THE PÂTIMOKKHA,
BEING THE
BUDDHIST OFFICE OF THE CONFESSION OF PRIESTS.
THE PÂLI TEXT, WITH A TRANSLATION AND NOTES.

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"The Suttavintha ṅga is based on the Pātimokkha. This is very probably one of the oldest texts, containing the formulary for the ceremony of confession, as it was performed on Uposatha-days in the monastic orders. The SV is a commentary on this text." [Wilhelm Geiger, Pali Literature and Language, translated by Batakrishna Ghosh (1942), p. 15.]

On the 2nd of January, 1874, being the full-moon day of the month Phussa, I was permitted, by the kindness of my friend Kāṇṭhiyāgala Unmānāsi, to be present at a chapter of priests assembled for the recitation of the Pātimokkha or office of the confession of priests. The chapter was held in the Simā or consecrated space in the ancient Lohapāsāda, or Brazen Palace, in the city of Anurādhapura, and under the shadow of the sacred Bo-tree, grown from a branch of the tree at Buddha Gayā, under which, as tradition relates, the prince Siddhārtha attained to supreme Buddhahood. The branch was sent to Devānampiyatiṣa, King of Ceylon, by the Emperor Aśoka, in the year 288 B.C., now upwards of two thousand years ago. It was in this remarkable spot, under the shadow of the oldest historical tree, and in probably the oldest chapter-house in the world, that it was my good fortune to be present at this service. The building has none of its original magnificence. The colossal stone pillars alone remain as a memorial of the devotion of the kings and people of Ceylon to the religion which was taught them by Mahendra, the great apostle of Buddhism. In place of the nine storeys which these pillars once supported, a few in the centre are now made to carry a poor thatched roof no larger than that of a cotter's hut, and hardly sufficient to protect the chapter from the inclemencies of the weather. Still there was a simple and imposing grandeur in the scene. At the back of some dozen or more of these gigantic pillars were stretched pieces of white calico, to form the sides of the room: the ceiling in like manner was formed by stretching
white calico above the pillars to conceal the shabby roof, the bare ground was covered with clean mats, two lamps gave a dim light, the huge columns, grey with age, stood out against the white calico. At the top of the long room thus formed was hung a curtain of bright colours, and through a space left for the entrance were visible, row after row, the pillars of the ancient palace, their broad shadows contrasting with the silvery brightness of the tropical moon.

Accompanied by a friend, I went to the chapter-house about seven o'clock in the evening; we were met at the door by the priests, who showed us to the places prepared for us—two cushions on the floor at the bottom of the room, at a distance of about two fathoms from the place reserved for the priests. The ordinances of Buddha require that all persons who are not ordained priests, free at the time from all liability to ecclesiastical censure, shall keep at a distance of two and a half cubits from the assembled chapter. It was on my pointing out that this was the only direction of Buddha on the subject, that the priests consented to make an exception in my favour, and to break their rule of meeting in secret conclave.

After we were seated the priests retired two and two together, each pair knelt down face to face and made confession of their faults, one to another, in whispers. Their confessions being ended, they took their seats on mats covered with white calico, in two rows facing each other. The senior priest, the seniority being reckoned from the date of ordination, sat at the head of one row, the next in order at the head of the opposite row, the third next to the senior priest, and so on right and left down the room. The senior priest remained sitting, the others knelt and made obeisance to him, saying—

Okāsa. Dvārattayena kataṁ sabbāṁ aparādhāṁ khamatha me bhante.

_Permit me_. Lord, give me absolution from all my faults committed in deed, or word, or thought.
The senior then says—

*Khamâmi āvuso. Khamitabbâmi.*

*I absolve you, brother. It is good to grant me absolution.*

All reply—

*Okâsa. Khamâmi bhante.*

*Permit me. Lord, I absolve you.*

The second in order of seniority now resumes his seat, and all his juniors kneel and receive and give absolution, saying, Okâsa, etc., as above; he then takes his seat, and the others kneel to him, and so on, till no one has a junior present, that is to say, if there are thirty priests present, the senior will receive obeisance from the twenty-nine others together, the second from the twenty-eight, and so on down to the twenty-ninth, who will receive obeisance from one. After all are seated, they fall together on their knees and say—

*Namo tassa bhagavato arahato sammâsambuddhassa.*

*Praise be to the blessed one, the holy one, the author of all truth.* (This is said three times.)

*Iti pi so bhagavâ arahâm sammâsambuddho vijjâcarânasampanno sugato lokavidô anuttaro purisadammasârathi satthâ devamanussânaññâm Buddha bhagavâ ti. Buddhaññâ jîvitam yâva nibbânaññâm saraññam gacchâmi.*

Ye ca Buddhâ atittâ ca
Ye ca Buddhâ anâgatâ
Paccuppânañ ca ye Buddhiñã
Ahañ vândami sabbadâ.

N’atthi me saraññam anissâm
Buddho me saraññam varaññ
Etena saccavajjena
Hotu me jayamângalâm.

Uttamañjena vande ’ham
Pâdapañsuvantarâmaññâm
Buddhe yo khalito doso,
Buddho khamatu tarî mamâm.
Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṁ veditabbo viññūhūti. Dhammaṁ jivitāṁ yāve nibbānaṁ saraṇaṁ gacchāmi.

Ye ca dhammā atitā ca
Ye ca dhammā anāgatā
Paccuppanā ca ye dhammā
Aham vandāmi sabbadā.

