ill: a training to be observed.

63. I will not teach Dhamma to a person in a vehicle who is not ill: a training to be observed.

64. I will not teach Dhamma to a person lying down who is not ill: a training to be observed.

65. I will not teach Dhamma to a person who sits clasping his knees and who is not ill: a training to be observed.

66. I will not teach Dhamma to a person wearing headgear who is not ill: a training to be observed.

67. I will not teach Dhamma to a person whose head is covered (with a robe or scarf) and who is not ill: a training to be observed.

68. Sitting on the ground, I will not teach Dhamma to a person sitting on a seat who is not ill: a training to be observed.

69. “Na nice āsane nisiditvā ucce
āsane nisinnassa agilānassa dhammāṁ
desissāmī” ti sikkhā karaṇiyā.

70. “Na ṭhito nisinnassa agilānassa
dhammāṁ desissāmī” ti sikkhā karaṇiyā.

71. “Na pacchato gacchanto purato
gacchantassa agilānassa dhammāṁ
desissāmī” ti sikkhā karaṇiyā.

72. “Na uppathena gacchanto
pathena gacchantassa agilānassa
dhammāṁ desissāmī” ti sikkhā karaṇiyā.

Solasa dhamma-desanā-paṭisamyuttā.

73. “Na ṭhito agilāno uccāram vā
passāvam vā karissāmī” ti sikkhā
karaṇiyā.

69. Sitting on a low seat, I will not
teach Dhamma to a person sitting on a
high seat who is not ill: a training to be
observed.

70. Standing, I will not teach Dhamma
to a person sitting who is not ill: a training
to be observed.

71. Walking behind, I will not teach
Dhamma to a person walking ahead who
is not ill: a training to be observed.

72. Walking beside a path, I will not
teach Dhamma to a person walking on
the path who is not ill: a training to be
observed.

(Here end) the sixteen connected with
teaching Dhamma.

73. Not being ill, I will not defecate or
urinate while standing: a training to be
observed.

74. “Na harite agilāno uccāram vā
passāvam vā kheṭam vā karissāmī” ti
sikkhā karaṇiyā.

75. “Na udate agilāno uccāram vā
passāvam vā kheṭam vā karissāmī” ti
sikkhā karaṇiyā.

Tayo pakiṇṇakā.

Uddiṭṭhā kho āyasmanto sekhiyā
dhammā.

Tatth'āyasmante pucchāmi:
Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi:
Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi:
Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā
tuṇhi, evam-etam dhārayāmi.

(*Sekhiyā niṭṭhitā*)

74. Not being ill, I will not defecate,
urinate, or spit on living crops: a training
to be observed.

75. Not being ill, I will not defecate,
urinate, or spit in water: a training to be
observed.

(Here end) the three miscellaneous matters.

Venerable sirs, the actions to be trained
in have been recited.

Thus I ask the venerable ones:
Are you pure in this?
A second time I ask:
Are you pure in this?
A third time I ask:
Are you pure in this?

The venerable ones are pure in this,
which is why they are silent. Thus do I
hold it.

(*The Trainings are finished*)

Ime kho pan'āyasmanto
sattādhikaraṇa-samathā dhammā
 uddesam āgacchanti.

Uppannunānam adhikaraṇānam
 samathāya vūpasamāya:

1. Sammukhā-vinayo dātabbo,
2. Sati-vinayo dātabbo,
3. Amūlha-vinayo dātabbo,
4. Paṭiññāta-karaṇam,
5. Yebhuyyasikā,
6. Tassa-pāpiyasikā,
7. Tiṇa-vatthārako'ti.

Uddīṭhā kho āyasmanto
 sattādhikaraṇa-samathā dhammā.

- Tatth'āyasmante pucchāmi:
 Kacci'ttha parisuddhā?
 Dutiyam-pi pucchāmi:
 Kacci'ttha parisuddhā?
 Tatiyam-pi pucchāmi:

Venerable sirs, these *seven means for settling issues* come up for recitation.

For the settling and stilling of issues that have arisen:

1. A verdict "in the presence of" should be given.
2. A verdict of mindfulness may be given.
3. A verdict of past insanity may be given.
4. Acting in accordance with what is admitted.
5. Acting in accordance with the majority.
6. Acting for his (the accused's) further punishment.
7. Covering over as with grass.

Venerable sirs, the seven means for settling issues have been recited.

Thus I ask the venerable ones:
 Are you pure in this?
 A second time I ask:
 Are you pure in this?

Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā
tuṇhi, evam-etam dhārayāmi.

