

Bhikkhu
Pāṭimokkha

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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 *suviṭaṅ-ca* and *suviḷekkhitaṅ-ca* have been changed to *suviṭaṅ-ca* and *suviḷekkhitaṅ-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 Pāṭimokkha 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
vihareyyum, asuñño loko arahantehi
assāti.*

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

—Digha Nikāya 16

*Okāsaṃ me bhante thero detu,
pāṭimokkhaṃ uddesitum.*

PUBBA-KICCAṀ

Uposatha-karaṇato pubbe nava-vidhaṃ
pubba-kiccaṃ kātabbaṃ hoti:

taṅṭhāna-sammajjanañ-ca;
tatha padip'ujjalanañ-ca;
āsana-paññapanañ-ca;
pāṇiya-paribhojanīyūpaṭṭhapanāñ-ca;
chandārahānaṃ bhikkhūnaṃ
chandāharaṇaṃ-ca;
tesaññeva akat'uposathānaṃ
pārisuddhiyā-pi āharaṇaṃ-ca;
utukkhānañ-ca;
bhikkhu-gaṇanā ca;
bhikkhunīnaṃ-ovādo cā'ti.

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

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-kiccaṃ idāni suriy'ālokassa atthitāya n'atthi. *Aparāni tiṇi*¹ bhikkhūnaṃ vattaṃ jānantehi *bhikkhūhi*² katāni pariniṭṭhitāni honti.

Chandāharaṇa pārisuddhi-āharaṇāni pana imissaṃ simāyaṃ hattha-pāsaṃ vijahitvā nisinnānaṃ bhikkhūnaṃ abhāvato n'atthi.

Utukkhānaṃ nāma, ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhanti evaṃ utu-ācikkhanaṃ. Utūnidha pana sāsane hemanta-gimha-vassānānaṃ vasena tiṇi honti.

Ayaṃ hemantotu.³ Asmiñ-ca utumhi *aṭṭha uposathā*.⁴ Iminā pakkhena:

eko uposatho sampatto,
satta uposathā avasiṭṭhā.⁵

Iti evaṃ sabbehi āyasmantehi utukkhānaṃ dhāretabbaṃ.

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.

(*Evam, bhante*)

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

(*Evam, bhante*)

Bhikkhunīnam-ovādo pana idāni
tāsam natthitāya n'atthi.

Iti sakaraṇ'okāsānaṃ pubba-
kiccānaṃ katattā, nikkaraṇ'okāsānaṃ
pubba-kiccānaṃ pakatīyā pariniṭṭhitattā.

Evan-taṃ nava-vidhaṃ pubba-
kiccam pariniṭṭhitam hoti.

Niṭṭhite ca pubba-kicce, sace so
divaso cātuddasi-pañṇarasi-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 bhikkhunīs
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 paṇṇaraso
[cātuddaso],

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

2. te ca kho hatthapāsāṃ avijahitvā
eka-simāyaṃ ṭhitā,

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

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

Evan-taṃ uposatha-kammaṃ imehi
catūhi lakkhaṇehi saṅgahitaṃ pat-
takallaṃ nāma hoti, kātum yuttarūpaṃ.

Uposatha-kammasa pattakallattaṃ
viditvā idāni kariyamāno uposatho
saṅghena anumānetabbo.

(*Sādhu, bhante*)

as today is the fifteenth [fourteenth]—then:

1. if the bhikkhus coming to the trans-
action 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 ex-
pelled 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 pāṭimokkham uddesitum 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 padīpa-kiccaṃ idāni suriy’ālokassa atthitāya n’atthi. Aparāni tiṇi” to “Tattha purimāni cattāri”: “Of the first four....”*

2. *If sāmaṇeras help with the tasks, change “bhikkhūhi” to “sāmaṇerehi-pi bhikkhūhi-pi”: “Novices and bhikkhus....” If laypeople living in the monastery help with the tasks, change this to “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 “aṭṭha uposathā” to “sattā ca uposathā ekā ca pavāraṇā”: “Seven uposathas and one pavāraṇā.”*

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

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

5. *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, aṭṭha 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, aṭṭha 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, teḷasa 14 catuddasa, cuddasa
 15 paṇṇarasa, pañcadasa 16 soḷasa
 17 sattarasa 18 aṭṭhārasa, aṭṭhādasa
 19 ekūnavisati
 20 visati, visa 21 ekavisati
 22 dvāvisati, dvāvīsa, dvevisati, bāvisati,
 bāvīsa 23 tevisati 24 catuvisati
 25 pañcavisati 26 chabbisati 27 sattavisati
 28 aṭṭhavisati 29 ekūnatimsa
 30 timsa, samatimsa, timsati
 31 ekatimsa, ekattimsa 32 dvattimsa
 33 tettimsa 34 catuttimsa 35 pañcattimsa
 36 chattimsa 37 sattattimsa
 38 aṭṭhattimsa 39 ekūnacattāḷisa
 40 cattāḷisa, cattārīsa 41 ekacattāḷisa
 42 dvacattāḷisa, dvecattāḷisa, dvicattāḷisa
 43 tecattāḷisa 44 catucattāḷisa 45 pañca-
 cattāḷisa 46 chacattāḷisa 47 sattacattāḷisa
 48 aṭṭhacattāḷisa 49 ekūnapaññāsa

50 paññāsa 51 ekapaññāsa
 52 dvapaññāsa, dvepaññāsa, dvipaññāsa
 53 tepaññāsa 54 catupaññāsa 55 pañca-
 paññāsa 56 chapaññāsa 57 sattapaññāsa
 58 aṭṭhapaññāsa 59 ekūnasatṭhi
 60 satṭhi, satṭhi 61 ekasatṭhi
 62 dvāsatṭhi, dvesatṭhi, dvisatṭhi
 63 tesatṭhi 64 catusatṭhi 65 pañcasatṭhi
 66 chasatṭhi 67 sattasatṭhi 68 aṭṭhasatṭhi
 69 ekūnasattati
 70 sattati 71 ekasattati 72 dvasattati,
 dvāsattati, dvesattati, dvisattati
 73 tesattati 74 catusattati 75 pañcasattati
 76 chasattati 77 sattasattati 78 aṭṭhasattati
 79 ekūnāsīti
 80 asīti 81 ekāsīti 82 dvāsīti
 83 tayāsīti 84 caturāsīti 85 pañcāsīti
 86 chaḷāsīti 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 chaḷuttara-bhikkhusatam
 107 sattuttara-bhikkhusatam
 108 aṭṭhuttara-bhikkhusatam
 109 navuttara-bhikkhusatam
 110 dasuttara-bhikkhusatam
 120 visuttara-bhikkhusatam
 130 timsuttara-bhikkhusatam
 140 cattāḷisuttara-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-PĀṬIMOKKHAM

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

Suṇātu me bhante [āvuso] saṅgho.
Ajj'uposatho paṇṇaraso [cātuddaso].
Yadi saṅghassa pattakallaṃ, saṅgho
upo-sathaṃ kareyya, pāṭimokkhaṃ
uddiseyya.

Kim saṅghassa pubba-kiccaṃ?
Pārisuddhiṃ āyasmanto ārocetha.
Pāṭimokkhaṃ uddisissāmi. Taṃ sabbeva
santā sādhukaṃ suṇoma manasikaroma.
Yassa siyā āpatti, so āvikareyya. Asantiyā
āpattiyā tuṇhī bhavitabbaṃ. Tuṇhī-
bhāvena kho pan'āyasmante parisuddhā
ti vedissāmi.

Yathā kho pana pacceka-putṭhassa

BHIKKHU-PĀṬIMOKKHA

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 Pāṭimokkha.

