



# PĀṬIMOKKHA

THE RULE FOR BUDDHIST MONKS

# THE PĀṬIMOKKHA

227 FUNDAMENTAL RULES OF A BHIKKHU



with Introduction by

**Phra Sāsana Sobhaṇa (Suvaḍḍhano)**

Lord Abbot of Wat Bovoranives Vihāra, Bangkok

Translation of the Pāli by

**Ven. Ñāṇamoli Thera**

late of the Island Hermitage, Dodanduwa, Ceylon

**MAHĀMAKUṬARĀJAVIDYĀLAYA**

**King Mahā Makuta's Academy**

**Bangkok 2535/1992 69**



**THE PĀṬIMOKKHA**

# CONTENTS

Introduction to the Pāṭimokkha	1
The Pāṭimokkha for Exhortation (Ovāda-pāṭimokkha)	19
Passages explaining the Ovāda-pāṭimokkha	20
The 'Bhikkhu-pāṭimokkha'	
( Anumāna Sutta, Mājjhima Nikāya 15 )	28
Confession of Offences before Pāṭimokkha	43
Upon the Recitation of the Pāṭimokkha in Siam	48
The Preliminary Duty (Pubbakiccaṃ)	54
<b>Bhikkhupāṭimokkha—Pāli and English</b>	<b>65</b>
Pārājika	66
Saṅghādisesa	70
Aniyata	80
Nissaggiya Pācittiya	82
Pācittiya	94
Pāṭidesaniya	120
Sekhiya	122
Adhikaraṇasamatha	132
The Question of Phra Upāli Thera (Dasa Nipāta, Anguttara Nikāya)	136
Appendix One : Sutta & Gāthā chanted after Pāṭimokkha	137
Appendix Two : On Reciting the Pāṭimokkha in brief	150
Appendix Three: The Uposatha for less than 4 bhikkhus	153
Notes: Extracts from "The Entrance to the Vinaya" ( Vinayamukha ) upon some training-rules.	155

# Recitation of Pāṭimokkha

This picture, taken at Wat Bovoranives Vihāra during the recitation of Pāṭimokkha, shows the Bhikkhusaṅgha sitting within 'fore armslength' around the reciting bhikkhu.

At the time when this photograph was taken, the 3rd of November 2499, His Majesty King Bhūmipol Adulyadej was ordained temporarily as a bhikkhu and may be seen sitting second, from left in the photograph with the late venerable subabbot (later Abbot) seated next to him.

Behind the reciting bhikkhu is the image of the late Saṅgharāja Somdej Phra Mahā Samaṇa Chao Krom Phrayā Vajiraṇāṇavarorasa, son of King Rāma IV (Mahā Mongkut) while to the left may be seen the flower-offerings placed before the main Buddharūpa.



# INTRODUCTION TO THE PĀṬIMOKKHA

by *Phra Sāsana Sobhana (Suvaddhano)*

It is the intention of this introduction to place the Pāṭimokkha in historical perspective and to show from the books of Discipline and the Discourses (Vinaya and Sutta) the various steps which led up to the formulation of the Pāṭimokkha as we have it now. This involves describing the establishment of the Uposatha (Observance) days and how the Pāṭimokkha came to be chanted on those days. In order to trace the steps in this development, it is necessary to consult many parts of the Pāli Canon and its commentaries since no continuous history of the Pāṭimokkha is found either in the books of Discipline, or in the Discourses. It is not intended to embark on speculations regarding the Pāṭimokkha but only to state the history as we know it from the ancient Canon supplemented to some extent by commentarial information. As this book is not a comparative work and as we are presenting the Pāṭimokkha now used in the Theravāda Saṅgha which has been preserved in Māgadhi, so other traditions (in Sanskrit, etc), have not been consulted.

The traditions regarding the first promulgation of Vinaya are worthy of examination and tell us something of the conditions of the Saṅgha in the early days. After the Enlightenment, it is obvious that the Saṅgha abounded in those with great insight or direct knowledge of Dhamma. The Noble Ones (ariya) were many and worldings (puthujjana) were few. As the moral conduct of the Arahant is naturally established and that of other ariyas very pure, so no need was felt for rules and regulations. Also, numbers were small and disciples after their attainment lived scattered about the groves and forests either singly or in small groups, so that organizational problems were not likely to

have troubled them. The largest group in that early time would have been those bhikkhus accompanying Lord Buddha and who required, because of their great ability, not so much rules of training as the instructions given them in Dhamma. Thus, historically, of the twin constituents of the Dispensation (Sāsana), Dhamma predates Vinaya.

It was only when the Saṅgha grew in strength and some entered it not having the purest of motives, or who through weaknesses in their characters came to lead a corrupt life, that it became necessary to establish rules of training. The commentary states that twenty years passed before there was any major case to consider (though this does seem a long period). Up to that time a number of rules on lesser matters (such as the Pācittiya, etc) had been established *whenever the occasion arose to do so*.

It is noteworthy that Lord Buddha did not at first lay down a fixed code but made up rules according to circumstances which meant that what was then called the Pāṭimokkha was constantly growing and changing. It grew as new rules were made and added, and it changed as allowances altered the application of these rules.

We cannot now determine which rules were laid down in the earliest times. The present arrangement of the rules of training in their various categories is of course the work of senior bhikkhus possibly within the lifetime of Lord Buddha but certainly at the First Council of Rājagaha. It is of course not to be supposed that the order of offences as we have them represents the order in which they were committed although the first serious offence, the breaking of the life of purity by Phra Sudinna, is held to be the first time a serious obstacle occurred for a bhikkhu.

Before this time we find Phra Sāriputta Thera requesting Lord Buddha to make known "the course of training for disciples" and "appoint the Pāṭimokkha in order that the life of purity may persist and last long". But although the request was made in

this way, Lord Buddha had no intention of formulating a rule unless there was cause to do so. Saying, "Wait, Sāriputta. Wait, Sāriputta. The Tathāgata will know the right time for that. The Teacher does not make known, Sāriputta, the course of training for disciples or appoint the Pāṭimokkha until some conditions causing the pollutions (āsava) appear here in the Saṅgha." Lord Buddha then lists the circumstances favouring the arising of these pollutions: When the Saṅgha has attained to long-standing, to full development, to chief greatness in gain, to great learning. "Hence the Teacher makes known the course of training for disciples and appoints the Pāṭimokkha in order to ward off those conditions causing the pollutions. Sāriputta, the Bhikkhusaṅgha is free from immorality, devoid of danger, stainless, purified, based on the essential" (training of moral conduct, collectedness, wisdom, freedom, and knowledge and insight into freedom). At that time among five hundred bhikkhus, even the most backward was a streamwinner. Here we shall leave this matter, assuming that the condition of "long-standing" referred to covers a period of twenty years as the commentary says. In the circumstances when we have very little evidence to supply a history, this figure must be presumed to be accurate.

Before turning our attention to the Pāṭimokkha itself, the steps leading up to its chanting on the Uposatha days should be traced. The custom of Uposatha (the 14th or 15th and the 8th days of the lunar half month), is an ancient one, long preceding the time of Lord Buddha. Originally it had been a day set aside by the Vedic priests for abstinence before offering their sacrifices. With the rise of the various groups of homeless wanderers, this custom of using these days as holy-days was taken up by them but put to a new purpose. As many of them no longer offered sacrifices in the fire (on though some sects such as the Jaṭilas maintained the efficacy of ritual sacrifice also), so the day came to be one set aside for the communal meetings of various groups of wanderers. They took advantage of this gathering to

teach house-holders who would go upon such days, to hear what were the teachings of the various ascetics and wanderers round about.

As we learn from the Uposatha - Chapter (Mahāvagga II) this fact was noted by the good king of Magadha, Seniya Bimbisāra. As he was devoted to the Teaching of Lord Buddha, it occurred to him as he sat meditating that it would be an advantage for the forthgone disciples of the Exalted One to follow the same custom. Noting that the wanderers belonging to other sects taught some dhamma to people and that thereby people gained affection and faith in them, it is said that the king thought: "Suppose the masters (i.e. bhikkhus) should also collect together on the fourteenth or fifteenth and the eighth days of the half-month".

It is evident that Lord Buddha approved the words of King Bimbisāra for after addressing the bhikkhus, He made the following allowance: "I allow you, O bhikkhus, to meet together on the fourteenth or fifteenth and the eighth days of the (lunar) half-month". Having established this meeting for the Saṅgha nothing more is known until people (doubtless non-Buddhists as well as Buddhists) criticized the bhikkhus since although they met together, they then sat down in silence. As the general standard of meditational attainments among bhikkhus was very high in those days, one may suppose that most of them employed their time for the practice of absorptions (jhāna). The meeting would then be a silent assembly of bhikkhus (with some lay devotees?) who practised collectedness (samādhi) although their meeting was not stated to be for this purpose. Perhaps such an assembly can be glimpsed from the words of King Ajātasattu from a much later time. Upon a Full Moon night after the king had approached one thousand two hundred and fifty bhikkhus headed by the Lord, among whom there was "no sound at all, not a sneeze or a cough", he exclaimed, "Would that my son, Udayibhadda might enjoy such calm as this assembly has" (DN 2).

But while the uposatha was held in this peaceful way it could not satisfy the many house-holders who did not have faith in any one teaching and who, on such holy days went round investigating different teachers' doctrines. In fact, they were so dissatisfied by these silent gatherings that they used a colloquial term of abuse for the Sakiyaputta samanās, – "sitting in silence like dumb pigs". This proved to be effective in getting instruction for them since Lord Buddha then allowed bhikkhus who had assembled on those days, "to speak Dhamma".

How long the uposatha continued in this way, indeed the dating for the whole sequence of these events, is uncertain, since when the Vinaya material was classified in the First Council it was not in a chronological order but largely according to subject.

The next stage is seen when a thought comes to Lord Buddha: "What now if I were to allow those rules of training, laid down by me for bhikkhus, (to form) a recital of Pāṭimokkha for them? It would be an act of observance (uposathakamma) for them". Consequently, in an evening instruction after that day's seclusion, Lord Buddha addressed the bhikkhus, saying: "I allow you, O bhikkhus, to recite the Pāṭimokkha"

From this evidence we understand that it was the *Vinaya* Pāṭimokkha (or as many of its rules of training as had been established at that time), which was to be recited by bhikkhus from that time on.

Now we have to take up a different thread of evidence which also leads up to the regular recital of the Pāṭimokkha but while the above reason may be considered the external one, the circumstances which will be related below and which also led to the same conclusion, is a matter of internal Saṅgha policy. These two must have occurred almost simultaneously although we have now no means of judging the precise order of events.

This series of events starts with the Enlightenment of Lord Buddha and concerns the life of the early Saṅgha. Much of the information we shall use here is contained in Ācariya Buddhaghosa's Commentaries compiled from earlier sources about one thousand years after the events on which they comment. Nevertheless, this information is better than none, besides which the great commentator's works often embody reliable traditions.

In the Commentary on the Dīghanakha Sutta (MN 74) it is related that after the attainment of arahantship by Phra Sāriputta Thera in the first year after the Sambodhi, and the arising of the Dhamma-eye to the wanderer Dīghanakha, Lord Buddha left the Boar's Cave on Vulture Peak and went down to the Bamboo Grove nearer to Rājagaha followed by the great chief disciple. At that time there came about the union of four factors (cāturaṅga-sannipāta): (1) it was the time of the Full Moon in the constellation of Māgha (February-March), (2) one thousand two hundred and fifty bhikkhus had assembled without any previous instruction to do so, (3) all of these were arahants having the six accomplishments (abhiññā), (4) and all were accepted as bhikkhus with the "Come-bhikkhu" formula.

Then Lord Buddha recited the Ovāda Pāṭimokkha (see page 19 below). From that time on, Ovāda Pāṭimokkha was recited by Lord Buddha from time to time though it is not said that he recited it every uposatha-day. Indeed there were long periods, sometimes for three months at a stretch when He practised solitary meditation having only one attendant so that He could not have recited the Ovāda Pāṭimokkha on every uposatha-day. The commentary on the Udāna (Paramatthadīpanī) stresses that He alone recited it, so that it seems as though groups of bhikkhus not living with Lord Buddha had nothing special by way of recitation on that day. We may picture them either in silent assembly or instructing in Dhamma, as outlined above. As this Ovāda Pāṭimokkha is very brief though it encompasses a great range of Dhamma, no doubt Lord Buddha expounded it in various ways for the benefit of those bhikkhus accompanying Him,

As was also mentioned above, during the period when the Saṅgha remained free of serious obstacles, minor rules were established from time to time. Over the years there grew to be a sizable number of rulings on behaviour which would not at that time have been classified since there was no need as yet to recite them. The odd numbers of Sekhiyas found in Cullavagga VIII might be the remains of such material.

When permission was granted by Lord Buddha for bhikkhus to perform the ceremony of acceptance (of a person into the Saṅgha), undesirable elements began to creep in for all sorts of reasons. Such bhikkhus were only so in name and most of them had little thought of renunciation or of leading the life of purity for the realization of Nibbāna. As the years went by, no doubt this process of accepting unsuitable people into the Saṅgha although checked by numerous regulations, tended to alter very greatly the balance between the ariyas and those who were worldlings. Formerly, the latter were hardly found in the Saṅgha while after a time they came to form the majority. Such a state of affairs is seen from the Sangārava Sutta in the threes of Aṅguttara Nikāya: “In former times, you know, bhikkhus were fewer in number but those possessed of supernormal powers being more numerous, they showed the marvel of magical power but now it is just the opposite”. More significantly there is the question of Phra Mahākassapa Thera (Saṃyutta Nikāya, Nidānavagga XVI, 13): “What are the conditions now Lord, what is the cause that formerly there were both fewer precepts and more bhikkhus were established in profound knowledge (=arahantship). What are the conditions and cause that now there are more precepts and fewer bhikkhus established in profound knowledge?”

As the movement of Dhamma spread and attracted more into the Saṅgha who were not so accomplished as the first great disciples, so it was inevitable that a time should come when the Saṅgha was no longer pure. Even when the Pāṭimokkha and the rest of the Vinaya had not been formally established, bhik-

khus and sāmaṇeras through the teaching of Dhamma must have known, if they were intelligent and devoted, what was suitable for the practice of a samaṇa. In those days many bhikkhus had formerly been ascetics in other sects and would therefore know the sort of conduct observed by all sorts of samaṇas. Householders, too, had ample discourse with wanderers and would gather from them an idea about the sort of things which an ascetic was allowed by custom to do and what was not proper for him. Thus, even without the Pāṭimokkha or Vinaya, there would have been plenty of guidance for a conscientious bhikkhu.

However, we read in Cullavagga IX that when the Lord was staying at Sāvattḥī in the Eastern Vihāra, sitting surrounded by a saṅgha, although requested three times by Phra Ānanda Thera to recite the Pāṭimokkha, it was only the third time that He replied, “Ānānda, the assembly is not entirely pure”.

Then Phra Moggallāna Thera surveying the assembly in his mind, saw that there was one bhikkhu, “of bad moral conduct, depraved in character, not a samaṇa though pretending to be a samaṇa, not one who leads the life of purity although pretending to be one who does so, rotten within, filled with desire, filthy by nature”. It needed three commands from Phra Moggallāna Thera and even then that individual did not move, so that he had to be grasped by the arm and ejected from that building before the assembly could be declared entirely pure.

Note that the nature of the corrupted bhikkhu’s offence is not stated. It could not have been what was later to be called the First Pārājika otherwise this would have been the occasion for the laying down of the course of training in that respect. This incident may therefore be assigned to a time before the First Pārājika came to be laid down. Whatever were the actions of that bhikkhu they must have deviated very far from the true course of training for a samaṇa since it is said of him, “there is no communion for you with the bhikkhus”.

There follows Lord Buddha's instruction on the eight strange and wonderful things about the great ocean, each of which is used to illustrate some facet of the Dhamma-Vinaya. Two of these facets are of interest here: "And even, O bhikkhus, as the great ocean is stable and does not overflow its bounds, even so, O bhikkhus, whatever training-rule has been laid down by me for hearers, they will not transgress it even for life's sake....."

"And even, O bhikkhus, as the great ocean does not associate with a dead body, a corpse, but whatever dead body or corpse there may be in the great ocean, that it quickly forces ashore and casts up onto dry land, even so, O bhikkhus, whatever individual is of bad moral habit..... (as above), the Saṅgha does not live in communion with him, but having assembled quickly, suspends him; and although he is sitting in the midst of the bhikkhusaṅgha yet he is far from the Saṅgha and the Saṅgha is far from him....."

Later, in concluding this incident, Lord Buddha says: "Nor, O bhikkhus, should the Pāṭimokkha be heard by one who has an offence. Whoso should hear it, there is an offence of wrong-doing" (see below, "Confession of Offences.....").

The question arises here as to which Pāṭimokkha is being spoken of. This problem can only be resolved with the aid of the commentary on the following passage, occurring in the same section: "Now, O bhikkhus, henceforth I shall not carry out the uposatha, nor shall I recite the Pāṭimokkha; you, O bhikkhus, should yourselves now carry out the uposatha, you should recite the Pāṭimokkha. It is impossible, O bhikkhus and it cannot come about that the Tathāgata should carry out the uposatha or recite the Pāṭimokkha in an assembly not entirely pure". This is not possible obviously because a Tathāgata is possessed of all the accomplishments among which is the power to see into the minds of others.

The commentary on the Udāna, where the same incident is recounted states that on this occasion Lord Buddha ceased to recite the Ovāda Pāṭimokkha and gave to the bhikkhus the task conducting their own assemblies on uposatha-days when a Pāṭimokkha of an unspecified number of rules was to be recited. It explains two sorts of Pāṭimokkha : calling the verses beginning “Khantiparamaṃ.....” the Ovāda (or exhortatory) Pāṭimokkha, while the one later established it calls the Āṇapāṭimokkha (beginning “Sunātu me bhante.....”) and this is here called the Vinaya Pāṭimokkha.

This incident must be nearly simultaneous with the allowance to recite the Pāṭimokkha dealt with above (Mahāvagga IX). We do not know which of these incidents took place first but we do know that they occurred in widely separated places – Rājagaha and Sāvattihī. It is possible, but not now provable, that the Rājagaha event preceded that at Sāvattihī, since after the latter bhikkhus everywhere would definitely be instructed to recite regularly the Vinaya Pāṭimokkha. In other words, these two events as related in the Vinaya, seem to record separate but chronologically close steps taken for the well-being of the Saṅgha by Lord Buddha.

Probably soon after this and at the close of the twenty years (or so) of purity in the Saṅgha, there cropped up the serious deviation from the life of a samaṇa seen in the actions of Phra Sudinna. At first he was no doubt a serious and well-intentioned bhikkhu who put forth considerable energy in his practice, undertaking as we are told, four of the Austere Practices (dhutaṅga). But after having as many as eight Rains Retreats, he was trapped by his scheming family who wished to re-entangle him in household life and by his own weakness as regards sexuality, so that he broke the tacit but so far unformulated rule on the abstention of bhikkhus from sexual intercourse. This was a mode of restraint usually undertaken by all who left the household life, whether within the Buddhasāsana or in the doctrines of outsiders.

Though the rule of the training had not been laid down formally this was but a slight excuse for Phra Sudinna and the best that one may say for him is that he did not see the dangers (*ādinava*) potential in his act. As the course of training had not yet been laid down in this respect, one might query the action of Lord Buddha in rebuking Phra Sudinna but we find that after he had committed sexual intercourse with his former wife, he was remorseful and conscience-stricken and blamed himself for his inability to lead the life of purity, complete and purified. "And because of his remorse and bad conscience, he became haggard, wretched, of bad colour, yellowish, the veins showing all over his body, melancholy, of sluggish mind, miserable and depressed, repentant, weighed down with grief". All this shows clearly that in this matter, as with many others, even before there was a rule, intelligent and devoted bhikkhus would know the correct thing to do.

Phra Sudinna had first to suffer a lengthy rebuke from bhikkhus *who were his friends* and then, when they reported this matter to the Lord, another and more elaborate upbraiding from Him. Among His words on this occasion were: "How can you, foolish man, while Dhamma is being taught by me in various ways for the sake of passionlessness, strive after passion; how can you while Dhamma is being taught by me for being without fetters, strive after being bound; how can you while Dhamma is being taught by me for the sake of non-grasping, strive after grasping? Foolish man, is not Dhamma taught by me in various ways for the waning of passion, is not Dhamma taught by me for the subduing of conceit, for the restraint of desire, for the abolition of clinging, for the annihilation of the round of becoming, for the destruction of craving, for passionlessness?"

He is further castigated with the words: "Foolish man, you are the first doer of many wrong things", meaning that from that time on, serious offences would increase in number.

Then Lord Buddha uttered words of rebuke which occur all through the Vinaya and bring out forcefully the fact that He intended the Dhamma to spread and knew that the good conduct of forthgone disciples was essential for this. He said to Phra Sudinna: "It is not, foolish man, for the pleasing of those not pleased (i.e. outsiders), nor for the increase of those who are pleased (i.e. Buddhists), but foolish man, it is for the displeasing of those not pleased as well as for the pleased, and it causes wavering in some (i.e. in those who are interested in Dhamma but not yet Buddhists).

After further upbraiding, Lord Buddha says: "On account of this, O bhikkhus, I shall make known the course of training for bhikkhus, founded on ten reasons: For the welfare of the Saṅgha, for the comfort of the Saṅgha, for the control of unsteady men, for the comfort of well-behaved bhikkhus, for restraint of the pollutions (āśava) in this present life, for guarding against pollutions liable to arise in a future life, for the pleasing of those not yet pleased, for the increase of those pleased (with Dhamma), for the establishment of True Dhamma, and for the benefit of the Vinaya." Following this, the basic rule of the First Pārājika was established.

Now we have reached a stage where both a Vinaya Pāṭimokkha is to be recited by bhikkhus and what will be classed as the first offence in the final form of the Pāṭimokkha, has been established.

The number of rules even at this time had not yet arrived at the number we know today. This is seen from a number of Discourses where mention is made of the "150 rules of training", (AN, Threes, 9, 84ff). Lord Buddha is there recorded as saying: "O bhikkhus, this recital (of the Pāṭimokkha) amounting to more than one hundred and fifty rules is to be made twice a month for the training of young men of family who are zealous for their own welfare. Now all these rules combine together to make up

these three steps of training. What three? The supreme moral conduct, the supreme collectedness and the supreme wisdom. In these are combined every one of these (hundred and fifty) rules... Thus, O bhikkhus, one who partly fulfills these observances (experiences) attainment partially (i.e., insight but not supreme wisdom), while one fulfilling perfectly (comes to experience) the complete attainment. Not barren of results, I declare, are these rules of training”.

While in the Pali Text Society's translation there are said to be *more than* (sādhika) 150 rules, the commentary states that this is to be understood as “fifty *more than* a hundred”. With the rules as we have them, one can only arrive at precisely 150 by subtracting from the 227 rules of training, the 75 Sekhiyas plus the 2 Aniyata. The commentary again comes to our aid by simply stating, “at that time there were only one hundred and fifty rules”, which seems very reasonable.

So we may picture the gradual accumulation of the rules of training during the life-time of Lord Buddha. Although some scholars in the West have expressed doubt as to whether the whole of the Pātimokkha was formulated during the Buddha-time, the following should be given careful consideration: *Firstly*, the bhikkhus who preserved the rules had little to gain by adding new ones. Already when there were only a hundred and fifty rules, a distraught bhikkhu went to Lord Buddha and exclaimed: “Lord, the recital I have to make twice a month amounts to (more than) one hundred and fifty rules. Lord, I can't stand such a training!” Men, even monks, do not usually go about deliberately burdening themselves with loads of extra regulations! *Secondly*, many bhikkhus of those days had memories far beyond the capacity of most western minds, and quite outstripping the memories needed in this age of written books. Many bhikkhus had in their youth come from brahmin families and consequently had been trained to remember the Vedas, etc. As such bhikkhus

were by no means few in number, it is inconceivable to suppose that any rule or saying of the Lord 'invented' by some bhikkhu could go unchallenged. The rules and discourses were not the property of a select minority who could please themselves and invent what they liked but were the common knowledge of a great number of disciples, some of them lay-people. *Thirdly*, there is an offence: "In (uttering) false speech in full awareness there is (a case entailing) expiation" - and this is the first among the ninety-two pācittiyas. It is impossible to think of those great disciples who had won the highest fruits deliberately committing an offence by putting into the mouth of the Lord something not said by Him. *Fourthly*, time and time again in the Suttas we find talk of misrepresenting the Tathāgata, and how serious it is to do this. Careful bhikkhus were in the habit, after answering some outsider's questions, of coming to Lord Buddha and humbly asking whether in replying thus they were misrepresenting Him or not? *Fifthly*, if one accepts the tradition that a large number of disciples did manage to attain the highest fruit of the samāṇa's life, then it should be taken into consideration that one of the acts of which an arahant is incapable, is that of lying or any sort of falsification. *Sixthly*, merely taking history into account, it is noticeable that all recensions of the Pāṭimokkha are similar, with the similarities much greater than the differences. This is not surprising since the Pāṭimokkha in every country to which the Dhamma has spread, is and always has been greatly revered,—so who would dare to alter it? *Lastly*, Dr Pachow in his *Comparative Study of the Pāṭimokkha* has done some very useful work by tracking down in Discourses delivered during the life-time of Lord Buddha, references to Pāṭimokkha rules of training. Altogether, he manages to trace over thirty rules through incidents involving references to them. There is little doubt that more could be found after another search through the Sutta Piṭaka.

Before closing this narrative on the Pāṭimokkha, it is useful to look briefly at the First Council and the reasons which led up to its being convened. Here it may also be noted that some scholars attribute a fictional character to this Council on the slightest of speculations. If one sees the Dhamma from the point of view of practice, then knowing the precious nature of Dhamma for one's own training, it is very clear why the great disciples after the Mahāparinibbāna, wished to collect and preserve the Lord's words of Dhamma and Vinaya, for the profit of future generations. This could be called the general reason for the Council but the particular one is found in the utterance of the bhikkhu Subhadda-gone-forth-in-old-age: "Enough, you reverences, do not grieve, do not lament, we are well rid of this Mahāsamaṇa (Lord Buddha). We were troubled when He said: 'This is allowable to you, this is not allowable to you'. But now we shall be able to do as we like and we won't do what we don't like" (Cullavagga XI).

Here Phra Subhadda is attacking the very basis of Vinaya without which the Dhamma would soon cease to exist (see below). Phra Mahākassapa Thera's reply to this was: "Come, let us, your reverences, chant Dhamma and Vinaya before what is not-Dhamma blazons out and Dhamma is obscured, before what is not-Vinaya blazons out and Vinaya is obscured; before those who speak not-Dhamma become strong and those who speak Dhamma feeble, before those who speak not-Vinaya become strong and those who speak Vinaya feeble."

After the differences of opinion during the Council concerning the lesser and minor rules of training, the convening Thera, Phra Mahākassapa spoke thus to the assembly: "If it seems right to the Saṅgha, the Saṅgha should not lay down what has not been laid down, nor should it abolish what has been laid down. It should proceed in conformity with and according to

the rules of training that have been laid down.\* This is the motion (ñatti). Your reverences, let the Saṅgha listen to me..... It is pleasing to the Saṅgha, therefore it is silent. In this way I understand” (Cullavagga XI).

This is the basic attitude which has governed the Saṅgha throughout its long history and which continues to shape Saṅgha policy in the present day. It is an attitude not completely rigid but one flexible enough to deal with new circumstances. Above all it stresses the need for the continued practice of the code of discipline of which the framework is found in the Pāṭimokkha. Without this indeed the Sāsana would have disintegrated long ago. Decline in Vinaya observance is followed by or related to a decline in practice of Dhamma and many examples could be brought forward to show this. That this was realized in the earliest times is seen in the Vinaya-nidāna where Phra Sāriputta Thera Lord Buddha regarding the life of the Sāsana during the periods questions of previous Buddhas. It appears that the Sāsana when taught by the Lords Vipassī, Sikhī and Vessabhū did not last long since they gave little of Dhamma to their disciples and “the course of training was not made known, the Pāṭimokkha was not appointed”. In a simile which follows in the text: “flowers loose on a flat piece of wood, not tied together by a thread, are scattered about, destroyed by the wind. What is the cause of that? Since they are not held together by a thread.....”

Whereas, in the times of the Lords Kakusandha, Konāgamana and Kassapa, the life of purity lasted long. These Lords explained Dhamma in detail and “the course of training for disciples was made known, Pāṭimokkha was appointed..... It is as if, Sāriputta, various flowers placed on a piece of wood were tied together by a thread (as a garland) and are not scattered about, whirled about, or destroyed by the wind. What is the reason for

---

\* “So long, O bhikkhus, as you appoint no new rules and do not abolish the existing ones, but proceed in accordance with the Vinaya laid down, so long will the bhikkhus be expected to prosper, not to decline.” (see Appendix I).

this? They are well tied together by thread”. Thus the wind of impermanence cannot so easily destroy the various teachings and discourses when these are secured by the thread of the Pāṭimokkha and Vinaya.

This is the great stabilizing factor in the Buddhasāsana from ancient times up to the present. It remains the conviction of all good bhikkhus that the higher mental states cannot be maintained, nor the higher wisdom attained, unless strenuous effort is made to observe the higher moral conduct. One cannot do better than conclude with these words of exhortation uttered by our great Teacher:—

“Be perfect, O bhikkhus, in moral conduct, be perfect in the Pāṭimokkha. Dwell restrained in accordance with the restraint of the Pāṭimokkha. Be perfect in conduct and resort, seeing danger even in the slightest faults. Train yourselves by undertaking rightly the rules of training”.

*Wat Bovoranives Vihāra,  
Bangkok.*



## The Pāṭimokka for Exhortation (Ovāda-pāṭimokkha)

The verses printed below occur in the Dhammapada (183–185) and in the Dīgha Nikāya, Mahāpadāna Sutta. They have been mentioned already in the preceding Introduction. In the next section of this book, King Mahā Mongkut's composition is given explaining in some detail this Pāṭimokkha for Exhortation. These verses are frequently recited by bhikkhus in Siam at present when the Pāli may be interspersed with a Thai translation. For the Pāli text of the Ovāda Pāṭimokkha with a more literal translation, see Appendix One.

“ The practice most excellent is patience enduring,  
'Nibbāna most excellent' proclaimed by the Buddhas,  
But he is not forthgone who hurteth another  
And neither a samaṇa harrying others.

Every evil never doing  
And in skilfulness increasing  
And one's heart well-purifying :  
This is the Buddhas' Sāsana.

