

*Bhikkhu*  
*Pāṭimokkha*

PĀLI — ENGLISH

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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 *suvitañ-ca* and *suvilekkhitañ-ca* have been changed to *suvitañ-ca* and *suvilekhitañ-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 paññāto, 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.*

*Okāsaṃ me bhante thero detu,  
pāṭimokkhaṃ uddesituṃ.*

## PUBBA-KICCAM

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

taṅṭhāna-sammajjanañ-ca;  
tatha padip'ujjalanañ-ca;  
āsana-paññapanañ-ca;  
pāṇiya-paribhojaniyūpaṭṭhapanañ-ca;  
chandārahānaṃ bhikkhūnaṃ  
chandāharaṇañ-ca;  
tesaññeva akat'uposathānaṃ  
pārisuddhiyā-pi āharaṇañ-ca;  
utukkhānañ-ca;  
bhikkhu-gaṇanā ca;  
bhikkhuninam-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 padīpa-kiccaṃ idāni suriy'ālokassa atthitāya n'atthi. *Aparāni tiṇi*<sup>1</sup> bhikkhūnaṃ vattaṃ jānantehi *bhikkhūhi*<sup>2</sup> katāni pariniṭṭhitāni honti.

Chandāharaṇa pārisuddhi-āharaṇāni pana imissaṃ simāyaṃ hattha-pāsaṃ vijāhitvā 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*.<sup>3</sup> Asmiñ-ca utumhi *aṭṭha uposathā*.<sup>4</sup> Iminā pakkhena:  
eko uposatho sampatto,  
*satta uposathā avasiṭṭhā*.<sup>5</sup>

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*<sup>6</sup>  
 bhikkhū sannipatitā honti. Iti sabbehi  
 āyasmantehi bhikkhu-gaṇanā-pi  
 dhāretabbā.

( *Evam, bhante* )

Bhikkhuninam-ovādo pana idāni  
 tāsam natthitāya n'atthi.

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

Evan-taṃ nava-vidhaṃ pubba-  
 kiccaṃ pariniṭṭhitaṃ 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 bhikkhunis because they now do not exist.

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

When the preliminary duty has been completed, if the day is either the fourteenth, 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 hatthapāsaṃ 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, kātuṃ yuttarūpaṃ.

Uposatha-kammaṃ pattaḥkallattā  
viditvā idāni kariyamāno uposatho  
saṅghena anumānetabbo.

( *Sādhu, bhante* )

as today is the fifteenth [fourteenth]—then:

1. if the bhikkhus coming to the transaction and appropriate for the Saṅgha-uposatha number four or more, being regular bhikkhus who have neither committed a parajika offense nor been suspended by the Saṅgha;
2. if they have not left the hatthapāsa to remain within the territory;
3. if they have no offenses in common, such as eating food at the wrong time; and
4. if there is, within the hatthapāsa, no disqualified person who should be expelled outside the hatthapāsa,

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

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

( *Very well, venerable sir* )

*Senior bhikkhu: Pubba-karaṇa-pubba-  
kiccāni samāpetvā imassa nisinnassa  
bhikkhu-saṅghassa anumatiyā pāṭimokkhaṃ  
uddesitum ajjhesanaṃ karomi.*



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

## NOTES

1. *If the recitation is held at night, change "Tattha purimesu catūsu kiccesu padipa-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 ekūnavīsati

20 vīsati, vīsa 21 ekavīsati  
 22 dvāvīsati, dvāvīsa, dvevīsati, bāvīsati,  
 bāvīsa 23 tevīsati 24 catuvīsati  
 25 pañcavīsati 26 chabbīsati 27 sattavīsati  
 28 aṭṭhavīsati 29 ekūnatim̐sa

30 tim̐sa, samatim̐sa, tim̐sati  
 31 ekatim̐sa, ekattim̐sa 32 dvattim̐sa  
 33 tettim̐sa 34 catuttim̐sa 35 pañcattim̐sa  
 36 chattim̐sa 37 sattattim̐sa  
 38 aṭṭhattim̐sa 39 ekūnacattāḷisa

40 cattāḷisa, cattārisa 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 ekūnāsiti

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 tiṃsuttara-bhikkhusatam  
 140 cattāḷisuttara-bhikkhusatam  
 150 paññāsuttara-bhikkhusatam  
 160 saṭṭhayuttara-bhikkhusatam  
 170 sattatyuttara-bhikkhusatam  
 180 asītyuttara-bhikkhusatam

- 190 navutyuttara-bhikkhusataṃ
- 199 ekūnasatuttara-bhikkhusataṃ
- 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 pattakallam, saṅgho  
upo-satham kareyya, pāṭimokkham  
uddiseyya.