(*Sattādhikaraṇa-samathā niṭṭhitā*)

Uddittham kho āyasmanto nidānam.
Udditthā cattāro pārājikā dhammā.

Udditthā terasa saṅghādisesā
dhammā.

Udditthā dve aniyatā dhammā.

Udditthā tiṁsa nissaggyā pācittiyā
dhammā.

Udditthā dve-navuti pācittiyā
dhammā.

Udditthā cattāro pāṭidesaniyā
dhammā.

Udditthā sekhiyā dhammā.

Udditthā sattādhikaraṇa-samathā
dhammā.

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

The venerable ones are pure in this,
which is why they are silent. Thus do I
hold it.

(*The Means for Settling Issues are finished*)

Venerable sirs, the introduction has
been recited.

The four actions entailing defeat have
been recited.

The thirteen actions entailing initial and
subsequent meetings of the Community
have been recited.

The two uncertain actions have been
recited.

The thirty actions entailing forfeiture
and confession have been recited.

The ninety-two actions entailing
confession have been recited.

Ettakan-tassa bhagavato sutt'āgataṁ
sutta-pariyāpannam anvaḍḍha-māsam
uddesam āgacchati.

Tattha sabbeh'eva samaggehi
sammodamānehi avivadamānehi
sikkhitabban'ti.

(*Bhikkhu-pātimokkhāni niṭṭhitam*)

The four actions entailing acknowledgement have been recited.

The actions to be trained in have been recited.

The seven means for settling issues have been recited.

This much is handed down in the Blessed One's Pātimokkha, is included in the Blessed One's Pātimokkha, and comes up for recitation every half-month.

In it, all should train themselves harmoniously, cordially, and without dispute.

(The Pātimokkha is finished)

*Handa mayam buddhassa bhagavato
pubba-bhāga-nama-kārani karoma se:*

[Namo tassa] bhagavato arahato
samma-sambuddhassa. (*tikkhattum*)

*Handa mayam sacca-kiriyā-gāthāyo
bhanāma se:*

[N'atthi me saraṇam aññam]

Buddho me saraṇam varam
Etena sacca-vajjena
Sotthi me hotu sabbadā.

N'atthi me saraṇam aññam

Dhammo me saraṇam varam
Etena sacca-vajjena
Sotthi me hotu sabbadā.

N'atthi me saraṇam aññam

Saṅgho me saraṇam varam
Etena sacca-vajjena
Sotthi me hotu sabbadā.

*Now let us chant the preliminary passage
in homage to the Awakened One, the Blessed
One:*

Homage to the Blessed One, the Wor-
thy One, the Rightly Self-awakened One.

Now let us recite the act-of-truth verses:

I have no other refuge.

The Buddha is my foremost refuge.
Through the speaking of this truth,
may I be blessed always.

I have no other refuge.

The Dhamma is my foremost refuge.
Through the speaking of this truth,
may I be blessed always.

I have no other refuge.

The Saṅgha is my foremost refuge.
Through the speaking of this truth,
may I be blessed always.

Siluddesa-pāṭha

*Handa mayanī siluddesa-pāṭhami
bhāṇāma se:*

[Bhāsitam-idam] tena bhagavatā jānatā passatā arahatā sammā-sambudhena: “Sampanna-silā bhikkhave viharatha sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharatha ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhatha sikkhāpadesū” ti.

Tasmā tih’ amhehi sikkhitabbam: “Sampanna-silā viharissāma sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharissāma ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvī samādāya sikkhissāma sikkhāpadesū” ti. Evañ-hi no sikkhitabbam.

The Summary on Virtue

Let us recite the summary on virtue:

This was said by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened: “Live consummate in virtue, bhikkhus, and consummate in the Pāṭimokkha.

Live restrained with the restraint of the Pāṭimokkha, consummate in your behavior & sphere of activity. Train yourselves, having undertaken the training rules, seeing danger in the slightest faults.”

Therefore we should train ourselves: “We will live consummate in virtue, consummate in the Pāṭimokkha. We will live restrained with the restraint of the Pāṭimokkha, consummate in our behavior & sphere of activity. We will train ourselves, having undertaken the training rules, seeing danger in the slightest faults.” That’s how we should train ourselves.

Tāyana-gāthā

Handa mayari tāyana-gāthāyo bhañāma se:

[Chinda sotam] parakkamma
 Kāme panūda brāhmaṇa
 Nappahāya muni kāme
 N'ekattam-upapajjati.
 Kayirā ce kayirāth'enam
 Dalham-enam parakkame
 Sithilo hi paribbājo
 Bhiyyo ākirate rajam.
 Akatam dukkaṭam seyyo
 Pacchā tappati dukkaṭam
 Katañ-ca sukataṁ seyyo
 Yam katvā nānutappati.
 Kuso yathā duggahito
 Hattham'evānukantati
 Sāmaññam dupparāmaṭṭham
 Nirayāyūpakaḍḍhati.