Not insulting, neither harming,  
In Pāṭimokkha well-restrained,  
Knowing moderation in one's food,  
Far away one's sleeping-sitting place,  
And striving in the heart sublime :  
This is the Buddhas' Sāsana.

## Passages explaining the Ovāda-pāṭimokkha

These three verses, the Pāṭimokkha for Exhortation, were indeed spoken by the Lord, the One-who-Knows, the One-who-Sees, the Arahant, the Perfect Buddha :

“The practice most excellent is patience enduring,  
‘Nibbāna most excellent’ proclaimed by the Buddhas,  
But he is not forthgone who hurteth another  
And neither a samaṇa harrying others.

Every evil never doing  
And in skilfulness increasing  
And one’s heart well-purifying :  
This is the Buddhas’ Sāsana.

Not insulting, neither harming,  
In Pāṭimokkha well-restrained,  
Knowing moderation in one’s food,  
Far away one’s sleeping-sitting place,  
And striving in the heart sublime :  
This is the Buddhas’ Sāsana.

In various ways indeed has moral conduct been rightly expounded, collectedness been rightly expounded, wisdom been rightly expounded by the Lord, the One-who-Knows, the One-who-Sees, the Arahant, the Perfect Buddha.

And how has moral conduct been rightly expounded by the Lord? The lower course of moral conduct has been rightly expounded by the Lord. Further, the higher course of moral conduct has been rightly expounded by the Lord.

And how has the lower course of moral conduct been rightly expounded by the Lord? Here, a noble hearer is restrained from destroying living creatures; is restrained from taking what is not given; is restrained from wrong conduct in sexual relations; is restrained from false speech; is restrained from distilled and

## Ovādapāṭimokkhādīpāṭho

Uddiṭṭham kho tena Bhagavā jānatā passatā arahatā sammāsambuddhena ovādapāṭimokkham tih gāthāhi:

Khanti paramam tapo tītikkhā  
Nibbānam paramam vadanti buddhā  
Na hi pabbajjito pārupaghāti  
Samaṇo hoti param vihetayanto

Sabbapāpassa akaranam  
kusalass'ūpasampadā  
Sacitta pariyodapanam  
etaṃ buddhānasāsanam

Anūpavādo anūpaghāto  
Pāṭimokkhe ca samvaro  
Mataññutā ca bhattasmiṃ  
pantañ ca sayanāsanam  
Adhicitte ca āyogo  
etaṃ buddhānasāsanam'ti.

Anekapariyāyena kho pana tena bhagavatā jānatā passatā arahatā sammāsambuddhena silam sammadakkhātam, samādhi sammadakkhāto, paññā sammadakkhātā.

Kathañca silam sammadakkhātam bhagavatā? Heṭṭhimenapi pariyāyena silam sammadakkhātam bhagavatā. Uparimenapi pariyāyena silam sammadakkhātam bhagavatā.

Kathañca heṭṭhimena pariyāyena silam sammadakkhātam bhagavatā? Idha ariyasāvako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, mūsāvādā paṭivirato hoti, surāmerayamajjappamādatṭhānā paṭi-

fermented intoxicants which are the occasion for carelessness. Thus it is that the lower course of moral conduct has been rightly expounded by the Lord.

And how has the higher course of moral conduct been rightly expounded by the Lord? Here, a bhikkhu is virtuous. He dwells restrained in accordance with the restraint of the Pāṭimokkha, perfect in conduct and resort, seeing danger in the slightest faults he trains himself by undertaking rightly the rules of training. Thus it is that the higher course of moral conduct has been rightly expounded by the Lord.

And how has collectedness been rightly expounded by the Lord? The lower course of collectedness has been rightly expounded by the Lord. Further, the higher course of collectedness has been rightly expounded by the Lord.

And how has the lower course of collectedness been rightly expounded by the Lord? Here, a noble hearer having made relinquishment his object gains collectedness, gains one-pointedness of mind. Thus it is that the lower course of collectedness has been rightly expounded by the Lord.

And how has the higher course of collectedness been rightly expounded by the Lord? Here, a bhikkhu aloof from sense-desires, aloof from unskilful thoughts, attains and abides in the first concentration having application and sustenance (of mind), and being born of solitude, joy and happiness. By the quietening of application and sustenance (of mind), the heart serene within and concentrated upon one point, without application and sustenance of mind, born of collectedness, joy and happiness, he attains and abides in the second concentration. By dispassion towards joy he dwells with equanimity, mindful, clearly comprehending and with the body experiences that happiness of which the ariyas say: 'One with equanimity and mindfulness dwells happily', and he attains and abides in the third concentration. By giving

vīrato hotī'ti. Evaṃ kho heṭṭhimena pariyāyena sīlaṃ sammadakkhātāṃ bhagavatā.

Kathaṅca uparimena pariyena sīlaṃ sammadakkhātāṃ bhagavatā? Idha bhikkhu sīlavā hoti pāṭimokkhasaṃvarasaṃvuto viharati ācāragocara sampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesū'ti. Evaṃ kho uparimena pariyāyena sīlaṃ sammadakkhātāṃ bhagavatā.

Kathaṅca samādhi sammadakkhāto bhagavatā? Heṭṭhi-menapi pariyāyena samādhi sammadakkhāto bhagavatā. Uparimenapi pariyāyena samādhi sammadakkhāto bhagavatā.

Kathaṅca heṭṭhimena pariyāyena samādhi sammadakkhāto bhagavatā? Idha ariyasāvako vossaggārammaṇaṃ karitvā labhati samādhiṃ labhati cittass'ekaggatan'ti. Evaṃ kho heṭṭhimena pariyāyena samādhi sammadakkhāto bhagavatā.

Kathaṅca uparimena pariyāyena samādhi sammadakkhāto bhagavatā? Idha bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajampītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Vitakkavicāraṇaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijampītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṅca kāyena paṭisaṃvedeti yantaṃ ariyā ācikkhanti upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa

up happiness, by giving up dukkha, by the disappearance of former joys and anguish, he attains and abides in the fourth concentration, with neither dukkha nor happiness, completely pure, with equanimity and mindfulness. Thus it is that the higher course of collectedness has been rightly expounded by the Lord.

And how has wisdom been rightly expounded by the Lord? The lower course of wisdom has been rightly expounded by the Lord. Further, the higher course of wisdom has been rightly expounded by the Lord.

And how has the lower course of wisdom been rightly expounded by the Lord? Here, a noble hearer is wise, possessed of the wisdom concerning arising and passing away, noble, penetrating and leading to the rightful destruction of dukkha. Thus it is that the lower course of wisdom has been rightly expounded by the Lord.

And how has the higher course of wisdom been rightly expounded by the Lord? Here, a bhikkhu understands according to reality, thus: 'This is dukkha'; he understands according to reality, thus: 'This is the cause for the arising of dukkha'; he understands according to reality, thus: 'This is the cessation of dukkha'; he understands according to reality, thus: 'This is the practice-path leading to the cessation of dukkha'. Thus it is that the higher course of wisdom has been rightly expounded by the Lord.

When moral conduct is thoroughly developed, collectedness is of great fruit, of great advantage; when collectedness is thoroughly developed, wisdom is of great fruit, of great advantage; when wisdom is thoroughly developed, the heart is freed completely from the pollutions (*āsava*), which are in brief: the pollution for sensuality, the pollution for existence, the pollution of unknowing.

ca pahānā dukkhassa ca pahānā pubbeva somanassadoṃmanassānaṃ  
atthagamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catut-  
thaṃ jhānaṃ upasampajja viharati'ti. Evaṃ kho uparimena  
pariyāyena samādhi sammadakkhāto bhagavatā.

Kathaṅca paññā sammadakkhātā bhagavatā? Heṭṭhimenapi  
pariyāyena paññā sammadakkhātā bhagavatā. Uparimenapi  
pariyāyena paññā sammadakkhātā bhagavatā.

Kathaṅca heṭṭhimena pariyāyena paññā sammadakkhātā  
bhagavatā? Idha ariyasāvako paññavā hoti udayatthagāmiṇiyā  
paññāya samannāgato ariyāya nibbedhikāya sammādukkha-  
kkhayagāmiṇiyāti. Evaṃ kho heṭṭhimena pariyāyena paññā  
sammadakkhātā bhagavatā.

Kathaṅca uparimena pariyāyena paññā sammadakkhātā  
bhagavatā? Idha bhikkhu idaṃ dukkhaṃ'ti yathābhūtaṃ  
pajānāti. Ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti.  
Ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti. Ayaṃ duk-  
khanirodhagāminīpaṭipadā'ti yathābhūtaṃ pajānāti'ti. Evaṃ  
kho uparimena pariyāyena paññā sammadakkhātā bhagavatā.

Sīlparibhāvito, samādhi mahapphalo hoti mahānisaṃso,  
samādhiparibhavitā paññā mahapphalā hoti mahānisaṃsā, paññā-  
paribhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ :  
kāmasavā, bhavāsavā, avijjāsavā.

This was said by the Lord at the time of the Parinibbāna, this was His last utterance: “Listen well, O bhikkhus, I exhort you: Subject to decay are (bodily and mental) activities. With heedfulness strive on!” And this was said by the Lord: “O bhikkhus, just as whatsoever jungle creatures there be, the feet of those species are contained by the elephant’s foot, the elephant’s foot is said to be the greatest of them all because of its extensiveness; even so, O bhikkhus, whatsoever skilful dhammas there be, all those spring from the root of heedfulness, unite in heedfulness, heedfulness is said to be the greatest of them all”.

Therefore, we should train ourselves thus: We shall have keen attention in undertaking the training in supreme moral conduct, the training in supreme collectedness, the training in supreme wisdom. With heedfulness we shall strive! Thus indeed we should train ourselves.

*Concluded are the passages explaining  
the Ovāda-pāṭimokkha.*

Bhāsītā kho pana bhagavatā parinibbānasamaye ayaṃ pacchimavācā: ‘Handadāni bhikkhave āmantayāmi vo; vaya-dhammā saṅkhārā appamādena sampādetthā’ti. Bhāsitañcidaṃ bhagavatā: ‘Seyyathāpi bhikkhave yāni kānici jaṅgalānaṃ pāṇānaṃ padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti, hatthipadaṃ tesāṃ aggamakkhāyati yadidaṃ mahantatena; evameva kho bhikkhave ye keci kusaladhammā sabbe te appamādamūlakā appamādasamosaraṇā appamādo tesāṃ aggamakkhāyati’ti.

Tasmātihamhehi sikkhitabbaṃ: tikkhāpekkhā bhavissāma adhisīlasikkhāsamādāne adhicittasikkhāsamādāne adhipaññāsikkhāsamādāne appamādena sampādessāma’ti. Evañhi no sikkhitabbaṃ.

*Ovādapāṭimokkhādīpaṭho Niṭṭhito.*

## THE 'BHIKKHU-PĀTIMOKKHA'

(*Anumāna Sutta, Majjhima Nikāya 15*).

### INTRODUCTION

This very Sutta was named by the (Teachers called the) Ancients, the 'Bhikkhupātimokkha'. It should be recollected thrice during the day. In the morning, having gone into the dwelling-place and sat down, one should recollect thus: 'Are there or are there not in me these defilements?' If (the bhikkhu) sees that there are, then he *should strive to abandon* them, but if he does not see them he should have the joy that: 'I am one well gone-forth'. Having finished taking food and having sat down in the place for spending the night or the day, there should be (a period of) recollection. During the evening in the dwelling-place there should be (a period of) recollection. Being unable to do this three times, one should make this recollection twice. When it cannot be done twice, then certainly one should make this recollection once. Not to recollect (this at all) is not proper they say.

(The words in *italics* are quoted from the Sutta)

*From the Commentary on Anumāna-sutta (Paṇḍita'sūdamī ii 67)*

# THE DISCOURSE ON WHAT SHOULD BE INFERRED ( ABOUT ONESELF ).

( *Anumānasutta* )

Thus have I heard: At one time the Venerable Mahāmogga-  
llāna was staying among the Bhaggas in Sumsumāragira in  
Bhesakaḷā Grove in the deer-park. Then the Venerable Mahā-  
moggaḷāna addressed the bhikkhus, saying: “Reverend bhik-  
khus”. “Your reverence”, those bhikkhus answered Venerable  
Mahāmoggaḷāna in assent. Then Venerable Mahāmoggaḷāna  
spoke thus:

(I) Now if, your reverences, a bhikkhu makes an invitation,  
saying: ‘Let the venerable ones tell me (of faults), I should be  
told (of them) by the venerable ones’, but if he is obstinate,  
having tendencies which make him difficult to admonish, intract-  
able, one who cannot be instructed to go in the right way, then  
his fellow monks deem that he should not be told (of them), deem  
that he should not be instructed, deem that trust should not be  
placed in that individual.

i. Now what, your reverences, are the tendencies which make  
him difficult to admonish? As to this, your reverences, a bhikkhu  
is of evil desires and in the thrall of evil desires. When a  
bhikkhu, your reverences, is of evil desires and in the thrall of  
evil desires, this is a tendency that makes him difficult to admonish.

ii. And again, your reverences, a bhikkhu exalts himself and  
disparages others. When a bhikkhu, your reverences, exalts  
himself and disparages others, this is a tendency that makes him  
difficult to admonish.

iii. And again, your reverences, a bhikkhu is angry, overcome  
by anger. When a bhikkhu, your reverences, is angry, overcome  
by anger, this is a tendency that makes him difficult to admonish.

iv. And again, your reverences, a bhikkhu is irritable and  
because of irascibility, retains dislike. When a bhikkhu, your

reverences, is irritable and because of irascibility, retains dislike, this is a tendency that makes him difficult to admonish.

v. And again, your reverences, a bhikkhu is irritable and because of irascibility, holds on to resentment. When a bhikkhu, your reverences, is irritable and because of irascibility holds on to resentment, this is a tendency that makes him difficult to admonish.

vi. And again, your reverences, a bhikkhu is irritable and utters words close to anger. When a bhikkhu, your reverences, is irritable and utters words close to anger, this is a tendency that makes him difficult to admonish.

vii. And again, your reverences, a bhikkhu, reproved, blurts out reproof against the reprovee. When a bhikkhu, your reverences, reproved, blurts out reproof against the reprovee, this is a tendency that makes him difficult to admonish.

viii. And again, your reverences, a bhikkhu, reproved, disparages the reprovee for reproof. When a bhikkhu, your reverences, reproved, disparages the reprovee for the reproof, this is a tendency that makes him difficult to admonish.

ix. And again, your reverences, a bhikkhu, reproved, retorts to the reprovee for the reproof. When a bhikkhu, your reverences, reproved, retorts to the reprovee for the reproof, this is a tendency that makes him difficult to admonish.

x. And again, your reverences, a bhikkhu, reproved, evades the reprovee in one way or another, shifts the topic to something else, or evinces irritation, anger and displeasure. When a bhikkhu, your reverences, reproved, evades the reprovee in one way or another, shifts the topic to something else, or evinces irritation, anger and displeasure, this is a tendency that makes him difficult to admonish.

xi. And again, your reverences, a bhikkhu, reproved, is not able to explain his actions to the reprovee. When a bhikkhu, your reverences, reproved, is not able to explain his actions to the reprovee, this is a tendency that makes him difficult to admonish.

xii. And again, your reverences, a bhikkhu is contemptuous and spiteful. When a bhikkhu, your reverences, is contemptuous and spiteful, this is a tendency that makes him difficult to admonish.

xiii. And again, your reverences, a bhikkhu is envious and mean. When a bhikkhu, your reverences, is envious and mean, this is a tendency that makes him difficult to admonish.

xiv. And again, your reverences, a bhikkhu is treacherous and deceitful. When a bhikkhu, your reverences, is treacherous and deceitful, this is a tendency that makes him difficult to admonish.

xv. And again, your reverences, a bhikkhu is stubborn and proud. When a bhikkhu, your reverences, is stubborn and proud, this is a tendency that makes him difficult to admonish.

xvi. And again, your reverences, a bhikkhu is attached to worldly gains, grasping them tightly, not renouncing them. When a bhikkhu, your reverences, is attached to worldly gains, grasping them tightly, not renouncing them, this is a tendency that makes him difficult to admonish.

These, your reverences, are called the tendencies making it difficult to admonish (a bhikkhu).

(II) But if, your reverences, a bhikkhu makes an invitation, saying: 'Let the venerable ones tell me (of faults), I should be told (of them) by the venerable ones' and if he is meek, having qualities which make him easy to admonish, tractable, one who can be instructed to go in the right way, then his fellow monks deem that he should be told (of them), deem that he should be instructed, deem that trust should be placed in that individual.

i. And what, your reverences, are the qualities that make him easy to admonish? As to this, your reverences, a bhikkhu is not of evil desires or in the thrall of evil desires. When a bhikkhu, your reverences, is not of evil desires or in the thrall of evil desires, this is a quality that makes him easy to admonish.

ii. And again, your reverences, a bhikkhu does not exalt himself or disparage others. When a bhikkhu, your reverences, does not exalt himself or disparage others, this is a quality that makes him easy to admonish.

iii. And again, your reverences, a bhikkhu is not angry, not overcome by anger. When a bhikkhu, your reverences, is not angry, not overcome by anger, this is a quality that makes him easy to admonish.

iv. And again, your reverences, a bhikkhu is not irritable, nor because of irascibility does he retain dislike. When a bhikkhu, your reverences, is not irritable, nor because of irascibility does he retain dislike, this is a quality that makes him easy to admonish.

v. And again, your reverences, a bhikkhu is not irritable, nor because of irascibility does he hold on to resentment. When a bhikkhu, your reverences, is not irritable nor because of irascibility does he hold on to resentment, this is a quality that makes him easy to admonish.

vi. And again, your reverences, a bhikkhu is not irritable and does not utter words close to anger. When a bhikkhu, your reverences, is not irritable and does not utter words close to anger, this is a quality that makes him easy to admonish.

vii. And again, your reverences, a bhikkhu, reproved, does not blurt out reproof against the reprover. When a bhikkhu, your reverences, reproved, does not blurt out reproof against the reprover this is a quality that makes him easy to admonish.

viii. And again, your reverences, a bhikkhu, reproved, does not disparage the reprover for the reproof. When a bhikkhu, your reverences, reproved, does not disparage the reprover for the reproof, this is a quality that makes him easy to admonish.

ix. And again, your reverences a bhikkhu, reproved, does not retort to the reprover for the reproof. When a bhikkhu, your reverences, reproved, does not retort to the reprover for the reproof, this is a quality that makes him easy to admonish.

x. And again, your reverences, a bhikkhu, reprov'd, does not evade the reprover in one way or another, does not shift the topic to something else, and does not evince irritation, anger or displeasure. When a bhikkhu, your reverences, reprov'd, does not evade the reprover in one way or another, does not shift the topic to some thing else, and does not evince irritation, anger or displeasure, this is a quality that makes him easy to admonish.

xi. And again, your reverences, a bhikkhu, reprov'd, is able to explain his actions to the reprover. When a bhikkhu, your reverences, reprov'd, is able to explain his actions to the reprover, this is a quality that makes him easy to admonish.

xii. And again, your reverences, a bhikkhu is not contemptuous and spiteful. When a bhikkhu, your reverences, is not contemptuous and spiteful, this is a quality that makes him easy to admonish.

xiii. And again, your reverences, a bhikkhu is not envious and mean. When a bhikkhu, your reverences, is not envious and mean, this is a quality that makes him easy to admonish.

xiv. And again, your reverences, a bhikkhu is not treacherous and deceitful. When a bhikkhu, your reverences, is not treacherous and deceitful, this is a quality that makes him easy to admonish.

xv. And again, your reverences, a bhikkhu is not stubborn and proud. When a bhikkhu, your reverences, is not stubborn and proud, this is a quality that makes him easy to admonish.

xvi. And again, your reverences, a bhikkhu, is not attached to worldly gains, does not grasp them tightly, renouncing them. When a bhikkhu, your reverences, is not attached to worldly gains, does not grasp them tightly, renouncing them, this is a quality that makes him easy to admonish.

These, your reverences, are called the qualities which make it easy to admonish (a bhikkhu).

(III) i. As to this, your reverences, a bhikkhu, ought to infer about himself thus: 'Whatever person is of evil desires and in the thrall of evil desires, that person is displeasing and disagreeable to me; and similarly, if I were of evil desires and in the thrall of evil desires, I would be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be of evil desires nor in the thrall of evil desires'.

ii. 'Whatever person exalts himself and disparages others, that person is displeasing and disagreeable to me; and similarly, if I were to exalt myself and disparage others, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be one who exalts himself and disparages others'.

iii. 'Whatever person is angry, by overcome by anger, that person is displeasing and disagreeable to me; and similarly, if I were angry, overcome by anger, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be angry, overcome by anger'.

iv. 'Whatever person is irritable and because of irascibility retains dislike, that person is displeasing and disagreeable to me; and similarly, if I were irritable and because of irascibility retained dislike, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be irritable, nor because of irascibility retain dislike'.

v. 'Whatever person is irritable and because of irascibility holds on to resentment, that person is displeasing and disagreeable to me; and similarly, if I were irritable and because of irascibility held on to resentment, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that; 'I will not be irritable, nor because of irascibility hold on to resentment'.

vi. 'Whatever person is irritable and utters words close to anger, that person is displeasing and disagreeable to me; and similarly, if I were irritable and uttered words close to anger, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be irritable nor utter words close to anger'.

vii. 'Whatever person reproved, blurts out reproof against the reprover, that person is displeasing and disagreeable to me; and similarly, if I were reproved and blurted out reproof against the reprover, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'Reproved, I will not blurt out reproof against the reprover;

viii. 'Whatever person, reproved, disparages the reprover for the reproof, that person is displeasing and disagreeable to me; and similarly, if I were reproved and disparaged the reprover for the reproof, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'Reproved, I will not disparage the reprover for the reproof'.

ix. 'Whatever person, reproved, retorts to the reprover for the reproof, that person is displeasing and disagreeable to me; and similarly, if I were reproved and retorted to the reprover for the reproof, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'Reproved, I will not retort to the reprover for the reproof'.

x. 'Whatever person, reproved, evades the reprover in one way or another, shifts the topic to something else, or evinces irritation, anger and displeasure, that person is displeasing and disagreeable to me; and similarly, if I were reproved and evaded the reprover in one way or another, shifted the topic to something else, or evinced anger, irritation and displeasure, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your rever-

ences, he should make up his mind that: 'Reproved, I will not evade the reprovor in one way or another, nor shift the topic to something else, nor evince irritation, anger and displeasure'.

xi. 'Whatever person, reproved, is not able to explain his actions to the reprovor, that person is displeasing and disagreeable to me; and similarly, if I were reproved and was not able to explain my actions to the reprovor, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'Reproved, I will be able to explain my actions to the reprovor'.

xii. 'Whatever person is contemptuous and spiteful, that person is displeasing and disagreeable to me; and similarly, if I were contemptuous and spiteful, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be contemptuous and spiteful'.

xiii. 'Whatever person is envious and mean, that person is displeasing and disagreeable to me; and similarly, if I were envious and mean, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be envious and mean'.

xiv. 'Whatever person is treacherous and deceitful, that person is displeasing and disagreeable to me; and similarly, if I were treacherous and deceitful, I should be displeasing and disagreeable to others'. When a bhikkhu, knows this, your reverences, he should make up his mind that: 'I will not be treacherous and deceitful'.

xv. 'Whatever person is stubborn and proud, that person is displeasing and disagreeable to me; and similarly, if I were stubborn and proud, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be stubborn and proud'.

xvi. 'Whatever person is attached to worldly gains, grasping them tightly and not renouncing them, that person is displeasing and disagreeable to me; and similarly, if I were attached to worldly gains, grasping them tightly and not renouncing them, I should be displeasing and disagreeable to others'. When a bhikkhu knows this, your reverences, he should make up his mind that: 'I will not be attached to worldly gains nor grasp them tightly, but renounce them'.

(IV) i. As to this, your reverences, a bhikkhu ought to reflect upon himself, thus: 'Now am I of evil desires or in the thrall of evil desires?' If, your reverences, while a bhikkhu is reflecting, he knows thus: 'I am of evil desires and in the thrall of evil desires', then, your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'I am not of evil desires or in the thrall of evil desires', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

ii. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now do I exalt myself and disparage others?' If, your reverences, a bhikkhu while reflecting knows thus: 'I do exalt myself and disparage others', then, your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if your reverences while that bhikkhu is reflecting, he knows thus: 'I do not exalt myself or disparage others', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

iii. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now am I angry and overcome by anger?' If, your reverences, a bhikkhu while reflecting knows thus: 'I am angry, overcome by anger', then, your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus:

'I am not angry or overcome by anger', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

iv. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now am I irritable and because of irascibility do I retain dislike?' If, your reverences, a bhikkhu while reflecting knows thus: 'I am irritable and because of irascibility do retain dislike', then, your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'I am not irritable and do not retain dislike because of irascibility', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

v. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now am I irritable and do I because of irascibility hold on to resentment?' If, your reverences, a bhikkhu while reflecting knows thus: 'I am irritable and because of irascibility do hold on to resentment', then, your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'I am not irritable and do not hold on to resentment because of irascibility', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

vi. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now am I irritable and do I utter words close to anger?' If, you reverences, while a bhikkhu is reflecting he knows thus: 'I am irritable and I do utter words close to anger', then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'I am not irritable and do not utter words close to anger', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

vii. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now, do I, reprovèd, blurt out reproof against the reprover? If, your reverences, while a bhikkhu is reflecting he knows thus: 'Reprovèd, I do blurt out reproof against the reprover', then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'Reprovèd, I do not blurt out reproof against the reprover', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

viii. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now, do I, reprovèd, disparage the reprover for the reproof? If, your reverences, while a bhikkhu is reflecting he knows thus: 'Reprovèd, I do disparage the reprover for the reproof', then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'Reprovèd, I do not disparage the reprover for the reproof', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

ix. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now, do I, reprovèd, retort to the reprover for the reproof?' If, your reverences, while a bhikkhu is reflecting he knows thus: 'Reprovèd, I do retort to the reprover for the reproof', then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'Reprovèd, I do not retort to the reprover for the reproof' then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

x. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now, do I, reprovèd, evade the reprover in one way or another, shift the topic to something else, or evince

irritation, anger and displeasure?’ If, your reverences, while a bhikkhu is reflecting he knows thus: ‘Reproved, I do evade the reprover in one way or another, shift the topic to something else and evince anger, irritation and displeasure’, then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: ‘Reproved, I do not evade the reprover in one way or another, shift the topic to something else, or evince irritation, anger and displeasure’. then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

xi. And again, your reverences, a bhikkhu ought to reflect upon himself thus: ‘Now, am I, reproved, not able to explain my actions to the reprover?’ If, your reverences, while a bhikkhu is reflecting he knows thus: ‘Reproved, I am not able to explain my actions to the reprover’, then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: ‘Reproved, I am able to explain my actions to the reprover’, then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

xii. And again, your reverences, a bhikkhu ought to reflect upon himself thus: ‘Now, am I contemptuous and spiteful?’ If, your reverences, while a bhikkhu is reflecting he knows thus: ‘I am contemptuous and spiteful’, then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: ‘I am not contemptuous and spiteful’, then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

xiii. And again, your reverences, a bhikkhu ought to reflect upon himself thus: ‘Now, am I envious and mean?’ If, your reverences, while a bhikkhu is reflecting he knows thus: ‘I am envious and mean’, then your reverences, that bhikkhu should

strive to abandon those evil unskilful tendencies. But if, your reverences, while that bhikkhu is reflecting he knows thus: 'I am not envious and mean', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

xiv. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now, am I treacherous and deceitful?' If, your reverences, while a bhikkhu is reflecting he knows thus: 'I am treacherous and deceitful', then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while a bhikkhu is reflecting he knows thus: 'I am not treacherous and deceitful', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

xv. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now am I stubborn and proud?' If, your reverences, while a bhikkhu is reflecting he know thus: 'I am stubborn and proud', then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while a bhikkhu is reflecting he knows thus: 'I am not stubborn and proud', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

xvi. And again, your reverences, a bhikkhu ought to reflect upon himself thus: 'Now, am I attached to worldly gains, grasping them tightly and not renouncing them?' If, your reverences, while a bhikkhu is reflecting he knows thus: 'I am attached to worldly gains, grasping them tightly and not renouncing them', then your reverences, that bhikkhu should strive to abandon those evil unskilled tendencies. But if, your reverences, while a bhikkhu is reflecting he knows thus: 'I am not attached to worldly gains, not grasping them tightly but renouncing them', then that bhikkhu training himself in skilful qualities by day and by night should abide in joy and happiness.

(V) If, your reverences, while reflecting, a bhikkhu perceives that all these unskillful tendencies are not abandoned in himself, then your reverences, that bhikkhu must strive to abandon all these evil unskillful tendencies. But if, your reverences, while reflecting, a bhikkhu perceives that all these evil unskillful tendencies are abandoned in himself, then your reverences, that bhikkhu training himself in skillful qualities by day and by night should abide in joy and happiness.

Your reverences, it is like a woman or man, young, in the prime of life and fond of ornaments who is pondering on his own reflection in a mirror that is quite clear, quite pure, or in a bowl of limpid water. If he sees dust or blemish there he strives to get rid of that dust or blemish. But if he does not see dust or blemish there, he is pleased in consequence and thinks: 'Indeed it is my gain, indeed I am quite clean'. Even so, your reverences, if a bhikkhu while reflecting, perceives that all these evil unskilled tendencies in himself are not abandoned, then your reverences, he strives to abandon all of those evil unskilled tendencies. But if, your reverences, a bhikkhu while reflecting perceives that all these evil unskilled tendencies in himself are abandoned, then, your reverences, that bhikkhu training himself in skillful qualities by day and by night should abide in joy and happiness."

Thus spoke Venerable Mahāmogallāna. Delighted, those bhikkhus rejoiced in what Venerable Mahāmogallāna had said.

\*The Discourse on what should be inferred ( about oneself ) :  
the Fifth.

( *Majjhima Nikāya, Mūlapaṇṇāsa, Sīhanādaṅgavagga* ).

---

\* Based on the translation by Dr I. B. Horner in " Middle Length Sayings ",  
Vol I, p. 124f.