What is the Saṅgha's preliminary duty?
Let the venerable ones announce any purity
(that needs to be announced). I will recite
the Pāṭimokkha. 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,

veyyākaraṇaṃ hoti, Evam-evam
 evarūpāya parisāya yāva-tatiyaṃ
 anussāvitam hoti. Yo pana bhikkhu yāva-
 tatiyaṃ anussāviyamāne saramāno
 santiṃ āpattiṃ n'āvikareyya, sampajāna-
 musāvād'assa hoti. Sampajāna-
 musāvādo kho pan'āyasmanto
 antarāyiko dhammo vutto bhagavatā.
 Tasmā saramānena bhikkhunā āpannena
 visuddh'āpekkhena santi āpatti
 āvikātabbā. Āvikatā hi'ssa phāsu hoti.

(*Nidān'uddeso niṭṭhito*)

Tatr'ime *cattāro pārājikā dhammā*
 uddesaṃ āgacchanti.

1. Yo pana bhikkhu bhikkhūnaṃ
 sikkhā-sājīva-samāpanno, sikkham
 appaccakkhāya dubbalyaṃ anāvikatvā,
 methunaṃ dhammaṃ 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 dec-
 laration is made three times, remember an
 existing offense but not reveal it, he has a
 deliberate lie. And the Blessed One has de-
 clared 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 asaṁvāso.

2. Yo pana bhikkhu gāmā vā araṅṅā vā adinnaṁ theyya-saṅkhātāṁ ādiyeyya, yathārūpe adinnādāne rājāno coraṁ gahetvā, haneyyum vā bandheyyum vā pabbājeyyum vā, “Coro’si bālo’si mulho’si theno’si” ti. Tathārūpaṁ bhikkhu adinnaṁ ādiyamāno: ayam-pi pārājiko hoti asaṁvāso.

3. Yo pana bhikkhu sañcicca manussa-viggahaṁ jivitā voropeyya, satthahāraṁ vāssa pariyeseyya, maraṇa-vaṇṇaṁ vā saṁvaṇṇeyya, maraṇāya vā samādapeyya, “Ambho purisa kiṁ tuyh’iminā pāpakena dujjivitena? Matan-te jivitā seyyo” ti. Iti cittamano citta-saṅkappo anekapariyāyena maraṇa-vaṇṇaṁ vā saṁvaṇṇeyya, maraṇāya vā samādapeyya: ayam-pi pārājiko hoti asaṁvāso.

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 anabhijānaṃ
uttari-manussa-dhammaṃ
attūpanāyikaṃ alam-ariya-ñāṇa-
dassanaṃ samudācareyya: “Iti jānāmi,
iti passāmi” ti. Tato aparena samayena
samanuggāhiyamāno vā
asamanuggāhiyamāno vā āpanno
visuddh’āpekkho evaṃ vadeyya,
“Ajānaṃ-evaṃ āvuso avacaṃ, ‘jānāmi,’
apassaṃ, ‘passāmi.’ Tucchaṃ musā
vilapin” ti. Aññatra adhimānā: ayam-pi
pārājiko hoti asaṃvāso.

Uddiṭṭhā kho āyasmanto cattāro
pārājikā dhammā, yesaṃ bhikkhu
aññataraṃ vā aññataraṃ vā āpajjitvā na
labhati bhikkhūhi saddhiṃ saṃvāsaṃ.
Yathā pure, tathā pacchā: pārājiko hoti
asaṃvāso.

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
 tuṅhi, evam-etam dhārayāmi.

(*Pārājik'uddeso niṭṭhito*)

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

1. Sañcetanikā sukka-visaṭṭhi aññatra
 supinantā, saṅghādiseso.

2. Yo pana bhikkhu otiṅṅo
 vipariṇatena cittena mātugāmena
 saddhim kāya-saṃsaggam 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

parāmasanaṃ, saṅghādiseso.

3. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya, yathā taṃ yuvā yuvatim methunūpasañhitāhi, saṅghādiseso.

4. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike atta-kāma-pāricariyāya vaṇṇaṃ bhāseyya, “Etad-aggamaṃ bhagini pāricariyānaṃ, yā m’ādisaṃ silavantam kalyāṇa-dhammaṃ brahmacāriṃ etena dhammena paricareyyā” ti, methunūpasañhitena, saṅghādiseso.

5. Yo pana bhikkhu sañcarittam samāpajjeyya, itthiyā vā purisa-matim, purisassa vā itthi-matim, jāyattane vā jārattane vā antamaso taṃ-khaṇikāya-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. Saññācīkāya pana bhikkhunā kuṭim kārāyamānena assāmikam att'uddesam pamāṇikā kāretabbā. Tatr'idam pamāṇam: dighaso dvādasā vidatthiyo sugata-vidatthiyā, tiriyaṃ satt'antarā. Bhikkhū abhinetabbā vatthu-desanāya. Tehi bhikkhūhi vatthum desetabbam anārambham sapaṛikkamanam. Sārambhe ce bhikkhu vatthusmim aparikkamane saññācīkāya kuṭim kāreyya, bhikkhū vā anabhineyya vatthu-desanāya, pamāṇam vā atikkāmeyya, saṅghādiseso.

7. Mahallakam-pana bhikkhunā vihāram kārāyamānena, 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

vatthum desetabbam anārambham
saparikkamanam. 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 dis-
turbances and with adequate space. If the
bhikkhu should have a large dwelling built
on a site with disturbances and without ad-
equate 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, aver-
sive, 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, aver-
sive, 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 taṃ adhikaraṇaṃ hoti,
koci deso lesa-matto upādinno, bhikkhu
ca dosaṃ patiṭṭhāti, saṅghādiseso.

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

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

bhikkhu bhikkhūhi yāva-tatiyaṃ
samanubhāsitaḥ tassa paṭinissaggāya.
Yāva-tatiyañ-ce samanubhāsiyamāno
taṃ paṭinissajjeyya, icc'etaṃ kusalaṃ.
No ce paṭinissajjeyya, saṅghādiseso.

11. Tass'eva kho pana bhikkhussa
bhikkhū honti anuvattakā vagga-vādakā,
eko vā dve vā tayo vā, te evaṃ vadeyyuṃ,
“Mā āyasmanto etaṃ bhikkhuṃ 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'etaṃ khamatī” ti. Te bhikkhū bhikkhūhi
evaṃ-assu vacaniyā, “Mā āyasmanto
evaṃ avacuttha. Na c'eso bhikkhu
dhamma-vādi, na c'eso bhikkhu vinaya-
vādi. Mā āyasmantānam-pi saṅgha-
bhedo rucittha. Samet'āyasmantānaṃ
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 paggaṇheyyum, te
bhikkhū bhikkhūhi yāva-tatiyaṃ
samanubhāsitabbā tassa paṭinissaggāya.
Yāva-tatiyañ-ce samanubhāsiyamānā
taṃ paṭinissajjeyyum, icc’etaṃ kusalaṃ.
No ce paṭinissajjeyyum, saṅghādiseso.

12. Bhikkhu pañ’eva dubbaca-jātiko
hoti, uddesa-pariyāpannesu
sikkhāpadesu bhikkhūhi saha-
dhammikaṃ vuccamāno attānaṃ
avacaniyaṃ karoti, “Mā maṃ āyasmanto
kiñci avacuttha kalyāṇaṃ vā pāpakaṃ
vā. Aham-p’āyasmante na kiñci
vakkhāmi kalyāṇaṃ vā pāpakaṃ vā.
Viramath’āyasmanto mama vacanāyā” ti.
So bhikkhu bhikkhūhi evam-assa
vacaniyo, “Mā āyasmā attānaṃ
avacaniyaṃ akāsi. Vacaniyam-eva
āyasmā attānaṃ 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 diffi-
cult to admonish—who, when being legiti-
mately admonished by the bhikkhus with
reference to the training rules included in
the (Pāṭimokkha) recitation, makes himself
unadmonishable, (saying,) “Do not, vener-
able 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 admonish-
able. Let the venerable one admonish the

bhikkhū vadetu saha-dhammena,
bhikkhū-pi āyasmantaṃ vakkhanti saha-
dhammena. Evaṃ saṃvaḍḍhā hi tassa
bhagavato parisā, yad'idaṃ añña-
añña-vacanena añña-añña-
vuṭṭhāpanenā" ti.