Kim saṅghassa pubba-kiccam?  
Pārisuddhim āyasmanto ārocetha.  
Pāṭimokkham uddisissāmi. Tam sabbeva  
santā sādhuḥkam suṇoma manasikaroma.  
Yassa siyā āpatti, so āvikareyya. Asantiyā  
āpattiyā tuṅhi bhavitabbam. Tuṅhi-  
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  
 anussāvitaṃ 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-sājiva-samāpanno, sikkhaṃ  
 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 declaration is made three times, remember an existing offense but not reveal it, he has a deliberate lie. And the Blessed One has declared a deliberate lie to be an obstruction. Therefore any bhikkhu with an offense, on remembering it and aiming at purity, should reveal his existing offense. Having revealed it, he will be at peace.

*(The Introduction Section is finished)*

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

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

hoti asaṁvāso.

2. Yo pana bhikkhu gāmā vā araṅṅā vā adinnaṁ theyya-saṅkhātaṁ ādiyeyya, yathārūpe adinnādāne rājāno coraṁ gahetvā, haneyyumaṁ vā bandheyyumaṁ vā pabbājeyyumaṁ vā, “Coro’si bālo’si mulho’si theno’si” ti. Tathārūpaṁ bhikkhu adinnaṁ ādiyamaṇo: ayam-pi pārājiko hoti asaṁvāso.

3. Yo pana bhikkhu saṅcicca manussa-viggahaṁ jivitaṁ voropeyya, satthahāraṁ vāssa pariyeseyya, maraṇa-vaṇṇaṁ vā saṁvaṇṇeyya, maraṇāya vā samādapeyya, “Ambho purisa kiṁ tuyh’iminā pāpakena dujjivitena? Matan-te jivitaṁ seyyo” ti. Iti cittamaṇo citta-saṅkappo aneka-pariyāyena 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-  
 dassaṇaṃ 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* uddesam āgacchanti.

1. Sañcetanikā sukka-visatṭhi aññatra supinantā, saṅghādiseso.

2. Yo pana bhikkhu otiṅṅo vipariṇatena cittena mātugāmena saddhim kāya-saṃsaggaṃ samāpajjeyya, hattha-gāhaṃ vā veṇi-gāhaṃ 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 yuvatim̃ methunūpasañhitāhi, saṅghādiseso.

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

5. Yo pana bhikkhu sañcarittaṃ samāpajjeyya, itthiyā vā purisa-matim̃, purisassa vā itthi-matim̃, 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 dvādasa 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 desetabbaṃ anārambhaṃ  
 sapaṛikkamaṇaṃ. Sārambhe ce bhikkhu  
 vatthusmiṃ apaṛikkamaṇe mahallakaṃ  
 vihāraṃ kāreyya, bhikkhū vā anabhineyya  
 vatthu-desanāya, saṅghādiseso.

8. Yo pana bhikkhu bhikkhum duṭṭho  
 doso appatito amūlakena pārājikena  
 dhammena anuddhamseyya, “App’eva  
 nāma naṃ imamhā brahma-cariyā  
 cāveyyan” ti. Tato aparena samayena  
 samanuggāhiyamāno vā  
 asamanuggāhiyamāno vā, amūlakañ-  
 c’eva taṃ adhikaraṇaṃ hoti, bhikkhu ca  
 dosaṃ paṭiṭṭhāti, saṅghādiseso.

9. Yo pana bhikkhu bhikkhum  
 duṭṭho doso appatito añña-bhāgiyassa  
 adhikaraṇassa kiñci desaṃ lesa-mattaṃ  
 upādāya pārājikena dhammena  
 anuddhamseyya, “App’eva nāma naṃ

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

8. Should any bhikkhu—corrupt, averse, 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, averse, 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 sammadamāno 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 admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked

bhikkhu bhikkhūhi yāva-tatiyaṃ  
 samanubhāsitabbo 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  
 evam-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 viharati” 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 sahadhammikam vuccamāno attānam avacaniyam karoti, “Mā maṃ āyasmanto kiñci avacuttha kalyāṇam vā pāpakam vā. Aham-p’āyasmante na kiñci vakkhāmi kalyāṇam vā pāpakam vā. Viramath’āyasmanto mama vacanāyā” ti. So bhikkhu bhikkhūhi evam-assa vacaniyo, “Mā āyasmā attānam avacaniyam akāsi. Vacaniyam-eva āyasmā attānam karotu. Āyasmā-pi



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

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

bhikkhū vadetu saha-dhammena,  
 bhikkhū-pi 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 evaṃ-assa vacaniyo, "Āyasmā  
 kho kula-dūsako pāpa-samācāro.