## CONFESSION OF OFFENCES BEFORE PĀTIMOKKHA

Every bhikkhu should be governed by the laws of the Vinaya. An infringement of any of its rules of training is called an *āpatti* or offence. A bhikkhu with an offence should clear himself of it in the appropriate way, such as: confess it to another, make amends in some way, or both confess and make amends. *Āpatti* are of two kinds characterized by their results, that is to say, the incurable (*atekicchā*), and the curable (*satekicchā*). The former refers to the *āpatti* called *Pārājika* or the Defeaters. If a bhikkhu should commit any of these four Defeaters (see *Pātimokkha*), he can no longer be a bhikkhu and nor can he be re-ordained in the remainder of his life. He has in fact, defeated himself. Having committed this *āpatti*, the offender must be removed from the community of bhikkhus, meaning that he takes off his robes and resumes the layman's state. The *āpatti* called 'curable' may be divided into two classes: the heavy offences (*garukāpatti*), and the light offences (*lahukāpatti*). Under the first heading are the *Sanghādisesa*, thirteen serious offences entailing 'Initial and Subsequent Meeting of the Saṅgha'. These offences are curable by undertaking a special kind of self-humiliating process after which if the Saṅgha is convinced of one's repentance, in a meeting of not less than twenty bhikkhus, the offender is declared pure once again and restored to his old status. (This is discussed in detail in *Vinayamukha* Volume III). Light offences are of different categories, from the more serious to the slightest in this order:— *Thullaccaya* (grave offences), *Pācittiya* (offences of expiation), *Pāṭidesanīya* (offences which ought to be confessed), *Dukkata* (offences of wrong-doing), and *Dubbhāsita* (offences of wrong-speech). Purification from these offences can be effected by confession of them to another bhikkhu in the way outlined below.

A bhikkhu who wishes for purity from *āpatti* should arrange his robe over his left shoulder (leaving the right one open) and going to another bhikkhu, usually senior to him, kneel down

before him. Joining his hands in añjali he makes known his wish to be purified of certain āpatti, which if he recollects specifically what they are, he should first tell the other bhikkhu in his own language. (This prevents bhikkhus who have the same offence confessing together, which is itself an offence called *sabhāgāpatti* of the *Dukkaṭa* category). Then he proceeds to chant the traditional Pāli passages for confession.

## I. The Basic Formula

*Ahaṃ, bhante*,<sup>1</sup>                      *sambahulā*<sup>2</sup>    *nānāvattukāyo*<sup>3</sup>  
(I,                      /venerable sir,    /many times    /with different bases  
*thullaccayāyo*<sup>4</sup>                      *āpattiyo*<sup>5</sup>                      *āparno*                      *tā*<sup>6</sup>  
/of the grave class/    of offences    /having fallen into    /these  
*paṭidesemi*.  
/I confess).

### Alternatives

at 1: *āvuso* (venerable friend) – used when the confessing bhikkhu is senior to his confessor.

at 2: *ekaṃ* (one) – used when there has been only one offence against one rule.

*dve* (two) – two offences against one rule.

For more than two offences, *sambahulā* must be used.

at 3: ‘Different bases’ means based on different persons, objects, etc connected with āpatti and therefore infringements of different rules. Omit in the case of only one offence, or where offences are many but against the same rule. Omit also in the case of *Dubbhāsita*.

at 4: *Nissaggiyāyo pācittiyo* (expiation with forfeiture) – before confession of this, forfeiture to another bhikkhu has to be made of the articles concerned.

*Pācittiyāyo* – (expiation)

*Dukkaṭāyo* – (wrong-doing)

*Dubbhāsītāyo* – ( wrong speech ) – there is only one rule in this class so the word ‘*nānāvattukāyo*’ should not be used.

at 5: *āpattiṃ* ( offence ) – used when there is one offence against one rule.

at 6: *tam* ( that ) – used when there is one offence against one rule.

## II. Some Examples

*Ahaṃ bhante ekam thullaccayaṃ āpattiṃ āpanno tam paṭidesemi.*

( I, venerable sir, having fallen into one grave offence, that do I confess ).

*Ahaṃ bhante dve pācittiyāyo āpattiyo āpanno tā paṭidesemi.*

( I, venerable sir, having fallen into two offences of expiation, ( against a single training-rule ), those do I confess ).

*Ahaṃ bhante sambahulā dukkaṭāyo āpattiyo āpanno tā paṭidesemi.*

( I, venerable sir, having many times fallen into offences of wrong-doing ( against a single training-rule ), those do I confess ).

*Ahaṃ bhante dve nānāvattukāyo thullacayāyo āpattiyo āpanno tā paṭidesemi.*

( I, venerable sir, having fallen into two grave offences with different bases, those do I confess ).

*Ahaṃ bhante sambahulā nānāvattukāyo pācittiyāyo āpattiyo āpanno tā paṭidesemi.*

( I, venerable sir, having many times fallen into offences of expiation with different bases, those do I confess ).

## III. General Confession before Pāṭimokkha

The formula used in this case is always ‘ many times fallen

into offences with different bases'. The confession is made immediately before hearing the Pāṭimokkha.

In the example below, as with those above, a junior bhikkhu is confessing to a senior. Where the opposite is the case, the words in brackets are used by the senior bhikkhu confessing, and by the junior bhikkhu acknowledging him.

*Confessing Bhikkhu* : Ahaṃ bhante (āvuso), sambahulā nānāvattukāyo thullaccayāyo āpattiyo āpanno tā paṭidesemi. (I, venerable sir, having many times fallen into grave offences with different bases, those do I confess).

*Acknowledger* : Passasi āvuso? (Do you see, venerable friend?) (Passatha bhante? Do you see, venerable sir?)

*Confessing Bhikkhu* : Āma bhante (āvuso) passāmi. (Yes, venerable sir, I see).

*Acknowledger* : Āyatim āvuso saṃvareyyāsi. (In future, venerable friend, you should be restrained). (Āyatim bhante saṃvareyyātha – In future, venerable sir, you should be restrained).

*Confessing Bhikkhu* : Sādhu sutṭhu bhante (āvuso) saṃvarissāmi. (It is well indeed, venerable sir, I shall be restrained).  
*Repeat this THREE times.*

The same formula is then used for each of the other classes of āpatti substituting the appropriate words as in Section I. 4 above. The words 'I see' (passāmi) above mean 'I see the many grave offences', etc. for if one has fallen into offences, by this confession one is cleared, while if one remembers having broken no rules at all, there is no offense in speaking in this way formally.

#### IV. Notes

In the text of the Pāṭimokkha, there are no *Thullaccaya* offences, these occurring in the body of the Vinaya. When there is the incomplete commission of *Pārājika* and some *Sanghādisesa* offences, a *Thullaccaya* results.

*Pāṭidesanīya* is not usually confessed these days as it is difficult to commit these four offences.

The seventy-five *Sekhiya* or Trainings, if transgressed, are offences of wrong-doing or *Dukkaṭa* and should be confessed as such. There are numerous other *Dukkaṭa* in the body of the Vinaya.

Offences of different classes cannot be confessed together. The various classes must be taken one after the other as given above.

A bhikkhu may miscalculate the number of his offences only by stating that he has fallen into more of them than is actually the case. Thus, the word '*sambahulā*' (many) can be used mistakenly for '*ekam*' (one) or '*dve*' (two). It is unallowable to confess one or two offences when in fact many should have been mentioned. Nor is it allowable to make a mistake in the name of the class of offence.

## V. Conclusion

Upon the two Uposatha days of each month when the *Pāṭimokkha* is recited for all the bhikkhus within a particular boundary, all those bhikkhus must first make confession of offences in the manner outlined above, and thus become pure before listening to the recital. Listening to the *Pāṭimokkha* recital without first being purified by confession, is itself an offence, a *Dukkaṭa āpatti*.

*Condensed from "Ordination Procedure",  
published by Mahamakut Press,  
Phra Sumeru Road, Bangkok.*

# UPON THE RECITATION OF THE PĀṬIMOKKHA IN SIAM

*by Phra Khantipālo.*

“ Anujānāmi bhikkhave Pāṭimokkham uddisituṃ ”.

“ I allow you, O bhikkhus, to recite the Pāṭimokkha ”.

Since these words were spoken by the Exalted Buddha, more than 2500 years have passed, yet the Pāṭimokkha from that time to the present, has been recited upon every lunar fortnight. It is true that for some periods and in some countries this practice has lapsed but this has always been restored from some more healthy branch of the Theravāda Buddhist tradition.

From the histories of Ceylon and Siam, we know that every time the bhikkhusangha degenerated so that Dhamma-Vinaya was endangered, some teachers would come from neighbouring countries and revive the correct practice of Vinaya. As Vinaya is the main root of the Buddhist Sāsana, the Dhamma cannot flourish when Vinaya is only practised imperfectly or not at all. As we are interested in the present practice of the Pāṭimokkha in Siam, only the last revival of the Vinaya here will be mentioned.

Before B.E. 2310 (1767), the capital of Siam was at Ayuthia, that state being highly centralized both as regards secular and religious affairs. The Sangharāja resided in Ayuthia and Buddhist learning and practice was supervised by him through an administration extending to all provinces. While the kingdom flourished and both bhikkhus and laypeople did their duties in accord with Dhamma and Vinaya, there was no decline in the Sāsana.

Then came the Burmese invasion of just over two hundred years ago. Not only did the secular government collapse but also religious institutions fell into decay. Bhikkhus were wrongly ordained, and then practised wrongly. They were known to have taken up weapons and even governed by force a little state. They

were also seen to engage themselves in the business and also the amusements of laymen, while some thereby certainly became non-bhikkhus though they continued wearing robes and participating in ordinations. This meant that the lineage of the ordination tradition was in danger of being broken for if bhikkhus were ordained by a saṅgha who had ceased to be bhikkhus themselves, then the former could not lawfully continue to wear robes.

With this dislocation of Saṅgha-administration there followed a decline in learning and practice of the Dhamma-Vinaya, and in many places no bhikkhu was found who could by heart recite the Pāṭimokkha. Or perhaps it was recited only in brief, or only for the period of the Rains-residence ( Vassāvāsa ) while the rest of the year no Pāṭimokkha at all could be heard.

During the first three reigns of the present Cakri Dynasty, constant efforts were made to reform and regulate corrupted bhikkhus in the Saṅgha. In spite of several royal edicts upon the subject, all sorts of unworthy practices persisted among bhikkhus, even in the present capital. This was noticed by Prince Mongkut when he was staying as a bhikkhu at Wat Maḥādhātu in Bangkok. He saw that it was not suitable to remain in the saṅgha as there was no longer any field for puñña (merits) among those wearing robes. Therefore, after revering the guardian deities of the Dhamma in the four quarters, he made vōw that if, within a short time, no bhikkhu came to show him that the lineage of the Sāsana come down from the days of the Teacher, was indeed still to be seen, then he would disrobe and become a layman. Fortunately, a senior bhikkhu from the Mon peoples went to meet him and instructed him in the true practice of both Dhamma and Vinaya in a way according with the Buddha-word. Having faith in this teacher, Prince Mongkut received a new ordination from him and thereafter taught the correct and fruitful way of Dhamma-Vinaya. This was the beginning of a new group in the Saṅgha in Siam know as Gaṇa Dhammayuttika, "the Group of those adhering to Dhamma". As the writer of this

essay follows this tradition and is most familiar with it, the description below will be of Vinaya-practice relating to the Pāṭimokkha in Dhammayut wats (monasteries).

All the wats where the tradition of Gaṇa Dhammayut is now followed, have regular recitation of the Pāṭimokkha upon the Dark and Full Moon days, unless the number of bhikkhus in residence is too few. It is recognized in this tradition that regular purification from faults against the training and the regular hearing of the Pāṭimokkha in which is outlined the principal training in the pure life (āḍibrahmacariyakā-sikkhā) has great value. It is easy enough to forget these basic training-rules while the recitation acts as a reminder of them. It is also an expression of a community in concord, purified of faults and making further endeavour in the training.

The senior bhikkhus in charge of the education and training of new bhikkhus and sāmaṇeras, instruct them both formally and as occasion arises. Formal instruction is given in classes when the principles of the Vinaya generally and the Pāṭimokkha in particular, are taught. There is also the reading of the Vinayamukha Volume One\*, a commentary in Thai upon the Pāṭimokkha, after either the Morning or Evening Chanting\*\* every day throughout the Rains-residence in the Uposatha-temple ( or sīmā ). This is listened to respectfully by all other bhikkhus present before the final chanting of a dedication of puñña (merits). Thus, even the ' rains-bhikkhus ' who are ordained for only one rains-residence, have a chance to acquaint themselves with the principles of Vinaya and the Pāṭimokkha, which is necessary for themselves while bhikkhus and, when they have disrobed, permits them to help other bhikkhus in keeping their rules of training in purity.

More informal instruction in Pāṭimokkha would be given whenever the need arose for this. A senior bhikkhu having

---

\* Published in English translation by Mahamakut Press.

\*\* For these ( Pali and English ) see " King Rama the Fourth Mongkut " .

seen, for instance, bhikkhus carelessly using unfiltered water in which there were sure to be living creatures, would himself, if a Teacher, bring up this subject at the next meeting of the sangha, or else tell a Teacher that this particular rule needed explanation.

Many bhikkhus learn by heart the whole Pāṭimokkha. Even before the age of twenty when they are still sāmaṇeras, many learn part or all of this text. In any case, as sāmaṇeras, they must know by heart the seventy-five trainings, first learning them in Thai and afterwards in Pāli. In the towns as they take up Pali education. the young bhikkhus and sāmaṇeras can soon understand the language of the Pāṭimokkha. For those in the forest who are principally interested in the intensive practice of Dhamma-Vinaya and who do not study Pāli, there are the editions of this text in Pāli (Thai script) with the Thai translation on facing pages. Although the grammar may not be clear to them, the meaning will be very clear.

Whenever a senior bhikkhu notices that the numbers of bhikkhus in his wat who can recite the Pāṭimokkha is becoming less, he will exhort younger bhikkhus to take up or complete their memorizing of the text, so that the tradition is continued. In Dhammayut, it is considered to be part of a bhikkhu's practice to learn and to recite the Pāṭimokkha. Once the learning of it is complete, the whole or part of the text may be recited privately every day. When this is kept up over a long period of time, recitation becomes automatic. This is also a good method for concentrating the mind.

It is not usual to recite the Pāṭimokkha in brief since the conditions allowing this\* generally are not present. Dhammayut bhikkhus if living two or three in a small wat, will go to a larger temple to hear the complete Pāṭimokkha. The exceptions to this would be sick bhikkhus or else those living remote in the forest.

---

\* see Appendix II.

As to the actual recitation, before a bhikkhu is allowed to recite Pāṭimokkha, he must have memorized it thoroughly and then recite it to one or two senior bhikkhus who will correct his pronunciation and other faults which he had not noticed. His name will then be put down on a roster (in a large wat) and he will be informed when it gets near to his turn.

The recitation takes place after either Morning or Evening Chanting are finished, according to the traditions of the wat. A complete recitation takes about forty-five minutes. Bhikkhus gather in circles, with the senior theras in the centre, about the Pāṭimokkha-reciter's raised seat. In a large wat there will be a roll-call and a counting of the bhikkhus as this is necessary for the Preliminary Duties (see the section following). All bhikkhus residing in a wat must attend even though the sīmā (boundary for formal acts of the sangha) only extends round the Uposatha-temple. Exception would be made of course for bhikkhus seriously ill. Wats which have a mahāsīmā, that is, where the boundary for sangha-acts encloses all the residences of bhikkhus, must have their gates guarded during Pāṭimokkha-recitation so that no outside bhikkhu can enter and so spoil the Act of Uposatha. These however, are very few in number. Most wats having the sīmā established round only the Uposatha-temple have a layman outside the temple to warn visiting bhikkhus not to enter that sīmā until the reciting is finished. The doors of temples are left open and laypeople, provided that they are not within a forearm's-length (hatthapāsa) of the sangha, are welcome to see and hear the recitation of the Pāṭimokkha if they wish to do so. Dhammayut tradition follows those sayings of the Exalted One in which He has not praised secrecy. Laypeople should know what are and what are not offences for bhikkhus so that they may help them to keep their training-rules in purity.

When the bhikkhus have gathered around the seat within a forearm's-length of each other, the Pāṭimokkha-reciter upon that

Uposatha makes the five-point prostration (pañc'āṅga-vandanā) three times and in some wats makes this request :

“Okāsa me bhante thero dethu vinayakathaṃ kathetuṃ”.

“May the senior bhikkhu, venerable sirs, give me leave to speak upon Vinaya”. Then showing respect to that senior bhikkhu, he mounts the seat carefully. One of the senior bhikkhus opens a printed copy of the Pāṭimokkha which he reads and checks the reciter, correcting his mistakes. Then the reciter with his hands held in añjali and his mind concentrated, begins chanting the passages on the Preliminary Duties :

“Uposathakaraṇato pubbe navavidhaṃ.....

## THE PRELIMINARY DUTY

Before doing Uposatha<sup>1/</sup> the ninefold preliminary duty should be done;

- (1) sweeping the place;
- (2) lighting the lantern there;
- (3) spreading the sitting mats;
- (4) preparing water for drinking and using;
- (5) bringing consent of the bhikkhus who are qualified to give their consent;
- (6) bringing the purity of those very bhikkhus who do not participate in the Uposatha;<sup>2/</sup>
- (7) telling the season;
- (8) counting the bhikkhus, and
- (9) instructing the bhikkhunis.

Of these, the first four<sup>3/</sup> have been done by the laymen of the vihāra<sup>4/</sup> or by bhikkhus who know the bhikkhus' duties, these are therefore completed.

But there is no bringing *consent* and *purity*<sup>5/</sup> because there are in this boundary no bhikkhus who sit further from each other than the forearm's length.

*Telling the season* is declaring the season thus: this number (of Uposathas) has passed, this number (of Uposathas) remain to come.

In this Teaching there are three seasons namely, winter, summer and rainy seasons.

This is the winter season<sup>6/</sup> and in this season there are eight Uposathas. With this fortnight:

one Uposatha has arrived,<sup>7/</sup>  
two Uposathas have past,  
five Uposathas are to come.

Thus the telling of the season should be borne in mind by all of you.

## ĀPUBBAKICCAM

Uposathakaraṇato<sup>1/</sup> pubbe navavidham pubbakiccam  
kātabbam hoti :

Taṇḥānasammajjanañca ;  
tatha padīpujjalanañca ;  
āsanapaññāpanañca ;  
pāṇiyaparibhojanīyūpaṭṭhapanañca ;  
chandārahaṇam bhikkhūnam chandāharaṇaṇca ;  
tesaññeva akatuposathānam pārisuddhiyāpi<sup>2/</sup> āharaṇaṇca ;  
utukkhānañca ;  
bhikkhugaṇanā ca ;  
bhikkhunīnamovādo cā'ti.

Tattha purimāni cattāri<sup>3/</sup> bhikkhūnam vattam jānantehi  
ārāmikehipi<sup>4/</sup> bhikkhūhipi katāni pariniṭṭhitāni honti

Chandāharaṇa pārisuddhi—āharaṇāni<sup>5/</sup> pana imissam  
sīmāyam hatthapāsam vijahitvā nisinnānam bhikkhūnam abhāvato  
natthi.

Utukkhānam nāma ettakam atikkantam ettakam avasiṭṭhanti  
evam utu-ācikkhanam ;

Utūnidha pana sāsane hemanta-gimha-vassānānam vasena  
tīni honti.

Ayam hemantotu<sup>6/</sup> asmiñca utumhi aṭṭha uposathā, iminā  
pakkhena.

eko uposatho sampatto,<sup>7/</sup>  
dve uposathā atikkantā  
pañca uposathā avasiṭṭhā

Iti evam sabbehi āyasmantehi utukkhānam dhāretabbam.

“Yes Venerable sir” (spoken by all bhikkhus participating in the Uposatha. The word “Bhante” should be omitted by bhikkhus senior to the reciter).

The *counting of bhikkhus* is called the numbering of the bhikkhus to such an amount who gather here in this Uposatha hall for the sake of the Uposatha.<sup>8/</sup> There are four <sup>10/</sup> bhikkhus gathering in this Uposatha—hall.<sup>9/</sup>

Thus the counting of the bhikkhus should be borne in mind by all of you.

“Yes Venerable sir” (by all bhikkhus participating in the Uposatha. The word “Bhante” should be omitted by bhikkhus senior to the reciter).

But there is no *instructing the bhikkhunis* because of their non-existence now.

Thus the ninefold Preliminary Duty has been completed, since done is what there has been occasion to do and since that which there is no occasion to do has already been completed.

The Preliminary Duty is finished.

**I**F the day is any one amongst the three, namely, the fourteenth, the fifteenth or the day of Pavāranā, to-day being the fifteenth<sup>12/</sup> day Uposatha,<sup>11/</sup>

— Whatever number of bhikkhus, there are who come to the function, who are appropriate for Saṅgha-uposatha, they may be four or<sup>13/</sup> more than that, if they are qualified, not having fallen into Pārājika-offences, not having been excluded by the Saṅgha, and

— they not having left the forearm’s length (not sitting further from each other than the forearm from elbow to fingertip), being in the same boundary, if they have not committed the same offences such as taking food during the wrong hours and if

(Evaṃ bhante).

Bhikkhugaṇanā nāma imasmim̐ uposathagge uposathat-  
thāya<sup>8/</sup> sannipatitā bhikkhū ettakāti bhikkhūnaṃ gaṇanā,

Imasmim̐ pana uposathagge<sup>9/</sup> cattāro<sup>10/</sup> bhikkhū sanni-  
patitā honti,

Iti sabbehi āyasmantehi bhikkhugaṇanāpi dhāretabbā.

(Evaṃ bhante).

Bhikkhunīnamovādo pana idāni tāsāṃ natthitāya natthi.

Iti sakaraṇokāsānaṃ pubbakiccānaṃ katattā nikkaraṇokāsā-  
naṃ pubbakiccānaṃ pakatiyā pariniṭṭhitattā evantaṃ navavidhaṃ  
pubbakiccaṃ pariniṭṭhitaṃ hoti.

Niṭṭhite ca Pubbakicce.

Sace so divaso cātuddaṣi-pannarasi-sāmagginamaññataro  
yathājja uposatho<sup>11/</sup> pannaraso,<sup>12/</sup>

I. yāvatikā ca bhikkhū kammappattā saṅghuposathārahā  
cattāro<sup>13/</sup> vā tato vā atirekā pakatattā pārājikaṃ anāpannā  
saṅghena vā anukkhittā,

II. te ca kho hatthapāsāṃ avijahitvā, ekasīmāyaṃ ṭhita,

III. tesaṃca vikālabhojanādivasena vatthu sabhāgāpattiyo ce na  
vijjanti,

there is no disqualified person who should be avoided by making him sit beyond the forearm's length (of the Saṅgha sitting) within the forearms' length, —

**THEN** the function<sup>14/</sup> of Uposatha endowed with the four characteristics is called 'completely prepared', and suitable to be observed.

Having known complete preparedness of the Uposatha-function<sup>15/</sup> it should be understood<sup>16/</sup> that the Uposatha is being made now by the Saṅgha.

“It is well, Venerable Sir!” (by all bhikkhus participating. “Bhante” is not spoken by bhikkhus senior to the reciter).

IV. tesañca hatthapāse hatthapāsato bahikaraṇavasena vajjetabbo  
koci vajjanīyapuggalo ce natthi, –

Evantaṃ uposathakammaṃ<sup>14/</sup> imehi catūhi lakkhaṇehi  
saṅgahitaṃ pattakallaṃ nāma hoti, kātuṃ yuttarūpaṃ.

Uposathakammaṃ<sup>15/</sup> pattakallattaṃ veditvā idāni kariya-  
māno uposatho saṅghena anumānetabbo.<sup>16/</sup>

(Sādhu, Bhante!)

## EXPLANATIONS

1. If it is pavāraṇā day the word “pavāraṇā karaṇato” should be used instead.

2. If it is pavāraṇā day the words “akatapavārāṇampi” should be used instead.

3. If it is done in the daytime the following sentence should be used :

“Tattha purimesu catūsu kicesu padipakiccaṃ idāni suriyalokassa atthitāya natthi. Aparāni tīni...”

4. If there is no “ārāmika” or layman who works in the vihāra and there are only bhikkhus and sāmaneras the words “sāmaṇerehipi bhikkhūhipi” should be used as substitute for “ārāmikehipi bhikkhūhipi.”

5. If it is pavāraṇā day the word “pavāraṇā āharaṇāni” should be used.

6. If it is summer recite “gimhotu”, if the rainy season recite “vassānotu.”

7. This is the season without “adhikamāsa” (the additional month) and without “pavāraṇā” and it is the third uposatha. If it is the second uposatha: one has passed, one is present, six, uposathas are to come, then recite thus “atṭha uposathā iminā pakkhena eko uposatho sampatto, eko uposatho atikkanto, cha uposathā avasitṭhā” (there are eight uposathas, with this fortnight one uposatha has arrived, one has passed, and six are left to come). If 2, 3, 4, 5, 6 have passed, 5, 4, 3, 2, 1 remain to come, recite “atṭha uposathā iminā pakkhena,

eko uposatho sampatto, dve tayo cattāro pañca cha	}	uposathā atikkantā	1 uposatha arrives 2 3 4 5 6	}	uposathas passed
--	---	--------------------	---	---	------------------

pañca	}	uposathā avasiṭṭhā	}	5	} uposathas left to come
cattāro				4	
tayo				3	
dve				2	

eko uposatho avasiṭṭho

1 uposatha left to come

If seven uposathas have passed and one arrives, altogether being eight, recite: “aṭṭha uposathā, iminā pakkhena eko uposatho sampatto, satta uposathā atikkantā, aṭṭha uposathā paripuṇṇā”. (There are eight uposatha, with this fortnight one uposatha arrives, seven have passed, eight uposathas are complete).

If it is the season with *adhikamāsu* (the additional month), recite: “adhikamāsavasena dasa uposathā, iminā pakkhena eko uposatho sampatto, nava uposathā avasiṭṭhā. (There are ten uposathas because of the additional month, with this fortnight one uposatha arrives and nine uposathas are to come). If it is the 2nd, 3rd etc, until the 10th uposatha, change the words as in the season without *adhikamāsa*, the difference being that one must always add the word “adhikamāsavasena” (because of the additional month) before the other words.

The additional month does not come in the eighth lunar month every year (as fixed in the worldly lunar calendar of Siam). It can come in any season according to the calculation. It should be, therefore, declared in accordance with the month and season in which it comes.

The season which has no additional month but has *pavāraṇā* should be told as follows:

If it is the first uposatha:

“Satta ca uposathā, ekā ca pavāraṇā, iminā pakkhena eko uposatho sampatto, cha ca uposathā ekā ca pavāraṇā avasiṭṭhā” (There are seven uposathas and one *pavāraṇā*, with this fortnight one uposatha arrives, six uposathas and one *pavāraṇā* are to come)

If five uposathas have passed and two uposathas are to come, and that day is *pavāraṇā* it should be told thus :

“Satta ca uposathā, ekā ca pavāraṇā, iminā pakkhena ekā pavāraṇā sampattā, pañca uposathā atikkantā, dve uposathā avasiṭṭhā” (There are seven uposathas and one pavāraṇā, with this fortnight one pavāraṇā arrives, five uposathas have passed and two uposathas are to come).

If it is the final uposatha, six uposathas and one pavāraṇā have passed, one uposatha (the last) arrives, it should be told thus :

“Satta ca uposathā, ekā ca pavāraṇā, iminā pakkhena eko uposatho sampatto, cha ca uposathā ekā ca pavāraṇā atikkantā, satta ca uposathā ekā ca pavāraṇā paripunnā” (There are seven uposathas and one pavāraṇā, with this fortnight one uposatha arrives, six uposathas and one pavāraṇā have passed, seven uposathas and one pavāraṇā are complete).

If the season has both the additional month and pavāraṇā and if the day is the first uposatha, it should be told thus :

“Adhikamāsavasena nava ca uposathā ekā ca pavāraṇā iminā pakkhena eko uposatho sampatto, aṭṭha ca uposathā ekā ca pavāraṇā avasiṭṭhā” (because of the additional month, there are nine uposathas and one pavāraṇā, with this fortnight one uposatha comes, eight uposathas and one pavāraṇā are to come). In the season with the additional month the word “adhikamāsavasena” (because of the additional month) should always be put before the other words.

8. If it is pavāraṇā day the words “pavāraṇagge pavāraṇā-tthāya” (in the pavāraṇā hall for pavāraṇā) should be used.

9. If it is pavāraṇā day the word “pavāraṇagge” (in the pavāraṇā hall) should be used.

10. This is for four bhikkhus; if there are 5,6,7,8,9,10 up to 19, or 20 bhikkhus, the Pāli word should be changed as follows: pañca, cha, satta, aṭṭha, nava, dasa up to ekūnavisati or visati bhikkhū, respectively. The number in Pāli language should be changed according to the number of bhikkhus gathering in the uposatha or pavāraṇā hall, as the case may be.

11. If it is pavāraṇā day the word “yathājja pavāraṇā” (as today is pavāraṇā day) should be used.

12. If it is the 14th and uposatha day or the 14th and pavāraṇā day or the 15th and pavāraṇā day the Pali words should be changed into “cātuddaso” or “cātuddasī” or “pañṇarasī”, respectively.

13. If it is the pavāraṇā day the words “Saṅghapavāraṇā-rahā pañca vā” (5 or more than that who are appropriate for saṅgha-pavāraṇā) should be used.

14. If it is pavāraṇā day the words “evantaṃ pavāraṇā-kammaṃ” should be used.

15. If it is pavāraṇā day the word “pavāraṇākammaṃ” should be used.

16. If it is pavāraṇā day the words “kariyamānā pavāraṇā saṅghena anumānetabbā” should be used.

## NOTE

### *The Four Characteristics of Uposathakamma*

1. Four bhikkhus or more who are qualified, not having fallen into Pārājika and not having been excluded by the Saṅgha.

2. They do not leave “hatthapāsa” or forearm’s length between each other.

3. They are in the same boundary.

4. There is no disqualified person in their gathering.

## **The Words of the Venerable Elder**

(spoken by the most senior bhikkhu present in the sangha to the Pāṭimokkha-reciter, but omitted if the most senior bhikkhu is reciting the Pāṭimokkha ).

Pubbakaraṇa-pubbakiccāni samāpetvā imissa nisinnassa bhikkhusaṅghassa anumatiyā pāṭimokkhaṃ uddesitum ajjhesanaṃ karomi.

With permission of the bhikkhusaṅgha who have finished the preliminary works and duties and sat down here, may I invite ( you ) to recite the Pāṭimokkha.