N'atthi me saraṇaṁ aññāṁ
Dhammaṁ me saraṇaṁ varaṁ
Etena saccavajjena
Hotu me jayamaṅgalaṁ.

Uttamaṅgena vande 'ham
Dhammaṁ ca tividhamṁ varaṁ
Dhamme yo khalito doso
Dhammo khamatu taṁ mamaṁ

Supaṭipanno Bhagavato sāvakasaṅgho ujupaṭipanno Bhagavato sāvakasaṅgho nāyapaṭipanno Bhagavato sāvakasaṅgho sāmīcapiṭipanno Bhagavato sāvakasaṅgho yadidaṁ cattāri purissayugāni aṭṭha purisa-puggalā esa Bhagavato sāvakasaṅgho āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjaliṣekharaṁ anuttaram puṇaṅkhettraṁ lokassati. Saṅghaṁ jivitāṁ yāve nibbānaṁ saraṇaṁ gacchāmi.

Ye ca saṅghā atitā ca
Ye ca saṅghā anāgatā
Paccuppanā ca ye saṅghā
Ahaṁ vandāmi sabbadā.

N'atthi me saraṇaṁ aññāṁ
Saṅgho me saraṇaṁ varaṁ
Etena saccavajjena
Hotu me jayamaṅgalaṁ

Uttamaṅgena vande 'ham
Saṅghaṁ ca tividhottamaṁ
Saṅgho yo khalito doso
Saṅgho khamatu taṁ maṁaṁ
THE PÂTIMOKKHA.

Buddhadhammā ca pacceka-
Buddhasaṅghā ca sāmiṣo
Dāso 'vāh' asmiṁ etesaṁ
Guṇaṁ ṭhātu sīre sāda

Tisaraṇaṁ tilakkhanupekkhaṁ
Nibbānaṁ antimaṁ
Suvande sīrasā niccaṁ
Labhāmi tividhāṁ ahaṁ

Tisaraṇaṁ sīre ṭhātu
Sīre ṭhātu tilakkhaṇaṁ
Upekkhā ca sīre ṭhātu
Nibbānaṁ ṭhātu me sīre

Buddhe sakarupe vande
Dhamme paccekasambuddhe
Saṅghe ca sīrasā yeva
Timalnica namāmi 'haṁ

Namāmi Satthuno vâda-
Ppamaḍavacananantimaṁ
Sabbe pi cetiye vande
Upajhâcariye mamaṁ
Mayhaṁ paṭâpamatejena
Cittaṁ pâpehi muñcataṁ.

(TRANSLATION.)

We believe in the Blessed one, the holy one, the author of
all truth, who has fully accomplished the eight kinds of super-
natural knowledge and the fifteen holy practices, who came the
good journey which led to the Buddhahood, who knows the
Universe, the unrivalled, who has made subject to him all
mortal beings, whether in heaven or in earth, the Teacher of
Gods and men, the blessed Buddha. Through life till I reach
Nīrūṇa I will put my trust in Buddha.

I worship continually
The Buddhas of the ages that are past,
And the Buddhas of the ages that are yet to come,
And the Buddhas of this present age.
I have no other Refuge,
Buddha is the best Refuge;
By the truth of these words
May I conquer and win the victory.

I bow my head to the ground, and worship
The sacred dust of his holy feet.
If in aught I have sinned against Buddha,
May Buddha forgive me my sin.

The Law was graciously preached by Buddha, its effects are immediate, it is unlimited by time, it is conducive to salvation, it invites all comers, it is a fitting object of contemplation, the wise ponder it in their hearts. Through life till I reach Nirvana I will put my trust in the Law.

The Law as it has been in the ages that are past,
The Law that will be in the ages that are yet to come,
The Law as it is in this present age,
I worship continually.

I have no other Refuge,
The Law is my best Refuge;
By the truth of these words
May I conquer and win the victory.

I bow my head to the ground and worship
The Law, the noble doctrine of the Three Baskets.
If in aught I have sinned against the Law,
May the Law forgive me my sin.

Buddha's holy Church, the congregation of righteous men that lead a godly life, that walk in the straight way, in the way of wisdom, that walk faithfully in the four paths of holiness, the eight orders of the elect, worthy of offerings from afar, worthy of fresh offerings, worthy of offerings of the daily necessaries of life, entitled to receive the respectful salutation of joined hands raised in homage to the forehead, this
Holy Church produces merit which, like unto a rich field, yields its increase for the benefit of this world of men. Through life till I reach Nirvana I will put my trust in the Church.

The Church as it has been in the ages that are past,
The Church as it will be in the ages that are yet to come,
The Church as it is in this present age,
I worship continually.

I have no other Refuge,
The Church is my noble Refuge.
By the truth of these words
May I worship and win the victory.

I bow my head to the ground and worship
The Church, threefold and best.
If in aught I have sinned against the Church,
May the Church forgive me my sin.

Buddha and the Law, the Pacceka-buddhas,
And the Church are my lords.
I am their slave.
May their virtues ever rest on my head.

The three refuges, the three symbols and equanimity,
And lastly, Nirvana,
Will I worship with bowed head, unceasingly.
Thus shall I receive the benefit of that threefold power.

May the three refuges rest on my head,
On my head may there rest the three symbols.
May peace rest on my head,
May Nirvana rest on my head.