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

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.

13. In case a bhikkhu living in dependence 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 evaṃ-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 paggaṇḥeyya, 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 yāvatihāṃ jānaṃ paṭicchādeti, tāvatihāṃ 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 viṣati-gaṇo bhikkhu-saṅgho taṃ bhikkhuṃ abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā.

Ayaṃ tattha sāmīci.

Tatth'āyasmante pucchāmi:

Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi:

Kacci'ttha parisuddhā?

Tatth'āyasmante pucchāmi:

Kacci'ttha parisuddhā?

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

( *Saṅghādises'uddeso niṭṭhito* )



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

Thus I ask the venerable ones:

Are you pure in this?

A second time I ask:

Are you pure in this?

A third time I ask:

Are you pure in this?

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

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

Ime kho pan'āyasmanto *dve aniyatā dhammā* 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. Alañca 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'enaṃ 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?  
Tatth'āyasmante pucchāmi:  
Kacci'ttha parisuddhā?

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

Venerable sirs, the two indefinite actions have been recited.

Thus I ask the venerable ones:

Are you pure in this?

A second time I ask:

Are you pure in this?

A third time I ask:

Are you pure in this?

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

( *Aniyat'uddeso niṭṭhito* )

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

1. Niṭṭhita-civarasmim bhikkhunā  
ubbhatasmim kaṭhine, dasāha-paramam  
atireka-civaram dhāretabbam. Tam  
atikkāmayato, nissaggiyam pācittiyam.

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

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

*(The Indefinite Section is finished)*

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

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

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

3. Niṭṭhita-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, ūnassa 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, nissaggiyam  
pācittiyam. Tatth'āyam samayo:  
Acchinna-civaro vā hoti bhikkhu naṭṭha-  
civaro vā. Ayam tattha samayo.

7. Tañ-ce aññātako gahapati vā  
gahapatāni vā bahūhi civarehi  
abhihaṭṭhum-pavāreyya, santar'uttara-  
paraman'tena bhikkhunā tato civaram  
sāditabbam. Tato ce uttarim sādiyeyya,  
nissaggiyam pācittiyam.

8. Bhikkhum pan'eva uddissa  
aññātakassa gahapatissa vā  
gahapatāniyā vā civara-cetāpanam  
upakkhaṭam hoti, "Iminā civara-cetāpa-  
nena civaram cetāpetvā itthannāmam  
bhikkhum civarena acchādessāmi" ti.  
Tatra ce so bhikkhu pubbe appavārīto  
upasaṅkamitvā civare vikappam  
āpajjeyya, "Sādhu vata mam āyasmā  
iminā civara-cetāpanena, evarūpam vā

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

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

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

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

9. Bhikkhuṃ paṇ’eva uddissa  
ubhinnaṃ aññātakānaṃ gahapatinaṃ  
vā gahapatāninaṃ vā pacceka-cīvara-  
cetāpanā upakkhaṭā honti, “Imehi  
mayāṃ pacceka-cīvara-cetāpanehi  
pacceka-cīvarāni cetāpetvā itthannāmaṃ  
bhikkhuṃ cīvarehi acchādessāmā” ti.  
Tatra ce so bhikkhu pubbe appavārīto  
upasaṅkamtivā 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 paṇ’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, approaching (them) should make a stipulation with regard to the robe, (saying,) "It would be good indeed, sirs, if you clothed me (with a robe), having purchased a robe of such-and-such a sort with these separate robe funds, the two (funds) together for one (robe)"—out of a desire for something fine—it is to be forfeited and confessed.

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

pahiṇeyya, “Iminā cīvara-cetāpanena cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādehī” ti.

So ce dūto tam bhikkhum upasaṅkamtivā evam vadeyya, “Idam kho bhante āyasmantaṃ uddissa cīvara-cetāpanam ābhataṃ. Paṭiggaṇhātu āyasmā cīvara-cetāpanan” ti. Tena bhikkhunā so dūto evam-assa vacaniyo, “Na kho mayam āvuso cīvara-cetāpanam paṭiggaṇhāma, cīvaraṅ-ca kho mayam paṭiggaṇhāma kālena kappiyan” ti.