# **BHIKKHUPĀṬIMOKKHA PĀLI**

**with English Translation**

as amended from Vinayamukha Vol. I

of

*Somdetch Phra Mahā Samaṇa Chao*

*Krom Phrayā Vajirañāṇavarorasa,*

*10th Saṅgharāja of the Ratanakosin Era*

*of Siam,*

**having been translated by**

**Venerable Ñāṇamoli Thera,**

translator into English of “The Path of Purification”,  
“Minor Readings and Illustrator”, etc.

# THE BHIKKHUS' PĀTIMOKKHA

Homage to the Exalted One, Arahant and Perfect Buddha (Thrice)

Venerable sir, let the Sangha hear me. Today is the Uposatha of the *Fifteenth*. If there is complete preparedness for the Sangha, let the Sangha carry out the Uposatha, let it recite the Patimokkha.

What of the preliminary duty for the Sangha? Let the venerable ones announce (any declaration of) purity (given to them by absent bhikkhus). I shall recite the Patimokkha. Let all present listen and attend carefully. Should anyone have (committed) a fault, let him declare it. Should he have (committed) no fault, let him keep silent. I shall by their silence know that the venerable ones are pure. Just as one who is questioned individually has an answer (ready), so too, (the Patimokkha) having been proclaimed three times in such an assembly (as this), any bhikkhu, when it is (so) proclaimed three times, who fails to declare an actual (undeclared) fault on remembering it is guilty of false speech in full awareness. Venerable sirs, false speech in full awareness has been pronounced by the Exalted One to be a thing obstructive (to progress); therefore any actual (undeclared) fault should be declared by a bhikkhu who remembers to have committed it and who looks for purification. To have declared it is for his good.

**(The Recitation of the Introduction is finished.)**

Here the **Four Rules of Defeat** come up for recitation.

1. Should any bhikkhu having undertaken the bhikkhus' training-rules and way of life and having (still) neither disclaimed the training-rule nor declared his inability (to keep it), engage in sexual intercourse even with a female animal, he is defeated and no more in communion.

2. Should any bhikkhu with intent to steal take from an inhabited area or from a forest what is not given, the taking of what is not given being of such a nature that on its account kings would have the robber arrested and either

# BHIKKHUPĀṬIMOKKHAM

Namo tassa Bhagavato Arahato Sammā Sambuddhassa.

( Tikkhattum )

Suṇātu me bhante\* saṅgho. Ajj'uposatho paṇṇaraso.\*\* Yadi saṅghassa pattakallam, saṅgho uposatham kareyya pāṭimokkham uddiseyya.

Kim saṅghassa pubbakiccam? Pārisuddhim āyasmanto ārocetha, pāṭimokkham uddisissāmi, tam sabbeva santā sādhuḥkam suṇoma manasikaroma. Yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbam, tuṇhī bhāvena kho pan'āyasmante parisuddhā'ti vedissāmi. Yathā kho pana paccekaputtḥassa veyyākaraṇam hoti, evam evam evarūpāya parisāya yāvatatiyam anussāvitam hoti. Yo pana bhikkhu yāvatatiyam anussāviyamāne saramāno santim āpattim n'āvikareyya, sampajānamusāvādassa hoti. Sampajānamusāvādo kho pan'āyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santi āpatti āvikātabbā, āvikatā hissa phāsu hoti.

(Nidānuddeso niṭṭhito.)

Tatr'ime cattāro pārājikā dhammā uddesam āgacchanti.

1. Yo pana bhikkhu bhikkhūnam sikkhāsājīvasamāpanno sikkham appaccakkhāya dubbalyam anāvikatvā methunam dhammam paṭiseveyya antamaso tiracchānagatāya'pi; pārājiko hoti asamvāso.

2. Yo pana bhikkhu gāmā vā araṇṇā vā adinnam theyyasaṅkhātām ādiyeyya, yathārūpe adinnādāne rājāno coram

\* "Suṇātu me āvuso saṅgho" - if the most senior bhikkhu is reciting the Pāṭimokkha. \*\* "Cātuddaso" if uposatha is on the fourteenth.

executed, imprisoned or banished (censuring him thus), "You are a robber, you are a fool, you are idiot, you are a thief", (then) the bhikkhu taking anything not given of such a nature is defeated and no more in communion also.

3. Should any bhikkhu purposely deprive a human being of life or provide him with a (life-) taking sharp weapon or recommend advantages in death or encourage him to kill himself; who should (in fact) recommend advantages in death or encourage him to kill himself in various ways with such thoughts in mind and such intentions in mind as, "Good man, what (good) is this miserable life to you? Death is better for you than life", (then) he is defeated and no more in communion also.

4. Should any bhikkhu while having no acquaintance of it suggest that (some) superior human state worthy of the Noble Ones' knowledge and vision is present in himself (saying) "I know thus, I see thus" and afterwards on another occasion should he, whether examined or not examined, having fallen into the fault and being desirous of purification, say thus, "Friends, not knowing, I said 'I know'; not seeing, I said 'I see'; what I said was vain and false", (then) unless it was through over-estimation, he is defeated and no more in communion also.

Venerable sirs, the Four Rules of Defeat have been recited, in any one of which if a bhikkhu admits to be at fault he is no longer entitled to (live in) communion with bhikkhus; as (he was) before (the admission) so (he is) after (the confession of the fault); he is defeated and no more in communion.

Herein I ask the venerable ones: Are you pure in this?

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

For the third time I ask the venerable ones: Are you pure in this?

The venerable ones are pure herein; that is why they are silent. So do I record it.

**(The Recitation of the Defeaters is finished.)**

gahetvā haneyyūṃ vā bandhēyyūṃ vā pabbājeyyūṃ vā, “Coro’ si bālo’si mulho’si theno’si” ti. Tathārūpaṃ bhikkhu adinnaṃ ādiyamāno; ayam’pi pārājiko hoti asaṃvāso.

3. Yo pana bhikkhu sañcicca manussaviggahaṃ jīvītā voropeyya, sathahāraṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya, “ambho purisa kiṃ tuyh’ iminā pāpakena dujjīvitena? Matante jīvītā seyyo” ti, iti cittamaṇo cittasaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya; ayam’pi pārājiko hoti asaṃvāso.

4. Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañānadassanaṃ samudācareyya: “Iti jānāmi, iti passāmi” ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno visuddhāpekkho 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: Kacci’ ttha parisuddhā?

Dutiyam’pi pucchāmi: Kacci’ ttha parisuddhā?

Tatthiyam’pi pucchāmi: Kacci’ ttha parisuddhā?

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

(Pārājikuddeso niṭṭhito.)

Now, venerable sirs, the **Thirteen Rules entailing Initial and Subsequent Meeting of the Sangha** come up for recitation.

1. Intentional emission of semen, except in a dream entails initial and subsequent meeting of the Sangha.

\*2. Should any bhikkhu, lustful, with perverted thoughts, engage with a woman in bodily contact or holding of hands or holding of tresses of hair or touching some (bodily) member, this entails initial and subsequent meeting of the Sangha.

3. Should any bhikkhu, lustful, with perverted thoughts, address a woman with lewd words as young men (address) a girl with (words of) invitation to sexual intercourse, this entails initial and subsequent meeting of the Sangha.

4. Should any bhikkhu, lustful, with perverted thoughts, speak in a woman's presence in praise of ministering to his own sensuality, inviting sexual intercourse thus, "Sister, the highest kind of ministering is this, namely, ministering with this (sexual) act to a virtuous lofty-natured observer of the Brahmachariya such as I am", this entails initial and subsequent meeting of the Sangha.

5. Should any bhikkhu engage to act as go-between for (the purpose of conveying) a man's intentions to a woman or a woman's intentions to a man whether about marriage or about paramourage (or) even for a temporary (arrangement), this entails initial and subsequent meeting of the Sangha.

\*6. When a bhikkhu is having a hut constructed (with means got) by his own asking and with no (lay) owner (to build and give it) and destined for himself it must be constructed by him according to the (prescribed) measurements. The measurements are these: in length twelve spans of the *sugata*-span, across seven, (being) inside (measurements). Bhikkhus must be assembled to appoint a site and by those

---

\* Training-rules preceded by a star have some brief explanations in the Notes at the end of this book.

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

1. Sañcetanikā sukkavisatṭhi aññatra supinantā saṅghādiseso.

2. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātu-gāmena saddhiṃ kāyasaṃsaggāṃ samāpajjeyya, hatthagāhaṃ vā veṇigāhaṃ vā aññatarassa vā aññatarassa vā aṅgassa parāmasa-naṃ, saṅghādiseso.

3. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātu-gāmaṃ duṭṭhullāhi vācāhi obhāseyya. Yathā taṃ yuvā yuvatim methunūpasañhitāhi, saṅghādiseso.

4. Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātu-gāma-ssa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya, “etadaggaṃ bhagini pāricariyānaṃ yā mādisaṃ silavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena pāricareyyā” ti methunūpasañhi-tena, saṅghādiseso.

5. Yo pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vā purisamatim purisassa vā itthimatim jāyattane vā jāratane vā antamaso taṃ khaṇikāya' pi, saṅghādiseso.

6. Saññācīkāya pana bhikkhunā kuṭim kārayamānena assāmikaṃ attuddesaṃ pamāṇikā kāretabbā, tatr' idaṃ pamā-naṃ. Dīghaso dvādasa vidatthiyo sugatavidatthiyā tiriyaṃ satt' antarā. Bhikkhū abhinetaṃ vā vāvatthudesaṇāya, tehi

bhikkhus an unoccupied site must be appointed and with a surrounding area. Should a bhikkhu have a hut constructed (with means got) by his own asking on an occupied site and with no surrounding area, or should he not assemble bhikkhus to appoint a site, or should he exceed the (prescribed) measurements, this entails initial and subsequent meeting of the Sangha.

7. When a bhikkhu is having a large dwelling constructed with a (lay) owner (to build and give it) and destined for himself, bhikkhus must be assembled to appoint a site and by those bhikkhus an unoccupied site must be appointed and with a surrounding area. Should a bhikkhu have a large dwelling constructed on an occupied site and with no surrounding area or should he not assemble bhikkhus to appoint a site, this entails initial and subsequent meeting of the Sangha.

8. Should any bhikkhu, being angry, desirous of venting anger, and displeased, accuse a bhikkhu groundlessly of a case of Defeat ( thinking ), “ Perhaps with this I may make him fall from the Brahmachariya ”, and afterwards on another occasion whether he is examined or not examined that legal process is ( shown to be ) groundless and the bhikkhu admits to anger, this entails initial and subsequent meeting of the Sangha.

9. Should any bhikkhu, being angry, desirous of venting anger, and displeased, accuse a bhikkhu of a case of Defeat, using as a pretext some point of a legal process connected with another class ( of fault, or connected with another person's fault, thinking ) “ Perhaps with this I may make him fall from the Brahmachariya ”, and afterwards on another occasion whether he is examined or not examined ( and whether he is believed or not ), that legal process is ( shown to be ) connected with another class ( of fault ) and the bhikkhu admits to anger, this entails initial and subsequent meeting of the Sangha.

bhikkhūhi vatthuṃ desetabbaṃ anārambhaṃ sapaṛikkamaṇaṃ. Sāraṃbhe ce bhikkhu vatthusmiṃ aparikkamaṇe saṅghācīkāya kuṭṭiṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, paṃāṇaṃ vā atikkāmeyya, saṅghādiseso.

7. Mahallakaṃ paṇa bhikkhunā vihāraṃ kārayamaṇena sassāmiakaṃ attuddesaṃ bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthuṃ desetabbaṃ anārambhaṃ sapaṛikkamaṇaṃ. Sāraṃbhe ce bhikkhu vatthusmiṃ aparikkamaṇe mahallakaṃ vihāraṃ kāreyya bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.

8. Yo paṇa bhikkhu bhikkhuṃ duṭṭho doṣo appatīto amūlakena pāraṃjīkenā dhammena anuddhaṃseyya, “app’eva nāma naṃ imāhā brahmacariyā cāveyyaṃ” ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakaṇ c’eva taṃ adhikaraṇaṃ hoti, bhikkhu ca doṣaṃ patitṭhā’ ti, saṅghādiseso.

9. Yo paṇa bhikkhu bhikkhuṃ duṭṭho doṣo appatīto aṅghabhāgiyassa adhikaraṇassa kiṅci desaṃ lesamattaṃ upādāya pāraṃjīkenā dhammena anuddhaṃseyya, “app’eva nāma naṃ imāhā brahmacariyā cāveyyaṃ” ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, aṅghabhāgiyaṅ c’eva taṃ adhikaraṇaṃ hoti, koci doṣo lesamatto upādīno bhikkhu ca doṣaṃ patitṭhā’ ti, saṅghādiseso.

\* 10. Should any bhikkhu attempt to cause a schism of the Sangha when it is in concord and should he undertake and endeavour in and persist in a legal process conducive to schism of the Sangha, that bhikkhu should be admonished by bhikkhus thus, "Let the venerable one not attempt to cause a schism of the Sangha when it is in concord, let him not undertake and endeavour in and persist in a legal process conducive to schism of the Sangha. Let the venerable one be at peace with the Sangha; for when the Sangha being in concord and in agreement and without dispute, holds undivided recitations (of the Patimokkha etc.) then it lives in comfort". Should that bhikkhu, being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus, (that is, the announcement in the Sangha to stop a bhikkhu from such action) up to the third time so that he may relinquish (his endeavour). If on being remonstrated with up to the third time he relinquishes (his endeavour), that is good; if he should not relinquish it, this entails initial and subsequent meeting of the Sangha.

\* 11. There may be bhikkhus who are followers of that bhikkhu, say, one or two or three, and who speak on his side and they may say thus, "Let the venerable ones not admonish that bhikkhu at all; for that bhikkhu is a speaker of Dhamma and a speaker of Vinaya and he speaks in accordance with our desire and choice, he knows (our minds) and speaks (for us) and that is our wish". Those bhikkhus should be admonished by bhikkhus thus, "Let not the venerable ones say thus; for that bhikkhu is neither a speaker of Dhamma nor a speaker of Vinaya. Let not schism of the Sangha be the venerable ones' choice too. Let the venerable ones' (minds) be at peace with the Sangha; for when the Sangha, being in concord and in agreement and without dispute, holds undivided recitations (of the Patimokkha etc.) then it lives in

10. Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasāmvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam assa vacanīyo “Mā āyasmā samaggassa saṅghassa bhedāya parakkami bhedanasāmvattanikaṃ vā adhikaraṇaṃ samādāya paggayha atṭhāsi, samet’ āyasmā saṅghena, samaggo hi saṅho sammodamāno avivadamāno ekuddeso phāsu viharatī”ti. Evañca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya, yāvatiyañ’ce samanubhāsīyamāno taṃ paṭinissajjeyya icc’etaṃ kusalaṃ. No ce paṭinissajjeyya, saṅghādiseso.

11. Tass’eva kho pana bhikkhusṣa bhikkhū honti anuvattakā vaggavādakā, eko vā dve vā tayō vā, te evaṃ vadeyyuṃ, “Mā āyasmanto etaṃ bhikkhuṃ kiñci avacuttha, dhammavādi c’eso bhikkhu, vinayavādi c’eso bhikkhu, amhākañc’eso bhikkhu, chandañca ruciñca ādāya voharati, jānāti no bhāsati, amhākamp’etaṃ khamatī”ti. Te bhikkhū bhikkhūhi evam assu vacanīyā, “Mā āyasmanto evam avacuttha. Na c’eso bhikkhu dhammavādi na c’eso bhikkhu vinayavādi. Mā āyasmantānam’pi saṅghabhedo rucittha, samet’āyasmantānaṃ saṅghena, samaggo hi saṅho sammodamāno avivadamāno.

comfort". Should those bhikkhus, being admonished by bhikkhus thus, endeavour as before, then those bhikkhus should be remonstrated with by bhikkhus up to the third time so that they may relinquish (their endeavour). If on being remonstrated with up to the third time they relinquish (their endeavour), that is good; if they should not relinquish it, this entails initial and subsequent meeting of the Sangha.

\* 12. A bhikkhu may be naturally difficult to admonish and when lawfully admonished by bhikkhus concerning the training-precepts included in the recitation, he makes himself unadmonishable thus, "Let the venerable ones not admonish me at all about either what is good or what is bad and I too shall not admonish the venerable ones at all about either what is good or what is bad. Let the venerable ones refrain from admonishing me". Then that bhikkhu should be admonished by bhikkhus thus "Let the venerable one not make himself unadmonishable; rather let the venerable one make himself admonishable. Let the venerable one lawfully admonish bhikkhus, and bhikkhus will lawfully admonish the venerable one; for the Exalted One's following comes to growth thus, that is to say by mutual admonishment and by mutual rehabilitation". Should that bhikkhu, being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus up to the third time so that he may relinquish (his endeavour). If on being remonstrated with up to the third time he relinquishes (his endeavour) that is good; if he should not relinquish it, this entails initial and subsequent meeting of the Sangha.

\* 13. (It may be that) a bhikkhu who is a corrupter of families (by gifts of flowers etc.) and of bad behaviour lives in dependence on some village or town (and that) both his bad behaviour is seen and heard about and families corrupted by him are seen and heard about. That bhikkhu should be admonished by bhikkhus thus, "The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families

ekuddeso phāsu viharatī”ti. Evañca te bhikkhū bhikkhūhi vuccamānā tath’eva paggaṇheyyum, te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsītābā tassa paṭinissaggāya, yāvatatiyañce samanubhāsīyamānā taṃ paṭinissajjeyyum icc’etaṃ kusalaṃ, no ce paṭinissajjeyyum, saṅghādiseso.

12. Bhikkhu paṇ’eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacaniyaṃ karoti, “ mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahamp ’ āyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā”ti, so bhikkhu bhikkhūhi evaṃ’ assa vacaniyo, “ mā āyasmā attānaṃ avacaniyaṃ akāsi. Vacaniyaṃ eva āyasmā attānaṃ karotu, āyasmā’pi bhikkhū vadetu sahadhammena bhikkhū’pi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa bhagavato parisā yad’idaṃ aññamaññavacanena aññamaññavuṭṭhāpanenā”ti. Evañca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsītābbo tassa paṭinissaggāya, yāvatatiyañce samanubhāsīyamāno taṃ paṭinissajjeyya icc’ etaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

13. Bhikkhu paṇ’eva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti c’eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c’eva suyyanti ca. So bhikkhu bhikkhūhi evaṃ assa vacaniyo, “ Ayaṃ kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c’eva suyyanti ca, kulāni c’āyasmatā

corrupted by him are seen and heard about. Let the venerable one leave this abode. You have lived here long enough". Should that bhikkhu, being admonished by bhikkhus thus, say to those bhikkhus, "The bhikkhus are guided by desire and guided by aversion and guided by delusion and guided by fear. On account of the same fault they banish one and do not banish another", then that bhikkhu should be admonished by bhikkhus thus, "Let the venerable one not say so. The bhikkhus are 'not guided by desire nor guided by aversion nor guided by delusion nor guided by fear. The venerable one is a corrupter of families and of bad behaviour. Both the venerable one's bad behaviour is seen and heard about and families corrupted by him are seen and heard about. Let the venerable one leave this abode. You have lived here long enough". Should that bhikkhu on being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus up to the third time so that he may relinquish ( his endeavour ). If on being remonstrated with up to the third time he relinquishes ( his endeavour ) that is good ; if he should not relinquish it, this entails initial and subsequent meeting of the Sangha.

Venerable sirs, the Thirteen Rules entailing Initial and Subsequent Meeting of the Sangha have been recited, nine being established at once upon being āpatti and four upon the third ( remonstration ), in any one of which if a bhikkhu admits to be at fault, he must live on probation with no choice in the matter for as many days as he knowingly concealed ( the fault ). When the bhikkhu has finished the probation he must undertake in addition the six-night penance for bhikkhus. When the bhikkhu has completed the penance he must be reinstated where is there a Sangha of bhikkhus comprising a chapter of twenty. If a Sangha of bhikkhus comprising a chapter of even one less than twenty should ( proceed to ) reinstate that bhikkhu then that bhikkhu is not reinstated and those bhikkhus are censurable. This is the proper course here.

duṭṭhāni dissanti c’eva suyyanti ca; pakkamat’ āyasmā imamahā āvāsā, alan’te idha vāsenā” ti. Evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya, “chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti” ti. So bhikkhu bhikkhūhi evaṃ’ assa vacanīyo, “mā āyasmā evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c’eva suyyanti ca, kulāni c’ āyasmatā duṭṭhāni dissanti c’eva suyyanti ca, pakkamat’ āyasmā imamahā āvāsā, alan’te idha vāsenā” ti. Evañca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇḥeyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvatatiyañce samanubhāsīyamāno taṃ paṭinissajjeyya, icc’ etaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso.

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭhamāpattikā cattāro yāvatatiyakā, yesaṃ bhikkhu aññatarāṃ vā aññatarāṃ vā āpajjitvā yāvatihāṃ jānaṃ paṭicchādeti. Tāvatihaṃ tena bhikkhunā akāmā parivatthabbaṃ, parivutthaparivāsena bhikkhunā uttariṃ chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ, ciṇṇamānatto bhikkhu, yattha siyā vīsatiḅaṇo bhikkhusaṅho, tattha so bhikkhu abbhetaḥ, ekena’pi ce ūno vīsatiḅaṇo bhikkhusaṅho taṃ bhikkuraṃ abbhēyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā, ayaṃ tattha sāmīci.

Herein I ask the venerable ones: Are you pure in this ?

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

For the third time I ask the venerable ones : Are you pure in this ?

The venerable ones are pure herein ; that is why they are silent. So I record it.

**(The Recitation (of those rules) entailing Initial and Subsequent Meeting of the Sangha is finished.)**

Now, venerable sirs, the **Two Indefinite Rules** come up for recitation.

1. Should any bhikkhu seat himself together with a woman, one man and one woman privately, on a screened seat convenient ( for sexual dealings ) in such wise that a woman lay-follower whose word can be trusted having seen ( them ) would say that it constituted one of three cases, namely, one of Defeat or entailing Initial and Subsequent Meeting of the Sangha or Expiation, then provided that the bhikkhu who was sitting ( there ) concurs he should be dealt with under one of the three cases, namely, Defeat or entailing Initial and Subsequent Meeting of the Sangha or Expiation, and he should be dealt with under whichever one that woman lay-follower whose word can be trusted should say. This case is indefinite.

2. ( It may be that ) the seat is not convenient ( for sexual intercourse, but that ) it is convenient for addressing lewd words to a woman. Should any bhikkhu seat himself together with a woman, one man and one woman alone, on such a seat in such wise that a woman lay-follower whose word can be trusted having seen ( them ) would say that it constituted one of two cases, namely, entailing Initial and Subsequent Meeting of the Sangha or Expiation, then provided that the bhikkhu who was sitting ( there ) concurs he should be dealt with under one of the two cases, namely, entailing Initial and Subsequent Meeting of

Tatth' āyasmante pucchāmi: Kacci' ttha parisuddhā ?

Dutiyam'pi pucchāmi: Kacci' ttha parisuddā ?

Tatth' āyasmante pucchāmi: Kacci' ttha parisuddhā ?

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

(Saṅghādisesuddeso niṭṭhito.)

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

1. Yo pana bhikkhu mātuḡāmena saddhiṃ eko ekāya raho paṭicchane āsane alaṃkammaniye nisajjāṃ kappeyya. Tam' enaṃ saddheyavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya pārājikena vā saṅghādisesena vā pācittiyena vā. Nisajjāṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo pārājikena vā saṅghādisesena vā pācittiyena vā. Yena vā sā saddheyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. Ayaṃ dhammo aniyato.

2. Na h'eva kho pana paṭicchannaṃ āsanaṃ hoti nālaṃkammaniyaṃ. Alaṅca kho hoti mātuḡāmaṃ dutṭhullāhi vācāhi obhāsitaṃ. Yo pana bhikkhu tathārūpe āsane mātuḡāmena saddhiṃ eko ekāya raho nisajjāṃ kappeyya. Tam' enaṃ saddheyavacasā upāsikā disvā dvinnāṃ dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā. Nisajjāṃ bhikkhu paṭijānamāno

the Sangha or Expiation, and he should be dealt with under whichever one that woman lay-follower whose word can be trusted should say. This case also is indefinite.

Venerable sirs, the Two Indefinite Rules have been recited.

Herein I ask the venerable ones : Are you pure in this ?

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

For the third time I ask the venerable ones : Are you pure in this ?

The venerable ones are pure herein ; that is why they are silent. So I record it.

**(The Recitation of the Indefinites is finished.)**

Now, venerable sirs, the **Thirty Rules entailing Expiation with Forfeiture** come up for recitation.

1. (During a time) when (stored-up) cloth is finished up (by its being either all made up into robes or destroyed etc.) and when the kathina (privileges) are in abeyance an extra robe can be worn (or kept) by a bhikkhu for ten days at the most. When he exceeds that, it entails expiation with forfeiture. (1)

2. (During a time) when (stored-up) cloth is finished up and when the kathina (privileges) are in abeyance then if a bhikkhu should live apart from his triple robe even for a single night without the consent of bhikkhus, (an act of the Sangha), this entails expiation with forfeiture. (2)

3. (During a time) when (stored-up) cloth is finished up and when the kathina (privileges) are in abeyance, should there accrue to a bhikkhu robe (material) outside the time (appointed for robes), it can be accepted by the bhikkhu if he wishes. Having accepted it, he must get it made up as soon as possible. If it is not enough for at least one complete robe, (the cloth) can be laid aside by that bhikkhu for a month at the most in the

dvinnam dhammanam annatarena karetabbo sanghadisesena va pacittiyena va. Yena va sa saddheyyavacasā upāsikā vadeyya, tena so bhikkhu karetabbo. Ayam'pi dhammo aniyato.

Uddiṭṭhā kho āyasmanto dve aniyatā dhammā.

Tatth'āyasmante pucchāmi : Kacci'ttha parisuddhā ?

Dutiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Tatthiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Parisuddh' etth' āyasmanto, tasmā tuṅhī, evam etaṃ dhārayāmi.

( **Aniyatuddeso niṭṭhito.** )

Ime kho pan'āyasmanto **timsa nissaggiyā pacittiyā dhammā** uddesaṃ āgacchanti.