Evañ-ca so bhikkhu bhikkhūhi
vuccamāno tath'eva paggaṇheyya, so
bhikkhu bhikkhūhi yāva-tatiyaṃ
samanubhāsitaḥ tassa paṭinissaggāya.
Yāva-tatiyañ-ce samanubhāsiyamāno
taṃ paṭinissajjeyya, icc'etaṃ kusalaṃ.
No ce paṭinissajjeyya, saṅghādiseso.

13. Bhikkhu pañ'eva aññataraṃ
gāmaṃ vā nigamaṃ 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 evaṃ vadeyya, "Chanda-gāmino ca bhikkhū, dosa-gāmino ca bhikkhū, moha-gāmino ca bhikkhū, bhaya-gāmino ca bhikkhū, tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti" ti. So bhikkhu bhikkhūhi evam-assa vacaniyo, "Mā āyasmā evaṃ avaca. Na ca bhikkhū chanda-gamino, 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 paggaṇheyya, so bhikkhu bhikkhūhi yāva-tatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya. Yāva-tatiyañ-ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc'etaṃ kusalaṃ. No ce paṭinissajjeyya, saṅghādiseso.

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭham'āpattikā cattāro yāva-tatiyakā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā yāvatihaṃ jānaṃ paṭicchādeti, tāvatihaṃ tena bhikkhunā akāmā parivatthabbaṃ. Parivuttha-parivāsenā bhikkhunā uttarim chārattaṃ, bhikkhu-mānattāya paṭipajjitabbaṃ. Ciṇṇa-mānatto bhikkhu, yattha siyā visati-gaṇo bhikkhu-saṅgho,

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 abbhetaḥ. Ekena-pi
 ce ūno visati-gaṇo bhikkhu-saṅgho taṃ
 bhikkhuṃ abbheyya, so ca bhikkhu
 anabbhito, te ca bhikkhū gārayhā.
 Ayam tattha sāmici.

Tatth'āyasmante pucchāmi:

Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi:

Kacci'ttha parisuddhā?

Tatitiam-pi pucchāmi:

Kacci'ttha parisuddhā?

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

(*Saṅghādises'uddeso niṭṭhito*)

where there is a community of bhikkhus
 comprising a quorum of twenty. If a com-
 munity of bhikkhus comprising even one
 less than a quorum of twenty should reha-
 bilitate 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* uddesaṃ āgacchanti.

1. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṃ-kammaniye nisajjaṃ kappeyya. Tam'enaṃ saddheyya-vacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya, pārājikena vā saṅghādisesena vā pācittiyena vā. Nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo, pārājikena vā saṅghādisesena vā pācittiyena vā. Yena vā sā saddheyya-vacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. Ayaṃ dhammo aniyato.

2. Na h'eva kho pana paṭicchannaṃ āsanaṃ hoti nālaṃkammaniyaṃ. Alaṅca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsituṃ. 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 pācittiyena
vā. Nisajjam bhikkhu paṭijānamāno
dvinnam dhammānam aññatarena
kāretabbo, saṅghādisesena vā pācittiyena
vā. Yena vā sā saddheyya-vacasā upāsikā
vadeyya, tena so bhikkhu kāretabbo.
Ayam-pi dhammo aniyato.

Uddiṭṭhā kho āyasmanto dve aniyatā
dhammā.

Tatth'āyasmante pucchāmi:

Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi:

Kacci'ttha parisuddhā?

Tatīyam-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, acknowl-
edging 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
tuṅhi, evam-etam dhārayāmi.

(*Aniyat'uddeso niṭṭhito*)

Ime kho pan'āyasmanto *tiṃsa nissaggiyā
pācittiyā dhammā* uddesaṃ āgacchanti.

1. Niṭṭhita-cīvarasmim bhikkhunā
ubbhataasmim kaṭhine, dasāha-paramaṃ
atireka-cīvaraṃ dhāretabbaṃ. Taṃ
atikkāmayato, nissaggiyaṃ pācittiyaṃ.

2. Niṭṭhita-cīvarasmim bhikkhunā
ubbhataasmim kaṭhine, eka-rattam-pi ce
bhikkhu ti-cīvarena vippavaseyya,
aññatra bhikkhu-sammatiyā,
nissaggiyaṃ pācittiyaṃ.

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-cīvarasmim bhikkhunā ubbhatasmim kaṭhine, bhikkhuno pan'eva akāla-cīvaram uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbam. Paṭiggahetvā khippam'eva kāretabbam. No c'assa pāripūri, māsa-paraman'tena bhikkhunā tam cīvaram nikkhipitabbam, unassa pāripūriyā satiyā paccāsāya. Tato ce uttarim nikkhipeyya satiyā-pi paccāsāya, nissaggiyam pācittiyam.

4. Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇa-cīvaram dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyam pācittiyam.

5. Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaram paṭiggaṇheyya aññatra pārivaṭṭakā, nissaggiyam pācittiyam.

6. Yo pana bhikkhu aññātakam gahapatim vā gahapatānim vā cīvaram

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, nissaggiyaṃ pācittiyaṃ. Tatth'āyaṃ samayo: Acchinna-cīvaro vā hoti bhikkhu naṭṭha-cīvaro vā. Ayaṃ tattha samayo.

7. Tañ-ce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum-pavāreyya, santar'uttara-paraman'tena bhikkhunā tato cīvaram sādītābbaṃ. Tato ce uttarim sādīyeyya, nissaggiyaṃ pācittiyaṃ.

8. Bhikkhum pan'eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvara-cetāpanam upakkhaṭam hoti, "Iminā cīvara-cetāpanena cīvaram cetāpetvā itthannāmaṃ bhikkhum cīvarena acchādessāmi" ti. Tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappam āpajjeyya, "Sādhu vata maṃ āyasmā iminā cīvara-cetāpanena, evarūpaṃ 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

evarūpaṃ vā cīvaraṃ cetāpetvā
acchādehi” ti, kalyāṇa-kamyataṃ
upādāya, nissaggiyaṃ pācittiyaṃ.

9. Bhikkhuṃ pan’eva uddissa
ubhinnaṃ aññātakānaṃ gahapatīnaṃ
vā gahapatānīnaṃ vā pacceka-cīvara-
cetāpanā upakkhaṭā honti, “Imehi
mayāṃ pacceka-cīvara-cetāpanehi
pacceka-cīvarāni cetāpetvā itthannāmaṃ
bhikkhuṃ cīvarehi acchādessāma” ti.
Tatra ce so bhikkhu pubbe appavārito
upasaṅkamitvā cīvare vikappaṃ
āpajjeyya, “Sādhu vata maṃ āyasmanto
imehi pacceka-cīvara-cetāpanehi,
evarūpaṃ vā evarūpaṃ vā cīvaraṃ
cetāpetvā acchādetha ubho’va santā
ekenā ” ti, kalyāṇa-kamyataṃ upādāya,
nissaggiyaṃ pācittiyaṃ.

10. Bhikkhuṃ pan’eva uddissa
rājā vā rājabhoggo vā brāhmaṇo vā
gahapatiko vā dūtena cīvara-cetāpanaṃ

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, approach-
ing (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 cīvara-cetāpanena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehī” ti.

So ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya, “Idaṃ kho bhante āyasmantaṃ uddissa cīvara-cetāpanaṃ ābhataṃ. Paṭiggaṇhātu āyasmā cīvara-cetāpanaṃ” ti. Tena bhikkhunā so dūto evaṃ-assa vacaniyo, “Na kho mayaṃ āvuso cīvara-cetāpanaṃ paṭiggaṇhāma, cīvaraṅ-ca kho mayaṃ paṭiggaṇhāma kālena kappiyan” ti.

So ce dūto taṃ bhikkhuṃ evaṃ vadeyya, “Atthi paṇ’āyasmato koci veyyāvaccakaro” ti. Cīvar’atthikena bhikkhave bhikkhunā veyyāvaccakaro niddisitabbo, ārāmiko vā upāsako vā, “Eso kho āvuso bhikkhūnaṃ veyyāvaccakaro” ti.