I worship the Buddhas, the all-pityful,
The Law, the Pacceka-buddhas;
The Church and the three sages
I worship with bowed head.
I worship every saying  
And every word of the Great Teacher.  
I worship every shrine,  
My spiritual superior and my tutor.  
By virtue of these feelings of reverence  
May my thoughts be freed from sin.

The priests here rise from their knees and resume their seats. The senior, or some other deputed in his stead to officiate, then takes a seat at the top between the two rows. The interrogatories are then proceeded with as will be found explained in the following translation of the Pâtimokkha. The interrogatories being ended, the Pâtimokkha is intoned after the manner followed to this day by the Roman Church.

The general character of the laws of the priesthood was first made known to European scholars in the work of Mons. de la Loubère, Du Royaume de Siam, published at Paris in 1691, an extract from which was translated and published at Zurich in 1791 under the title, "Erklärung des Patimuk oder des Textes des Winak, aus der Bali-Sprache." A valuable translation of the Pâtimokkha was published in 1839 by the Rev. D. J. Gogerly, in the "Ceylon Friend," vol. iii., and that translation was re-published in 1862, together with a translation from the Chinese by the Rev. S. Beal (Journal Royal Asiatic Society, Second Series, Vol. XIX.). The text was published in the Devanāgarī character with a translation into Russian by Professor J. Minayeff, of St. Petersburg, in 1869. That edition gives the office for priestesses, which has some points of interest; but it has been omitted in

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1 I offer a translation of these stanzas with much hesitation. The three passages beginning "I ti pi so," "Svākkhāto," and "Suṣaṭipanno" are from the Tripiṭaka. The others, though very ancient, bear the same relation to the Pāli of the Buddhist scriptures that the Latin hymns of the middle ages bear to the writings of Virgil. For this reason they have a special interest, but they are very difficult to interpret, and as there is no commentary to them the priests themselves have doubts as to the meaning of some of the words. I have not on this account thought it desirable to omit them, as I believe they will be new to the learned in Europe, and of interest to those who desire to ascertain the real feeling of the professors of the Buddhist religion.
the present edition, because the order of priestesses is not now recognized by the orthodox Buddhists.

The text of this edition is derived from MSS. in use at the Malwattë Monastery in Kandy, and it will be found divided into ten chapters, as follows:

I. Pucchavissajjanaṁ.—Interrogatories relating to the requisites for forming a chapter.
II. Niddānaṁ.—The Introduction.
III. Pārājikā.—The four deadly sins.
IV. Saṅghādisesa.—The thirteen faults involving temporary separation from the priesthood.
V. Aniyatā dharmā.—The two undetermined offences.
VI. Nissaggyā paccittiyā dhammā.—The thirty faults requiring confession and absolution, and involving forfeiture of the article in reference to which the offence has been committed.
VII.—Paccittiyā dhammā.—The ninety-two faults requiring confession and absolution.
VIII. Pāṭidisesaniyā dhammā.—Four offences requiring confession.
IX. Sekhiyā dhammā.—The seventy-five rules of conduct.
X. Adhikaranasamathā dhammā.—The seven rules for settling cases.

The whole is sometimes known as the two hundred and twenty-seven precepts.

Harmondsworth, Slough, March 19th, 1875. J. F. D.

PĀTIMOKKHĀM.

I.—Pucchavissajjanaṁ.

Nama tassa bhagavato arahato sammāsambuddhassa.
Sunātū me bhante saṅgho, yadi saṅghassa pattakalami ahaṁ āyahsmantaṁ itthamāmaṁ pucchéyyaṁ.
Nama tassa bhagavato arahato sammāsambuddhassa.
Sunâtu me bhante saṅgho, yadi saṅghassa pattakallam ahama āyasmatā itthaimānāmena vinayaṁ puṭho vissajjeyyaṁ.

Sammajjan'i padīpo ca
Udakam āsanena ca
Uposathassa etāni
Pubbakaranaṁ ti vuccati.


Chandapārisuddhi utukkhānaṁ
Bhikkhuṇaṁ ca ovādo
Uposathassa etāni
Pubbakiccan ti vuccati.


Upasatto yavatikā ca bhikkhu
Kammappattā sabhāgapattiyo ca
Na vijjanti vajjanīya ca puggalā
Tasmiṁ na honti pattakallan ti vuccati.

II.—NIDĀNAM.


Nidānuddeso niṭṭhito.
III.—Pârājikâ.

Tatr'ime cattâro pârājikâ dhammâ uddesamâ âgacchanti.
1. Yo pana bhikkhu bhikkhûnam sikkhâsâjîvasamâpanno sikkham apaccakkhâya dubbalyam anâvîkatvâ methunam dhammaṁ paṭîseveyya antamaso tiracchânagatâya pi pârâjiko hoti asaṁvâso.
2. Yo pana bhikkhu gâmâ va araînâ va adinnâma theyya-saṅkhâtam âdiyeyya yathârûpe adinnâdâne râjâno córâm gahetvâ haneyyum va bandheyyum va pabbâjeeyum và, coro'si bâlo'si mûlho'si theno'sti, tathârâpaṁ bhikkhu adinnam âdiyamâno ayam pi pârâjiko hoti asaṁvâso.
3. Yo pana bhikkhu saṅcicca manussaviggham jîvitâ voropeeyya, satthâhârakaṁ và'ssa pariyeseyya marâṇaṁ् varaṁ sâṁpâneeyyaya marâṇâya va sâmaṁpeeyyaya, ambho purisa kim tuyh'îminâ pápakena dujjîvitena matâm te jîvitâ seyyoti, iti cittamano iti cittasaṅkappo anekapariyâyena marâṇaṁ varaṁ sâṁpâneeyyaya marâṇâya va sâmaṁpeeyyaya ayam pi pârâjiko hoti asaṁvâso.
4. Yo pana bhikkhu anabhijânam uttarimanussadhammaṁ attûpanâyikâra alamariyaññadassanam samudâcareyya, iti jânâmi iti passâtiti, tato aparena samayena samanuggâhiyamaṇo va asamaniygâhiyamâno và âpanno visuddhâpekkho evam vadeyya, jânaṁ evam âvuso avacam jânâmi apassâm passâm tuçchaṁ musâ vilapin ti, aûññatra adhimāna ayam pi pârâjiko hoti asaṁvâso.