1. Niṭṭhitacivarasmim bhikkhunā ubbhatasmim kaṭhine, dasāhaparamaṃ atirekacivaraṃ dhāretabbaṃ taṃ atikkāmayato, nissaggiyaṃ pacittiyaṃ. ( 1 )

2. Niṭṭhitacivarasmim bhikkhunā ubbhatasmim kaṭhine, ekarattam'pi ce bhikkhu ticivarena vippavaseyya, annatra bhikkhusammatiyā, nissaggiyaṃ pacittiyaṃ. ( 2 )

3. Niṭṭhitacivarasmim bhikkhunā ubbhatasmim kaṭhine, bhikkhuno pan'eva akālacivaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā khippam'eva kāretabbaṃ, no c'assa pāripūri, māsaparamaṃ tena bhikkhunā taṃ civaraṃ nikkhipitabbaṃ unassa pāripūriyā, satiyā paccāsāya,

expectation of completing what is lacking. Should he lay it aside for longer than that even in the expectation (of completing it), this entails expiation with forfeiture. (3)

4. Should any bhikkhu get an old robe washed or dyed or washed by beating by a bhikkhuni not related to him, this entails expiation with forfeiture. (4)

5. Should any bhikkhu accept a robe from the hand of a bhikkhuni not related to him, unless it is in exchange, this entails expiation with forfeiture. (5)

6. Should any bhikkhu ask for cloth (made up into robes or not) from a man or woman householder not related to him, unless it is on the (proper) occasion, this entails expiation with forfeiture. Herein the (proper) occasion is this: the bhikkhu has had a robe stolen or has lost it. This is the (proper) occasion. (6)

7. Should a man or woman householder not related to that bhikkhu invite him to take as many robes (or cloth) as he likes, (only) robes amounting to at most an under-robe (*antaravāsaka*) and an upper-robe (*uttarāsāṅga*) together should be accepted therefrom by that bhikkhu. Should he accept more than that, it entails expiation with forfeiture. (7)

8. (It may be that) a man or woman householder not related to a bhikkhu will purchase a robe specifically for a bhikkhu (thinking), "With this purchase price for a robe I shall purchase a robe and supply the bhikkhu named so-and-so with a robe". If that bhikkhu should then, without being first invited, go there and give instructions about the robe thus, "It would be very good if you sir, would purchase this or that kind of robe with this purchase price for a robe and supply me with that", (doing so) out of desire for a fine-quality (robe), this entails expiation with forfeiture. (8)

9. (It may be that two or more) men or women householders not related to a bhikkhu, individually will purchase individual robes specifically for a bhikkhu (thinking), "With

tato ce uttarim nikkhipeyya satiyā'pi paccāsāya, nissaggiyam pācittiyam. (3)

4. Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaram dhovāpeyya vā rajāpeyya va ākoṭāpeyya vā, nissaggiyam pācittiyam. (4)

5. Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaram paṭiggaṇheyya aññatra pārivattakā, nissaggiyam pācittiyam. (5)

6. Yo pana bhikkhu aññātakam gahapatim vā gahapatānim vā cīvaram viññāpeyya aññatra samayā, nissaggiyam pācittiyam. Tatth'āyam samayo : acchinnacīvaro vā hoti bhikkhu natthacīvaro vā, ayam tattha samayo. (6)

7. Tañce aññātako gahapati vā gahapatāni vā bahūhi cīvarehi abhihaṭṭhum pavāreyya, santaruttaraparaman'tena bhikkhunā tato cīvaram sādītabbam, tato ce uttarim sādīyeyya, nissaggiyam pācittiyam. (7)

8. Bhikkhum pan'eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpanam upakkhaṭam hoti, "iminā cīvaracetāpanena cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādessāmi"ti, tatra ce so bhikkhu pubbe appavārito upasaṅkamtvā cīvare vikappam āpajjeyya, "sādhu vata mam āyasmā iminā cīvaracetāpanena evarūpam vā evarūpam vā cīvaram cetāpetvā acchādehi"ti, kalyāṇakamyatam upādāya, nissaggiyam pācittiyam. (8)

9. Bhikkhum pan'eva uddissa ubhinnam aññātakānam gahapatīnam vā gahapatānīnam vā paccekacīvaracetāpanā

these purchase prices for individual robes we shall purchase individual robes and supply the bhikkhu named so-and-so with individual robes” If that bhikkhu should then, without being first invited, go there and give instructions about robes thus, “It would be very good if you sirs, would purchase this or that kind of robe with these purchase prices for individual robes and supply me with that, both doing (together) as one”, (doing so) out of desire for a fine-quality (robe), this entails expiation with forfeiture. (9)

10. Should a king or a king’s officer or a brahmin or a householder send specifically for a bhikkhu the purchase price for a robe by a messenger (saying), “With this purchase price of a robe purchase a robe and supply the bhikkhu named so-and-so with a robe”, and should the messenger approach that bhikkhu and say this, “Venerable sir, this purchase price of a robe has been brought specifically for the venerable one; let the venerable one accept the purchase price of a robe”, then the messenger should be told by the bhikkhu “Friend, we do not accept the purchase price of a robe, but we accept a robe (or cloth) at the (proper) time and (of the kinds that are) allowable”. (Now) should the messenger say to the bhikkhu thus “Has the venerable one a steward?”, (then) bhikkhus, a monastery attendant or a lay follower can be indicated as a steward by the bhikkhu if he needs a robe (saying), “Friend, this is the bhikkhus’ steward”. If the messenger, after instructing the steward, should approach the bhikkhu and say thus, “Venerable sir, the steward indicated by the venerable one has been instructed by me; let the venerable one approach him for a robe at the (proper) time and he will supply it (to you)”, then the steward can be prompted and reminded two or three times by the bhikkhu if he needs a robe (saying), “Friend, I have need of a robe”. If on being prompted and reminded two or three times the robe is forthcoming, that is good; if it should not be forthcoming (the bhikkhu) can stand in silence for the purpose four times, five times or six times at most.

upakkhaṭā honti “imehi mayaṃ paccekacīvara cetāpanehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuṃ cīvarehi acchādessāma” ti. Tatra ce so bhikkhu pubbe appavārito upasaṅkamtivā cīvare vikappaṃ āpajjeyya. “Sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādeṭṭha ubho’va santā ekenā” ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ. (9)

10. Bhikkhuṃ paṇ’eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanaṃ paṇeṇeyya, “iminā cīvaracetāpanena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehī” ti. So ce dūto taṃ bhikkhuṃ upasaṅkamtivā evaṃ vadeyya, “idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhaṭaṃ, paṭiggaṇhātu āyasmā cīvaracetāpanaṃ” ti. Tena bhikkhunā so dūto evaṃ assa vacaniyo, “Na kho mayaṃ āvuso cīvaracetāpanaṃ paṭiggaṇhāma cīvaraṃ ca kho mayaṃ paṭiggaṇhāma kālena kappiyaṃ” ti. So ce dūto taṃ bhikkhuṃ evaṃ vadeyya, “Atthi paṇ’āyasmato koci veyyāvaccakaro” ti. Cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā, “eso kho āvuso bhikkhūnaṃ veyyāvaccakaro” ti. So ce dūto taṃ veyyāvaccakaraṃ saṇṇāpetvā taṃ bhikkhuṃ upasaṅkamtivā evaṃ vadeyya, “Yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saṇṇatto so mayā; upasaṅkamatvā āyasmā kālena cīvarena taṃ acchādessatī” ti. Cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamtivā dvittikkhattuṃ codetabbo sāretabbo “attho me āvuso cīvarena” ti, dvittikkhattuṃ codayamāno sārāyamāno taṃ cīvaraṃ abhinipphādeyya, icc’etaṃ kusalaṃ. No ce abhinipphā-

If on standing in silence for that purpose four times, five times or six times at most the robe is forthcoming, that is good; if it should not be forthcoming, and if on making further efforts, it is forthcoming, then it entails expiation with forfeiture. If it should not be forthcoming he should go himself or send a messenger to the place from which the purchase price of a robe was brought (to say), "That purchase price for a robe that you sirs, sent specifically for a bhikkhu has provided nothing at all for that bhikkhu; let those concerned send for what is theirs lest what is theirs be lost". This is the proper course here. (10)

### **The Section on Robes, first.**

11. Should any bhikkhu get a (felted) rug made mixed with silk this entails expiation with forfeiture. (1)

12. Should any bhikkhu get a (felted) rug made of pure black goat's wool, this entails expiation with forfeiture. (2)

13. When a bhikkhu is getting a new (felted) rug made two parts of pure black goat's wool and the third of white and the fourth of ruddy brown must be incorporated. Should a bhikkhu get a new rug made without incorporating two parts of pure black goat's wool and the third of white and the fourth of ruddy brown, this entails expiation with forfeiture. (3)

14. When a bhikkhu has got a new (felted) rug made it should last him for six years. If without permission of bhikkhus the bhikkhu should get another new rug made within six years, whether the former one has been abandoned (worn out) meanwhile or not, this entails expiation with forfeiture. (4)

15. When a bhikkhu is getting a sitting-rug made a (round or square piece) of a used rug one *sugata*-span round must be incorporated in order to make it unsightly. Should a bhikkhu get a new sitting-rug made without incorporating a (piece) of a used rug one *sugata*-span round, this entails expiation with forfeiture. (5)

deyya, catukkhattum, pañcakkhattum, chakkhattuparamam tuṅhībhūtena uddissa tḥātabbam. Catukkhattum, pañcakkhattum, chakkhattuparamam tuṅhībhūto uddissa tiṭṭhamāno tam cīvaram abhinipphādeyya, icc' etaṃ kusalam, no ce abhinipphādeyya tato ce uttarim vāyamamāno tam cīvaram abhinipphādeyya, nissaggiyam pācittiyam. No ce abhinipphādeyya, yatassa cīvaracetāpanam ābhataṃ tattha sāmam vā gantabbam dūto vā pāhetabbo, “Yaṃ kho tumhe āyasmanto bhikkhum uddissa cīvaracetāpanam paṇiṭṭha na tantassa bhikkhuno kiñci attham anubhoti, yuñjant'āyasmanto sakam mā vo sakam vinassī”ti. Ayam tattha sāmīci. (10)

### **Civaravaggo paṭhamo.**

11. Yo pana bhikkhu kosiyamissakam santhataṃ kārāpeyya nissaggiyam pācittiyam. (1)

12. Yo pana bhikkhu suddhakālakānam eḷakalomānam santhataṃ kārāpeyya, nissaggiyam pācittiyam. (2)

13. Navam pana bhikkhunā santhataṃ kārayamānena dve bhāga suddhakālakānam eḷakalomānam ādātābbā, tatiyam odātānam catuttham gocariyānam. Anādā ce bhikkhu dve bhāge suddhakālakānam eḷakalomānam tatiyam odātānam, catuttham gocariyānam navam santhataṃ kārāpeyya, nissaggiyam pācittiyam. (3)

14. Navam pana bhikkhunā santhataṃ kārāpetvā chabba-ssāni dhāretabbam. Orena ce channam vassānam tam santhataṃ vissajjetvā vā avissajjetvā vā aññam navam santhataṃ kārāpeyya aññatra bhikkhusammatiyā, nissaggiyam pācittiyam. (4)

15. Nisīdanasanthataṃ pana bhikkhunā kārayamānena purāṇasanthatassa sāmantā sugatavidatthi ādātābbā dubbañṇaka-  
raṇāya, ānāda ce bhikkhu purāṇasanthatassa sāmantā sugatavida-  
tthim navam nisīdanasanthataṃ kārāpeyya, nissaggiyam pācitti-  
yam. (5)

16. Should goat's wool become available to a bhikkhu while he is travelling on a journey it can be accepted by him if he wishes; after it has been accepted, it can be carried (by him) by hand for three leagues at most if there is no one to carry (it for him); if he should carry it further than that while there is still no one to carry (it for him), this entails expiation with forfeiture. (6)

17. Should any bhikkhu get goat's wool washed or dyed or carded by a bhikkhuni not related to him, this entails expiation with forfeiture. (7)

\* 18. Should any bhikkhu receive, or cause to be received, or be glad at the money (gold, silver, bullion, money kept for him), this entails expiation with forfeiture. (8)

19. Should any bhikkhu engage in the various kinds of trafficking with money, this entails expiation with forfeiture. (9)

20. Should any bhikkhu engage in the various kinds of buying and selling, this entails expiation with forfeiture. (10)

### **The Section on Rugs, second.**

21. An extra bowl can be kept for ten days at most. If that is exceeded, it entails expiation with forfeiture. (1)

22. Should any bhikkhu change a bowl with less than five mends for a new bowl, this entails expiation with forfeiture. That (new) bowl must be forfeited by that bhikkhu to a gathering of bhikkhus. (The senior bhikkhu present can if he wishes exchange his bowl for the new one and the next in seniority can exchange his for that given up by the senior bhikkhu and so on.) The bowl last given up by the gathering of bhikkhus must be given to that bhikkhu (with the words), "Bhikkhu, this is your bowl and it must be kept until it is broken". This the proper course here. (2)

23. There are medicines for sick bhikkhus to take, namely, ghee, fresh butter, oil, honey, molasses. After these have been accepted, they can be kept in store and used for seven days at most. If that is exceeded, it entails expiation with forfeiture. (3)

16. Bhikkhuno pan' eva addhānamaggaṭṭipannassa eḷakalomāni uppajjeyyūṃ ākaṅkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamaṃ sahatthā hāretabbāni, asante hārake, tato ce uttarim hāreyya asante'pi hāreke, nissaggiyaṃ pācittiyaṃ. (6)

17. Yo pana bhikkhu aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyaṃ pācittiyaṃ. (7)

18. Yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādīyeyya, nissaggiyaṃ pācittiyaṃ. (8)

19. Yo pana bhikkhu nānappakāraṃ rūpiyasamvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. (9)

20. Yo pana bhikkhu nānappakāraṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. (10)

### **Kosiyavaggo dutiyo**

21. Dasāhaparamaṃ atirekapatto dhāretabbo, taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ. (1)

22. Yo pana bhikkhu ūnapaṅcabandhanena pattena aññaṃ navaṃ paṭṭaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ. Tena bhikkhunā so paṭṭo bhikkhuparisāya nissajjitabbo. Yo ca tassā bhikkhuparisāya pattapariyanto. So ca tassa bhikkhuno padātabbo, "ayante bhikkhu paṭṭo, yāva bhedanāya dhāretabbo"ti. Ayaṃ tattha sāmīci. (2)

23. Yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyath'idam : sappi, navanītaṃ, telam, madhu, phānītaṃ ; tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ. (3)

24. A rains-robe (or material) can be sought by a bhikkhu (reckoning that) the Rest of the Hot Season is the (whole last) month (of that season) and it can be worn (by him reckoning that) the Rest of the Hot Season is the (last) fortnight (of that season). If he should seek rains-robe (or material) (reckoning that) the Rest of the Hot Season (starts) earlier than the (last month) (of that season) and should wear it (reckoning that) the Rest of the Hot Season (starts) earlier than the (last) fortnight (of that season), this entails expiation with forfeiture. (4)

25. Should any bhikkhu give his own robe to a bhikkhu and (subsequently) being angry and displeased take it away or get it taken away (from him), this entails expiation with forfeiture. (5)

26. Should any bhikkhu after asking by himself for thread get weavers to weave it into robe (material), this entails expiation with forfeiture. (6)

27. Should a man or woman householder not related to a bhikkhu get robe (material) woven by weavers specifically for him, then if that bhikkhu should without being first invited go there to the weavers and give instructions about the robe thus, "Friends, this robe is being woven specifically for me. Make it long and wide and stout and the wool well set and the warp well stretched and well full and well brushed; then perhaps we might give those concerned some little present", and if after having spoken thus he should give some little present, even a little alms-food, this entails expiation with forfeiture. (7)

28. Should a robe (offered) in hot haste become available for a bhikkhu during the last ten days before the Kattika full moon (at the end) of the three months (of the First Rains Residence) it can be accepted by that bhikkhu provided he is aware that it is one offered in hot haste. Having accepted it, he can put it aside until the time for robes (that is, the last month of the Rains or, if the Kathina has been spread, for the following four

24. Māso seso gimhānan'ti bhikkhunā vassikasāṭika-cīvaram̐ pariyesitabbam̐, aḍḍhamāso seso gimhānan'ti, katvā nivāsetabbam̐. Orena ce māso seso gimhānan'ti vassikasāṭika-cīvaram̐ pariyeseyya, oren'aḍḍhamāso seso gimhānan'ti katvā nivāseyya, nissaggiyam̐ pācittiyam̐. (4)

25. Yo pana bhikkhu bhikkhussa sāmam̐ cīvaram̐ datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyam̐ pācittiyam̐. (5)

26. Yo pana bhikkhu sāmam̐ suttam̐ viññāpetvā tantavāyehi cīvaram̐ vāyāpeyya, nissaggiyam̐ pācittiyam̐. (6)

27. Bhikkhum̐ pan'eva uddissa aññātako gahapati vā gahapatāni vā tantavāyehi cīvaram̐ vāyāpeyya. Tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamitvā cīvare vikappam̐ āpajjeyya, "Idam̐ kho āvuso cīvaram̐ mam̐ uddissa viyati āyataṅca karoṭha vitthataṅca appitaṅca suvitaṅca supavāyitaṅca suvilekkhitaṅca suvitacchitaṅca karoṭha; app'eva nāma mayam̐ pi āyasmantānam̐ kiñcimattam̐ anupadaḍḍhāyāmaṅti, evaṅca so bhikkhu vatvā kiñcimattam̐ anupadaḍḍhāyā antamaso piṇḍapātāmatam̐ pi, nissaggiyam̐ pācittiyam̐. (7)

28. Dasāhānāgataṅ kattivāṭṭam̐, bhikkuno pan'eva accekacīvaram̐ uppajjeyya, accekam̐ maññamānena bhikkhunā paṭiggahetabbam̐. Paṭiggahetvā yāva cīvarakāla-

months as well, provided that the kathina privileges are not suspended). If he should put it aside for longer than that, it entails expiation with forfeiture. (8)

29. When at the Kattika Full Moon a bhikkhu has completed the Rains (season) living in such abodes as are forest abodes reputed to be dangerous and risky (on account of robbers etc), he can if he wishes deposit one of his three robes in a house. If there is some reason for that bhikkhu to live apart from that robe he can live apart from it for six nights at the most. If he should live apart from it for longer than that without permission of bhikkhus, it entails expiation with forfeiture. (9)

\* 30. Should any bhikkhu knowingly cause to be given to himself any gift (lit: 'gain', such as robes etc), which was to be given to the Sangha, this entails expiation with forfeiture. (10)

### **The Section on Bowls, third.**

Venerable sirs, the Thirty Rules entailing Expiation with Forfeiture have been recited.

Herein I ask the venerable ones: Are you pure in this?

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

For the third time I ask the venerable ones: Are you pure in this?

The venerable ones are pure herein; that is why they are silent. So I record it.

**(The Rules entailing Expiation with Forfeiture are finished.)**

Now, venerable sirs, the **Ninety-two Rules entailing Expiation** come up for recitation.

1. In (uttering) false speech in full awareness there is (a case entailing) expiation. (1)

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

3. In slander of a bhikkhu there is (a case entailing) expiation. (3)

samayam nikkhipitabbam. Tato ce uttarim nikkhipeyya, nissaggiyam pacittiyam. (8)

29. Upavassam kho pana kattikapuṇṇamam yāni kho pana tāni ārañṇakāni senāsanāni sāsaṅkasammātāni sappatibhayāni tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇam cīvarānam aññataram cīvaram antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid'eva paccayo tena cīvarena vippavāsāya, chārattaparamam tena bhikkhunā tena cīvarena vippavasitabbam, tato ce uttarim vippavaseyya aññatra bhikkhusammatiyā, nissaggiyam pacittiyam. (9)

30. Yo pana bhikkhu jānam saṅghikam lābham pariṇatam attano pariṇāmeyya, nissaggiyam pacittiyam. (10)

### **Pattavaggo tatiyo.**

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pacittiyā dhammā.

Tatth' āyasmante pucchāmi : Kacci'ttha parisuddhā ?

Dutiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Tatthiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

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

**(Nissaggiyā pacittiyā dhammā niṭṭhitā.)**

Ime kho pan'āyasmanto dvenavuti pacittiyā dhammā uddesam āgacchanti.

1. Sampajānamusāvāde pacittiyam. (1)
2. Omasavāde pacittiyam. (2)
3. Bhikkhupesunñe pacittiyam. (3)

\*4. Should any bhikkhu rehearse the Dhamma word by word ( with text and commentary ) together with one who is not fully accepted ( into the Sangha ), this entails expiation. ( 4 )

5. Should any bhikkhu sleep for more than two or three nights along with one not fully accepted, this entails expiation. ( 5 )

6. Should any bhikkhu sleep ( under the same roof ) along with a woman, this entails expiation. ( 6 ) .

7. Should any bhikkhu teach more than five or six sentences of the Dhamma to a woman without a male ( present ) who knows the sense ( of what is said ), this entails expiation. ( 7 )

8. Should any bhikkhu announce to one who is not fully accepted any superhuman state ( regarding himself ), if it is true, this entails expiation. ( 8 )

9. Should any bhikkhu announce to one who is not fully accepted a bhikkhu's gross fault, unless it is with bhikkhus' permission, this entails expiation. ( 9 )

10. Should any bhikkhu dig the earth or have the earth dug, this entails expiation. ( 10 )

### **The Section on False Speech, first.**

11. In causing plants to be damaged there is ( a case entailing ) expiation. ( 1 )

12. In replying evasively and in giving trouble ( by remaining silent ) there is ( a case entailing ) expiation. ( 2 )

13. In disparaging ( openly ) and decrying ( in private ) there is ( a case entailing ) expiation. ( 3 )

14. Should any bhikkhu spread out in the open or get spread out ( in the open ) a bed or bench or mattress or chair belonging to the Sangha and on departing neither put it away nor get it put away and then should go without taking leave, this entails expiation. ( 4 )

15. Should any bhikkhu spread out bedding, or get it spread out, in a dwelling belonging to the Sangha and on

4. Yo pana bhikkhu anupasampannam padaso dhammam vāceyya, pācittiyam. (4)

5. Yo pana bhikkhu anupasampannena uttaridvirattatiratam sahaseyyam kappeyya, pācittiyam. (5)

6. Yo pana bhikkhu mātugāmena sahaseyyam kappeyya, pācittiyam. (6)

7. Yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammam deseyya aññatra viññunā purisaviggahena, pācittiyam. (7)

8. Yo pana bhikkhu anupasampannassa uttarimanussa-dhammam āroceyya bhūtasmiṃ, pācittiyam. (8)

9. Yo pana bhikkhu bhikkhussa duṭṭhullam āpattim anupasampannassa āroceyya aññatra bhikkhusammatiyā, pācittiyam. (9)

10. Yo pana bhikkhu paṭhaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyam. (10)

### **Musāvādāvaggo paṭhamo.**

11. Bhūtagāmapātabyatāya pācittiyam. (1)

12. Aññavādake vihesake pācittiyam. (2)

13. Ujjhāpanake khiyyanake pācittiyam. (3)

14. Yo pana bhikkhu saṅghikam mañcam vā piṭham vā bhisim vā koccham vā ajjhokāse santharivā vā santharāpetvā vā, tam pakkamanto n'eva uddhareyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam. (4)

15. Yo pana bhikkhu saṅghike vihāre seyyam santharivā vā santharāpetvā vā tam pakkamanto n'eva uddhareyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam. (5)

departing neither put it away nor get it put away and then go without taking leave, this entails expiation. (5)

16. Should any bhikkhu in a dwelling belonging to the Sangha knowingly lie down in such a way as to encroach on a bhikkhu who arrived there before him (thinking), "Being cramped for room he will go away", having done it for that purpose and no other, it entails expiation. (6)

17. Should any bhikkhu being angry and displeased drive a bhikkhu out of a dwelling belonging to the Sangha or have him driven out, it entails expiation. (7)

18. Should any bhikkhu sit down or lie down (suddenly) on a bed or bench with detachable legs on a loft (with an incompletely planked floor) in a dwelling belonging to the Sangha, it entails expiation. (8)

\* 19. When a bhikkhu is having a large dwelling constructed, steady the door from the door-frame (and) arranging the window, he should stand in a place without green crops (while) putting material on for roofing (or plastering), two or three layers. If he should put on more than that though he stands in an area without green crops, it entails expiation. (9)

20. Should any bhikkhu knowingly pour water with living things in it onto grass or earth or should he have it so poured, it entails expiation. (10)

### **The Section on plants, second.**

\* 21. Should any bhikkhu exhort bhikkhunis without permission (of bhikkhus), it entails expiation. (1)

22. Even if he has permission, should a bhikkhu exhort bhikkhunis after sundown, it entails expiation. (2)

16. Yo pana bhikkhu saṅghike vihāre jānaṃ pubbūpa-gataṃ bhikkhuṃ anūpakhajja seyyaṃ kappeyya, “yassa sambādho bhavissati, so pakkamissati” ti. Etadeva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. (6)

17. Yo pana bhikkhu bhikkhuṃ kupito anattamano saṅghikā vihārā nikkadḍheyya vā nikkadḍhāpeyya vā, pācittiyaṃ. (7)

18. Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā piṭhaṃ vā abhinisīdeyya vā abhinipaj-jeyya vā, pācittiyaṃ. (8)

19. Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena yāva dvārakoṣā aggalaṭṭhapanāya ālokasandhiparikammāya dvit-ticchadanassa pariyāyaṃ appaharite ṭhitena adhiṭṭhātabbaṃ, tato ce uttarīṃ appaharite’pi ṭhito adhiṭṭhaheyya, pācittiyaṃ. (9)

20. Yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ. (10)

### **Bhūtagāmaṅgaḍḍhiyaṃ.**

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ. (1)

22. Sammato’pi ce bhikkhu atthaṅgate suriye bhikkhu-niyo ovadeyya, pācittiyaṃ. (2)

23. Should any bhikkhu go to the bhikkhunis' quarters and exhort bhikkhunis, unless it is the proper occasion, it entails expiation. Herein the proper occasion is this: a bhikkhuni is sick. This is the proper occasion here. (3)

24. Should any bhikkhu say thus, "Bhikkhus exhort bhikkhunis for material gain", it entails expiation. (4)

25. Should any bhikkhu give a robe to a bhikkhuni not related to him, unless it is in exchange, it entails expiation. (5)

26. Should any bhikkhu sew a robe or have it sewn for a bhikkhuni not related to him, it entails expiation. (6)

27. Should any bhikkhu by appointment set out to travel on the same journey with a bhikkhuni even to go through one village, unless it is the proper occasion, it entails expiation. Herein the proper occasion is this: the journey is to be undertaken by a caravan and is reputed to be dangerous and risky (on account of robbers). This is the proper occasion here. (7)

28. Should any bhikkhu by appointment embark with a bhikkhuni on a boat going upstream or downstream, unless it is (merely) to cross to the other bank, it entails expiation. (8)

29. Should any bhikkhu knowingly eat almsfood procured through (the instigation of) a bhikkhuni, unless it was already intended by householders (for bhikkhus), it entails expiation. (9)

30. Should any bhikkhu seat himself together with a bhikkhuni, one man and one woman alone, it entails expiation. (10)

### **The Section on Exhortation, third**

\*31. Any bhikkhu who is not sick may eat one meal at a (public) food-distribution centre. If he should eat more than that, it entails expiation. (1)

\*32. In eating in groups (of four or more among families) there is (a case entailing) expiation unless it is the proper occasion. Herein the proper occasion is this: an occasion of sickness, an occasion of giving robes, an occasion of making-up robes, an occasion of going on a journey, an occasion of embarking on a

23. Yo pana bhikkhu bhikkhunūpassayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo, gilānā hoti bhikkhunī, ayaṃ tattha samayo. ( 3 )

24. Yo pana bhikkhu evaṃ vadeyya, “āmisahetu bhikkhū bhikkhuniyo ovaḍanti”ti, pācittiyaṃ. ( 4 )

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya aññatra pārivattakā, pācittiyaṃ. ( 5 )

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ sibbeyya vā sibbāpeyya vā, pācittiyaṃ. ( 6 )

27. Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram’pi aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo. Satthagamaniyo hoti maggo sāsaṅkasammato sappatiḅhayo. Ayaṃ tattha samayo. ( 7 )

28. Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekam nāvaṃ abhirūheyya uddhagāminiṃ vā adhogāminiṃ vā aññatra tiriyaṅtaraṅāya, pācittiyaṃ. ( 8 )

29. Yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe ghisamārambhā, pācittiyaṃ. ( 9 )

30. Yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ. ( 10 )

### **Ovādavaggo tatiyo.**

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo, tato ce uttariṃ bhuñjeyya, pācittiyaṃ. ( 1 )

32. Gaṇabhojane aññatra samayā, pācittiyaṃ. Tatthāyaṃ samayo. Gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanaṃsamayo, nāvābhirūhanaṃsamayo, mahāsamayo,

boat, an extraordinary occasion (where one hundred or one thousand bhikkhus gather), an occasion of a meal supplied by samanas. This is the proper occasion here. (2)

33. In substituting a meal (for another meal for which an invitation has already been accepted earlier), there is (a case entailing) expiation, unless it is the proper occasion. Herein the proper occasion is this: an occasion of sickness, an occasion of giving robes, an occasion of making-up robes. This is the proper occasion here. (3)

34. Should a family invite a bhikkhu who has arrived to accept cakes or biscuits, two or three bowlfuls can be accepted by the bhikkhu if he wishes. If he should accept more than that it entails expiation. Having accepted two or three bowlfuls and brought them back from there he should share them with (other) bhikkhus. This is the proper course here. (4)

35. Should any bhikkhu who has eaten and (then) refused (further offered food), chew or consume harder foods or softer foods that are not left over (from what has been accepted by a bhikkhu), it entails expiation. (5)

36. Should any bhikkhu invite a bhikkhu who has eaten and (then) refused (further offered food) to accept harder foods or softer foods that are not left over (from what has been accepted by a bhikkhu, saying) knowingly and wishing to find fault "Here bhikkhu, chew this, or consume this", (then) in the eating, there is (a case entailing) expiation. (6)

\* 37. Should any bhikkhu chew or consume harder foods or softer foods outside the (proper) time (i.e. between noon and the following dawn), it entails expiation. (7)

\* 38. Should any bhikkhu chew or consume any harder foods or softer food that have been stored up (by him beyond noon), it entails expiation. (8)

sanaṅghasamayo, ayaṃ tattha samayo. ( 2 )

33. Paramparabhojane aññatra samayā, pācittiyāṃ. Tatthāyaṃ samayo gilānasamayo, civaradānasamayo, civarakārasamayo. Ayaṃ tattha samayo. ( 3 )

34. Bhikkhuṃ pan'eva kulāṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānena bhikkhunā dvittipattapūrā paṭiggahetabbā. Tato ce uttarim paṭiggaṇheyya, pācittiyāṃ. Dvittipattapūre paṭiggahetvā tato niharitvā bhikkhūhi saddhim saṃvibhajitabbaṃ. Ayaṃ tattha sāmīci. ( 4 )

35. Yo pana bhikkhu bhuttāvi pavārito anatirittāṃ khādaniyāṃ vā bhojanīyāṃ vā khādeyya vā bhuñjeyya vā, pācittiyāṃ. ( 5 )

36. Yo pana bhikkhu bhikkhuṃ bhuttāvim pavāritāṃ anatirittena khādaniyena vā bhojanīyena vā abhihaṭṭhuṃ pavāreyya "handa bhikkhu khāda vā bhuñja vā"ti jānaṃ āsādanāpekkho, bhuttasmim pācittiyāṃ. ( 6 )

37. Yo pana bhikkhu vikāle khādaniyāṃ vā bhojanīyāṃ vā khādeyya vā bhuñjeyya vā, pācittiyāṃ. ( 7 )

38. Yo pana bhikkhu sannidhikārakāṃ khādaniyāṃ vā bhojanīyāṃ vā khādeyya vā bhuñjeyya vā, pācittiyāṃ. ( 8 )

39. There are the following fine foods, namely, ghee, butter, oil, honey, molasses, fish, meat, milk, and curd. Should any bhikkhu who is not sick having asked for such fine foods for his own use consume them, it entails expiation. ( 9 )

\* 40. Should any bhikkhu convey to the opening of his mouth food that has not been given ( into his hands ), except for ( pure ) water and tooth-sticks, it entails expiation. ( 10 )

### **The Section on Food, fourth.**

41. Should any bhikkhu give harder foods or softer foods with his own hand to a naked ascetic or to a male or female wanderer, it entails expiation. ( 1 )

42. Should any bhikkhu say to a bhikkhu thus "Come, friend, let us go into the village or the town for alms " and then whether he has had anything given ( to that bhikkhu ) or not, should he dismiss him thus: "Go, friend, it is not convenient for me to talk or sit with you ( present ), it is only convenient for me to talk or sit by myself ", making that the reason and no other, it entails expiation. ( 2 )

\* 43. Should any bhikkhu intrude upon and sit down with a family having food, it entails expiation. ( 3 )

44. Should any bhikkhu seat himself together with a woman on a screened seat, it entails expiation. ( 4 )

45. Should any bhikkhu seat himself together with a woman, one man and one woman privately, it entails expiation. ( 5 )

46. Should any bhikkhu who has been invited for a meal go ( before noon on the day of the meal ) either before the meal or after it to visit ( other ) families without informing a bhikkhu who is present ( within the Boundary-Hall precincts, or within the boundary of that ārāma ), unless it is the proper occasion, it entails expiation. Herein the proper occasion is this: an occasion of giving robes, an occasion of making-up robes. This is the proper occasion here. ( 6 )

39. Yāni kho pana tāni paṇṭabhojanāni, seyyath' idaṃ, sappi, navanītaṃ, telāṃ, madhu, phāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi, yo pana bhikkhu evarūpāni paṇṭabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ. ( 9 )

40. Yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññātra udakadantapoṇā, pācittiyaṃ. ( 10 )

### **Bhojanavaggo catuttho.**

41. Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā khādaniyaṃ vā bhojaniyaṃ vā dadeyya, pācittiyaṃ. ( 1 )

42. Yo pana bhikkhu bhikkhuṃ evaṃ vadeyya: “Eh' āvuso gāmaṃ vā nigamaṃ vā piṇḍaya pavisissāmaṃti. Tassa dāpetvā vā adāpetvā vā uyyojeyya “gacch' āvuso, na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hoti” ti. Etad'eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ. ( 2 )

43. Yo pana bhikkhu sabhojane kule anūpakhajja nisajjaṃ kappeyya, pācittiyaṃ. ( 3 )

44. Yo pana bhikkhu mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyaṃ. ( 4 )

45. Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ. ( 5 )

46. Yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulso cārittaṃ āpajjeyya aññātra samayā, pācittiyaṃ. Tatthāyaṃ samayo, cīvaradānasamayo cīvarakārasamayo, ayaṃ tattha samayo. ( 6 )