So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuṃ

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 evaṃ vadeyya, “Yaṃ
kha bhante āyasmā veyyāvaccakaraṃ
niddisi, saññatto so mayā. Upasaṅkamatu
āyasmā kālena civarena taṃ
acchādessatī” ti. Civar’atthikena
bhikkhave bhikkhunā veyyāvaccakaro
upasaṅkamitvā dvittikkhattuṃ
codetabbo sāretabbo, “Attho me āvuso
civarenā” ti. Dvittikkhattuṃ
codayamāno sārāyamāno taṃ civaraṃ
abhinipphādeyya, icc’etaṃ kusalaṃ.

No ce abhinipphādeyya,
catukkhattuṃ pañcakkhattuṃ
chakkhattu-paramaṃ tuṅhi-bhūtena
uddissa ṭhātabbaṃ. Catukkhattuṃ pañ-
cakkhattuṃ chakkhattu-paramaṃ tuṅhi-
bhūto uddissa tiṭṭhamāno taṃ civaraṃ
abhinipphādeyya, icc’etaṃ kusalaṃ.

No ce abhinipphādeyya, tato ce
uttariṃ vāyamamāno taṃ civaraṃ abhi-
nipphādeyya, nissaggiyaṃ pācittiyaṃ.

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 cīvāra-cetāpanam ābhatam, tattha sāmam vā gantabbam, dūto vā pāhetabbo, “Yam kho tumhe āyasmanto bhikkhum uddissa cīvāra-cetāpanam paṇiṭṭha. Na tan-tassa bhikkhuno kiñci attham anubhoti. Yuñjant’āyasmanto sakam. Mā vo sakam vinassi” ti. Ayam tattha sāmici.

Cīvāra-vaggo paṭhamo.

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

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

13. Navam-pana bhikkhunā santhatam kārayamānena, dve bhāgā suddha-kālakānam eḷaka-lomānam ādātābbā, 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

gocariyānaṃ. Anādā ce bhikkhu dve bhāge suddha-kālakānaṃ eḷakalomānaṃ, tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ navam santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

14. Navam-pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ. Orena ce channaṃ vassānaṃ taṃ santhataṃ vissajjetvā vā avissajjetvā vā aññaṃ navam santhataṃ kārāpeyya, aññatra bhikkhu-sammatiyā, nissaggiyaṃ pācittiyaṃ.

15. Nisidana-santhatam-pana bhikkhunā kārayamānena purāṇa-santhatassa sāmantaṃ sugata-vidatthi ādātābbā dubbaṇṇa-karaṇāya. Anādā ce bhikkhu purāṇa-santhatassa sāmantaṃ sugata-vidatthiṃ navam nisidana-santhatam kārāpeyya, nissaggiyaṃ pācittiyaṃ.

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 uppajjeyyūṃ. Ākaṅkhamānena bhikkhunā paṭiggahetabbāni. Paṭiggahetvā ti-yojana-paramaṃ sahatthā hāretabbāni, asante hārake. Tato ce uttarim hareyya asante-pi hārake, nissaggiyaṃ pācittiyam.

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

18. Yo pana bhikkhu jātarūpa-rajatam uggaṇheyya vā uggaṇhāpeyya vā upanikkhattam vā sādiyeyya, nissaggiyaṃ pācittiyam.

19. Yo pana bhikkhu nānappakāraḥam rūpiya-samvohāram samāpajjeyya, nissaggiyaṃ pācittiyam.

20. Yo pana bhikkhu nānappakāraḥam kaya-vikkayam samāpajjeyya, nissaggiyaṃ 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-paramaṃ atireka-patto dhāretabbo. Taṃ atikkāmayato, nissaggiyaṃ pācittiyam.

22. Yo pana bhikkhu ūna-pañca-bandhanena pattaṃ aññaṃ navam pattaṃ cetāpeyya, nissaggiyaṃ pācittiyam. 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. Ayaṃ tattha sāmici.

23. Yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni, seyyathidaṃ: sappi navanītaṃ telam madhu phāṇitaṃ; tāni paṭiggahetvā sattāha-paramaṃ sannidhi-kāraṃ paribhuñjitabbāni. Taṃ atikkāmayato, nissaggiyaṃ pācittiyam.

(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-sāṭika-cīvaram pariyesitabbam. “Aḍḍha-māso seso gimhānan” ti katvā nivāsetabbam. “Orena ce māso seso gimhānan” ti vassika-sāṭika-cīvaram pariyeseyya, “Oren’ aḍḍha-māso seso gimhānan” ti katvā nivāseyya, nissaggiyam pācittiyam.

25. Yo pana bhikkhu bhikkhussa sāmam cīvaram datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyam pācittiyam.

26. Yo pana bhikkhu sāmam suttam viññāpetvā tantavāyehi cīvaram vāyāpeyya, nissaggiyam pācittiyam.

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

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

maṃ uddissa vīyati. Āyatañ-ca karotha
vitthatañ-ca appitañ-ca suvitañ-ca
supavāyitañ-ca suvilekhitañ-ca
suvitacchitañ-ca karotha; app'eva nāma
mayam-pi āyasmantānaṃ kiñci-mattaṃ
anupadajjeyyāma" ti. Evañ-ca so
bhikkhu vatvā kiñci-mattaṃ
anupadajjeyya, antamaso piṇḍapāta-
mattam-pi, nissaggiyaṃ pācittiyaṃ.

28. Dasāhānāgataṃ kattika-temāsi-
puṇṇamaṃ, bhikkhuno pañ'eva acceka-
cīvaraṃ uppajjeyya. Accekaṃ
maññamānena bhikkhunā
paṭiggahetabbaṃ. Paṭiggahetvā yāva
cīvara-kāla-samayaṃ nikkhipitabbaṃ.
Tato ce uttarim nikkhipeyya,
nissaggiyaṃ pācittiyaṃ.

29. Upavassaṃ kho pana kattika-
puṇṇamaṃ. Yāni kho pana tāni
āraññakāni senāsanāni sāsaṅka-
sammataṇi 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 senāsanesu viharanto,
 ākaṅkhamāno tiṇṇaṃ cīvarānaṃ
 aññataraṃ cīvaraṃ antara-ghare
 nikkhipeyya. Siyā ca tassa bhikkhuno
 kocid'eva paccayo tena cīvarena
 vippavāsāya, chāratta-paraman-tena
 bhikkhunā tena cīvarena vippavasitabbaṃ.
 Tato ce uttarim vippavaseyya, aññatra
 bhikkhu-sammatiyā, nissaggiyaṃ
 pācittiyaṃ.

30. Yo pana bhikkhu jānaṃ
 saṅghikaṃ lābhaṃ pariṇataṃ attano
 pariṇāmeyya, nissaggiyaṃ pācittiyaṃ.

Patta-vaggo tatiyo.

Uddiṭṭhā kho āyasmanto tiṃsa
 nissaggiyā 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 entail-
 ing 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?

Tatīyam-pi pucchāmi:
Kacci'ttha parisuddhā?

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

(*Nissaggiyā pācittiyā dhammā niṭṭhitā*)

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

1. Sampajāna-musāvāde pācittiyam.
2. Omasavāde pācittiyam.
3. Bhikkhu-pesuṅṅe 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 purisaviggahena, pācittiyam.

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

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

10. Yo pana bhikkhu paṭhavim khaṇeyya vā khaṇāpeyya 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 pakkamissati”
ti. Etad’eva paccayam karitvā anaññam,
pācittiyam.

17. Yo pana bhikkhu bhikkhum
kupito anattamano saṅghikā vihārā
nikkaḍḍheyya vā nikkāḍḍhāpeyya 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 kārayamānena, yāva dvāra-
kosā aggalatṭhapanāya, āloka-sandhi-
parikammāya, dvitticchadanassa
pariyāyam, appaharite ṭhiteṇa
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 jānaṃ
sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ
vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.

Bhūtagāma-vaggo dutiyo.