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

So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum

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

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

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

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

upasaṅkamtivā evaṃ vadeyya, “Yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā. Upasaṅkamatu āyasmā kālena cīvarena taṃ acchādessatī” ti. Civar’atthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamtivā dvittikkhattuṃ codetabbo sāretabbo, “Attho me āvuso cīvarenā” ti. Dvittikkhattuṃ codayamāno sārāyamāno taṃ cīvaram abhinipphādeyya, icc’etaṃ kusalam.

No ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattu-paramaṃ tuṅhi-bhūtena uddissa ṭhātabbāṃ. Catukkhattuṃ pañcakkhattuṃ chakkhattu-paramaṃ tuṅhi-bhūto uddissa tiṭṭhamāno taṃ cīvaram abhinipphādeyya, icc’etaṃ kusalam.

No ce abhinipphādeyya, tato ce uttarim vāyamamāno taṃ cīvaram abhinipphādeyya, nissaggiyaṃ pācittiyaṃ.



one go (to him) and he will clothe you with a robe in season," then the bhikkhu, desiring 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 cīvara-cetāpanaṃ ābhataṃ, tattha sāmāṃ vā gantabbaṃ, dūto vā pāhetabbo,  
 “Yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvara-cetāpanaṃ paḥiṇittha. Na tan-tassa bhikkhuno kiñci atthaṃ anubhoti. Yuñjant’āyasmanto sakaṃ. Mā vo sakaṃ vinassī” ti. Ayaṃ tattha sāmīci.

### Cīvara-vaggo paṭhamo.

11. Yo pana bhikkhu kosiya-missakaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

12. Yo pana bhikkhu suddha-kāḷakānaṃ eḷaka-lomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

13. Navam-pana bhikkhunā santhataṃ kārayamānena, dve bhāgā suddha-kāḷakānaṃ eḷaka-lomānaṃ ādātābā, tatiyaṃ odātānaṃ catutthaṃ

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 sāmantā sugata-vidatthi ādātabbā dubbaṇṇa-karaṇāya. Anādā ce bhikkhu purāṇa-santhatassa sāmantā 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 pācittiyaṃ.

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

18. Yo pana bhikkhu jātarūpa-rajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

19. Yo pana bhikkhu nānappakāraṃ rūpiya-saṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

20. Yo pana bhikkhu nānappakāraṃ kaya-vikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

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-paramam atireka-patto dhāretabbo. Tam atikkāmayato, nissaggiyam pācittiyam.

22. Yo pana bhikkhu ūna-pañca-bandhanena patta aññaṃ navam pattam cetāpeyya, nissaggiyam 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. Ayam tattha sāmici.

23. Yāni kho pana tāni gilānānam bhikkhūnam paṭisāyanīyāni bhesajjāni, seyyathidaṃ: sappi navanītam telam madhu phañitam; tāni paṭiggahetvā sattāha-paramam sannidhi-kārakam paribhuñjitabbāni. Tam atikkāmayato, nissaggiyam 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-civaram pariyesitabbaṃ. “Aḍḍha-māso seso gimhānan” ti katvā nivāsetabbaṃ. “Orena ce māso seso gimhānan” ti vassika-sāṭika-civaram pariyeseyya, “Oren’ aḍḍha-māso seso gimhānan” ti katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.

25. Yo pana bhikkhu bhikkhussa sāmam civaram datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

26. Yo pana bhikkhu sāmam suttam viññāpetvā tantavāyehi civaram vāyāpeyya, nissaggiyaṃ pācittiyaṃ.

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

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

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

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

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

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  
 maññaṃānena bhikkhunā  
 paṭiggahetabbam. Paṭiggahetvā yāva  
 cīvara-kāla-samayaṃ nikkhipitabbam.  
 Tato ce uttarim nikkhipeyya,  
 nissaggiyaṃ pācittiyaṃ.

29. Upavassaṃ kho pana kattika-  
 puṇṇamaṃ. Yāni kho pana tāni  
 āraññaṃkāni senāsanāni sāsaṅka-  
 sammatāni sappaṭibhayaṇi, 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 entailing forfeiture and confession have been recited.

Thus I ask the venerable ones:

Are you pure in this?

A second time I ask:

Are you pure in this?

Tatīyam-pi pucchāmi:

Kacci'ttha parisuddhā?

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

( *Nissaggiyā pācittiyā dhammā niṭṭhitā* )

Ime kho pan'āyasmanto *dve-navuti pācittiyā dhammā* uddesaṃ 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-manussadhammam 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 saṅghikaṃ  
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 nikkadḍhāpeyya 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 ṭhitena  
adhiṭṭhātabbam. Tato ce uttarim  
appaharite-pi ṭhito adhiṭṭhaheyya,  
pācittiyam.