47. When a bhikkhu is not sick, an invitation ( to consent to being supported ) with requisites for ( a period of ) four months can be accepted by him. If he should accept one for longer than that, unless it is a repetition of the invitation or a permanent invitation, it entails expiation. ( 7 )

48. Should any bhikkhu go to see an army in battle array, unless there is a suitable reason, it entails expiation. ( 8 )

49. It may be that that bhikkhu has some reason for going to ( visit ) an army. Then that bhikkhu can stay with the army for two or three nights. If he should stay longer than that, it entails expiation. ( 9 )

50. If while the bhikkhu is staying two or three nights with the army, he should go to a battle-field or to a camp or to a battle-array or to a regimental review, it entails expiation. ( 10 )

#### **The Section on Naked Ascetics, fifth.**

51. In drinking distilled and fermented liquors there is ( a case entailing ) expiation. ( 1 )

52. In tickling with the fingers there is ( a case entailing ) expiation. ( 2 )

53. In sporting with laughter in the water there is ( a case entailing ) expiation. ( 3 )

54. In disrespect there is ( a case entailing ) expiation. ( 4 )

55. Should any bhikkhu frighten a bhikkhu it entails expiation. ( 5 )

\* 56. Should any bhikkhu who is not sick light a fire or have a fire lighted expecting to be warmed by it, unless there is a suitable reason, it entails expiation. ( 6 )

\* 57. Should any bhikkhu bathe at intervals of less than a fortnight, unless it is the proper occasion, it entails expiation. Herein, the proper occasion is this: The month and a half of the Remainder of the Hot Season with the first month of the Rainy

47. Agilānena bhikkhunā cātumāsapaccaya pavāraṇā sādītābhā aññatra punapavāraṇāya, aññatra niccapavāraṇāya, tato ce uttarim sādīyeyya, pācittiyam. (7)

48. Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya, aññatra tathārūpapaccayā, pācittiyam. (8)

49. Siyā ca tassa bhikkhuno kocid'eva paccayo senam gamanāya, dvirattatirattam tena bhikkhunā senāya vasitabbarā. Tato ce uttarim vaseyya, pācittiyam. (9)

50. Dvirattatirattañce bhikkhu senāya vasamāno uyyodhikam vā balaggaṃ vā senābyūham vā anikadassanam vā gaccheyya, pācittiyam. (10)

### **Acelakavaggo pañcama.**

51. Surāmerayapāne pācittiyam. (1)

52. Aṅgulipatodake pācittiyam. (2)

53. Udale hassadhamme pācittiyam. (3)

54. Anādariye pācittiyam. (4)

55. Yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyam. (5)

56. Yo pana bhikkhu agilāno visivanāpekkho jotim samādaheyya vā samādahāpeyya vā aññatra tathārūpapaccayā, pācittiyam. (6)

57. Yo pana bhikkhu orenaddhamāsam nhāyeyya, aññatra samayā, pācittiyam. Tatthāyam samayo. Diyaddho māso seso gimhānan' ti, vassānassa, paṭhamo māso icc'ete addhateyyamāsā

Season, making two and a half months, are the occasion of hot weather; (the other occasions are) an occasion of fever, an occasion of sickness, and occasion of (physical) work, an occasion of going on a journey, an occasion of a storm. This is the proper occasion here. (7)

\* 58. When a bhikkhu has acquired a new robe, one of the three kinds of discolouring must be applied by him, that is, green or mud or dark brown. If he should use a new robe without applying one of the kinds of discolouring, it entails expiation. (8)

59. Should any bhikkhu, having shared an (extra) robe of his own with a bhikkhu or with a bhikkhunī or with a female probationer or with a samanera or with a samanerī, make use of it without (the other) relinquishing (his share), it entails expiation. (9)

60. Should any bhikkhu hide or have hidden (another) bhikkhu's bowl or robe or sitting-mat or needle-case or waist-band even for a joke, it entails expiation. (10)

### **The Section on Drinking Liquor, sixth.**

61. Should any bhikkhu purposely deprive a living being of life, it entails expiation. (1)

62. Should any bhikkhu knowingly use water containing living beings, it entails expiation. (2)

\* 63. Should any bhikkhu, knowing that a legal process has been disposed of according to what is righteous, agitate for it to be carried out again, it entails expiation. (3)

64. Should any bhikkhu knowingly conceal a bhikkhu's gross fault (i.e. Defeat or one entailing Initial and Subsequent Meeting of the Sangha), it entails expiation. (4)

65. Should any bhikkhu knowingly give the Full Acceptance (as a bhikkhu) to a person under twenty years of age, then that person is not fully accepted and those bhikkhus (who took part in the ceremony) are censurable; for the bhikkhu (who gave the Full Acceptance), this entails expiation. (5)

uṇhasamayo, pariḷāhasamayo, gilānasamayo, kammassamayo, addhānagamanassamayo, vātavuṭṭhisamayo, ayaṃ tattha samayo. (7)

58. Navam̐ pana bhikkhunā cīvaralābhena tiṇṇam̐ dubbhaṇṇakaraṇānam̐ aññataram̐ dubbhaṇṇakaraṇam̐ ādātabbānam̐ nilānam̐ vā kaddamaṃ vā kālasāmaṃ vā anādā ce bhikkhu tiṇṇam̐ dubbhaṇṇakaraṇānam̐ aññataram̐ dubbhaṇṇakaraṇam̐ navam̐ cīvaram̐ paribhuñjeyya, pācittiyam̐. (8)

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā samaṇerassa vā samaṇeriyā vā sāmam̐ cīvaram̐ vikappetvā apaccuddhāraṃ paribhuñjeyya, pācittiyam̐. (9)

60. Yo pana bhikkhu bhikkhussa pattam̐ vā cīvaram̐ vā nisīdanam̐ vā sūcigharam̐ vā kāyabandhanam̐ vā apanidheyya vā apanidhāpeyya vā antamaso hassāpekkho'pi pācittiyam̐. (10)

### Surāpānavaggo chaṭṭho.

61. Yo pana bhikkhu sañcicca pānam̐ jīvitā voropeyya, pācittiyam̐. (1)

62. Yo pana bhikkhu jānam̐ sappāṇakam̐ udakam̐ paribhuñjeyya, pācittiyam̐. (2)

63. Yo pana bhikkhu jānam̐ yathādhammam̐ nihatādhikaraṇam̐ punakammāya ukkoṭeyya, pācittiyam̐. (3)

64. Yo pana bhikkhu bhikkhussa jānam̐ duṭṭhullam̐ āpattim̐ paṭicchādeyya, pācittiyam̐. (4)

65. Yo pana bhikkhu jānam̐ ūnavīsativassam̐ puggalam̐ upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū gārayhā, idam̐ tasmim̐ pācittiyam̐. (5)

66. Should any bhikkhu knowingly and by appointment set out to travel on the same journey with a caravan of thieves even to go through one village, it entails expiation. (6)

77. Should any bhikkhu by appointment set out to travel on the same journey with a woman even to go through one village, it entails expiation. (7)

68. Should any bhikkhu say thus "I understand Dhamma taught by the Exalted One to be such that those things said by the Exalted One to be obstructions are not in fact obstructions for him who indulges in them"; then that bhikkhu should be admonished by bhikkhus thus: "Let the venerable one not say thus, do not misrepresent the Exalted One; for misrepresentation of the Exalted One is not good, and the Exalted One would not say thus. Obstructive things, friend, have been said by the Exalted One in many ways to be obstructions. Enough of your indulging in obstructive things". Should that bhikkhu, being admonished by bhikkhus thus, endeavour as before, then that bhikkhu should be remonstrated with by bhikkhus (that is, the announcement in the Sangha to stop a bhikkhu from such action) up to the third time so that he may relinquish (his endeavour). If on being remonstrated with up to the third time he relinquishes (his endeavour) that is good; if he should not relinquish it, it entails expiation. (8)

69. Should any bhikkhu knowingly eat together with or live together with or sleep together with a bhikkhu who says thus, whose case has not been settled (according to Dhamma) and who has not relinquished that view, it entails expiation. (9)

70. If a samanera should say thus "I understand Dhamma taught by the Exalted One to be such that those things said by the Exalted One to be obstructions are not in fact obstructions for him who indulges in them"; then that novice should be admonished by bhikkhu thus: "Friend samanera, do not say thus, do not misrepresent the Exalted One; for misrepresentation of Exalted One is not good, and the Exalted One would not say thus. Obstructive things, friend samanera, have been said by the Exalted One in many ways to be obstructions. Enough of your

66. Yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram'pi, pācittiyam. (6)

67. Yo pana bhikkhu mātugāmena, saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram'pi, pācittiyam. (7)

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 evam'assa vacaṇiyo, “mā āyasmā evaṃ avaca. Mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso antarāyikā dhammā vuttā bhagavatā alaṅca pana te paṭisevato antarāyāyā” ti: Evaṅca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya. So bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyaṅce samanubhāsiyamāno taṃ paṭinissajjeyya, icc'etaṃ kusalaṃ: No ce paṭinissajjeyya, pācittiyam. (8)

69. Yo pana bhikkhu jānaṃ tathāvādinā bhikkhūnaṃ akatānudhammena taṃ ditthiṃ appaṭinissatthena saddhiṃ sambhuñjeyya vā saṃvaseyya vā saha vā seyyaṃ kappeyya, pācittiyam. (9)

70. Samaṇuddeso'pi ce evaṃ vadeyya, “tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi; yathā ye'me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā” ti. So samaṇuddeso bhikkhūhi evam'assa vacaṇiyo, “mā āvuso samaṇuddesa evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso samaṇuddesa antarāyikā dhammā vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā” ti. Evaṅca so samaṇuddeso

indulging in obstructive things". Should that novice, being admonished by bhikkhus thus, endeavour as before, he should then be admonished thus: "Friend novice, from today onwards neither can the Exalted One be claimed by you as your teacher nor is (the privilege of) sleeping together (under the same roof) with bhikkhus for two or three nights which other novices have, any longer yours. Get you gone, you evil man, be off!" Should any bhikkhu knowingly speak to a novice thus expelled or be looked after by him or eat together with him or sleep together (under the same roof) with him, it entails expiation. (10)

### **The Section on Living Beings, Seventh.**

71. Should any bhikkhu, being admonished according to Dhamma by bhikkhus (about a training-rule), say thus, "Friends, I shall not observe this training-rule until I can ask some other bhikkhu who is a learned expert in the Vinaya about it," it entails expiation. Bhikkhus, when a bhikkhu is training he should ask and inquire (so that he) thoroughly understands it. This is the proper course here. (1)

72. Should any bhikkhu when the Pāṭimokkha is recited say thus: "Why are these lesser and minor training-rules recited? They only lead to worry, bother and confusion". In disparaging the training-rules there is (a case entailing) expiation. (2)

73. Should any bhikkhu when the Pāṭimokkha is recited each fortnight say thus, "Only now, do I understand; this case, it seems, is in the Suttavibhanga, included in the Suttavibhanga, and comes up for recitation each fortnight," and if other bhikkhus should know of that bhikkhu: "This bhikkhu has already sat while the Pāṭimokkha was recited (at least) two or three times, so why speak further!": then there is no excuse for that bhikkhu in (pleading) ignorance and whatever is the fault that he has committed it should be dealt with according to the particular rule, and furthermore negligence should be imputed to him (by an act of the Sangha) thus: "It is no gain for you, friend, it is

bhikkhūhi vuccamāno tath'eva paggaṇḥeyya, so samaṇuddeso bhikkhūhi evam'assa vacaniyo, "ajjatagge te āvuso samaṇuddesa na c'eva so bhagavā satthā apadisitabbo yam'pi c'aññe samaṇuddesā labhanti bhikkhūhi saddhim dvirattatirattam saḥaseyyam, sā'pi te n'atthi, cara pire vinassā" ti. Yo pana bhikkhu jānam tathānāsitam samaṇuddesam upalāpeyya vā upatṭhāpeyya vā sambhuñjeyya vā saha vā seyyam kappeyya, pācittiyam. (10)

### Sappānavaggo Sattamo.

71. Yo pana bhikkhu bhikkhūhi sahadhammikam vuccamāno evam vadeyya, "Na tāvāham āvuso etasmim sikkhāpade sikkhissāmi yāva n'aññam bhikkhum byattam vinayadharam paripucchāmi" ti, pācittiyam. Sikkhamānena bhikkhave bhikkhunā aññātabbam paripucchitabbam paripañhitabbam, ayam tattha sāmīci. (1)

72. Yo pana bhikkhu pātimokkhe uddissamāne evam vadeyya, "Kimpan' imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad'eva kukkucāya vihesāya vilekhāya samvatanti" ti. Sikkhāpadavivaṇṇanake pācittiyam. (2)

73. Yo pana bhikkhu anvaḍḍhamāsam pātimokkhe uddissamāne evam vadeyya, "Idān'eva kho aham ājānāmi, ayam' pi kira dhammo suttāgato suttapariyāpanno anvaḍḍhamāsam uddesaṃ āgacchati" ti. Tañce bhikkhum aññe bhikkhū jāneyyum, "nisinnapubbam iminā bhikkhunā dvittikkhattum pātimokkhe uddissamāne ko pana vādo bhiyyo"ti, na ca tassa bhikkhuno aññānakena mutti atthi: Yañca tattha āpattim āpanno, tañca

ill-done, in that when the Patimokkha is recited you do not heed well and give attention”, (and if he acts thus again) when negligence has been imputed to him, it entails expiation. (3)

74. Should any bhikkhu, being angry and displeased, give a bhikkhu a blow, it entails expiation. (4)

75. Should any bhikkhu, being angry and displeased, raise his hand against a bhikkhu, it entails expiation. (5)

76. Should any bhikkhu groundlessly accuse a bhikkhu of a case entailing Initial and Subsequent Meeting of the Sangha, it entails expiation. (6)

77. Should any bhikkhu purposely provoke worry in a bhikkhu (thinking), “Thus he will be uncomfortable for a while,” making that the reason and no other, it entails expiation. (7)

78. Should any bhikkhu stand eavesdropping upon bhikkhus who are quarrelling, wrangling and disputing (thinking), “I shall overhear what they are saying”, making this the reason and no other, it entails expiation, (8)

79. Should any bhikkhu after giving his consent for lawful acts (of the Sangha) later engage in decrying that activity, it entails expiation. (9)

80. Should any bhikkhu not give his consent and get up from his seat and depart while investigatory discussion is still proceeding in the Sangha, it entails expiation. (10)

81. Should any bhikkhu (after forming part) of a Sangha in concord that has given a robe (to a bhikkhu), later engage in decrying that activity thus: “Bhikkhus appropriate the Sangha’s gains according to their whims,” it entails expiation. (11)

82. Should any bhikkhu knowingly cause to be given to a person any gift (lit: ‘gain’, such as robes etc.) which were given to the Sangha, it entails expiation. (12)

### **The Section on According to Dhamma, eighth.**

yathādhhammo kāretabbo uttariñc'assa moho āropetabbo, "tassa te āvuso alābhā, tassa te dulladdham. Yam tvaṃ pāṭimokkhe uddissamāne na sādhukaṃ atthikatvā manasikarosi"ti. Idam tasmim mohanake, pācittiyam (3)

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāram dadeyya, pācittiyam. (4)

75. Yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyam. (5)

76. Yo pana bhikkhu bhikkhum amūlakena saṅghādise-sena anuddhamseyya, pācittiyam. (6)

77. Yo pana bhikkhu bhikkhussa sañicca kukkucam upadaheyya, "iti'ssa muhuttam'pi aphāsu bhavissati"ti etad'eva paccayam karitvā anaññam, pācittiyam. (7)

78. Yo pana bhikkhu bhikkhūnam bhaṇḍana-jātānam kalahātānam vivādāpannānam upassutim tiṭṭheyya, "yam ime bhaṇissanti tam sossāmi"ti. Etad'eva paccayam karitvā anaññam, pācittiyam. (8)

79. Yo pana bhikkhu dhammikānam kammānam chandam datvā pacchā khiyyanadhammam āpajjeyya, pācittiyam. (9)

80. Yo pana bhikkhu saṅghe vinicchayakathāya vat-tamānāya chandam datvā uṭṭhāyāsanaṃ pakkameyya, pācittiyam. (10)

81. Yo pana bhikkhu samaggena saṅghena civaram da tvā pacchā khiyyanadhammam āpajjeyya "yathāsanthutam bhikkhū saṅghikaṃ lābham pariṇāmenti"ti, pācittiyam. (11)

82. Yo pana bhikkhu jānam saṅghikaṃ lābham pariṇātam puggalassa pariṇāmeyya, pācittiyam (12)

**Sahadhammikavaggo aṭṭhamo.**

83. Should any bhikkhu, not having permission beforehand, pass the (bedchamber) threshold of a head-anointed king while the king has still not made his exit (from the bedchamber) and while the (queen called the) Treasure has still not been conducted (from it), it entails expiation (1)

84. Should any bhikkhu pick up or cause to be picked up a treasure or what is reckoned as a treasure, unless it is in his own monastery or in his own dwelling, it entails expiation. But when a treasure or what is reckoned as a treasure has been picked up or caused to be picked up by a bhikkhu in his own monastery or his own dwelling it should be kept (with the thought): "Whoever it belongs to will take it away". This is the proper course here. (2)

85. Should any bhikkhu enter a village outside the proper time without taking leave of a bhikkhu who is present (within the Boundary-Hall precincts, or within the boundary of that *āvāsa*), unless there is something to be done quickly, it entails expiation. (3)

86. Should any bhikkhu have a needle-case made of bone or ivory or horn, it entails expiation with breaking up. (4)

\* 87. When a bhikkhu is having a new bed or bench made it must be made with legs eight fingers of the *sugata*-finger high excepting the frame below; for one exceeding that there is (a case entailing) expiation with cutting down. (5)

88. Should any bhikkhu have a bed or bench upholstered with kapok it entails expiation with stripping (of the bed, etc). (6)

89. When a sitting-cloth is being made by a bhikkhu it must be made according to the (prescribed) measurements. Here are the measurements: two spans in length of the *sugata*-

83. Yo pana bhikkhu rañño khattiyassa muddhābhisittassa anikkhantarājake aniggataratanake pubbe appaṭisaṃvidito inda-khīlaṃ atikkameyya, pācittiyaṃ. (1)

84. Yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇḥeyya vā uggaṇḥāpeyya vā pācittiyaṃ. Ratanāṃ vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggaṇḥāpetvā vā nikkhipitabbaṃ “yassa bhavissati so harissati” ti ayaṃ tattha sāmīci. (2)

85. Yo pana bhikkhu santaṃ bhikkhuṃ anāpucchā vikāle gāmaṃ paviseyya, aññatra tathārūpā accāyikā karaṇīyā, pācittiyaṃ. (3)

86. Yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kāraṇeyya, bhedanakaṃ, pācittiyaṃ. (4)

87. Navāṃ pana bhikkhunā mañcaṃ vā piṭhaṃ vā kārayamānena aṭṭhaṅgulapādakaṃ kāretabbaṃ sugataṅgulena aññatra hetthimāya aṇiyā, taṃ atikkāmayato, chedanakaṃ, pācittiyaṃ. (5)

88. Yo pana bhikkhu mañcaṃ vā piṭhaṃ vā tūlonaddhaṃ kāraṇeyya, uddālanakaṃ, pācittiyaṃ. (6)

89. Nisīdanaṃ pana bhikkhunā kārayamānena pamāṇīkaṃ kāretabbaṃ; tatr' idaṃ pamāṇaṃ, dīghaso dve vidatthiyo

span, one and a half across, and the border a span. For one who exceeds that, there is (a case entailing) expiation with cutting down. (7)

90. When a (skin-) eruption covering-cloth is being made by a bhikkhu it must be made according to the (prescribed) measurements. Here are the measurements: four spans in length of the *sugata*-span and two spans across. For one exceeding that there is (a case entailing) expiation with cutting down. (8)

91. When a rains-cloth is being made by a bhikkhu it must be made according to the (prescribed) measurements. Here are the measurements: six spans in length of the *sugata*-span and two and a half across. For one exceeding that there is (a case entailing) expiation with cutting down. (9)

92. Should any bhikkhu have a robe made to the measurements of a *sugata*-robe or larger, it entails expiation with cutting down. Here are the measurements of the *Sugata's sugata*-robe: nine spans in length of the *sugata*-span and six spans across. These are the measurements of the *Sugata's sugata*-robe. (10)

### **The Section on Treasures, ninth.**

Venerable sirs, the Ninety-two Rules entailing Expiation have been recited.

Herein I ask the venerable ones : Are you pure in this?

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

For the third time I ask the venerable ones: Are you pure in this?

The venerable ones are pure herein; that is why they are silent. So I record it.

**(The Expiations are finished)**

sugatavidatthiyā, tiriyaṃ diyaḍḍhaṃ, dasā vidatthi. Taṃ atikkāmayato chedanakaṃ, pācittiyaṃ. (7)

90. Kaṇḍupaṭicchādiṃ pana bhikkhunā kārayamānena pamānikā kāretabbā; tatr' idaṃ, pamānaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato, chedanakaṃ, pācittiyaṃ. (8)

91. Vassikasātikaṃ pana bhikkhunā kārayamānena pamānikā kāretabbā; tatr' idaṃ pamānaṃ, dīghaso cha vidatthiyo sugatavidatthiyā tiriyaṃ aḍḍhateyyā. Taṃ atikkāmayato, chedanakaṃ, pācittiyaṃ. (9)

92. Yo pana bhikkhu sugatacīvarappamāṇaṃ cīvaraṃ kārepeyya atirekaṃ vā, chedanakaṃ, pācittiyaṃ. Tatr'idaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo, idaṃ sugatassa sugatacīvarappamāṇaṃ. (10)

### **Ratanavaggo navamo.**

Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā.

Tatth'āyasmante pucchāmi : Kacci'ttha parisuddhā ?

Dutiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Tatiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Parisuddh'etth'āyasmanto, tasmā tuṅhī, evam etaṃ dhārayāmi.

**(Pācittiyā niṭṭhitā.)**

Now, venerable sirs, the **Four Rules that must be Confessed** come up for recitation.

1. Should any bhikkhu accept with his own hand harder foods or softer foods from the hand of a bhikkhuni not related to him who has gone into an inhabited area and should he chew or consume them, that should be confessed by the bhikkhu thus, "Friend, I have done a censurable thing, which is unbecoming and should be confessed. That I confess".

2. (It may be that) bhikkhus have been invited and are eating in families (and that) if a bhikkhuni is standing there giving directions thus, "Give sauce here, give rice there", then the bhikkhuni must be asked to desist thus: "Sister, leave us while the bhikkhus are eating". If not even one bhikkhu should speak in order to ask her to desist thus: "Sister, leave us while the bhikkhus are eating", it should be confessed by the bhikkhus thus, "Friend, we have done a censurable thing, which is unbecoming and should be confessed. That we confess".

3. There are the kinds of families declared Initiate (i.e. in which both husband and wife are Stream-enterers and are also in poor circumstances). Should any bhikkhu who is not sick accept with his own hand without a previous invitation harder foods or softer foods among such families and chew or consume them, it should be confessed by the bhikkhu thus, "Friend, I have done a censurable thing, which is unbecoming and should be confessed. That I confess".

4. There are the kinds of forest abodes reputed dangerous and risky (on account of robbers etc.). Should any bhikkhu living in such an abode proceed without first having announced this fact to accept with his own hand in his own monastery harder foods or softer foods and, being not sick, chew or consume them (thereby endangering supporters who may bring food to him), it should be confessed by the bhikkhu thus, "Friend, I have done a censurable thing, which is unbecoming and should be confessed. That I confess".

Ime kho panāyasmanto cattāro paṭidesaniyā dhammā uddesaṃ āgacchanti.

1. Yo pana bhikkhu aññātikāya bhikkhuniyā antargharaṃ pavittḥāya hatthato khādaniyaṃ vā bhojaniyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā. Paṭidesetabbaṃ tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ āpajjīṃ asappāyaṃ, paṭidesaniyaṃ, taṃ paṭidesemi” ti.

2. Bhikkhū pan’eva kulesu nimantitā bhuñjanti. Tatra ce bhikkhunī vośasamānarūpā tḥitā hoti: “Idha sūpaṃ detha, idha odanaṃ dethā” ti. Tehi bhikkhūhi sā bhikkhunī apasādetabbā, “Apasakka tāva bhagini, yāva bhikkhū bhuñjanti” ti; ekassa’pi ce bhikkhuno nappaṭibhāseyya taṃ bhikkhunimā apasādetuṃ, “apasakka tāva bhagini, yāva bhikkhū bhunjanti” ti. Paṭidesetabbaṃ tehi bhikkhūhi, “Gārayhaṃ āvuso dhammaṃ āpajjīṃ asappāyaṃ paṭidesaniyaṃ, taṃ paṭidesemi” ti.

3. Yāni kho pana tāni sekkhasammatāni kulāni. Yo pana bhikkhu tathārūpesu sekkhasammatesu kulesu pubbe animantito agilāno khādaniyaṃ vā bhojaniyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā. Paṭidesetabbaṃ tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ āpajjīṃ asappāyaṃ paṭidesaniyaṃ, taṃ paṭidesemi” ti.

4. Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappatibhayāni, yo pana bhikkhu tathārūpesu senāsanesu viharanto pubbe appaṭisaṃviditaṃ khādaniyaṃ vā bhojaniyaṃ vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā. Paṭidesetabbaṃ tena bhikkhunā, “Gārayhaṃ āvuso dhammaṃ āpajjīṃ asappāyaṃ paṭidesaniyaṃ, taṃ paṭidesemi” ti.

Venerable sirs, the Four Rules that must be Confessed have been recited.

Herein I ask the venerable ones: Are you pure in this?

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

For the third time I ask the venerable ones: Are you pure in this?

The venerable ones are pure herein; that is why they are silent. So I record it.

**(Those which should be confessed are finished.)**

Now, venerable sirs, these **Rules of Training** come up for recitation.

1. I shall wear (the under-robe) even all round: this is a training to be done. (1)

2. I shall put on (the upper-robe) even all round: this is a training to be done. (2)

3. I shall go well covered in inhabited areas: this is a training to be done. (3)

4. I shall sit well covered in inhabited areas: this is a training to be done. (4)

5. I shall go well restrained in inhabited areas: this is a training to be done. (5)

6. I shall sit well restrained in inhabited areas: this is a training to be done. (6)

7. I shall go with downcast eyes in inhabited areas: this is a training to be done. (7)

8. I shall sit with downcast eyes in inhabited areas: this is a training to be done. (8)

9. I shall not go (with robes) hitched up in inhabited areas: this is a training to be done. (9)

10. I shall not sit (with robes) hitched up in inhabited areas: this is a training to be done. (10)

11. I shall not go laughing loudly in inhabited areas: this is a training to be done. (11)

12. I shall not sit laughing loudly in inhabited areas: this is a training to be done. (12)

13. I shall go with little sound in inhabited areas: this is a training to be done. (13)

Tatth'āyasmante pucchāmi : Kacci'ttha parisuddhā ?

Dutiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Tatthiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Parisuddh'etth' āyasmanto, tasmā tuṅhī, evam etaṃ dhārayāmi.