21. Yo pana bhikkhu asammato
bhikkhuniyo ovadeyya, pācittiyaṃ.

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

23. Yo pana bhikkhu
bhikkhunūpassayaṃ upasaṅkamitvā
bhikkhuniyo ovadeyya aññatra samayā,
pācittiyaṃ. Tatthāyaṃ samayo: Gilānā
hoti bhikkhuni. Ayaṃ tattha samayo.

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

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 cīvaram dadeyya, aññatra pārivaṭṭakā, pācittiyam.

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram sibbeyya vā sabbāpeyya vā, pācittiyam.

27. Yo pana bhikkhu bhikkhuniyā saddhim saṃvidhāya ek'addhānamaggam 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 saṃvidhāya ekam nāvam abhirūheyya, uddha-gāminim vā adhogāminim vā, aññatra tiriya'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. Agilānena bhikkhunā eko āvasatha-piṇḍo 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, nāvābhirūhana-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, ākaṅkhamānena
bhikkhunā dvitti-patta-pūrā
paṭiggahetabbā. Tato ce uttarim
paṭiggaṇheyya, pācittiyam. Dvitti-patta-
pūre paṭiggahetvā tato niharitvā
bhikkhūhi saddhim samvibhajitabbam.
Ayam tattha sāmīci.

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

36. Yo pana bhikkhu bhikkhum
bhuttāvim pavāritam anatirittena
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 occasions 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 khādaniyaṃ vā bhojaniyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

38. Yo pana bhikkhu sannidhi-kāraṃ khādaniyaṃ vā bhojaniyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

39. Yāni kho pana tāni paṇita-bhojanāni, seyyathidaṃ: sappi navanītaṃ telaṃ madhu phāṇitaṃ, maccho maṃsaṃ khīraṃ dadhi. Yo pana bhikkhu eva-rūpāni paṇita-bhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ.

40. Yo pana bhikkhu adinnaṃ mukha-dvāraṃ āhāraṃ āhareyya, aññatra udaka-dantapoṇā, pācittiyaṃ.

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 khādaniyaṃ vā bhojaniyaṃ vā dadeyya, pācittiyaṃ.

42. Yo pana bhikkhu bhikkhuṃ evaṃ vadeyya: “Eh’āvuso gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā” ti. Tassa dāpetvā vā adāpetvā vā uyyojeyya, “Gacch’āvuso. Na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti. Ekakassa me kathā vā nisajjā vā phāsu hoti” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

43. Yo pana bhikkhu sabhojane kule anūpakhajja nisajjaṃ kappeyya, pācittiyaṃ.

44. Yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ.

45. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

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 āpajjeyya aññatra samayā, pācittiyam. Tatthāyam samayo: cīvara-dāna-samayo, cīvara-kāra-samayo. Ayam tattha samayo.

47. Agilānena bhikkhunā cātu-māsa-paccaya-pavāraṇā sādītābā, 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, dvirattatirattam 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, uyyodhikaṃ vā balaggaṃ vā senā-byūhaṃ vā anika-dassanaṃ vā gaccheyya, pācittiyaṃ.

Acelaka-vaggo pañcamao.

51. Surā-meraya-pāne pācittiyaṃ.

52. Aṅguli-patodake pācittiyaṃ.

53. Udake hassa-dhamme pācittiyaṃ.

54. Anādariye pācittiyaṃ.

55. Yo pana bhikkhu bhikkhuṃ bhimsāpeyya, pācittiyaṃ.

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

50. If a bhikkhu staying two or three nights with an army should go to a battle-field, 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'addhamāsaṃ nhāyeyya, aññatra samayā, pācittiyāṃ. Tatthāyaṃ samayo: "Diyaddho māso seso gimhānan" ti, vassānassa paṭhamo māso, icc'ete addhateyya-māsā; uṇha-samayo, pariḷāha-samayo, gilāna-samayo, kamma-samayo, addhāna-gamana-samayo, vāta-vuṭṭhi-samayo. Ayam tattha samayo.

58. Navam-pana bhikkhunā civaralābhena tiṇṇaṃ dubbaṇṇa-karaṇānaṃ aññataraṃ dubbaṇṇa-karaṇaṃ ādātappaṃ, nilaṃ vā kaddamaṃ vā kāḷasāmaṃ vā. Anādā ce bhikkhu tiṇṇaṃ dubbaṇṇa-karaṇānaṃ aññataraṃ dubbaṇṇa-karaṇaṃ navam civaraṃ paribhuñjeyya, pācittiyāṃ.

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmam civaraṃ vikappetvā apaccuddhāraṃ

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 civaram vā nisidanam vā sūci-gharam vā kāya-bandhanam vā apanidheyya vā apanidhāpeyya vā, antamaso hass'āpekkho-pi, pācittiyam.

Surā-pāna-vaggo chaṭṭho.

61. Yo pana bhikkhu sañcicca paṇam jivitā 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 jānaṃ
ūna-visati-vassaṃ puggalaṃ
upasampādeyya, so ca puggalo
anupasampanno, te ca bhikkhū
gārayhā. Idaṃ tasmim̐ pācittiyam̐.

66. Yo pana bhikkhu jānaṃ
theyya-satthena saddhim̐ saṃvidhāya
ek'addhāna-maggaṃ paṭipajjeyya,
antamaso gāma'antaram-pi, pācittiyam̐.

67. Yo pana bhikkhu mātuḡāmena
saddhim̐ saṃvidhāya ek'addhāna-
maggaṃ paṭipajjeyya, antamaso
gāma'antaram-pi, pācittiyam̐.

68. Yo pana bhikkhu evaṃ vadeyya,
“Tathāhaṃ bhagavatā dhammaṃ
desitaṃ ājānāmi, yathā ye'me antarāyikā
dhammā vuttā bhagavatā, te paṭisevato
nālaṃ antarāyāyā” ti. So bhikkhu
bhikkhūhi evaṃ'assa vacaniyo, “Mā
āyasmā evaṃ avaca. Mā bhagavantam̐
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

abbhakkhānam. Na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso antarāyikā dhammā vuttā bhagavatā, alaṅ-ca pana te paṭisevato antarāyāyā” ti.

Evaṅ-ca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāva-tatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya. Yāva-tatiyaṅ-ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc’etaṃ kusalam. No ce paṭinissajjeyya, pācittiyam.

69. Yo pana bhikkhu jānam tathā-vādinā bhikkhunā akaṭānudhammena taṃ diṭṭhiṃ appaṭinissaṭṭhena, saddhiṃ sambhuñjeyya vā saṃvaseyya vā saha vā seyyam kappeyya, pācittiyam.

70. Samaṇuddeso-pi ce evaṃ 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 evaṃ'assa vacaniyo, "Mā āvuso samaṇuddesa evaṃ avaca. Mā bhagavantam abbhācikkhi. Na hi sādhu bhagavato abbhakkhānam. Na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso samaṇuddesa antarāyikā dhammā vuttā bhagavatā, alaṅ-ca pana te paṭisevato antarāyāyā" ti.

Evaṅ-ca so samaṇuddeso bhikkhūhi vuccamāno tath'eva paggaṇheyya, so samaṇuddeso bhikkhūhi evaṃ'assa vacaniyo, "Ajjatagge te āvuso samaṇuddesa na c'eva so bhagavā satthā apadisitabbo, yam-pi c'aṅṅe 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 upaṭṭhāpeyya 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 seyyaṃ kappeyya, pācittiyaṃ.

Sappāṇa-vaggo sattamo.

71. Yo pana bhikkhu bhikkhūhi sahadhammikam vuccamāno evaṃ vadeyya, “Na tāvāhaṃ āvuso etasmim sikkhāpade sikkhissāmi, yāva n’aññaṃ bhikkhum byattaṃ vinaya-dharaṃ paripucchāmi” ti, pācittiyaṃ. Sikkhamānena bhikkhave bhikkhunā aññātabbam paripucchitabbam paripaṇhitabbam. Ayaṃ tattha sāmīci.