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

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

18. Should any bhikkhu sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging 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 pārivattakā, pācittiyam.

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

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

28. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekaṃ nāvaṃ abhirūheyya, uddha-gāminiṃ vā adhogāminiṃ vā, aññatra tiriy'antaraṇāya, pācittiyam.

29. Yo pana bhikkhu jānaṃ bhikkhuni-paripācitaṃ piṇḍapātaṃ 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 sāmici.

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 khādaniyam vā bhojaniyam vā khādeyya vā bhuñjeyya vā, pācittiyam.

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

39. Yāni kho pana tāni paṇita-bhojanāni, seyyathidam: sappi navanitam telam madhu phāṇitam, maccho maṃsam khīram dadhi. Yo pana bhikkhu eva-rūpāni paṇita-bhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyam.

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

Bhojana-vaggo catuttho.



has been eaten, it is to be confessed.

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

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

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

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

(Here ends) the fourth chapter, on food.

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādaniyam vā bhojaniam vā dadeyya, pācittiam.

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

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

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

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

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 santam̐ bhikkhum̐ anāpucchā pure-bhattam̐ vā pacchā-bhattam̐ vā kulesu cārittam̐ āpajjeyya aññatra samayā, pācittiyam̐. Tatthāyam̐ samayo: civara-dāna-samayo, civara-kāra-samayo. Ayam̐ tattha samayo.

47. Agilānena bhikkhunā cātu-māsa-paccaya-pavāraṇā sādītābā, aññatra puna-pavāraṇāya, aññatra nicca-pavāraṇāya. Tato ce uttarim̐ sādīyeyya, pācittiyam̐.

48. Yo pana bhikkhu uyyuttam̐ senam̐ dassanāya gaccheyya, aññatra tathā-rūpa-paccayā, pācittiyam̐.

49. Siyā ca tassa bhikkhuno kocid'eva paccayo senam̐ gamanāya, dvirattatirattam̐ tena bhikkhunā senāya vasitabbam̐. Tato ce uttarim̐ vaseyya, pācittiyam̐.

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 balaggam vā senā-byūham vā anika-dassanam vā gaccheyya, pācittiyam.

Acelaka-vaggo pañcamao.

51. Surā-meraya-pāne pācittiyam.

52. Aṅguli-patodake pācittiyam.

53. Udake hassa-dhamme pācittiyam.

54. Anādariye pācittiyam.

55. Yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyam.

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

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

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

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

52. Tickling with the fingers is to be confessed.

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

54. Disrespect is to be confessed.

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

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

57. Yo pana bhikkhu oren'addhamāsam nhāyeyya, aññatra samayā, pācittiyam. Tatthāyam 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 cīvara-lābhena tiṇṇam dubbaṇṇa-karaṇānam aññataram dubbaṇṇa-karaṇam ādātabbam, nilam vā kaddamam vā kāḷa-sāmam vā. Anādā ce bhikkhu tiṇṇam dubbaṇṇa-karaṇānam aññataram dubbaṇṇa-karaṇam navam cīvaram paribhuñjeyya, pācittiyam.

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmam cīvaram vikappetvā apaccuddhāram



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 pattaṃ vā cīvaraṃ vā nisīdanaṃ vā sūci-gharaṃ vā kāya-bandhanaṃ vā apanidheyya vā apanidhāpeyya vā, antamaso hass'āpekkho-pi, pācittiyam.

Surā-pāna-vaggo chaṭṭho.

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

62. Yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyam.

63. Yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaraṇaṃ punakammāya ukkoṭeyya, pācittiyam.

64. Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ 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 tasmaṃ pācittiyaṃ.

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

67. Yo pana bhikkhu mātugāmena  
 saddhiṃ saṃvidhāya ek'addhāna-  
 maggaṃ paṭipajjeyya, antamaso  
 gāma'antaram-pi, pācittiyaṃ.

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 bhagavantam  
 abbhācikkhi. Na hi sādhu bhagavato

65. Should any bhikkhu knowingly give full Acceptance (ordination) to an individual less than twenty years old, the individual is not accepted and the bhikkhus are blameworthy; and as for him (the preceptor), 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 arrangement, 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 paggaṇḥeyya, so bhikkhu bhikkhūhi yāva-tatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya. Yāva-tatiyaṅ-ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc’etaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ.