( Pāṭidesaniyā niṭṭhitā. )

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

1. Parimaṇḍalaṃ nivāsessāmi'ti, sikkhā karaṇiyā. ( 1 )
2. Parimaṇḍalaṃ pārupissāmi'ti, sikkhā karaṇiyā. ( 2 )
3. Supaṭicchanno antaraghare gamissāmi'ti, sikkhā karaṇiyā. ( 3 )
4. Supaṭicchanno antaraghare nisīdissāmi'ti, sikkhā karaṇiyā. ( 4 )
5. Susāmvuto antaraghare gamissāmi'ti, sikkhā karaṇiyā. ( 5 )
6. Susāmvuto antaraghare nisīdissāmi'ti, sikkhā karaṇiyā. ( 6 )
7. Okkhittacakkhu antaraghare gamissāmi'ti, sikkhā karaṇiyā. ( 7 )
8. Okkhittacakkhu antaraghare nisīdissāmi'ti, sikkhā karaṇiyā. ( 8 )
9. Na ukkhittakāya antaraghare gamissāmi'ti, sikkhā karaṇiyā. ( 9 )
10. Na ukkhittakāya antaraghare nisīdissāmi'ti, sikkhā karaṇiyā. ( 10 )
11. Na ujjagghikāya antaraghare gamissāmi'ti, sikkhā karaṇiyā. ( 11 )
12. Na ujjagghikāya antaraghare nisīdissāmi'ti, sikkhā karaṇiyā. ( 12 )
13. Appasaddo antaraghare gamissāmi'ti, sikkhā karaṇiyā. ( 13 )

14. I shall sit with little sound in inhabited areas: this is a training to be done. (14)

15. I shall not go fidgetting (swaggering, staggering) the body in inhabited areas: this is a training to be done. (15)

16. I shall not sit fidgetting (swaying) the body in inhabited areas: this is a training to be done. (16)

17. I shall not go fidgetting (swinging) the arms in inhabited areas: this is a training to be done. (17)

18. I shall not sit fidgetting (gesticulating with) the arms in inhabited areas: this is a training to be done. (18)

19. I shall not go fidgetting (shaking, drooping) the head in inhabited areas: this is a training to be done. (19)

20. I shall not sit fidgetting (shaking, drooping) the head in inhabited areas: this is a training to be done. (20)

21. I shall not go with arms akimbo in inhabited areas: this is a training to be done. (21)

22. I shall not sit with arms akimbo in inhabited areas: this is a training to be done. (22)

23. I shall not go with head covered in inhabited areas: this is a training to be done. (23)

24. I shall not sit with head covered in inhabited areas: this is a training to be done. (24)

25. I shall not go walking on toes or heels in inhabited areas: this is a training to be done. (25)

26. I shall not sit clasping the knees in inhabited areas: this is a training to be done. (26)

### **The twenty-six on Proper Behaviour.**

27. I shall accept alms-food appreciatingly: this is a training to be done. (1)

28. I shall accept alms-food with attention on the bowl: this is a training to be done. (2)

29. I shall accept alms-food with other foods in proportion (that is, in the proportion of one part in four to the rice): this is a training to be done. (3)

30. I shall accept alms-food level with the edge (of the bowl): this is a training to be done. (4)

14. Appasaddo antaraghare nisīdissāmi'ti, sikkhā karaṇīya (14)
15. Na kāyappacālakam antaraghare gamissāmi'ti, sikkhā karaṇīyā. (15)
16. Na kāyappacālakam antaraghare nisīdissāmi'ti, sikkhā karaṇīyā. (16)
17. Na bāhuppacālakam antaraghare gamissāmi'ti, sikkhā karaṇīyā. (17)
18. Na bāhuppacālakam antaraghare nisīdissāmi'ti, sikkhā karaṇīyā. (18)
19. Na sisappacālakam antaraghare gamissāmi'ti, sikkhā karaṇīyā. (19)
20. Na sisappacālakam antaraghare nisīdissāmi'ti, sikkhā karaṇīyā. (20)
21. Na khambhakato antaraghare gamissāmi'ti sikkhā karaṇīyā. (21)
22. Na khambhakato antaraghare nisīdissāmi'ti, sikkhā karaṇīyā. (22)
23. Na oḡuṇṭhito antaraghare gamissāmi'ti sikkhā karaṇīyā. (23)
24. Na oḡuṇṭhito antaraghare nisīdissāmi'ti, sikkhā karaṇīyā. (24)
25. Na ukkuṭikāya antaraghare gamissāmi'ti, sikkhā karaṇīyā. (25)
26. Na pallatthikāya antaraghare nisīdissāmi'ti, sikkhā karaṇīyā. (26)

### Chabbisati sārubbā.

27. Sakkaccam piṇḍapātāṃ paṭiggahessāmi'ti, sikkhā karaṇīyā. (1)
28. Pattasaṇṇī piṇḍapātāṃ paṭiggahessāmi'ti, sikkhā karaṇīyā. (2)
29. Samasūpakam piṇḍapātāṃ paṭiggahessāmi'ti sikkhā karaṇīyā. (3)
30. Samatittikam piṇḍapātāṃ paṭiggahessāmi'ti, sikkhā karaṇīyā. (4)

31. I shall eat the alms-food appreciatingly : this is a training to be done. ( 5 )
32. I shall eat the alms-food with attention on the bowl : this is a training to be done. ( 6 )
33. I shall eat the alms-food evenly : this is a training to be done. ( 7 )
34. I shall eat the alms-food with curries in proportion : this is a training to be done. ( 8 )
35. I shall not eat the alms-food working down from the top : this is a training to be done. ( 9 )
36. I shall not hide curries and other foods with rice out of desire to get more : this is a training to be done. ( 10 )
37. I shall not unless sick ask for curry or rice for my own benefit and eat it : this is a training to be done. ( 11 )
38. I shall not look finding fault with another's bowl : this is a training to be done. ( 12 )
39. I shall not make up an extra-large mouthful : this is a training to be done. ( 13 )
40. I shall make up a round mouthful : this is a training to be done. ( 14 )
41. I shall not open the mouth when the mouthful is not brought to it : this is a training to be done. ( 15 )
42. I shall not put all the fingers into the mouth when eating : this is a training to be done. ( 16 )
43. I shall not speak with the mouth full : this is a training to be done. ( 17 )
44. I shall not eat tossing up ( into the air ) a lump of food : this is a training to be done. ( 18 )
45. I shall not eat biting upon a lump of rice : this is a training to be done. ( 19 )
46. I shall not eat stuffing out ( the cheeks ) : this is a training to be done. ( 20 )
47. I shall not eat shaking the hand about : this is a training to be done. ( 21 )
48. I shall not eat scattering rice about : this is a training to be done. ( 22 )
49. I shall not eat putting the tongue out : this is a training to be done. ( 23 )

31. Sakkaccam piṇḍapātaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (5)
32. Pattasaññi piṇḍapātaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (6)
33. Sapadānaṃ piṇḍapātaṃ bhuñjissāmi'ti, sikkhā karaṇīyā (7)
34. Samasūpakam piṇḍapātaṃ bhuñjissāmi'ti, sikkhā karaṇīyā.(8)
35. Na thūpato omadditvā piṇḍapātaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (9)
36. Na sūpaṃ vā byañjanaṃ vā odanena paṭicchādessāmi bhiiyokamyataṃ upādāyā'ti, sikkhā karaṇīyā. (10)
37. Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmi'ti, sikkhā karaṇīyā. (11)
38. Na ujjhānasaññi paresaṃ pattaṃ olokessāmi'ti, sikkhā karaṇīyā. (12)
39. Nātimahantaṃ kavaḷaṃ karissāmi'ti, sikkhā karaṇīyā. (13)
40. Parimaṇḍalaṃ ālopaṃ karissāmi'ti, sikkhā karaṇīyā. (14)
41. Na anāhaṭṭe kavaḷe mukhadvāraṃ vivarissāmi'ti, sikkhā karaṇīyā. (15)
42. Na bhuñjamāno sabbaṃ hatthaṃ mukhe pakkipissāmi'ti, sikkhā karaṇīyā. (16)
43. Na sakavaḷena mukhena byāharissāmi'ti, sikkhā karaṇīyā.(17)
44. Na piṇḍukkhepaḷaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (18)
45. Na kavaḷāvacchedakaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (19)
46. Na avagaṇḍakāraḷaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (20)
47. Na hatthaniddhūnakaṃ bhuñjissāmi'ti, sikkhā karaṇīyā.(21)
48. Na sitthāvakaḷaḷaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (22)
49. Na jivhānicchāraḷaṃ bhuñjissāmi'ti, sikkhā karaṇīyā. (23)

50. I shall not eat making a champing sound: this is a training to be done. ( 24 )

51. I shall not eat making a sucking sound: this is a training to be done. ( 25 )

52. I shall not eat cleaning ( or licking ) the hand : this is a training to be done. ( 26 )

53. I shall not eat cleaning ( or scraping ) the bowl ( with the finger ) : this is a training to be done. ( 27 )

54. I shall not eat cleaning ( licking ) the lips ( with the tongue ) : this is a training to be done. ( 28 )

55. I shall not accept a drinking-water pot with a hand soiled by food: this is a training to be done. ( 29 )

56. I shall not in an inhabited area throw away bowl-washing water which has rice grains in it: this is a training to be done. ( 30 )

### **The Group of thirty upon Food.**

57. I shall not teach Dhamma to one with an umbrella in his hand who is not sick : this is a training to be done. ( 1 )

58. I shall not teach Dhamma to one with a staff in his hand who is not sick: this is a training to be done. ( 2 )

59. I shall not teach Dhamma to one with a knife in his hand who is not sick: this is a training to be done. ( 3 )

60. I shall not teach Dhamma to one with a weapon in his hand who is not sick: this is a training to be done. ( 4 )

61. I shall not teach Dhamma to one wearing ( wooden-soled ) sandals who is not sick: this is a training to be done. ( 5 )

62. I shall not teach Dhamma to one wearing footwear who is not sick: this is a training to be done. ( 6 )

63. I shall not teach Dhamma to one in a vehicle who is not sick: this is a training to be done. ( 7 ),

64. I shall not teach Dhamma to one on a couch who is not sick: this is a training to be done. ( 8 )

50. Na capucapukārakam̐ bhuñjissāmī'ti, sikkhā karaṇīyā. ( 24 )
51. Na surusurukārakam̐ bhuñjissāmī'ti, sikkhā karaṇīyā. ( 25 )
52. Na hatthanillehakam̐ bhuñjissāmī'ti, sikkhā karaṇīyā. ( 26 )
53. Na pattanillehakam̐ bhuñjissāmī'ti, sikkhā karaṇīyā. ( 27 )
54. Na oṭṭhanillehakam̐ bhuñjissāmī'ti, sikkhā karaṇīyā. ( 28 )
55. Na sāmisenā hatthena pāṇiyathālakam̐ paṭiggahessāmī'ti, sikkhā karaṇīyā. ( 29 )
56. Na sasitthakam̐ pattadhovanam̐ antaraghare chaddessāmī'ti, sikkhā karaṇīyā.

### **Samatimsa bhojanapaṭisamyuttā**

57. Na chattapāṇissa agilānassa dhammam̐ desissāmī'ti sikkhā karaṇīyā. ( 1 )
58. Na daṇḍapāṇissa agilānassa dhammam̐ desissāmī'ti sikkhā karaṇīyā. ( 2 )
59. Na satthapāṇissa agilānassa dhammam̐ desissāmī'ti, sikkhā karaṇīyā. ( 3 )
60. Na āvudhapāṇissa agilānassa dhammam̐ desissāmī'ti, sikkhā karaṇīyā. ( 4 )
61. Na pādūkārūḷhassa agilānassa dhammam̐ desissāmī'ti, sikkhā karaṇīyā. ( 5 )
62. Na upāhanārūḷhassa agilānassa dhammam̐ desissāmī'ti, sikkhā karaṇīyā. ( 6 )
63. Na yānagatassa agilānassa dhammam̐ desissāmī'ti, sikkhā karaṇīyā. ( 7 )
64. Na sayanagatassa agilānassa dhammam̐ desissāmī'ti, sikkhā karaṇīyā. ( 8 )

65. I shall not teach Dhamma to one who sits grasping the knees who is not sick: this is a training to be done. ( 9 )

66. I shall not teach Dhamma to one wearing a headwrapping who is not sick: this is a training to be done. ( 10 )

67. I shall not teach Dhamma to one with his head covered who is not sick: this is a training to be done. ( 11 )

68. I shall not while sitting on the ground teach Dhamma to one sitting on a seat who is not sick: this is a training to be done. ( 12 )

69. I shall not while sitting on a low seat teach Dhamma to one sitting on a high seat who is not sick: this is a training to be done. ( 13 )

70. I shall not while standing teach Dhamma to one sitting who is not sick: this is a training to be done. ( 14 )

71. I shall not while walking behind teach Dhamma to one walking in front who is not sick: this is a training to be done. ( 15 )

72. I shall not while walking beside a path teach Dhamma to one walking on a path who is not sick: this is a training to be done. ( 16 )

### **The Group of sixteen upon Teaching Dhamma.**

73. I shall not, when not sick, stool or make water while standing up: this is a training to be done. ( 1 )

74. I shall not, when not sick, stool, make water or spit on green plants: this is a training to be done. ( 2 )

75. I shall not, when not sick, stool or make water or spit into water: this is a training to be done. ( 3 )

### **The Three Miscellaneous.**

Venerable sirs, the Rules of Training have been recited.

Herein I ask the venerable ones: Are you pure in this?

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

For the third time I ask the venerable ones: Are you pure in this?

65. Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiyā. ( 9 )
66. Na vetthitasīsassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiyā. ( 10 )
67. Na oḡuṇṭhitasīsassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiyā. ( 11 )
68. Na chamāyaṃ nisīditvā āsane nisinnassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiyā. ( 12 )
69. Na nice āsane nisīditvā uce āsane nisinnassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiyā. ( 13 )
70. Na ṭhito nisinnassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiya. ( 14 )
71. Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiyā. ( 15 )
72. Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desissāmi'ti, sikkhā karaṇiyā. ( 16 )

### **Soḷasa dhammadesanāpaṭisamyuttā**

73. Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmi'ti, sikkhā karaṇiyā. ( 1 )
74. Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmi'ti, sikkhā karaṇiyā. ( 2 )
75. Na udake agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā, karissāmi'ti, sikkhā karaṇiyā. ( 3 )

### **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 ?

The venerable ones are pure herein; that is why they are silent. So I record it.

**( The Trainings are finished. )**

Now, venerable sirs, the **Seven rules for Settlement of Legal Processes** come up for recitation.

\* For the settlement, for the stilling of legal processes whenever they may arise (there are) :-

1. The procedure (to be done) in the presence of may be given.
2. The procedure (setting up) mindfulness (as the main point) may be given.
3. The procedure (of announcing) no-longer-insane may be given.
4. Doing according to what is admitted.
5. By (the words of) a majority.
6. By (giving a penalty) to one who has done evil.
7. By covering over with grass.

Venerable sirs, the Seven Rules for the Settlement of Legal Processes have been recited.

Herein I ask the venerable ones: Are you pure in this?

For the second time I ask the venerable one: Are you pure in this?

For the third time I ask the venerable ones: Are you pure in this?

The venerable ones are pure herein; that is why they are silent. So I record it.

**( The Seven Settlements for Legal Processes are finished. )**

Parisuddh' etth'āyasmanto, tasmā tuṅhī, evaṃ etaṃ dhārayāmi.

( **Sekhiyā niṭṭhitā.** )

Ime kho paṇ'āyasmanto **sattādhikaraṇasamathā dhammā** uddesaṃ āgacchanti.

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya :

1. Sammukhāvinayo dātabbo
2. Sativinayo dātabbo
3. Amūḷhavinayo dātabbo
4. Paṭiññātakaraṇaṃ
5. Yebhuyyasikā
6. Tassa-pāpiyasikā
7. Tiṇa-vatthārako'ti.

Uddiṭṭhā kho āyasmanto **sattādhikaraṇasamathā dhammā**.

Tatth'āyasmante pucchāmi : Kacci'ttha parisuddhā?

Dutiyam'pi pucchāmi : Kacci'ttha parisuddhā?

Tatthiyam'pi pucchāmi : Kacci'ttha parisuddhā?

Parisuddh' etth'āyasmanto, tasmā tuṅhī, evaṃ etaṃ dhārayāmi.

**Sattādhikaraṇasamathā niṭṭhitā.**

Venerable sirs, the Introduction has been recited, the four Rules of Defeat have been recited, the thirteen Rules entailing Initial and Subsequent Meeting of the Sangha have been recited, the two Indefinite Rules have been recited, the thirty Rules entailing Expiation with Forfeiture have been recited, the ninety-two Rules entailing Expiation have been recited, the four Rules that must be Confessed have been recited, the Rules of Training have been recited, and the seven Rules for the Settlement of Legal Processes have been recited. This much is in the Suttavibhaṅga, included in the Suttavibhaṅga, of the Blessed One, which comes up for recitation each fortnight. Herein all should train in concord and agreement without dispute.

**( The Bhikkhus' Pāṭimokkha is finished. )**

It is well, Venerable Sir !

(by all bhikkhus participating. "Bhante is not spoken by bhikkhus senior to the reciter ).

Uddiṭṭhaṃ kho āyasmanto nidānaṃ.

Uddiṭṭhā cattāro pārājikā dhammā.

Uddiṭṭhā terasa saṅghādisesā dhammā.

Uddiṭṭhā dve aniyatā dhammā.

Uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā.

Uddiṭṭhā dvenavuti pācittiyā dhammā.

Uddiṭṭhā cattāro pāṭidesaniyā dhammā.

Uddiṭṭhā sekhiyā dhammā.

Uddiṭṭhā sattādhikaraṇasamathā dhammā.

Ettakantassa bhagavato suttāgataṃ suttapariyāpannaṃ  
anvaḍḍhamāsaṃ uddesaṃ āgacchati. Tattha sabbe'eva samaggehi  
sammodamānehi avivādamānehi sikkhitabban'ti.

**( Bhikkhupāṭimokkhaṃ Niṭṭhitaṃ. )**

Sādhu, Bhante!

## The Question of Phra Upāli Thera.

Thus have I heard: At one time the Exalted One was dwelling at Sāvatti at Jeta Grove in Anāthapindika's Park. Then the Venerable Upāli approached the Exalted One and having come to Him did reverence to Him and then sat down to one side. Having sat down to one side, the Venerable Upāli said this to the Exalted One:

“Pray Lord, for what reasons was the course of training laid down for the disciples of the Tathāgata and the Pāṭimokkha appointed?”

“For ten reasons, Upāli, was the course of training laid down for the disciples of the Tathāgata and the Pāṭimokkha appointed. And what are the ten?”

For the welfare of the Sangha,  
for the comfort of the Sangha,  
for the control of unsteady men,  
for the comfort of well-behaved bhikkhus,  
for the restraint of the pollutions in this present life,  
for guarding against pollutions liable to arise in a future life,  
for the pleasing of those not yet pleased ( with Dhamma ),  
for the increase of those pleased ( with Dhamma ),  
for the establishment of True Dhamma,  
for the benefit of the Vinaya.

These, Upāli, are the ten reasons for the course of training laid down for the disciples of the Tathāgata, for the appointing of the Pāṭimokkha.”

( **Anguttara-nikāya V. 70** )

# Appendix I

SUTTAS AND GĀTHĀS  
USUALLY CHANTED  
AFTER THE END OF THE  
RECITATION OF PĀṬIMOKKHA

# Honour to the Exalted One, Arahant and Perfect Buddha. ( thrice )

## Verses on Asseverations of Truth

‘ For me there is no other Refuge  
The Buddha is my matchless Refuge’.  
By the power of this truth –  
Ever may I have well-being.

‘ For me there is no other Refuge  
The Dhamma is my matchless Refuge’.  
By the power of this truth –  
Ever may I have well-being.

‘ For me there is no other Refuge.  
The Saṅgha is my matchless Refuge’.  
By the power of this truth –  
Ever may I have well-being.

## Exhortation on Moral Conduct

*At the conclusion of the uposatha, this should be recited :*

This has been said by the Lord, One-who-knows, One-who-sees, the Arahant, the Perfect Buddha enlightened by himself :—  
“ Be perfect in moral conduct, O bhikkhus. Be perfect in the Pāṭimokkha. Dwell restrained in accordance with the restraint of the Pāṭimokkha. Be perfect in conduct and resort, seeing danger even in the slightest faults. Train yourselves by undertaking rightly the rules of training. ”

Therefore we should train ourselves thus :—

We will be perfect in moral conduct! We will be perfect in the Pāṭimokkha! We will dwell restrained in accordance with the restraint of the Pāṭimokkha! We will be perfect in conduct and resort, seeing danger even in the slightest faults! We will train ourselves by undertaking rightly the rules of training! Thus indeed we should train ourselves.

**Namo tassa Bhagavato Arahato Sammā Sambuddhassa.**

**( Tikkhattum ).**

**Saccakiriya-Gāthā**

Natthi me saraṇaṃ aṅṅaṃ  
Buddho me saraṇaṃ varaṃ,  
Etena saccavajjena  
Sotthi me hotu sabbadā

Natthi me saraṇaṃ aṅṅaṃ  
Dhammo me saraṇaṃ varaṃ,  
Etena saccavajjena  
Sotthi me hotu sabbadā.

Natthi me saraṇaṃ aṅṅaṃ.  
Saṅgho me saraṇaṃ varaṃ,  
Etena saccavajjena  
Sotthi me hotu sabbadā.

**Sīluddesapātho**

Uposathāvasāne sajjhāyitabbo :

Bhāsitaṃ idaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena, “Sampannasilā bhikkhave viharatha sampannapāṭimokkhā pāṭimokkhasaṃvarasaṃvutā viharatha ācāragocarasaṃpannā aṇumattesu vajjesu bhayadassāvī samādāya sikkhatha sikkhāpadesū” ti.

Tasmātihamhehi sikkhitabbaṃ :—

“Sampannasilā viharissāma sampannapāṭimokkhā, pāṭimokkhasaṃvarasaṃvutā viharissāma ācāragocarasaṃpannā aṇumattesu vajjesu bhayadassāvī samādāya sikkhissāma sikkhāpadesū” ti.  
Evañhi no sikkhitabbaṃ.

## **Pāṭimokkha for Exhortation Verses\***

Patience and endurance are supreme practices for burning up evil  
All those who have known say that Nibbana is the  
supreme Dhamma. Those who kill or harm others cannot be called  
'those ordained ones who have become calmed.'

The not-doing of all evils,  
The doing of what is wholly good,  
The cleansing of one's own heart,  
These are the Teachings of all the Buddhas.

The not-speaking of evil, the not-hurting,  
Being restrained according to the Pāṭimokkha,  
Knowing what is sufficient in taking food,  
Having a secluded place for sleeping-and-sitting,  
Making efforts to practise in the pure heart:  
These are the Teachings of all the Buddhas.

\* From a Thai translation in a chanting-book.

## Ovāda-pāṭimokkha Gāthā

Khantiparamaṃ tapo tītikkhā  
Nibbānaṃ paramaṃ vadanti buddhā  
Na hi pabbajjito parūpaghāṭi  
Samaṇo hoti paraṃ viheṭṭhayanto.

Sabba pāpassa akaraṇaṃ  
kusalass'ūpasampadā  
Sacitta pariyodapanāṃ  
etaṃ Buddhānasāsaṇaṃ.

Anūpavādo anūpaghāto  
pāṭimokkhe ca saṃvaro  
Mataññutā ca bhattasmiṃ  
pantaṅca sayanāsaṇaṃ  
Adhicitte ca āyogo  
etaṃ Buddhānasāsaṇaṃ'ti.

Strive and cut the stream (of craving),  
Discard desires of sense, religious man!  
Without abandoning desires of sense  
The sage's mind one-pointed never can arise.  
Vigorously and with all one's strength  
Should be done what should be done;  
A lax monastic life stirs up  
The dust of passions all the more.  
An evil deed is better left undone  
Since following on the evil comes remorse;  
Whereas, a deed of weal is better done  
Which being done leads never to remorse.  
As Kusa-grass when wrongly grasped  
Doth cut the hand;  
So, recluses' life when wrongly used  
Drags one to hell.  
Any deed that's loosely done,  
Any vow corruptly kept,  
The holy life led dubiously—  
None of these will bear great fruit.

( *SN i 48, Devaputta Samyutta* ).

**Seven Conditions for the Welfare of Bhikkhus**

( AN, Book of the Sevens, Sutta 21 )

Thus have I heard: At one time the Exalted One was dwelling at Rājagaha, on the hill called Vulture Peak. Then the Exalted One addressed the bhikkhus, “Seven conditions leading to welfare I shall set forth, O bhikkhus, listen and pay heed to what I say.

“So be it, lord,” said the bhikkhus in assent to the Exalted One. Then the Exalted One spoke thus:—

“And what, O bhikkhus, are the seven conditions leading to welfare?

Chindasotaṃ parakkamma  
 Kāme panūda brāhmaṇa,  
 Nappahāya muni kāme  
 Nekattamupapajjati.  
 Kayirā ce kayirāthenaṃ  
 Daḷhamenaṃ parakkame,  
 Sithilo hi paribbājo  
 Bhiyyo ākirate rajam.  
 Akataṃ dukkataṃ seyyo  
 Pacchā tappati dukkataṃ,  
 Katañca sukataṃ seyyo  
 Yaṃ katvā nānutappati.  
 Kuso yathā duggahito  
 Hatthamevānukantati,  
 Sāmaññaṃ dupparāmaṭṭham  
 Nirayāyūpakaddhati.  
 Yaṃ kiñci sithilaṃ kammaṃ  
 Saṅkiliṭṭhañca yaṃ vataṃ,  
 Saṅkassaraṃ brahmacariyaṃ  
 Na taṃ hoti mahapphalan'ti.

**Bhikkhu-aparihāniyā-dhammā Suttaṃ**

Evam me suttaṃ: ekaṃ samayaṃ Bhagavā, Rājagahe viharati, Gijjhakūṭe Pabbate. Tatra kho Bhagavā bhikkhū āmantesi: “Satta vo bhikkhave aparihāniye dhamme desessāmi, taṃ suṇātha sādhukaṃ manasikarotha bhāsissāmi'ti.”

“Evaṃ bhante” ti kho te bhikkhū Bhagavato paccassosum.  
 Bhagavā etadvoca: “Katame ca bhikkhave satta aparihāniyā dhammā ?

So long, O bhikkhus, as you will assemble frequently together and assemble in large numbers, so long bhikkhus may be expected to prosper, not to decline. (1)

So long, O bhikkhus, as you will meet in concord, disperse in concord and tend to the affairs of Saṅgha in concord, so long bhikkhus may be expected to prosper, not to decline. (2).

So long, O bhikkhus, as you will appoint no new rules, and will not abolish the existing ones, but will proceed in accordance with the rules of training as laid down, so long bhikkhus may be expected to prosper, not to decline. (3).

So long, O bhikkhus, as you will respect, honour, esteem and venerate the elder bhikkhus, those of long standing, long gone forth, the fathers and leaders of the Saṅgha, and will deem it worth-while to listen to them, so long bhikkhus may be expected to prosper, not to decline. (4).

So long, O bhikkhus, as you will not come under the power of producing craving that leads to fresh becoming, so long bhikkhus may be expected to prosper, not to decline. (5).

So long, O bhikkhus, as you will be delighted with a forest dwelling, so long bhikkhus may be expected to prosper, not to decline. (6).

So long, O bhikkhus, as you will establish yourselves individually in mindfulness, so that virtuous fellow-monks who have not yet come, might do so, and virtuous fellow-monks already come might live in peace, so long bhikkhus may be expected to prosper, not to decline. (7).

So long, O bhikkhus, as these seven conditions leading to welfare shall endure among the bhikkhus, and the bhikkhus shall be known for it, then so long bhikkhus may be expected to prosper, not to decline”.

Thus spoke the Lord. Delighted, those bhikkhus rejoiced in what the Lord had said.

Yāvakīvañca bhikkhave bhikkhū, abhiñhasannipātā bhavis-  
santi sannipātabahulā, vuḍḍhiyeva bhikkhave bhikkhūnaṃ  
pāṭikañkhā no parihāni. (1)

Yāvakīvañca bhikkhave bhikkhū, samaggā sannipatissanti,  
samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti,  
vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. (2)

Yāvakīvañca bhikkhave bhikkhū, apaññattaṃ na pañña-  
pessanti, paññattaṃ na samucchindissanti, yathāpaññattesu  
sikkhāpadesu samādāya vattissanti, vuḍḍhiyeva bhikkhave bhik-  
khūnaṃ pāṭikañkhā no parihāni. (3)

Yāvakīvañca bhikkhave bhikkhū, ye te bhikkhū therā  
rattaññū cirapabbajjitā, saṅghapitaro saṅghaparināyakā, te  
sakarissanti garukarissanti mānessanti pūjessanti, tesañca  
sotabbaṃ maññissanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ  
pāṭikañkhā no parihāni. (4)

Yāvakīvañca bhikkhave bhikkhū, uppannāya taṇhāya  
ponobbhavikāya no vasaṃ gacchissanti, vuḍḍhiyeva bhikkhave  
bhikkhūnaṃ pāṭikañkhā no parihāni. (5)

Yāvakīvañca bhikkhave bhikkhū, āraññakesu senāsanesu  
sāpekkhā bhavissanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭi-  
kañkhā no parihāni. (6)

Yāvakīvañca bhikkhave bhikkhū, paccattaññeva satim  
upatthāpessanti, kin'ti anāgatā ca pesalā sabrahmacārī āgacchey-  
yūṃ, āgatā ca pesalā sabrahmacārī phāsum vihareyyun'ti,  
vuḍḍhiyeva bhikkhave bhikkhūnaṃ pāṭikañkhā no parihāni. (7)

Yāvakīvañca bhikkhave ime satta aparihāniyā dhammā  
bhikkhūsu tḥassanti, imesu ca sattasu aparihāniyesu dhammesu  
bhikkhū sandississanti, vuḍḍhiyeva bhikkhave bhikkhūnaṃ  
pāṭikañkhā no parihāni'ti. Idamavoca bhagavā. Attamanā te  
bhikkhū bhagavato bhāsitaṃ abhinandun'ti.

(A.N. Satta Nipāta)

Thus have I heard: Once, the Exalted One dwelt near Sāvattthi at Jeta Grove in Anāthapiṇḍika's Park. Then the Exalted One addressed the bhikkhus, saying: "O Bhikkhus". "Lord," they replied, and the Exalted One said: "Bhikkhus, these six ways of conduct are to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord. What six?"

O Bhikkhus, here a bhikkhu's friendliness in bodily action is ever present towards his fellow-monks, openly and in private. This is a dhamma (way of conduct) to be remembered, to be cherished and held in great esteem conducting to sympathy, unbroken and harmonious concord. (1)

Again, O bhikkhus, a bhikkhu's friendliness in verbal action (speech) is ever present towards his fellow-monks, openly and in private. This is a dhamma to be remembered, to be cherished and held in great esteem conducting to sympathy, unbroken and harmonious concord. (2)

Again, O bhikkhus, a bhikkhu's friendliness in mental action (thought) is ever present towards his fellow-monks, openly and in private. This is a dhamma to be remembered, to be cherished and held in great esteem conducting to sympathy, unbroken and harmonious concord. (3)

Again, O bhikkhus, a bhikkhu in respect of whatever he receives as due offerings, even to the contents of his bowl, he does not make use of them without sharing them with virtuous fellow-monks. This is a dhamma to be remembered, to be cherished and held in great esteem conducting to sympathy, unbroken and harmonious concord. (4)

Evam me sutam: ekam samayam Bhagavā, Sāvatthiyam viharati, Jetavane Anāthapiṇḍikassa, ārāme. Tatra kho Bhagavā bhikkhū āmantesi, “Bhikkhavo” ti. “Bhadante” ti te bhikkhū Bhagavato paccassosum. Bhagavā etadavoca, “Chayime bhikkhave dhammā sārāṇiyā piyakaraṇā garukaraṇā, saṅgahāya avivādāya sāmaggīyā ekibhāvāya samvattanti. Katame cha?

Idha bhikkhave bhikkhuno, mettam kāyakammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo, saṅgahāya avivādāya sāmaggīyā ekibhāvāya samvattati. (1)

Puna ca param bhikkhave bhikkhuno, mettam vacīkammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo, saṅgahāya avivādāya sāmaggīyā ekibhāvāya samvattati. (2)

Puna ca param bhikkhave bhikkhuno, mettam manokammaṃ paccupaṭṭhitam hoti, sabrahmacārisu āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo, saṅgahāya avivādāya sāmaggīyā ekibhāvāya samvattati (3)

Puna ca param bhikkhave bhikkhu, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti, silavantehi sabrahmacārihi sādharāṇabhogī. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo, saṅgahāya avivādāya sāmaggīyā ekibhāvāya samvattati. (4)

Again, O bhikkhus, a bhikkhu in company with his brethren trains himself, openly and in private, in the rules of conduct, which are complete and perfect, spotless and pure, which are liberating, praised by the wise, uninfluenced (by mundane concerns) and favourable to concentration of mind. This is a dhamma to be remembered, to be cherished and held in great esteem conducing to sympathy, unbroken and harmonious concord. (5)

Again, O bhikkhus, a bhikkhu dwells with his fellow-monks openly and in private, preserving the insight that is noble and liberating, and leads him who acts upon it to the utter destruction of suffering. This is a dhamma to be remembered, to be cherished and held in great esteem conducing to sympathy, unbroken and harmonious concord. (6)

Bhikkhus, these six ways of conduct are to be remembered, to be cherished and held in great esteem as conducive to sympathy, to unbroken and harmonious concord.” Thus spoke the Lord. Delighted, those bhikkhus rejoiced in what the Lord had said.