Pârâjikuddeso niṭṭhito.

[Uddiṭṭham kho āyasamanto nidânam. Uddiṭṭhâ cattâro pârâjikâ dhammâ. Sutâ kho pan'āyasamantehi terasa saṅghâdisesâ dhammâ, dve aniyastâ dhammâ, tiriṅsa nissaggiyâ pacittiya dhammâ, dvenavuti pacittiya dhammâ, cattâro pâṭide-saniyâ dhammâ, sekhiyâ dhammâ, satta adhikaraṇasamathâ]
dhammā. Ettakaṁ tassa bhagavato suuttāgataṁ sutta pariyaṇaṁ anvaddhamāsaṁ uddesaṁ āgacchati, tattha sabbeheva sammagehi sammodamānehi avivadamānehi sikkhītabban ti.]

IV.—Saṅghādisesā.

Ime kho pan'ayasmanto terasa saṅghādisesā dhammā udesaṁ āgacchanti.
1. Sañcetanikā sukkavissatthi aññatra supinanta sañghādiseso.
2. Yo pana bhikkhu otiṁno viparinatena cittena mātugamena saddhiṁ kāyasamsaggam samāpajjeyya hatthagaham vevnigaham aññataraṁ sa añgassa parāmasanam sañghādiseso.
3. Yo pana bhikkhu otiṁno viparinatena cittena mātugamam duṭṭhullahī vācāhi obhāseyya yathā tam yuvā yuvatim methunēpasamhitāhi sañghādiseso.
4. Yo pana bhikkhu otiṁno viparinatena cittena mātugamassa santike attakāmapparicāriyāya vaṇṇam bhāseyya, etadaggam bhagīṁ paricariyānaṁ yā mādisaṁ sīlavantaṁ kalyānadhāmaṁ bhūmacāriṁ etena dhammena paricareyyāti, methunēpasamhitena sañghādiseso.
5. Yo pana bhikkhu sañcariṇtām samāpajjeyya itthiyāvā purisamatiṁ purisassa vā itthimatiṁ jayattane vā jārattane vā antamaso tamkhānikāya pi sañghādiseso.
7. Mahallakām pana bhikkhunā vihārāṁ kārayamāṇena sasassāmikāṁ attuddesāṁ bhikkhū abhinetabbā vatthuesanāya tehī bhikkhūhi vatthum desetabbāṁ anārambhāṁ saparikkamanāṁ. Sārambhe ce bhikkhu vatthusmiṁ aparikka-
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mane mahallakāṁ vihāram kareyya bhikkhû vā anabhineyya vatthudesanāya saṅghādīseso.

8. Yo pana bhikkhû bhikkhuṁ duṭṭho doso appatīto amū-lakena pārājikena dhammena anuddhamiṣeyya, app eva nāma nāṁ imamhā brahmacariyā cāveyyan ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā amū-lakaṁ c'eva taṁ adhikaraṇaṁ hoti bhikkhu ca dosaṁ patiṭṭhāti saṅghādīseso.

9. Yo pana bhikkhu bhikkhuṁ duṭṭho doso appatīto añña-bhāgigyaṣsa adhikaraṇassa kiṁci desaṁ lesamattāṁ upādāya pārājikena dhammena anuddhamiṣeyya, app eva nāma nāṁ imamhā brahmacariyā cāveyyan ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā añña-bhā-giyanī c'eva taṁ adhikaraṇam hoti koci deso lesamatto upā-dinno bhikkhu ca dosaṁ patiṭṭhāti saṅghādīseso.

10. Yo pana bhikkhu samaggassa saṅghassa bhedāya pa-rakkameyya bhedanasāṁvattanikam vā adhikaraṇam saṁdaṁya paggayha tiṭṭheyya so bhikkhu bhikkhûhi evam assa vacaniyo, mā āyasā samaggassa saṅghassa bhedāya parakkami bhedanasāṁvattanikam vā adhikaraṇam saṁdaṁya paggayha aṭṭhāsi, samet'āyasā saṅghena, samaggio hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatitī. Evaṁ ca so bhikkhu bhikkhûhi vuocamāno tath'eva paggaṇheyya so bhikkhu bhikkhûhi yāvatatiyam samuñbhāsitabbo tassa paṭinissaggāya, yāvatatiyam ce sama- nuṁbhāṣiyamāno taṁ paṭinissajeyya iicc etam kusalam no ce paṭinissajeyya saṅghādīseso.