72. Yo pana bhikkhu pāṭimokkhe uddissamāne evaṃ vadeyya, “Kimpan’imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad’eva kukkucāya vihesāya vilekhāya samvattanti” ti. Sikkhāpada-vivaṇṇanake, pācittiyaṃ.

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 Pāṭimokkha 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 pāṭimokkhe uddissamāne evaṃ vadeyya, “Idān’eva kho ahaṃ ājānāmi, ‘Ayaṃ-pi kira dhammo sutt’āgato sutta-pariyāpanno anvaḍḍha-māsam uddesam āgacchati” ti. Tañ-ce bhikkhum aññe bhikkhū jāneyyum, “Nisinna-pubbam iminā bhikkhunā dvittikkhattum pāṭimokkhe uddissamāne, ko pana vādo bhiiyyo” 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, yaṃ tvaṃ pāṭimokkhe uddissamāne na sādhuḥkaṃ aṭṭhikatvā manasikarosi” ti. Idam tasmim mohanake, pācittiyam.

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

73. Should any bhikkhu, when the Pāṭimokkha is being recited every half-month, say, “Just now have I learned that this case, too, is handed down in the Pāṭimokkha, is included in the Pāṭimokkha, 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 Pāṭimokkha, 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 Pāṭimokkha 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 talasattikaṃ uggireyya, pācittiyaṃ.

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

77. Yo pana bhikkhu bhikkhussa sañcicca kukkucçaṃ upadaheyya, “Iti’ssa muhuttam-pi aphāsu bhavissati” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍana-jātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya, “Yaṃ ime bhaṇissanti taṃ sossāmi” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

79. Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā, pacchā khiyyana-dhammaṃ āpajjeyya, pācittiyaṃ.

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 saṅghādisesa (offense), it is to be confessed.

77. Should any bhikkhu intentionally provoke anxiety in (another) bhikkhu, (thinking,) “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,
chandam̐ adatvā utthāy'āsanā
pakkameyya, pācittiyam̐.

81. Yo pana bhikkhu samaggena
saṅghena cīvaram̐ datvā, pacchā
khiyyana-dhammam̐ āpajjeyya, "Yathā-
santhutam̐ bhikkhū saṅghikam̐ lābham̐
pariṇāmenti" ti, pācittiyam̐.

82. Yo pana bhikkhu jānam̐
saṅghikam̐ lābham̐ pariṇatam̐
puggalassa pariṇāmeyya, pācittiyam̐.

Sahadhammika-vaggo aṭṭhamo.

83. Yo pana bhikkhu rañño khat-
tiyassa muddhābhisittassa anikkhanta-
rājake aniggata-ratanake pubbe
appaṭisaṃvidito indakhilam̐
atikāmeyya, pācittiyam̐.

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 ratanaṃ vā ratana-sammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇḥeyya vā uggaṇhāpeyya vā, pācittiyāṃ. Ratanā vā pana bhikkhunā ratana-sammataṃ vā, ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggaṇhāpetvā vā nikkhipitabbāṃ, “Yassa bhavissati so harissati” ti. Ayam tattha sāmīci.

85. Yo pana bhikkhu santāṃ bhikkhūṃ anāpucchā vikāle gāmaṃ paviseyya, aññatra tathā-rūpā accāyikā karaṇiyā, pācittiyāṃ.

86. Yo pana bhikkhu aṭṭhi-mayaṃ vā danta-mayaṃ vā visāṇa-mayaṃ vā sūci-gharaṃ kārapēyya, bhedanakaṃ pācittiyāṃ.

87. Navam-pana bhikkhunā mañcaṃ vā piṭhaṃ vā kārayamānena, aṭṭh’āṅgula-pādakaṃ kāretabbāṃ sugat’āṅgulena, 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

aṭaniyā. Taṃ atikkāmayato, chedanakaṃ pācittiyāṃ.

88. Yo pana bhikkhu mañcaṃ vā piṭhaṃ vā tūlonaddhaṃ kāraṇeṃ, uddālanakaṃ pācittiyāṃ.

89. Nisīdanam-pana bhikkhunā kārayamānena pamāṇikaṃ kāretabbāṃ. Tatr'idaṃ pamāṇaṃ: diḡhaso dve vidatthiyo sugata-vidatthiyā, tiriyaṃ diyaḡḡhaṃ, dasā vidatthi. Taṃ atikkāmayato, chedanakaṃ pācittiyāṃ.

90. Kaṇḍu-paṭicchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇaṃ: diḡhaso catasso vidatthiyo sugata-vidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato, chedanakaṃ pācittiyāṃ.

91. Vassika-sāṭikaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇaṃ: diḡhaso cha vidatthiyo sugata-vidatthiyā tiriyaṃ

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. Taṃ atikkāmayato,
chedanakam pācittiyam.

92. Yo pana bhikkhu sugata-
civarappamaṇam civaram kārapeyya
atirekam vā, chedanakam pācittiyam.
Tatr'idaṃ sugatassa sugata-
civarappamaṇam: dighaso nava
vidatthiyo sugata-vidatthiyā, tiriyaṃ
cha vidatthiyo. Idaṃ sugatassa sugata-
civarappamaṇam.

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
tuṅhi, evam-etam dhārayāmi.

(*Pācittiyā niṭṭhitā*)

Ime kho pan'āyasmanto *cattāro*
pāṭidesaniyā dhammā uddesaṃ
āgacchanti.

1. Yo pana bhikkhu aññātikāya
bhikkhuniyā antara-gharaṃ pavitṭhāya
hatthato, khādaniyaṃ vā bhojaniyaṃ vā
sahatthā paṭiggahetvā khādeyya vā
bhuñjeyya vā, paṭidesetabbaṃ tena
bhikkhunā, “Gārayhaṃ āvuso
dhammaṃ āpajjīṃ asappāyaṃ
pāṭidesaniyaṃ, taṃ paṭidesemi” ti.

2. Bhikkhū pan'eva kulesu nimantitā
bhuñjanti. Tatra ce bhikkhuni
vosāsamāna-rūpā ṭhitā hoti, “Idha
sūpaṃ detha, idha odanaṃ 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 taṃ bhikkhunim apasādetum, “Apasakka tāva bhagini, yāva bhikkhū bhuñjanti” ti, paṭidesetabbam tehi bhikkhūhi, “Gārayham āvuso dhammam āpajjimhā asappāyam paṭidesaniyam, taṃ 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, paṭidesetabbam tena bhikkhunā, “Gārayham āvuso dhammam āpajjim asappāyam paṭidesaniyam, taṃ paṭidesemī” 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 senāsanesu viharanto, pubbe
appaṭisaṃviditaṃ khādaniyaṃ vā
bhojaniyaṃ vā ajjhārāme sahatthā
paṭiggahetvā agilāno khādeyya vā
bhuñjeyya vā, paṭidesetabbaṃ tena
bhikkhunā, “Gārayhaṃ āvuso
dhammaṃ āpajjīṃ asappāyaṃ
pāṭidesaniyaṃ, taṃ paṭidesemi” ti.

Uddiṭṭhā kho āyasmanto cattāro
pāṭidesaniyā dhammā.

Tatth’āyasmante pucchāmi:

Kacci’ttha parisuddhā?

Dutiyam-pi pucchāmi:

Kacci’ttha parisuddhā?

Tatthiyam-pi pucchāmi:

Kacci’ttha parisuddhā?

Parisuddh’etth’āyasmanto, tasmā
tuṅhi, evam-etam dhārayāmi.

(Pāṭidesaniyā niṭṭhitā)

staple or non-staple food that was unan-
nounced 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* uddesaṃ āgacchanti.

1. "Parimaṇḍalaṃ nivāsessāmi" ti sikkhā karaṇiyā.

2. "Parimaṇḍalaṃ pārupissāmi" ti sikkhā karaṇiyā.

3. "Supaṭicchanno antara-ghare gamissāmi" ti sikkhā karaṇiyā.

4. "Supaṭicchanno antara-ghare nisīdissāmi" ti sikkhā karaṇiyā.