Puna ca param̐ bhikkhave bhikkhu, yāni tāni sīlāni akhaṇḍāni achiddāni asabalāni akammāsāni bhujissāni viññūpasatṭhāni aparāmatṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo, sangahāya avivādāya sāmaggīyā ekibhāvāya saṁvattati. (5)

Puna ca param̐ bhikkhave bhikkhu, yāyaṁ ditṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya, tathā rūpāya ditṭhiyā ditṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo, sangahāya avivādāya sāmaggīyā ekibhāvāya saṁvattati. (6)

Ime kho bhikkhave cha dhammā sārāṇīyā piyakaraṇā garukaraṇā, saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṁvattanti” ti. Idamavoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṁ abhinandun’ti.

*(A.N. Cha Nipāta, Sutta 11-12)*

## Appendix II

### ON RECITING THE PĀṬIMOKKHA IN BRIEF

The Uposathakkhandhaka, or chapter dealing with the procedure of Uposatha in the Mahāvagga, gives five ways in which the Pāṭimokkha may be recited. Four of these ways are known as reciting the Pāṭimokkha in brief, and are distinguished as follows:—

1. Nidāna only, the rest announced as though it had been heard already.

2. Nidāna and the four Pārājika, the rest announced as though it had been heard already.

3. Nidāna, four Pārājika, and thirteen Saṅghādisesa, the rest announced as though it had been heard already.

4. Nidāna, four Pārājika, thirteen Saṅghādisesa and the two Aniyata, the rest announced as though it had been heard already.

5. Recital of the Pāṭimokkha in full is the fifth way.

The performance of the shortened version of the Uposatha ceremony is allowable in the case of an emergency which may arise from any one of the following ten sources:—

1. “*The King* in royal progress approaches, so bhikkhus may cease reciting Pāṭimokkha in order to welcome him.

2. *Robbers* are plundering, so they may give up the recital of Pāṭimokkha to avoid them.

3. There is a *conflagration*, so they may give up the recital of Pāṭimokkha to put it out, or for prevention.

4. *Flood-water* rises, so they may give up the recital of Pāṭimokkha to escape from it. If bhikkhus recite the Pāṭimokkha in the open and *rain* falls, they may also give it up.

5. *Many people* arrive, so they may give up the recital of Pāṭimokkha to ascertain the reason, or to greet them.

6. *A bhikkhu is possessed by a spirit*, so they may give up the recital of Pāṭimokkha for exorcizing that spirit.

7. *A dangerous animal* such as a tiger enters the Wat, so they may give up the recital of Pāṭimokkha for driving it away.

8. *A dangerous snake* crawls into the meeting, so they may give up the recital for the same reason.

9. *A bhikkhu becomes ill* in that meeting, with a serious disease which may be the cause for the destruction of his life, so they may give up the recital of Pāṭimokkha in order to treat him. *If a bhikkhu dies*, it may also be given up.

10. There is *a danger to the brahmacariya*, for example someone comes to sieze some bhikkhu or other, so bhikkhus may give up the recital of Pāṭimokkha because of the tumult".\*

In addition to these ten reasons it also appears permissible to recite the Pāṭimokkha in brief if not one of the bhikkhus at a residence is able do so in full. If, however, they are unable to perform the Uposatha ceremony either in full or in brief, then they must attend the recitation at another residence where the ceremony is known.

In the case, for example, where only the Nidāna, Pārājika and Saṅghādisesa come to be recited the rest may be announced as though it had been already heard.

After chanting the Nidāna, the four Pārājika Dhammā and the thirteen Saṅghādisesa Dhammā as far as and including the interrogation passage at the end of the Saṅghādisesa rules, the ceremony is concluded as follows :—

Uddiṭṭhaṃ kho āyasmanto nidānaṃ  
Uddiṭṭhā cattāro pārājikā dhammā  
Uddiṭṭhā terasa saṅghādisesā dhammā  
Sutā dve aniyatā dhammā  
Sutā timsa nissaggiyā pācittiyā dhammā  
Sutā dvenavuti pācittiyā dhammā  
Sutā cattāro pāṭidesaniyā dhammā  
Sutā sekhiyā dhammā  
Sutā sattādhikaraṇasamathā dhammā

\* The explanation of these ten points is drawn from " Vinayamukha Vol. II " by Somdetch Phra Mahā Samaṇa Chao Krom Phrayā Vajirañāṇavarorasa.

Tatthāyasmante pucchāmi : Kacci'ttha parisuddhā ?

Dutiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Tatiyam'pi pucchāmi : Kacci'ttha parisuddhā ?

Parisuddh' etth'āyasmanto tasmā tuñhi evam etaṃ dhārayāmi\*.

Ettakantassa bhagavato suttāgataṃ suttapariyāpannaṃ  
anvaddhamāsaṃ uddesaṃ āgacchati. Tattha sabbeh'eva samag-  
gehi sammodamānehi avivādamānehi sikkhitabban'ti.

- 
- \* According to Somdetch Phra Mahā Samaṇa Chao Krom Phrayā  
Vajirañānavarorasa, this interrogation passage may also be recited after  
each one of the clauses begining with "Sutā" . . . . ." or it may be  
omitted altogether.

## Appendix III

### THE UPOSATHA FOR LESS THAN FOUR BHIKKHUS

#### **Pārisuddhi-Uposatha for Three Bhikkhus**

The minimum number of bhikkhus required for the holding of a legally valid Uposatha-kamma is *four*. If on the fourteenth or fifteenth day of the lunar half-month there are only *three bhikkhus* staying at a certain residence, they must carry out the Uposatha by declaring their 'entire-purity.' This is known as Pārisuddhi-uposatha.

First the necessary preliminary duty (Pubbakiccaṃ) as required for the Uposathakamma, must be carried out and completed, including the confession of transgressions against any of the seven classes of offences. The three bhikkhus are to meet together within hatthapāsa distance of each other. It is not permitted for one to absent himself and to convey his 'entire purity' by proxy.

An experienced competent bhikkhu is to begin by making the following announcement:—

Ṣuṇantu me āyasmanto. Ajj'uposatho paṇṇaraso. Yad'āyasmantānaṃ pattakallaṃ mayaṃ aññamaññaṃ pārisuddhi-uposathaṃ kareyyāma.

(Let the venerated ones listen to me. Today is an Uposatha day, the fifteenth. If there is the complete preparedness of the venerable ones let us carry out the Uposatha with one another by way of entire-purity.)

The senior bhikkhu, having arranged his upper robe over one shoulder, and having sat down on his haunches, saluting with joined palms, should *thrice* declare:—

Pārisuddho ahaṃ āvuso pārisuddho'ti maṃ dhārehi.

(I, your reverences, am quite pure, understand that I am quite pure.)

Likewise the other two bhikkhus, separately and in order of seniority, are to make the same declaration *three times*, using the word 'Bhante' (honoured sirs), in place of 'Āvuso', thus:—

Pārisuddho aham bhante pārisuddho'ti maṃ dhāretha.

(I, honoured sirs, am quite pure, understand that I am quite pure.)

### **Pārisuddhi-Uposatha for Two Bhikkhus**

In the case where there are *two bhikkhus* staying at a certain residence on Uposatha day, the carrying out of Uposatha by way of Pārisuddhi-uposatha is also required of them. In this case there is no formal announcement. The preliminary duty and confession are first to be carried out and completed. Then the bhikkhu who is the elder, having arranged his upper robe over one shoulder, having sat down on this haunches, saluting with joined palms, should *thrice* declare:—

Pārisuddho aham āvuso pārisuddho'ti maṃ dhārehi

(I, your reverence, am quite pure, understand that I am quite pure.)

The younger bhikkhu, having arranged his upper robe over one shoulder and sitting down on his haunches, saluting with joined palms, should *thrice* declare:—

Pārisuddho aham bhante pārisuddho'ti maṃ dhāretha.

(I, honoured sir, am quite pure, understand that I am quite pure.)

### **Adhiṭṭhāna-Uposatha for One Bhikkhu**

This is a case where there is only *one bhikkhu* staying at a residence on Uposatha day. He is required to keep the uposatha by way of a resolution. He should first carry out certain preparatory requirements. He should sweep the Uposatha hall, or place where the Uposatha is usually held; put out drinking water and water for washing, prepare a seat and tend to a lamp.

If, having completed these duties, no other bhikkhus arrive, he should sit down, and make the following resolution:—

Ajja me uposatho.

(Today is an Uposatha day for me.)

## NOTES

Extracts from “**The Entrance to the Vinaya**” upon some  
Training-rules.

The translation of the Pāṭimokkha in this second edition is substantially the excellent work of Ven. Nyānamoli Thera, an Englishman who took the robe in Ceylon and who, having become expert in Pāli, translated many books into English\*. After ten years of very fruitful work in the Sangha, he died in Ceylon on March the 8th 2503/1960 at the early age of fifty-five. Between the publication of his translation of Pāṭimokkha, as received from Ceylon after his death in the first edition of this book, and this second edition, the Vinayamukha Volume One (The Entrance to the Vinaya), a famous Thai commentary on the Pāṭimokkha, has been translated and brought out here\*\*. In the light of this work and of strict Thai practice of Vinaya, a few changes have been made. But only in a very few cases was a new translation of a rule necessary, these major changes being recorded in the following notes. Dr. I. B. Horner, President of the Pāli Text Society, when reviewing the first edition in the “Friendly Way”, made several very useful suggestions all of which have been incorporated into this second edition, including a retranslation of Pācittiya 63.

The notes in the first edition which were of a more general nature, having been added by the compiler, have been largely replaced here by useful explanations of a few rules drawn from the Vinayamukha. Only the few notes in brackets are not from this source. Readers who require detailed explanations of all the rules should refer to the companion volume “The Entrance to the Vinaya”. This book explains the training-rules of the Pāṭimokkha called ‘*the principal training in the pure life*’ (āḍibrahmacariya-sikkhā) very clearly and thoroughly. Work upon the translation of Vinayamukha Volume Two which deals with ‘*the higher training in proper conduct*’ (abhisamācāra-sikkhā) – the training-rules, allowances and prohibitions which lie outside the Pāṭimokkha, is now finished. The third volume of this great work which is taught in all the Wats throughout Siam, deals with the legal acts of the Sangha (sanghakamma). Parts of this are translated in “Ordination Procedure” (see the back of the cover).

- 1. published by the Pāli Text Society, London:  
Minor Readings and Illustrator (Khuddakapāṭha and  
Commentary) 1961.  
The Guide (Nettipakaraṇa) 1962.  
Piṭaka-Disclosure (Peṭakopadesa) 1964.
- 2. published by Semage and Co, Colombo, Ceylon:  
The Path of Purification (Visuddhimagga) 1956, 2nd  
Edition 1964.
- 3. published by the Buddhist Publication Society, Kandy,  
Ceylon:  
Mindfulness of Breathing, an anthology on meditative  
practice.  
The Practice of Loving-kindness (Mettā), Wheel 7.  
Three Cardinal Discourses of the Buddha, Wheel 17.  
Pathways of Buddhist Thought, Wheel 52/53.  
The Greater Discourse on Voidness, Wheel 87.  
The Three Refuges, Bodhi Leaves 5.
- \*\* by Mahāmakut Press, Phra Sumeru Road, Bangkok  
2512/1969.

## SAṄGHĀDISESA 2.

A bhikkhu who is carried away by lust and desires to fondle, has the base of woman as his aim, so *āpatti* in this training-rule is *sacittaka*. Therefore, no *āpatti* falls upon a *bhikkhu* who has no intention to touch. For example, a *bhikkhu* gives way to another and collides with a woman; or a *bhikkhu* is absent-minded and a woman comes into collision with him so he is alarmed and pushes her away; or a *bhikkhu* touches others unknowingly as when passing through a crowd; or lastly a *bhikkhu* is first touched by a woman but he is not pleased with the contact, — these conditions are all in the category of *anāpatti* (no transgression) because he has no lustful intention.

## SAṄGHĀDISESA 6.

Sugata-vidatthi equals: (a) according to Ācariya Buddhaghosa's Commentary = 3 × 1 vidatthi of 10 inches = 30 inches, (b) modern Siamese reckoning according to H.H. Prince Pavaresvariyalamkaraṇa, 8th Sangharāja of the Ratanakosin Period it equals  $1\frac{1}{3}$  vidatthi = (16 Thai inches) =  $13\frac{1}{3}$  inches = 1 Sugata-vidatthi).

## SAṄGHĀDISESA 10 & 11.

(These two rules of training reflect the importance of Sāmaggī (harmony, concord) for the continuance and welfare of the Saṅgha (see, second and fourth of the Seven Conditions Leading to Welfare, and the first three of the Six Ways of Conduct to be remembered by Bhikkhus – Appendix of Suttas and Gāthās).

## SAṄGHĀDISESA 12.

(See the contents of the Anumāna Sutta, called the 'Bhikkhupāṭimokkha', with reference to this rule).

## SAṄGHĀDISESA 13.

The term 'corrupter of families' is one way of speech used by a group of *bhikkhus*, It does not mean that a *bhikkhu* gets angry, takes revenge, injures or destroys another's wealth. The meaning is that a *bhikkhu* flatters by behaving as a layman, or by serving laypeople, or by hoping for gains, giving a little to get much. Doing this a *bhikkhu* is called a corrupter of families because he makes laypeople decline in faith which is the cause for the possession of skilfulness (*kusalasampatti*). Although a *bhikkhu* behaving in that way may please some some laymen, yet they will not respect him as a *bhikkhu*, only treating him as an inferior friend. The term 'of bad behaviour', refers to behaviour beyond the bounds of a *samaṇa*'s conduct, for instance, playfully associating with girls in a family, or playing games, naughtiness or joking, singing and dancing.

The term 'jātarūpa-rajata' refers firstly to personal adornments (of gold and silver), secondly to ingots, thirdly to *rūpiya*, which are for buying and selling, referring not only to gold and silver but anything which can be used in this way. All the above-mentioned things are included in this term. The phrase, 'be glad at the money kept for him' suggests that if it is only *cittupapāda* (the coming into existence of a thought), he would not be *āpatti*, so it must refer to the action of receiving it and to holding the right over it.

*Āpatti* in this training-rule is *acittaka*. It seems to me that it was strictly prohibited in the early times but later there was Lord Buddha's allowance for leniency: for instance, if the householder passes *rūpiya* to the hands of a *kappiyakāraka* (or steward) saying, 'please provide suitable things for such and such a *bhikkhu*'. In this case Lord Buddha allows the *bhikkhu* to be glad at whatever allowable thing has been obtained from such *rūpiya*. But He prohibits a *bhikkhu* from being gladdened by that very *rūpiya*. But then this is not much different from the phrase, "UPANIKKHITAM VĀ SĀDIYEYYA" – to be glad at the money kept for him. It is only said, 'He should not grasp the power (or right) over the *jāta-rūpa-rajata* but only over whatever is allowable having been got from the *jāta-rūparajata*.' This story came into existence from the millionaire *Meṇḍaka* since Lord Buddha first allowed him to offer such suitable things, this being called the 'Meṇḍaka – allowance' (*meṇḍakāhuyāta*).

(Modern practice in Siam recognizes two kinds of Invitation (*Pavāraṇā*). A lay person may say to a *bhikkhu*, "I invite you sir" (to make use of this sum of money for support) at the same time handing that amount to that *bhikkhu*'s steward. Or a *bhikkhu* may receive (at a *dāna* or other occasion), a *printed slip* which reads thus: "I invite you with the Four Supports equal in amount to the sum of..... which has been handed over already to the steward. As you have need, please request the steward.")

## NISSAGGIYA PĀCITTIYA 30.

“Gains” here refer to robes, almsfood, abodes and medicines which are collectively called the Four Supports (*catupaccaya*) and other allowable things. The phrase “*saṅghikam lābham parinatam*” means gifts which are dedicated as offerings to the *Saṅgha* but not yet offered. A *bhikkhu* diverts such gifts to himself by asking directly for them or by roundabout speech so that the donor will give to him. In either case he is *dukkata* in making an effort and when he receives those gifts he is *nissaggiya*.

## PĀCITTIYA 4.

To rehearse the Dhamma word by word referred to in this training-rule, was the method to teach others to memorize when there were no books. This method was formerly used in (Thai) temples and popularly known by the name ‘studying books in the evening’. The aim of prohibiting pronouncing (Scripture) together is clearly shown in the original story of this training-rule which was to prevent the pupils from looking down on the teacher.

## PĀCITTIYA 19.

The Pāli terms and meanings of this training-rule are very difficult to understand. I am not sure that my translation above is correct. If I speak about the points which should be discussed, it will be longer than I desire. I shall speak about the cause for laying down this training-rule in order to show the way in which Vinaya experts may ponder further. According to the original story, Bhikkhu Channa plastered his *vihāra* which was already constructed very often and the *vihāra* could not bear the weight and collapsed. He himself collected grass and wood thereby destroying the cornfields of a certain brahmin. Lord Buddha spoke about this happening and laid down this training-rule.

(Ven. Nyānamoli’s translation which relied heavily on the Commentary was as follows :

19. When a bhikkhu is having a large dwelling constructed (then) for the purpose of steadying the (door-) hinges (he can have plastering and replastering done) up to (2½ hands from where) the door-panel (knocks against the wall on being opened back, and he can do similarly) for the purpose of setting the window shutters. Material for (not more than) two or three ways of roofing (if required) must be deposited by him standing (in a place) where there are no growing crops; should he deposit (material for) more (ways of roofing) than that even (in a place) where there are no growing crops, it entails expiation).

### PĀCITTIYAS 21-30.

While *bhikkhunis* have some training-rules and traditions which are the same as a *bhikkhu's* and are called *Sājīva* (lit: same life) other training-rules however, differ. The training-rules for *bhikkhunīs* were strictly laid down to limit the spread of the *bhikkhunī*, therefore (as a sangha) they have disappeared for a long time. A *bhikkhunī* who got *upasampadā* only in the *bhikkhusangha*, or only in the *bhikkhunīsangha* and (in the latter case) who does not get *upasampadā* again from the *bhikkhusangha*, is called *Ekato-upasampannā* (lit: a one-sided ordinee) and is not regarded as full-fledged *bhikkhunī* as meant by definition in the training-rules. A *bhikkhunī* who gets the complete *upasampadā* in the presence of both *sanghas* (*bhikkhunīsangha* first) is called *Ubhato-upasampannā*, (lit: a both-sided ordinee) becoming thereby full-fledged *bhikkhunī* according to definition.

### PĀCITTIYAS 31-40.

The training-rules in this chapter deal with softer foods (*bhojana*). It is proper to make clear the kinds of softer foods to gain a preliminary understanding. The Vibhaṅga divides softer foods into five categories, namely: boiled rice (*odana*), moist sweets (*kummāsa*) dry sweets (*sattu*), fish, flesh. All kinds of grain which have been boiled such as ordinary rice and glutinous rice,

and which have been prepared in various ways such as **boiled rice**, 'oily-rice' (mixed with coconut cream), or 'fried-rice' (mixed with pork-fat, chopped meat, vegetables, etc), are all included in *odana*. *Kummāsa* means fresh, moist sweets which soon become rotten when kept beyond the time, such as sweets compounded from flour, sugar, and coconut cream. *Sattu* means dry cakes which do not become rotten, such as breads and biscuits (which can be kept for a while). Fish includes shellfish, prawns and other water creatures which can be used as food. Flesh means the meat of land-animals and birds which can be used as food. Various kinds of fruits and roots such as yams (underground tubers), are called *khādaniya*, harder food. It seems that this referred to food which had to be bitten and chewed so it is not included in *bhojana* (softer food), yet it is also a kind of food.

## PĀCITTIYA 32.

Now I shall explain according to the traditions of the past. According to the Vibhaṅga, it is explained that more than four *bhikkhus* accepted an invitation in which some of the five softer foods are mentioned.

When there is understanding in this matter, there is a traditional practice (among *bhikkhus* and supporters) that *bhikkhus* do not accept the invitations of those who mention the names of the foods to be offered. The inviter who understands this, makes invitation just in this way: "I invite you receive alms-food", or "I invite you to take breakfast (*piṇḍapāta* or *bhikkhā*) or lunch". By speaking in this way, it is possible for *bhikkhus* to accept.

(There is no eating in a group where *bhikkhus* use a 'middle spoon' or serving spoon which is not put in the mouth, but there is where *bhikkhus* eat from communal dishes with fingers or without such 'middle spoons').

### PĀCITTIYA 37.

The time which is outside the proper time (*vikāla*) in this training-rule is explained in the Vibhaṅga as the time after noon until the following dawn.

*Āpatti* in this training-rule is *acittaka*. If it is really *vikāla* and a *bhikkhu* understands that it is *kāla*, or he is in doubt, and he eats food, then he cannot escape from *āpatti*. The other sorts of things allowable by time (*kālika*) apart from *yāvakālika* (allowable from dawn till noon) are not included here and a *bhikkhu* can consume them according to the Exalted Buddha's permission.

### PĀCITTIYA 38.

To store up is known in Māgadhi as '*samīdhi*'. Harder and softer foods which have already been received by a *bhikkhu*, that is to say, have reached a *bhikkhu*'s hands today and are stored up by him overnight in order to consume them tomorrow, are then called '*samīdhi*'. A *bhikkhu* who consumes such things is *pācittiya* and an *āpatti* comes to him at every mouthful swallowed. *Āpatti* in this training-rule is also *acittaka*.

### PĀCITTIYA 40.

*Āhāra* in other places means *yāvakālika* but here since there is the exceptions of (pure) water and toothsticks, it refers to general eatable things. Water should be understood as ordinary water and does not refer to soups, sugarcane-juice and so on. Toothsticks should be understood as non-edible. The term '*adinnam*' means, it was not offered into a *bhikkhu*'s hands.

The factors of offering should be understood as follows :

- I) the things to be offered are not so big and heavy that a man of middling stature cannot lift them,
- II) the offerer comes within *hatthapāsa* (forearm's length),

- III) he has a humble manner in offering (making añjali when finished, etc),
- IV) the manner of offering can be done through direct bodily contact, through objects in contact with the body, or giving by throwing.
- V) a *bhikkhu* receives it through direct bodily contact, or through objects in contact with his body.

Giving and receiving as mentioned above, except by throwing, are done through mutual respect and polite behaviour. Regarding the giving by throwing, I do not know (the Vibhaṅga's) meaning. Perhaps it may have been the manner of giving many small things to a crowd and may be it was not regarded as impolite. According to the factors of offering, *piṇḍapāta* given by the donor through his (rice) spoon, is regarded as given through objects in contact with the donor's body and a *bhikkhu* who receives it with his bowl is also regarded as accepting it through an object in contact with his body and is regarded as already offered. The same manner is observed when a lady offers and a *bhikkhu* receives with a piece of cloth held in his hand except when both sides are far apart, this being regarded as out of *hatthapāsa*.

#### PĀCITTIYA 43.

(Venerable Nyānamoli's translation read as follows :

43. Should any *bhikkhu* intrude upon and sit down in ( the bedroom of ) a family with both persons, ( the man and the wife, present, one of whom does not agree to his remaining ), it entails expiation ).

In this training-rule there is one term which should be discussed ' *sabhojane* ', an adjective of the term ' *kule* ' ( family ). Perhaps the Vibhaṅga considered that it is a term of combination ( *sandhi* ), being *sa + ubhojane* which means ' having two people ', the ' u ' being elided. Therefore the Vibhanga explained accord-

ingly that '*sabhojanasakula*' means having male and female being not separated from each other and being not without lust (*rāga*) and then explained that the place where they were sitting was the sleeping room. The original story also relates the same subject, that is to say, a *bhikkhu* goes and intrudes sitting down when those two are intimate together. Now the Atthakathā Teacher realizes that the understanding of the term '*sa + ubhojane*' in the Vibhanga is wrong so he explained in another way, that '*sa*' being followed by '*bhojana*' becomes a compound (samāsa) = *sabhojane*, meaning 'along with food' or 'having food' but he interprets the term '*bhojana*' as '*bhoga*' (wealth) and explained further that male and female are each regarded as the wealth of the other. This is hard to accept! It is no improvement upon the previous explanation!

I understand that this term is made up of '*sa*' followed by '*bhojana*' becoming the compound '*sabhojane*', which means 'along with *bhojana*' or 'having *bhojana*'. There is no doubt that this is right and true but it does not have the meaning as explained in the Atthakathā.

There is no doubt that it is the literal meaning of this term that is true, that is to say, (the people) are taking a meal. A *bhikkhu* who had approached a family while they were taking the meal, would disgrace his etiquette, so that this training-rule would have been laid down to prevent a *bhikkhu* from such misbehaviour. I would like to place this matter before the Vinaya experts so that they may investigate it further.

#### **PĀCITTIYA 56.**

The term 'one who is not sick' means one who can live happily without needing to be warmed by fire. The term 'unless there is a suitable reason' refers to other reasons for lighting a fire beside needing one for warmth. For example, to light a fire for light in the night-time, for boiling water, and so on. In other places (in Vinaya), the Exalted One allowed a fire-house for hea-

ting the body, as used in Siam in ancient times. In such a fire-house, charcoal is used as fuel and either a sick *bhikkhu* or one who is well can warm himself there but the present training-rule forbids *bhikkhus* from warming themselves, so that there is a contradiction. Therefore, it is explained that to light a fire which has flames is forbidden but to light a charcoal (glowing) fire is allowed.

I understand that to forbid a *bhikkhu* from warming himself in this training-rule, is to prevent a *kuti* made of wood and thatched with grass from being burnt by fire. So the Exalted Buddha allowed a *bhikkhu* to warm himself in a place for that purpose which is called a fire-house, thus preventing such a danger. This leads to the assumption that a *bhikkhu* who warms himself in a fire-house is not *āpatti* but one who does so in other places is *āpatti*, excepting a sick *bhikkhu* who is unable to dispense with heating his body. To light a fire for other purposes is indeed necessary and those who do so are excepted from *āpatti*.

#### PĀCITTIYA 57.

The story of forbidding *bhikkhus* to bath is queer, although it does not concern us directly as we live in a country where bathing is allowed (as this rule applies only in the Middle Country in India), yet we should ponder over the cause for it. According to brahmin tradition, they take a bath three times a day, while *bhikkhus* have one only once a fortnight! How dirty they will become! I understand that this training-rule was laid down *specifically* for a country where there was shortage of water and for the time of drought, for example upon high land during drought.

#### PĀCITTIYA 58.

A *bhikkhu* who has obtained a new robe is to make a mark first and then use it. When the mark has been made, if it disappears (in washing, etc.) there is no need for a *bhikkhu* to make it

again. If another piece of cloth is patched on to the old cloth on which a mark has already been made, the *bhikkhu* need not make the mark on the new patch. Since the training-rule does not state clearly, a *bhikkhu* can make only a round spot. If he wants to discolour the robe he can take any of the three colours and paint them on it. If he decides to make a mark for identification, he can write some letters (of his name, etc) upon it. In order to combine these two ways, (of marking, or of discolouring) a *bhikkhu* māy (write some letters to discolour).

### PĀCITTIYA 63.

(The translation which Dr. I.B. Horner suggested in her review of the first edition replaces the original of Venerable Nyānamoli; which read as follows. "Should any bhikkhu, when a litigation has been disposed of under (the heading of) a (certain) case, knowingly agitate for a rehearsing of it, it entails expiation").

### PĀCITTIYA 87.

(Sugata-anguli equals =  $(1 \frac{1}{3}$  Siamese inches) =  $1 \frac{1}{8}$  inches, according to modern usage).

### ADHIKARANA-SAMATHA.

Things which occur and should be dealt with are called 'adhikarāṇa'. It is classified into four categories: *vivāda* or contention concerning Dhamma and Vinaya, is called *vivādādhikarāṇa* and a judgement should be given as to whether it is right or wrong. The accusation of *āpatti* is called *amuvādādhikarāṇa* and judgement should be given as to whether it is true or false. The manner of falling into *āpatti* or the matter of *āpatti* given to him is called *āpattādhikarāṇa* and this should be cleared up, that is, be released from the penalty. The duty which should be undertaken by the *Sangha*, such as giving *upasampadā*, is called *kiccādhikarāṇa* and this should be completely carried out.

**Summary of Relations between the Seven rules and the  
Four types of Legal Processes.**

Sammukhāvinaya (1-4)	1. Vivādādhikaraṇa (contention)
Sativinaya (2)	2. Anuvādādhikaraṇa (accusation)
Amūḷhavinaya (2)	3. Āpattādhikaraṇa (faults)
Paṭiññātakaraṇa (2, 3)	4. Kiccādhikaraṇa (duties)
Yebhuyyasikā (1)	
Tassa-pāpiyasikā (2)	
Tiṇa-vatthāraka (2, 3)	

---

**Mahāmakūṭa Rājavidyālaya Foundation Press Phra Sumeru  
Road, Bangkok, Thailand. Air Chief Marshal Harin Hongsakul,  
Publisher. August, 2535/1992.**

## Buddhist Books from Mahamakut.

“*Vinayamukha Vol. I—The Entrance to the Vinaya*” by His Royal Highness the late Sangharāja of Siam, Prince Vajirañānavarorasa. Introduction to the Vinaya with the Pātimokkha rules translated and explained. King Mahāmakuta’s Academy, 2513/1970. pp. 246. Bt 38 (hard), Bt 30 (soft cover).

“*Ordination Procedure*”, by His Royal Highness the late Sangharāja of Siam, Prince Vajirañānavarorasa. Pāli texts in roman script with English translation of the Higher Ordination (or Upasampadā) and chapters explaining the basis of the Vinaya (Discipline). some rules necessary for the bhikkhu. passages for chanting. etc. King Mahāmakuta’s Academy 2506/1963. pp. 114. Bt 10, 4/6d.

“*Sāmanerasikkha—The Novice’s Training*”, compiled from Pāli Texts and Commentaries with explanations by His Royal Highness, the late Sangharāja of Siam, Prince Jinavarasirivaddhana. Pāli Texts in roman script with English translation. With a “Brief biography of the Venerable Rāhula, the first Sāmanera”. by Bhikkhu Khantipālo. King Mahāmakuta’s Academy 2509/1967. pp. 53. Bt 6, 2/6d.

“*Brief Advice*” to those wishing to go forth to Homelessness as Buddhist Monks. Eight points for earnest consideration. King Mahāmakuta’s Academy 2511/1968. pp. 24. Bt 1.50, 8d.

---

Mahāmakut Buddhist Bookshop.  
opposite Wat Bovoranives Vihāra.  
Phra Sumeru Road. Bangkok.

Pātimokkha



฿ 50.00

๕๗๗