11. Tass'eva kho pana bhikkhusa bhikkhû honti anuvattakā vaggavādakā ēko vā dve vā tayo vā, te evaṁ vadeyyun, mā āyasmanto etam bhikkhuṁ kiṁci avacuttha dharmavadi c'eso bhikkhu vinayavadī c'eso bhikkhu amhākaṁ c'eso bhikkhu chandaṁ ca ruciṁ ca ādāya voharati jānāti no bhāsati amhākaṁ p'etam khamatiti, te bhikkhû bhikkhûhi evaṁ assu vacaniyā, mā āyasanto evaṁ avacuttha na c'eso bhikkhu dharmavādī na c'eso bhikkhu vinayavadī mā āyasmantānam pi saṅghabhedo rucittha samet'āyasmantānam saṅghena samaggio hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatitī, evaṁ ca te bhikkhû bhikkhûhi
vuccamānā tath'eva paggañheyyum te bhikkhū bhikkhūhi yāvatatiyām samanubhāṣitabbā tassa paṭinissaggāya, yāvatatiyān ce samanubhāṣiyamānā tam paṭinissajeyyum icc etam kusalaṃ no ce paṭinissajeyyum saṅghādhiseso.

12. Bhikkhu pan'eva dubbacajātiko hoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikam vuccamāno attānam avacanīyam karoti, mā main āyasamanto kiñci avacuttha kalyāṇam vā pāpakaṃ vā aham p'āyasmane na kiñci vakkhami kalyāṇam vā pāpakaṃ vā viramath'āyasamantamaṃ vacanāyati, so bhikkhu bhikkhūhi evām assa vacanīyo, mā āyasā attānaṃ avacanīyam akāsi vacanīyam eva āyasā attānaṃ karotu āyasā pi bhikkhū vadetu sahadhammena bhikkhū pi āyasamantaṃ vakkanti sahadhammena evam-samvaddhā hi tassa bhagavato parisāya yadidām aññamañña-vacanena aññamaññavaṭṭhāpanenatī, evān ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya so bhikkhu bhikkhūhi yāvatatiyām samanubhāṣitabbo tassa paṭinissaggāya yāvatatiyān ce samanubhāṣiyamānā tam paṭinissajeyyā icc etam kusalaṃ no ce paṭinissajeyyā saṅghādhiseso.

13. Bhikkhu pan'eva aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa pāpaka samācārā dissanti c'eva sūyanti ca, kulāni ca tena duṭṭhāṇi dissanti c'eva sūyanti ca; so bhikkhu bhikkhūhi evam assa vacanīyo, āyasā kho kuladūsako pāpasamācāro āyasamato kho pāpaka samācārā dissanti c'eva sūyanti ca kulāni ca āyasmatā duṭṭhāṇi dissanti c'eva sūyanti ca, pakkamat' āyasā imamhā āvāsā alam te idhavāsenatī. Evañ ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evam vadeyya, chandagāmino ca bhikkhū dosagāmino ca bhikkhū mohagāmino ca bhikkhū bhayagāmino ca bhikkhū tādisikāya āpattiyā ekaccām pabbājenti ekaccām na pabbā-jentīti, so bhikkhu bhikkhūhi evam assa vacanīyo, mā āyasā evam avaca, na ca bhikkhū chandagāmino na ca bhikkhū dosagāmino na ca bhikkhū mohagāmino na ca bhikkhū bhayagāmino, āyasā kho kuladūsako pāpasamācāro, āyasamato kho pāpaka samācārā dissanti c'eva sūyanti ca kulāni c'āyasmatā duṭṭhāṇi dissanti c'eva sūyanti ca, pakkamat' āyasā imamhā āvāsā, alam te idhavāsenatī.
Evañ ca so bhikkhu bhikkhûhi vuccamâno tath’eva paggañheyya so bhikkhu bhikkhûhi yâvatatiyam samanubhásitabbo tassa paṭinissaggâyà yâvatatiyam ce samanubhâsiyamâno tam paṭinissajeyya icc etâm kusalam no ce paṭinissajeyya saṅghâdiseso.


Saṅghâdisesusdesa niṭṭhito.

V.—ĀNIYATĀ DHAMMA.

Ime kho pañ’āyasmanto deve aniyatā dhammâ uddesarâni âgacchanti.

1. Yo pana bhikkhu mâtugâmena saddhim eko ekâya raho paṭiocchanne âsane alaṅkammâmiye nisajjaṁ kappeyya tam enaṁ saddheyyavacasâ upâsikâ disvâ tiṇṇam dhammânam aṇñatarena vadeyya pâràjikena và saṅghâdîsesena và pâcittiya+và nisajjaṁ bhikkhu paṭijânamâno tiṇṇam dhammânam aṇñatarena kâretabbo pârôjikena và saṅghâdîsesena và pâcittiyanà và yena và sâ saddheyyavacasâ upâsikâ vadeyya tena so bhikkhu kâretabbo. Ayaṁ dhammo aniyato.

2. Na h’eva kho pana paṭiocchanñam âsaneṁ hoti nalaṅkammâmiyam alaṅ ca kho hoti mâtugâmam duṭṭhullâhi vâcâhi obhâsituṁ yo pana bhikkhu tathârûpe âsane mâtugâmema saddhim eko ekâya raho nisajjaṁ kappeyya tam enaṁ saddheyyavacasâ upâsikâ disvâ dvinnâm dhammânam aṇñatarena vadeyya saṅghâdîsesena và pâcittiya+và, nisajjaṁ
bhikkhu paṭijānamāno dvinnām dhammadānaṁ aṇḍatarena käRETabbo saṅghādīsesena vā pācittiyaṇa vā yena vā sā saddheyyavacasā upāsikā vadeyya tena so bhikkhu käRETabbo, ayam pi dhammo aniyato.