5. "Susāmvuto antara-ghare gamissāmi" ti sikkhā karaṇiyā

6. "Susāmvuto antara-ghare nisīdissāmi" ti sikkhā karaṇiyā.

7. "Okkhitta-cakkhu antara-ghare gamissāmi" ti sikkhā karaṇiyā

8. "Okkhitta-cakkhu antara-ghare nisīdissāmi" 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 ukkhittakāya antara-ghare nisīdissāmi” ti sikkhā karaṇīyā.

11. “Na ujjagghikāya antara-ghare gamissāmi” ti sikkhā karaṇīyā.

12. “Na ujjagghikāya antara-ghare nisīdissāmi” ti sikkhā karaṇīyā.

13. “Appasaddo antara-ghare gamissāmi” ti sikkhā karaṇīyā.

14. “Appasaddo antara-ghare nisīdissāmi” ti sikkhā karaṇīyā.

15. “Na kāyappacālakam antara-ghare gamissāmi” ti sikkhā karaṇīyā.

16. “Na kāyappacālakam antara-ghare nisīdissāmi” ti sikkhā karaṇīyā.

17. “Na bāhuppacālakam antara-ghare gamissāmi” ti sikkhā karaṇīyā.

18. “Na bāhuppacālakam antara-ghare nisīdissāmi” ti sikkhā karaṇīyā.

19. “Na sisappacālakam antara-ghare gamissāmi” ti sikkhā karaṇīyā.

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 oḡuṇṭhito antara-ghare gamissāmi” ti sikkhā karaṇiyā.

24. “Na oḡuṇṭhito 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-saññi 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 sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmi” ti sikkhā karaṇiyā.

38. “Na ujjhāna-saññī paresaṃ pattaṃ olokessāmi” ti sikkhā karaṇiyā.

39. “Nātimahantaṃ kavaḷaṃ karissāmi” ti sikkhā karaṇiyā.

40. “Parimaṇḍalaṃ ālopaṃ karissāmi” ti sikkhā karaṇiyā.

41. “Na anāhaṭṭe kavaḷe mukha-dvāraṃ vivarissāmi” ti sikkhā karaṇiyā.

42. “Na bhuñjamāno sabbam hatthaṃ mukhe pakkipissāmi” ti sikkhā karaṇiyā.

43. “Na sakavaḷena mukhena byāharissāmi” ti sikkhā karaṇiyā.

44. “Na piṇḍukkhepakam bhuñjissāmi” ti sikkhā karaṇiyā.

45. “Na kavaḷāvacchedakam bhuñjissāmi” 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-kāraḁam bhuñjissāmi” ti sikkhā karaṇiyā.
47. “Na hattha-niddhūnaḁam bhuñjissāmi” ti sikkhā karaṇiyā.
48. “Na sitthāva-kāraḁam bhuñjissāmi” ti sikkhā karaṇiyā.
49. “Na jivhā-nicchāraḁam bhuñjissāmi” ti sikkhā karaṇiyā.
50. “Na capu-capu-kāraḁam bhuñjissāmi” ti sikkhā karaṇiyā.
51. “Na suru-suru-kāraḁam bhuñjissāmi” ti sikkhā karaṇiyā.
52. “Na hattha-nillehaḁam bhuñjissāmi” ti sikkhā karaṇiyā.
53. “Na patta-nillehaḁam bhuñjissāmi” ti sikkhā karaṇiyā.
54. “Na oṭṭha-nillehaḁam bhuñjissāmi” ti sikkhā karaṇiyā.
55. “Na sāmisenā hatthenā pāniya-thālaḁam paṭiggahessāmi” 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 chaḍḍessāmī” ti sikkhā karaṇiyā.

Samatimsa bhojana-paṭisaṃyuttā.

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 pādukārūḷhassa 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 upāhanārūḷhassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

63. “Na yāna-gatassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

64. “Na sayana-gatassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

65. “Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

66. “Na veṭṭhita-sisassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

67. “Na oḡuṇṭhita-sisassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

68. “Na chamāyaṃ nisiditvā āsane nisinnassa agilānassa dhammaṃ desissāmi” 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 nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

70. “Na ṭhito nisinnassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

71. “Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

72. “Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desissāmi” ti sikkhā karaṇiyā.

Soḷasa dhamma-desanā-paṭisaṃyuttā.

73. “Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmi” 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 uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi” ti sikkhā karaṇiyā.

75. “Na udake agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi” ti sikkhā karaṇiyā.

Tayo pakiṇṇakā.

Uddiṭṭhā kho āyasmanto sekhiyā dhammā.

Tatth’āyasmante pucchāmi:

Kacci’ttha parisuddhā?

Dutiyam-pi pucchāmi:

Kacci’ttha parisuddhā?

Tatīyam-pi pucchāmi:

Kacci’ttha parisuddhā?

Parisuddh’etth’āyasmanto, tasmā tuṅhi, 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
uddesaṃ āgacchanti.

Uppannunānaṃ adhikaraṇānaṃ
samathāya vūpasamāya:

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

Uddiṭṭhā kho āyasmanto
sattādhikaraṇa-samathā dhammā.

Tatth'āyasmante pucchāmi:
Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi:
Kacci'ttha parisuddhā?
Tatth'āyasmante pucchāmi:
Tatth'āyasmante 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
tuñhi, evam-etam dhārayāmi.

(*Sattādhikaraṇa-samathā niṭṭhitā*)

Uddiṭṭham kho āyasmanto nidānam.
Uddiṭṭhā cattāro pārājikā dhammā.
Uddiṭṭhā terasa saṅghādisesā
dhammā.

Uddiṭṭhā dve aniyatā dhammā.

Uddiṭṭhā tiṃsa nissaggiyā pācittiyā
dhammā.

Uddiṭṭhā dve-navuti pācittiyā
dhammā.

Uddiṭṭhā cattāro pāṭidesaniyā
dhammā.

Uddiṭṭhā sekhiyā dhammā.

Uddiṭṭhā 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'āgataṃ
sutta-pariyāpannaṃ anvaḍḍha-māsaṃ
uddesaṃ āgacchati.

Tattha sabbeheva samaggehi
sammodamānehi avivadamānehi
sikkhitabban'ti.

(*Bhikkhu-pāṭimokkhaṃ niṭṭhitaṃ*)

The four actions entailing acknowl-
edgement 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 Pāṭimokkha, is included in
the Blessed One's Pāṭimokkha, and comes
up for recitation every half-month.

In it, all should train themselves har-
moniously, cordially, and without dispute.

(*The Pāṭimokkha is finished*)

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

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

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

[N'atthi me saraṇam aññaṃ]
Buddho me saraṇam varam
Etena sacca-vajjena
Sotthi me hotu sabbadā.

N'atthi me saraṇam aññaṃ
Dhammo me saraṇam varam
Etena sacca-vajjena
Sotthi me hotu sabbadā.

N'atthi me saraṇam aññaṃ
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 mayaṃ siluddesa-pāṭhaṃ
bhaṇāma se:*

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

Tasmā tih’amhehi sikkhitabbam:
“Sampanna-silā viharissāma sampanna-
pāṭimokkhā. Pāṭimokkha-saṃvara-
saṃvutā viharissāma ācāra-gocara-
sampannā. Aṇumattesu vajjesu bhaya-
dassāvi 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, hav-
ing undertaken the training rules, seeing
danger in the slightest faults.”

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

Tāyana-gāthā

Handa mayariṁ tāyana-gāthāyo bhaṇāma se:

[Chinda sotaṁ] parakkamma
 Kāme panūda brāhmaṇa
 Nappahāya muni kāme
 N'ekattam-upapajjati.
 Kayirā ce kayirāth'enaṁ
 Daḷham-enaṁ parakkame
 Sithilo hi paribbājo
 Bhiyyo ākirate rajaṁ.
 Akataṁ dukkaṭaṁ seyyo
 Pacchā tappati dukkaṭaṁ
 Katañ-ca sukataṁ seyyo
 Yaṁ katvā nānutappati.
 Kuso yathā duggahito
 Hattham'evānukantati
 Sāmaññaṁ dupparāmaṭṭhaṁ
 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 sithilaṃ kammaṃ
 Sañkiliṭṭhañ-ca yaṃ vataṃ
 Sañkassaraṃ brahmacariyaṃ
 Na taṃ hoti, mahapphalan'ti.