Verses to Tāyana

Let us recite the verses to Tāyana:

Having striven, brahman, cut the stream.
 Expel sensual passions.
 Without abandoning sensual passions
 a sage encounters no oneness of mind.
 If something's to be done,
 then work at it firmly,
 for a slack going-forth
 kicks up all the more dust.
 It's better to leave a misdeed undone.
 A misdeed burns you afterward.
 Better that a good deed be done
 that, when you've done it, you don't regret.
 Just as sharp-bladed grass, if wrongly held,
 wounds the very hand that holds it,
 the contemplative life, if wrongly grasped,
 drags you down to hell.

Yañ-kiñci sithilam kammam
 Sañkiliñthañ-ca yam vatam
 Sañkassaram brahmacariyam
 Na tam hoti, mahapphalan'ti.

Ovāda-pātimokkha Gāthā

[Uddittham kho] tena bhagavatā
 jānatā passatā arahatā sammā-
 sambuddhena: Ovāda-pātimokkham
 tīhi gāthāhi.

Khanti paramam tapo titikkha
 Nibbānam paramam vadanti buddhā,
 Na hi pabbajito parūpaghāti
 Samaño hoti param viheṭhayanto.

Sabba-pāpassa akaranam
 Kusalassūpasampadā
 Sacitta-pariyodapanam
 Etam buddhāna-sāsanam.

Any slack act,
 defiled observance,
 or fraudulent life of celibacy
 bears no great fruit.

Pātimokkha Exhortation Verses

This was summarized by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened—the Pātimokkha Exhortation in three verses:

Patient forbearance is the highest austerity.
 Unbinding is highest say the Buddhas.
 He is no monk who injures another;
 nor a contemplative,
 he who oppresses another.

The non-doing of all evil,
 the performance of what is skillful,
 the cleansing of one's own mind:
 That is the Buddhas' teaching.

Anūpavādo anūpaghāto
 Pātimokkhe ca saṃvaro
 Mattaññutā ca bhattasmim
 Pantañ-ca sayan'āsanam.
 Adhicitte ca āyogo
 Etam buddhāna-sāsanān'ti.

Not disparaging, not injuring,
 restraint in line with the Pātimokkha,
 moderation in food,
 dwelling in seclusion,
 commitment to the heightened mind:
 That is the Buddhas' teaching.

Group & Individual Uposatha

Mutual purity. In an assembly of only three bhikkhus, the Pātimokkha may not be recited. Instead, the bhikkhus must declare their mutual purity. To do this, they meet in the uposatha hall, and one of the bhikkhus gives the motion:

Suṇantu me bhante [āvuso] āyasmantā, ajj’uposatho paññaraso [cātuddaso], yad’āyasmantānam pattakallam, mayam aññam-aññam pārisuddhi-uposatham kareyyāma.

This means: “May the venerable ones listen to me, sirs [friends]. Today is the uposatha of the fifteenth [fourteenth]. If the venerable ones are ready, we should perform our uposatha of mutual purity.”

Then the most senior bhikkhu, with his robe arranged over one shoulder, gets into the kneeling position and, with hands raised in añjali, says three times:

Parisuddho aham āvuso.

Parisuddho’ti mām dhāretha.

This means: “I, friends, am pure. Remember me as pure.”

Then in descending order of seniority, the other two bhikkhus follow suit, the only difference being that each says (also three times):

Parisuddho aham bhante.

Parisuddho’ti mām dhāretha.

This changes the “friends” to the more respectful “sirs.”

Purity. If there are only two bhikkhus in the assembly, they simply declare their purity to each other, without a motion. The more

senior bhikkhu, with his robe arranged over one shoulder, gets into the kneeling position and, with hands raised in *añjali*, says three times:

Parisuddho aham āvuso.
Parisuddho’ti mam dhārehi.

This means: "I, friend, am pure. Remember me as pure."

The junior bhikkhu follows suit, with the difference that he says (again, three times):

Parisuddho aham bhante.
Parisuddho’ti mam dhāretha.

This changes the "friend" to "sir," and the verb ending to the more respectful plural form.