Aniyatuddeso niṭṭhito.

VI.—NISSAGGIYĀ PĀCITTIYĀ DHAMMA.

Ime kho pan'āyasmano timsa nissaggiyā pācittiya dhammā uddeasam āgacchanti.

1. Niṭṭhitacīvaramiṁ pana bhikkhnū ubbhatasmiṁ kathine dasāhaparamam atirekaćvaram dhāretabbaṁ tam atikkāmayato nissaggiyam pācittiyaṁ.

2. Niṭṭhitacīvaramiṁ pana bhikkhnū ubbhatasmiṁ kathine ekarattim pi ce bhikkhu ticivarena vippavaseyya aṇṇatra bhikkhusammutiya nissaggiyam pācittiyaṁ.

3. Niṭṭhitacīvaramiṁ pana bhikkhnū ubbhatasmiṁ kathine bhikkhuno pan' eva akālacīvaram uppaṭṭeyya ākaṇkhhamānena bhikkhnū paṭiṣṭgahetabbam paṭiṣṭgahetvā khip-pam eva käretabbaṁ no c' asa pāripūrī māsaparam tena bhikkhnū tam cīvaram nikkhipitabbam ūnassu pāripūriya satiyā paccāsāya tato ce uttarīṁ nikkhipeya satiyā pi paccāsāya nissaggiyam pācittiyaṁ.

4. Yo pana bhikkhu aṇṇātikāya bhikkhuniyaṁ purāna-cīvaram dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā nissaggiyam pācittiyaṁ.

5. Yo pana bhikkhu aṇṇātikāya bhikkhuniyaṁ hatthato cīvaram patigaṭhheyya aṇṇatra pāriṇāṭṭakā nissaggiyam pācittiyaṁ.

6. Yo pana bhikkhu aṇṇātakam gahapatim vā gahapa-tāṇim vā cīvaram viṁṇāpeyya aṇṇatra samayā nissaggiyam pācittiyaṁ. Tatthāyam samayo, acechinaćvaro vā hotī bhikkhu naṭṭhacīvaro vā, ayam tattha samayo.
7. Tañ ce aññātako gahapati vā gahapatānī vā bahuhi civarehi abhihatthum pavāreyya santaruttaraparamantena bhikkhunā tato civaraṁ sāditabbam. Tato ce uttariṁ saddīyeyya nissaggiyam pācittiyam.

8. Bhikkhuṁ pan’ eva uddissa aññātakassa vā gahapattissa vā gahapatāniyā vā civaracetaspannaṁ upakkhaṭam hotā iminā civaracetaspannena civaraṁ cetāpetva itthannamam bhikkhum civarena acchādessāmitī tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā civare vikappam āpajjeyya, sādhu vata maṁ āyasamā iminā civaracetaspannena evarūpaṁ vā evarūpaṁ vā civaraṁ cetāpetvā acchādehīti, kalyāṇakamya-ataṁ upādāya nissaggiyam pācittiyam.

9. Bhikkhuṁ pan’ eva uddissa ubhinnam aññātakānaṁ gahapatānaṁ vā gahapatānaṁ vā pacceka civaracetaspannaṁ upakkhaṭaṁ honti imehi mayam pacceka civaracetaspannehi pacceka civarāni cetāpetva itthannamam bhikkhum civarehi acchādessāmāti tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā civare vikappam āpajjeyya, sādhu vata maṁ āyasamante imehi pacceka civaracetaspannehi evarūpaṁ vā evarūpaṁ vā civaraṁ cetāpetvā acchādetha ubho vasantaṁ ekenāti, kalyāṇakamya-ataṁ upādāya nissaggiyam pācittiyam.

10. Bhikkhuṁ pan’ eva uddissa rāja vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena civaracetaspannam paheyya iminā civaracetaspannena civaraṁ cetāpetvā itthannamaṁ bhikkhum civarena acchādehīti so ce dūto tam bhikkhum upasaṅkamitvā evam vadeyya, idam kho bhante āyasamantaṁ uddissa civaracetaspannam abhataṁ patiganṭhātu āyasamā civaracetaspannam ti, tena bhikkhunā so dūto evam assa vacaniyo, na kho mayam āvuso civaracetaspannam pati-gaṇhāma civaraṁ ca kho mayam patigaṇhāma kāleṇa kappiyan ti, so ce dūto tam bhikkhūṁ evam vadeyya, atthi pan’ āyasamato koci veyyāvaccakaro ti, civaratthikena bhikkhave bhikkhunā veyyāvaccakaro nissiṭtabbo āramiko vā upāsako vā, eso kho āvuso bhikkhumā veyyāvaccakaro ti, so ce dūto tam veyyāvaccakaramaṁ saññāpetvā taṁ bhikkhum upasaṅka- mitvā evam vadeyya, yam kho bhante āyasamā veyyāvaccaka- karamaṁ nissi saññatto so mayā upasaṅkamatu āyasamā kālana civarena tam acchādessatīti, civaratthikena bhi-
kkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṁ codetabbo sāretabbo, atho me āvuso cīvarenāti, dvattikkhattuṁ codiyamāno sāriyamāno tām cīvaram abhinipphādeyya icc etāṁ kusalaṁ no ce abhinipphādeyya catukkhattuṁ pañcakkhattuṁ chakkhattuṁ paramāṁ tūṁhībhūtena uddissa āṭṭabbaṁ, catukkhattuṁ pañcakkhattuṁ chakkhattuṁ paramāṁ tūṁhībhūto uddissa tiṭṭhamāno tām cīvaram abhinipphādeyya icc etāṁ kusalaṁ no ce abhinipphādeyya tato ce uttarim vāyamāno tām cīvaram abhinipphādeyya nissaggiyaṁ pācittiyaṁ. No ce abhinipphādeyya yat'assa cīvaracetāpannāṁ ābhataṁ tattha sāmaṁ vā ganṭabbaṁ dūto vā pāhetabbo, yāṁ kho tumhe āyasamanto bhikkhunā uddissa cīvaracetāpannāṁ pahiṇīthha na tām tassa bhikkhuno kiñci atthaṁ anubhoti yuṇjant' āyasamanto sakaṁ ma vo sakaṁ vinassati. Ayam tattha sāmici. Cīvaravaggo paṭhamo.