Ovāda-pāṭimokkha Gāthā

[Uddiṭṭhaṃ kho] tena bhagavatā
 jānatā passatā arahatā sammā-
 sambuddhena: Ovāda-pāṭimokkhaṃ
 tihi gāthāhi.

Khanti paramaṃ tapo titikkhā
 Nibbānaṃ paramaṃ vadanti buddhā,
 Na hi pabbajito parūpaghāti
 Samaṇo hoti paraṃ viheṭṭhayanto.

Sabba-pāpassa akaraṇaṃ
 Kusalassūpasampadā
 Sacitta-pariyodapanā
 Etaṃ buddhāna-sāsaṇaṃ.

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

Pāṭimokkha Exhortation Verses

This was summarized by the Blessed One, the One who Knows, the One who Sees, the Worthy One Rightly Self-awakened—the Pāṭimokkha 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
 Pāṭimokkhe ca saṁvarō
 Mattaññutā ca bhattasmim
 Pantañ-ca sayan'āsanam.
 Adhicitte ca āyogo
 Etam buddhāna-sāsanan'ti.

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

Group & Individual Upasatha

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

Suṇantu me bhante [āvuso]
āyasmantā, ajj'uposatho paṇṇaraso
[cātuddaso], yad'āyasmantānaṃ
pattakallaṃ, mayaṃ aññaṃ-aññaṃ
pārisuddhi-uposathaṃ kareyyāma.

This means: "May the venerable ones listen to me, sirs [friends]. Today is the upasatha of the fifteenth [fourteenth]. If the venerable ones are ready, we should perform our upasatha 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 ahaṃ āvuso.
Parisuddho'ti maṃ 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 ahaṃ bhante.
Parisuddho'ti maṃ 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 ahaṃ āvuso.
Parisuddho'ti maṃ 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 ahaṃ bhante.
Parisuddho'ti maṃ 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 paṇṇaraso (the fifteenth) or cātuddaso (the fourteenth), as appropriate, to the end of the determination, but this is optional.

Pavāraṇā

PRELIMINARY DUTIES

PAVĀRAṆĀ-karaṇato pubbe nava-
vidham̐ pubba-kiccam̐ kātabbam̐ hoti:
Taṇṭhāna-sammajjanañ-ca;
tattha padip'ujjalanañ-ca;
āsana-paññapanañ-ca;
pāniya-paribhojaniyūpaṭṭhapanañ-ca;
chandāraḥānam̐ bhikkhūnam̐
chandāharaṇañ-ca;
tesaññeva AKATA-PAVĀRAṆĀNAM̐
PAVĀRAṆĀYA-PI āharaṇañ-ca;
utukkhānañ-ca;
bhikkhu-gaṇanā ca;
bhikkhuninam-ovādo cā'ti.
Tattha purimesu catūsu kiccesu
padipa-kiccam̐ idāni suriya-lokassa

atthitāya n'atthi. Aparāni tiṇi
bhikkhūnam̐ vattam̐ jānantehi bhikkhūhi
katāni pariniṭṭhitāni honti.

Chandāharaṇa PAVĀRAṆĀ-
āharaṇāni pana imissam̐ simāyam̐
hattha-pāsam̐ vijahitvā nisinnānam̐
bhikkhūnam̐ abhāvato n'atthi.

Utukkhānam̐ nāma, ettakam̐
atikkantam̐ ettakam̐ avasiṭṭhanti evam̐
utu-ācikkhanam̐. Utūnidha pana sāsane
hemanta-gimha-vassānānam̐ vasena tiṇi
honti.

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

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

Iti evam̐ sabbehi āyasmantehi
utukkhānam̐ dhāretabbam.

(*Evam̐, bhante*)

Bhikkhu-gaṇanā nāma imasmim
PAVĀRAṆ'AGGE PAVĀRAṆATTHĀYA
sannipatitā bhikkhū ettakāti
bhikkhūnaṃ gaṇanā. Imasmim-pana
PAVĀRAṆ'AGGE pañca bhikkhū sanni-
patitā honti. Iti sabbehi āyasmantehi
bhikkhu-gaṇanā'pi dhāretabbā.

(*Evam, bhante*)

Bhikkhunīnam-ovādo pana idāni
tāsaṃ natthitāya n'atthi.

Iti sakaraṇ'okāsānaṃ pubba-
kiccānaṃ katattā, nikkaraṇ'okāsānaṃ
pubba-kiccānaṃ pakatiyā pariniṭṭhitattā.

Evan-taṃ navavidhaṃ pubba-kiccaṃ
pariniṭṭhitam hoti.

Niṭṭhite ca pubba-kicce.

Sace so divaso cātuddasi-pañṇarasi-
sāmagginamaññataro yathājja
PAVĀRAṆĀ PAṆṆARASĪ [CĀTUDDASĪ],
1. yāvaticā ca bhikkhū kammappattā

SAṄGHA-PAVĀRAṆĀRAHĀ, PAÑCA
vā tato vā atirekā pakatattā pārājikam
anāpannā saṅghena vā anukkhittā,

2. te ca kho hatthapāsaṃ avijahitvā
eka-sīmāyaṃ ṭhitā,

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

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

Evan-taṃ PAVĀRAṆĀ-kammaṃ
imehi catūhi lakkhaṇehi saṅgahitaṃ pat-
takallaṃ nāma hoti, kātuṃ yuttarūpam.

PAVĀRAṆĀ-kammaṃ patta-
kallattaṃ veditvā idāni KARIYAMĀNĀ
PAVĀRAṆĀ 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 PAVĀRAṆĀ SAMPATTĀ,
satta uposathā atikkantā,
dve uposathā avasiṭṭhā.

THE MOTION

Suṇātu me bhante saṅgho. Ajja
pavāraṇā paṇṇarasī [cātuddasi]. Yadi
saṅghassa pattakallam, saṅgho te-
vācikaṃ 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 paṇṇarasī to sāmaggī.*

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

THE INVITATION

*Senior bhikkhu: Saṅgham āvuso
pavāremi. Diṭṭhena vā sutena vā
parisaṅkāya vā, vadantu maṃ
āyasmanto anukampaṃ upādāya.
Passanto paṭikkarissāmi.*

*Dutiyam-pi āvuso saṅgham
pavāremi. Diṭṭhena vā sutena vā
parisaṅkāya vā, vadantu maṃ
āyasmanto anukampaṃ upādāya.
Passanto paṭikkarissāmi.*

*Tatīyam-pi āvuso saṅgham pavāremi.
Diṭṭhena vā sutena vā parisaṅkāya vā,
vadantu maṃ āyasmanto anukampaṃ
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. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi bhante saṅgham pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya.

Passanto paṭikkarissāmi.

Tatīyam-pi bhante saṅgham pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.

Group & Individual Pavāraṇā

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

Suṇantu me āyasmanto. Ajja pavāraṇā paṇṇarasī [cātuddasī]. Yad’āyasmantānaṃ pattakallaṃ, mayam aññaṃ-aññaṃ 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. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi āvuso [bhante] āyasmante pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.

Tatīyam-pi āvuso [bhante] āyasmante pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ 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] āyasmantaṃ pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya. Passanto paṭikkarissāmi.

Dutiyam-pi āvuso [bhante]

āyasmantaṃ pavāremi. Diṭṭhena vā
 sutena vā parisaṅkāya vā, vadatu maṃ
 āyasmā anukampaṃ upādāya. Passanto
 paṭikkarissāmi.

Tatīyam-pi āvuso [bhante]
 āyasmantaṃ pavāremi. Diṭṭhena vā
 sutena vā parisaṅkāya vā, vadatu maṃ
 āyasmā anukampaṃ 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 paṇṇarasi (the fifteenth) or cātuddasi (the fourteenth) at the end of the determination, but this is optional.