Determination. If there is only one bhikkhu, he should go to the place where the bhikkhus normally meet for the uposatha—the uposatha hall, a pavilion, or the root of a

tree—should set out drinking water and washing water, should prepare a seat and light a lamp, and then sit down. If other bhikkhus happen to arrive, he should perform the uposatha with them. If not, he should make the following determination:

Ajja me uposatho.
(Today is my uposatha.)

The Commentary notes that one may also add the word paññaraso (the fifteenth) or cātuddaso (the fourteenth), as appropriate, to the end of the determination, but this is optional.

Pavāraṇā

PRELIMINARY DUTIES

PAVĀRAṄĀ-karaṇato pubbe nava-
vidham pubba-kiccam kātabbam hoti:
Taṇṭhāna-sammajjanañ-ca;
tattha padip'ujjalanañ-ca;
āsana-paññapanañ-ca;
pāniya-paribhojaniyūpaṭṭhapanañ-ca;
chandārahānam bhikkhūnam
chandāharaṇañ-ca;
tesaññeva AKATA-PAVĀRAṄĀNAM
PAVĀRAṄĀYA-PI āharaṇañ-ca;
utukkhānañ-ca;
bhikkhu-gaṇanā ca;
bhikkhuninam-ovādo cā'ti.
Tattha purimesu catūsu kiccesu
padipa-kiccam idāni suriya-lokassa

atthitāya n'atthi. Aparāni tiṇi
bhikkhūnam vattam jānantehi bhikkhūhi
katāni pariniṭṭhitāni honti.

Chandāharaṇa PAVĀRAṄĀ-
āharaṇāni pana imissam̄ sīmāyam̄
hattha-pāsam̄ vijahitvā nisinnānam̄
bhikkhūnam̄ abhāvato n'atthi.

Utukkhānam̄ nāma, ettakam̄
atikkantam̄ ettakam̄ avasiṭṭhanti evam̄
utu-ācikkhanam̄. Utūnidha pana sāsane
hemanta-gimha-vassānānam̄ vasena tiṇi
honti.

Ayam vassānotu. Imasmiñ-ca utumhi
satta ca uposathā ekā ca pavāraṇā. Iminā
pakkhena—

EKĀ PAVĀRAṄĀ SAMPATTĀ,
pañca uposathā atikkantā,
dve uposathā avasiṭṭhā.¹

Iti evam sabbehi āyasmantehi
utukkhānam̄ dhāretabbam.

(*Evam, bhante*)

Bhikkhu-gaṇanā nāma imasmim
PAVĀRAṄ'AGGE PAVĀRAṄATTHĀYA
sannipatitā bhikkhū ettakāti
bhikkhūnam gaṇanā. Imasmim-pana
PAVĀRAṄ'AGGE pañca bhikkhū sanni-
patitā honti. Iti sabbehi āyasmantehi
bhikkhu-gaṇanā'pi dhāretabbā.

(*Evari, bhante*)

Bhikkhuninam-ovādo pana idāni
tāsam natthitāya n'atthi.

Iti sakaraṇ'okāsānam pubba-
kiccānam katattā, nikkaraṇ'okāsānam
pubba-kiccānam pakatiyā pariniṭhitattā.

Evan-tam navavidham pubba-kiccam
pariniṭhitam hoti.

Niṭṭhite ca pubba-kicce.

Sace so divaso cātuddasi-pañṇarasi-
sāmagginamaññataro yathājjā
PAVĀRAṄĀ PANṄARASĪ [CĀTUDDASĪ],
1. yāvatikā ca bhikkhū kammappattā

SAṄGHA-PAVĀRAṄĀRAHĀ, PAṄCA
vā tato vā atirekā pakatattā pārājikam
anāpannā saṅghena vā anukkhittā,

2. te ca kho hatthapāsam avijahitvā
eka-simāyam ṭhitā,

3. tesañ-ca vikāla-bhojanādivasena
vatthu-sabhāgāpattiyo ce na vijanti,

4. tesañ-ca hatthapāse hatthapāsato
bahikaraṇavasena vajjetabbo koci
vajjaniya-puggalo ce n'atthi.

Evan-tam PAVĀRAṄĀ-kammam
imehi catūhi lakkhaṇehi saṅgahitam pat-
takallam nāma hoti, kātum yuttarūpam.

PAVĀRAṄĀ-kammassa patta-
kallattam viditvā idāni KARIYAMĀNĀ
PAVĀRAṄĀ saṅghena ANUMĀNETABBĀ.