11. Yo pana bhikkhu kosiyamissakaṁ santhataṁ kārāpeyya nissaggiyaṁ pācittiyaṁ.

12. Yo pana bhikkhu suddhakālakānaṁ elakalomānaṁ santhataṁ kārāpeyya nissaggiyaṁ pācittiyaṁ.


15. Nisīdanasanthataṁ pana bhikkhunā kārayamānena purāṇasāṁhatassa sāmantā sugatavidatthi ādātābba dubbaṃkaparāṇāya. Anādā ce bhikkhū purāṇasāṁhatassa sāmantā sugatavidatthiṁ navāṁ nisūdanasanthataṁ kārāpeyya nisaggiyaṁ pācittiyaṁ.

16. Bhikkhuno pan'eva addhānamaggapatipannassa elakalomāni upajjeyyum akeñkhamānena bhikkhunā paṭiggahe-
tabbâni paṭigghahetvā tiyojanaparamam sahatthā háretabbâni asante hârake tato ce uttarim hareyya asante pi hârake nissaggiyam pâcittiyaṁ.

17. Yo pana bhikkhu aññātikāya bhikkhuniya elakalomâni dhovâpeyya vā rajâpeyya vā vijatâpeyya vā nissaggiyam pâcittiyaṁ.

18. Yo pana bhikkhu jâtarâparajatam ugganheyya vā ugganâpeyya vā upanikkhattam vā sâdiyeyya nissaggiyam pâcittiyaṁ.


20. Yo pana bhikkhu nânappakârakam kayavikkayasaṁ samâpajjeyya nissaggiyam pâcittiyaṁ.

Kosiyavaggo dutiya.


22. Yo pana bhikkhu ûnapañcabanhandhena pattena aññâni navam pattam cetâpeyya nissaggiyam pâcittiyaṁ. Tena bhikkhunâ so patto bhikkhuparisâya nissajitabbo yo ca tassa bhikkhuparisâya pattapariyanto so ca tassa bhikkhuno padâtabbo, ayam te bhikkhu patto ûvabhedanâya dhâretabbo ti. Ayaṁ tattha sâmîci.

23. Yâni kho pana tâni gilânânam bhikkhunâm paṭisâyaniyâni bhesajjâni seyyathidâm sappi navanitam telam madhu phântitam tâni paṭigghahetvâ sattâhaparamam sanni-dhikârakam paribhûnjitabbâni tam atikkâmayato nissaggiyam pâcittiyaṁ.

24. Mâso seso gimhânân ti bhikkhunâ vassikasâtikacîvaram pariyesitabbam, addhamâso seso gimhânân ti katvâ nivâsetabbam, orena ce mâso seso gimhânân ti vassikasâtikacîvarâm pariyeseyya oren’ addhamâso seso gimhânân ti katvâ nivâseyya nissaggiyam pâcittiyaṁ.

25. Yo pana bhikkhu bhikkhussa sâmâm cîvaram datvâ pachâ kupito anattamano acchindeyya vâ acchindâpeyya vâ nissaggiyam pâcittiyaṁ.

26. Yo pana bhikkhu sâmâm suttam viññâpetvâ tanta-vâyehei cîvaram vâyâpeyya nissaggiyam pâcittiyaṁ.

27. Bhikkhunîm paṇ’eva uddissa aññâtako gahapati vâ
gahapatāni va tantavāyehi civaram vâyapeyya, tatra ce so bhikkhu pubbe appavārito tantavāye upasanāṁītvā civare vikappam āpajjeyya, idām kho āvuso civaram mām uddissa viyati āyataṁ ca karotha viṭṭhataṁ ca appitaṁ ca suvitaṁ ca suppavāyitaṁ ca suvilokhitaṁ ca suvitacchitaṁ ca karotha appevanāṁā mayam pi āyasmantānam kiṁcittam anupaddajjeyyaṁati, evaṁ ca bhikkhu vatvā kiṁcittam anupadajjeyya antamaso pindapattamattam pi nissaggyaṁ pacittiyaṁ.

28. Dāsāhānāgataṁ kattikatemāsipunānam' bhikkhuno paṁ'eva accekačivaram uppajjeyya accekaṁ maññāṁānena bhikkhunā paṭīgghāhetabbam paṭīgghāhetvā yāvacīvarakāla-saṁaye nikkhīpītabbm tato ce uttarim nikkhīpeyya nissaggyaṁ paṭcittiyaṁ.