69. Yo pana bhikkhu jānaṃ tathā-vādinā bhikkhunā akaṭānudhammena taṃ diṭṭhiṃ appaṭinissatṭhena, saddhiṃ sambhuñjeyya vā saṃvaseyya vā saha vā seyyaṃ kappeyya, pācittiyaṃ.

70. Samaṇuddeso-pi ce evaṃ vadeyya, “Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye’me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ 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'aññe samaṇuddesā labhanti bhikkhūhi saddhim dviratta-tirattam saha-seyyam, sā-pi te n'atthi. Cara-pi re vinassā" ti.

Yo pana bhikkhu jānam tathā-nāsitam samaṇuddesam upalāpeyya vā 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 sahadhammikaṃ vuccamāno evaṃ vadeyya, “Na tāvāhaṃ āvuso etasmim sikkhāpade sikkhissāmi, yāva n’aññaṃ bhikkhuṃ byattaṃ vinaya-dharaṃ paripucchāmi” ti, pācittiyaṃ. Sikkhamānena bhikkhave bhikkhunā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ. Ayaṃ tattha sāmīci.

72. Yo pana bhikkhu pāṭimokkhe uddissamāne evaṃ vadeyya, “Kimpan’imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad’eva kukkuccāya 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-māsaṃ pāṭimokkhe uddissamāne evaṃ vadeyya, “Idān’eva kho ahaṃ ājānāmi, ‘Ayaṃ-pi kira dhammo sutt’āgato sutta-pariyāpanno anvaḍḍha-māsaṃ uddesaṃ āgacchati” ti. Tañ-ce bhikkhuṃ aññe bhikkhū jāneyyumaṃ, “Nisinna-pubbaṃ iminā bhikkhunā dvittikkhattuṃ pāṭimokkhe uddissamāne, ko pana vādo bhiyyo” ti, na ca tassa bhikkhuno aññāṇakena mutti atthi. Yañ-ca tattha āpattiṃ āpanno, tañ-ca yathā-dhammo kāretabbo, uttariñ-c’assa moho āropetabbo, “Tassa te āvuso alābhā, tassa te dulladdhaṃ, yaṃ tvaṃ pāṭimokkhe uddissamāne na sādhukaṃ aṭṭhikatvā manasikarosi” ti. Idaṃ tasmim̃ mohanake, pācittiyaṃ.

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ.

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 kukkucam upadaheyya, “Iti’ssa muhuttam-pi aphāsu bhavissati” ti. Etad’eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

78. Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya, “Yaṃ ime bhaṇṇissanti 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 saṅghadisesa (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, chandaṃ adatvā uṭṭhāy'āsanā pakkameyya, pācittiyaṃ.

81. Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā, pacchā khiyyana-dhammaṃ āpajjeyya, "Yathā-santhutaṃ bhikkhū saṅghikaṃ lābhaṃ pariṇāmenti" ti, pācittiyaṃ.

82. Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

Sahadhammika-vaggo aṭṭhamo.

83. Yo pana bhikkhu rañño khattiyassa muddhābhisittassa anikkhantarājake aniggata-ratanake pubbe appaṭisaṃvidito indakhilaṃ atikkāmeyya, pācittiyaṃ.



80. Should any bhikkhu, when deliberation 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 consecrated 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, pācittiyaṃ. Ratanam vā pana bhikkhunā ratana-sammataṃ vā, ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggaṇhāpetvā vā nikkhipitabbaṃ, “Yassa bhavissati so harissati” ti. Ayaṃ tattha sāmīci.

85. Yo pana bhikkhu santaṃ bhikkhuṃ anāpucchā vikāle gāmaṃ paviseyya, aññatra tathā-rūpā accāyikā karaṇiyā, pācittiyaṃ.

86. Yo pana bhikkhu aṭṭhi-mayaṃ vā danta-mayaṃ vā visāṇa-mayaṃ vā sūci-gharaṃ kārāpeyya, bhedanakaṃ pācittiyaṃ.

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

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 kāraṇeṇa, uddālanakaṃ pācittiyāṃ.

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

90. Kaṇḍu-paṭicchādim̐ 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  
tuñhi, evam-etam dhārayāmi.

( *Pācittiyā niṭṭhitā* )

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

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

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



Are you pure in this?

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

*(The Confessions are finished)*

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

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

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

Tehi bhikkhūhi sā bhikkhunī 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 paṭidesemi” ti.

4. Yāni kho pana tāni āraññakāni senāsanāni sāsaṅka-sammatāni

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

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

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

sappaṭibhayāni. Yo pana bhikkhu tathā-rūpesu 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?