(*Sādhu, bhante*)

*NOTE: 1. If the rainy season has an
additional month, this paragraph should be:*

Ayam vassānotu. Imasmiñ-ca utumhi
adhikamāsa-vasena nava ca uposathā
ekā ca pavāraṇā. Iminā pakkhena—
EKĀ PAVĀRAÑĀ SAMPATTĀ,
satta uposathā atikkantā,
dve uposathā avasiṭṭhā.

THE MOTION

Suṇātu me bhante saṅgho. Ajja
pavāraṇā paññarasi [cātuddasi]. Yadi
saṅghassa pattakallam, saṅgho te-
vācikam pavāreyya.

*“Venerable sirs, may the Community
listen to me. Today is the Invitation day on
the fifteenth [fourteenth]. If the Community
is ready, the Community should invite with
three statements.”*

*If the Invitation is a harmony Invitation,
change paññarasi to sāmaggi.*

*If each bhikkhu is to state his invitation
twice, the word te-vācikam should be
changed to dve-vācikam. If once, to eka-
vācikam.*

THE INVITATION

*Senior bhikkhu: Saṅgham āvuso
pavāremi. Dīṭṭhena vā sutena vā
parisaṅkāya vā, vadantu mām
āyasmanto anukampam upādāya.
Passanto paṭikkarissāmi.*

*Dutiyam-pi āvuso saṅgham
pavāremi. Dīṭṭhena vā sutena vā
parisaṅkāya vā, vadantu mām
āyasmanto anukampam upādāya.
Passanto paṭikkarissāmi.*

*Tatiyam-pi āvuso saṅgham pavāremi.
Dīṭṭhena vā sutena vā parisaṅkāya vā,
vadantu mām āyasmanto anukampaṁ
upādāya. Passanto paṭikkarissāmi.*

“Friends, I invite the Community. With regard to what is seen, heard, or suspected, may you speak to me out of sympathy. On seeing (the offense) I will make amends. A second time A third time, friends, I invite the Community On seeing (the offense) I will make amends.”

The remaining bhikkhus then state their invitations in line with seniority, changing “Saṅgham āvuso” to “Saṅgham-bhante,” and “āvuso” to “bhante”—i.e., “friends” to “venerable sirs,” thus:

Saṅgham-bhante pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi bhante saṅgham pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya.

Passanto paṭikkarissāmi.

Tatiyam-pi bhante saṅgham pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

Group & Individual Pavāraṇā

Mutual Invitation. If the assembly contains four bhikkhus, the motion is:

Suṇantu me āyasmanto. Ajja pavāraṇā paññarasī [cātuddasi]. Yad’āyasmantānam pattakallam, mayam aññam-aññam pavāreyyāma.

This means: “Listen to me, sirs. Today is the Invitation day on the fifteenth [fourteenth]. If you are ready, we should invite one another.”

The bhikkhus should then invite one another, in line with seniority. Because there are so few of them, each should invite three times:

Aham āvuso [bhante] āyasmante pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi āvuso [bhante] āyasmante pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

Tatiyam-pi āvuso [bhante] āyasmante pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadantu mām āyasmanto anukampam upādāya. Passanto paṭikkarissāmi.

This means: "Friends [venerable sirs], I invite you. With regard to what is seen,

heard, or suspected, may you speak to me out of sympathy. On seeing (the offense) I will make amends. A second time A third time, friends [venerable sirs], I invite you On seeing (the offense) I will make amends."

If the assembly contains three bhikkhus, they follow the same procedure as for four, except that āyasmanto is changed to āyasmantā, both in the motion and in the invitation, as is appropriate when addressing two rather than three people.

If the assembly contains only two bhikkhus, they do not make a motion. Each simply invites the other, saying:

Aham āvuso [bhante] āyasmantām pavāremi. Dīṭṭhena vā sutena vā parisaṅkāya vā, vadatu mām āyasmā anukampam upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi āvuso [bhante]

āyasmantam pavāremi. Dīṭṭhena vā
sutena vā parisāṅkāya vā, vadatu mam
āyasmā anukampam upādāya. Passanto
paṭikkarissāmi.

Tatiyam-pi āvuso [bhante]
āyasmantam pavāremi. Dīṭṭhena vā
sutena vā parisāṅkāya vā, vadatu mam
āyasmā anukampam upādāya. Passanto
paṭikkarissāmi.

Determination. If the assembly consists of only one bhikkhu, he is to prepare the place as he would for determining an uposatha observance. When he is sure that no one is coming, he may determine his Invitation:

Ajja me pavāraṇā.
(*Today is my Invitation.*)

As with the uposatha, the Commentary recommends adding paññarasi (the fifteenth) or cātuddasi (the fourteenth) at the end of the determination, but this is optional.