Tatīyam-pi pucchāmi:

Kacci’ttha parisuddhā?

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

( *Pāṭidesaniyā niṭṭhitā* )

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

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

Thus I ask the venerable ones:

Are you pure in this?

A second time I ask:

Are you pure in this?

A third time I ask:

Are you pure in this?

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

*(The Acknowledgements are finished)*

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

1. "Parimaṇḍalam nivāsessāmi" ti sikkhā karaṇiyā.

2. "Parimaṇḍalam pārupissāmi" ti sikkhā karaṇiyā.

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

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

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

6. "Susamvuto antara-ghare nisidissāmi" ti sikkhā karaṇiyā.

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

8. "Okkhitta-cakkhu antara-ghare nisidissāmi" ti sikkhā karaṇiyā

9. "Na ukkhittakāya antara-ghare gamissāmi" ti sikkhā karaṇiyā.

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

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

10. “Na 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 kāyappacālakaṃ antara-ghare gamissāmi” ti sikkhā karaṇīyā.

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

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

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

19. “Na sisappacālakaṃ 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 sisappacālakam̐ 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 oḡuṅṅhito antara-ghare gamissāmi” ti sikkhā karaṇiyā.

24. “Na oḡuṅṅhito 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. “Sakkaccam̐ piṇḍapātam̐ paṭiggahessāmi” ti sikkhā karaṇiyā.

28. “Patta-saññi piṇḍapātam̐ 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 sūpaṃ 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 pattam 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-kāraḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

47. “Na hattha-niddhūnaḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

48. “Na sitthāva-kāraḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

49. “Na jivhā-nicchāraḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

50. “Na capu-capu-kāraḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

51. “Na suru-suru-kāraḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

52. “Na hattha-nillehaḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

53. “Na patta-nillehaḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

54. “Na oṭṭha-nillehaḱaṁ  
bhuñjissāmi” ti sikkhā karaṇiyā.

55. “Na sāmisenā hatthenā pāniya-  
thālaḱaṁ 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 sasiṭṭhakaṃ patta-dhovanam  
antara-ghare chaḍḍessāmi” ti sikkhā  
karaṇiyā.

Samatiṃsa bhojana-paṭisaṃyuttā.

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

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

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

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

61. “Na pādukārūḷhassa agilānassa  
dhammam desissāmi” 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 nisiditvā 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?

Tatthiyam-pi pucchāmi:

Kacci’ttha parisuddhā?

Parisuddh’etth’āyasmanto, tasmā tuṅhi, evam-etaṃ 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-vatthārako'ti.

Uddiṭṭhā kho āyasmanto  
*sattādhikaraṇa-samathā dhammā*.

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

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

For the settling and stilling of issues that have arisen:

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

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

Thus I ask the venerable ones:

Are you pure in this?

A second time I ask:

Are you pure in this?

Kacci'ttha parisuddhā?

Parisuddh'etth'āyasmanto, tasmā  
tuṅhi, 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 pācittiya  
dhammā.

Uddiṭṭhā dve-navuti pācittiya  
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 sabbehe'eva samaggehi  
sammodamānehi avivadamānehi  
sikkhitabban'ti.

( *Bhikkhu-pāṭimokkhaṃ niṭṭhitaṃ* )

The four actions entailing acknowledgement have been recited.

The actions to be trained in have been recited.

The seven means for settling issues have been recited.

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

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

*(The Pāṭimokkha is finished)*

*Handa mayaṃ buddhassa bhagavato  
pubba-bhāga-nama-kāraṇi karoma se:*

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

*Handa mayaṃ sacca-kiriya-gāthāyo  
bhaṇāma se:*

[N'atthi me saraṇaṃ aṅṅaṃ]

Buddho me saraṇaṃ varaṃ  
Etena sacca-vajjena  
Soṭṭhi me hotu sabbadā.

N'atthi me saraṇaṃ aṅṅaṃ

Dhammo me saraṇaṃ varaṃ  
Etena sacca-vajjena  
Soṭṭhi me hotu sabbadā.

N'atthi me saraṇaṃ aṅṅaṃ

Saṅgho me saraṇaṃ varaṃ  
Etena sacca-vajjena  
Soṭṭhi 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 Worthy 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-sambudhena: “Sampanna-silā bhikkhave viharatha sampanna-pāṭimokkhā. Pāṭimokkha-saṃvara-saṃvutā viharatha ācāra-gocara-sampannā. Aṇumattesu vajjesu bhaya-dassāvi samādāya sikkhatha sikkhāpadesū” ti.

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

## *The Summary on Virtue*

*Let us recite the summary on virtue:*

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

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

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

## *Tāyana-gāthā*

*Handa mayam tāyana-gāthāyo bhaṇāma se:*

[Chinda sotaṃ] parakkamma  
 Kāme panūda brāhmaṇa  
 Nappahāya muni kāme  
 N'ekattam-upapajjati.  
 Kayirā ce kayirāth'enaṃ  
 Daḥham-enaṃ parakkame  
 Sithilo hi paribbājo  
 Bhiyyo ākirate rajaṃ.  
 Akataṃ dukkaṭaṃ seyyo  
 Pacchā tappati dukkaṭaṃ  
 Katañ-ca sukataṃ seyyo  
 Yaṃ katvā nānutappati.  
 Kuso yathā duggahito  
 Hattham'evānukantati  
 Sāmaññaṃ dupparāmaṭṭhaṃ  
 Nirayāyūpakadḍhati.

## *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 saṁvaro  
Mattaññutā ca bhattachā  
Pantañ-ca sayan'āsanam.  
Adhicitte ca āyogo  
Etaṁ 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 Uposatha

**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 uposatha 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 uposatha of the fifteenth [fourteenth]. If the venerable ones are ready, we should perform our uposatha of mutual purity."*

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

Parisuddho 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 aham āvuso.  
Parisuddho'ti mam dhārehi.

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

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

Parisuddho aham bhante.  
Parisuddho'ti mam dhāretha.

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

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

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

*Ajja me uposatho.  
(Today is my uposatha.)*

*The Commentary notes that one may also add the word 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-kiccaṃ kātabbam̐ hoti:  
 Taṅṭhāna-sammajjanañ-ca;  
 tattha padip'ujjalanañ-ca;  
 āsana-paññapanañ-ca;  
 pāniya-paribhojaniyūpaṭṭhapanañ-ca;  
 chandārahānaṃ bhikkhūnaṃ  
 chandāharaṇaṃ-ca;  
 tesaññeva AKATA-PAVĀRAṆĀNAM̐  
 PAVĀRAṆĀYA-PI āharaṇaṃ-ca;  
 utukkhānañ-ca;  
 bhikkhu-gaṇanā ca;  
 bhikkhuninam-ovādo cā'ti.  
 Tattha purimesu catūsu kicesu  
 padipa-kiccaṃ idāni suriya-lokassa

atthitāya n'atthi. Aparāni tiṇi  
bhikkhūnaṃ vattaṃ jānantehi bhikkhūhi  
katāni pariniṭṭhitāni honti.

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

EKĀ PAVĀRAṆĀ SAMPATTĀ,  
pañca uposathā atikkantā,  
dve uposathā avasiṭṭhā.<sup>1</sup>

Iti evaṃ sabbehi āyasmantehi  
utukkhānaṃ dhāretabbam.

( *Evaṃ, 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  
 tāsāṃ natthitāya n'atthi.

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

Evaṃ-taṃ navavidhaṃ pubba-kiccaṃ  
 pariniṭṭhitaṃ hoti.

Niṭṭhite ca pubba-kicce.

Sace so divaso cātuddasi-paṇṇarasi-  
 sāmaggīnāmaññataro yathājja  
 PAVĀRAṆĀ PAṆṆARASĪ [CĀTUDDASĪ],  
 1. yāvatikā ca bhikkhū kammappattā



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

2. te ca kho hatthapāsam avijahitvā  
eka-simāyam 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-taṁ PAVĀRAṄĀ-kammaṁ  
imehi catūhi lakkhaṇehi saṅgahitaṁ pat-  
takallaṁ nāma hoti, kātuṁ yuttarūpam.

PAVĀRAṄĀ-kammassa patta-  
kallattaṁ veditvā idāni KARIYAMĀNĀ  
PAVĀRAṄĀ saṅghena ANUMĀNETABBĀ.

( *Sādhu, bhante* )

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

Ayaṃ 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 paṇṇarasi [cātuddasi]. Yadi  
 saṅghassa pattakallaṃ, 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 paṇṇarasi 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:* Saṅghaṃ āvuso pavāremi. Diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikkarissāmi.

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

Tatīyam-pi āvuso saṅghaṃ 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 “Saṅghaṃ 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 paṭikkariṣāmi.

Dutiyam-pi bhante saṅghaṃ 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:*

Ahaṃ 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.