29. Upavassam kho pana kattikapunānam yāni kho pana tāni araṁkāni senāsanāni sāsaṁkasamattāni sappatiṁbhāyāni tathārūpesu bhikkhu senāsanesu viharanto ākaṁkhamo tiṇṇam civarānam aṁsaṭaram civaram antaraghare nikkhīpeyya siyā ce tassa bhikkhuno kocid eva paccayo tena civarena vippavāsaya chārattraparam tena bhikkunā tena civarena vippvasiṭtabbm. Tato ce uttarim vippavaseyya aṁsaṭaṁ bhikkhusammutiyā nissaggyaṁ paṭcittiyaṁ.

30. Yo pana bhikkhu jānaṁ saṅghikāṁ lābhāṁ parina-taṁ attano parināmeyya nissaggyaṁ paṭcittiyaṁ.

Pattavaggo tatiyo.


Nissaggyaṁ nīṭṭhitāṁ.

VII.—PACITTIIYA DHAMMA.

Ime kho pan' āyasmano dvenavuti paṭcittiyaṁ dhammā uddeśam āgaṭchanti.

1. Sampajānamusavāde paṭcittiyaṁ.
2. Omasavāde paṭcittiyaṁ.
4. Yo pana bhikkhu anupasampannam padaso dhammaṁ vāceyya pācittiyaṁ.
5. Yo pana bhikkhu anupasampannena uttarim dira-ttatrattaṁ sahaseyyaṁ kappeyya pācittiyaṁ.
6. Yo pana bhikkhu mātugāmassa sahaseyyaṁ kappeyya pācittiyaṁ.
7. Yo pana bhikkhu mātugāmassa uttarim chappaṅcava-cāhi dhammaṁ deseyya aññatra viññunā purisavigghahena pācittiyaṁ.
8. Yo pana bhikkhu anupasampannassa uttarim anussa-dhammaṁ āroceyya bhūtasmiṁ pācittiyaṁ.
9. Yo pana bhikkhu bhikkhusa duṭṭhullam āpattim anupasampannassa āroceyya aññatra bhikkhusammutiya pācittiyaṁ.
10. Yo pana bhikkhu paṭhavim khaneyya khanāpeyya vā pācittiyaṁ.

Musāvādaggo paṭhamo.
12. Aññavādake vihesake pācittiyaṁ.
13. Ujjhāpanake khiyanake pācittiyaṁ.
14. Yo pana bhikkhu saṅghīkāma mañcam vā pīṭham vā bhīsim vā kocchāṁ vā ajjhokāse santharitvā vā santharāpetvā vā taṁ pakkamanto n'eva uddhareyya n'uddharāpeyya anāpucchāṁ vā gaccheyya pācittiyaṁ.
15. Yo pana bhikkhu saṅghike vihare seyyaṁ santharitvā vā santharāpetvā vā taṁ pakkamanto n'eva uddhareyya n' uddharāpeyya anāpucchāṁ vā gaccheyya pācittiyaṁ.
16. Yo pana bhikkhu saṅghike vihare jānaṁ pubbūpa-gataṁ bhikkhum anupakhajja seyyaṁ kappeyya, yassa sambādho bhavissatīti so pakkamissatīti, etad eva paccayaṁ karitvā aññāṁ pācittiyaṁ.
17. Yo pana bhikkhu bhikkhum kupito anattamano saṅghikā vihare nikkadḍheyya vā nikkadḍhāpeyya vā pācittiyaṁ.
18. Yo pana bhikkhu saṅghike vihare uparivehāsakutiya aḥaccapādakaṁ mañcam vā pīṭham vā sahasā abhinisideyya vā abhinipajjeyya vā pācittiyaṁ.
19. Mahallakāṁ pana bhikkhunā vihareṁ kārayamānena
PACITΤΙΙΑ DHAMΜΑ.

20. Yo pana bhikkhu jānaṁ sappāṇakaṁ udakāṁ tiṇaṁ vā mattikāṁ vā siṁceyya vā siṁcāpeyya vā pācittiyaṁ.
   Bhūtāgāmavaggo dutiyā.
21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya pācittiyaṁ.
   Sammato pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya pācittiyaṁ.
22. Yo pana bhikkhu bhikkhunīpassayam upasaṅkamiti-vā bhikkhuniyo ovadeyya aññatra samayā pācittiyaṁ.
   Tatthāyaṁ samayo, gilāna hoti bhikkhuni, ayaṁ tattha samayo.
24. Yo pana bhikkhu evam vadeyya, āmisahetu bhikkhū bhikkhuniyo ovadantīti, pācittiyaṁ.
25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya aññatra pāriyātakā pācittiyaṁ.
27. Yo pana bhikkhu bhikkhuniyā saddhiṁ saṁvidhāya ekaddhānamaggaṁ patipajjeyya antamaso gāmantaram pi aññatra samayā pācittiyaṁ.
   Tatthāyaṁ samayo, satthaga-manīya hoti maggo sāsaṅkasammato sappatibhaya, ayaṁ tattha samayo.
28. Yo pana bhikkhu bhikkhuniyā saddhiṁ saṁvidhāya ekam nāvaṁ abhirūheyya uddhagāminim vā adhogāminim vā aññatra tiriyaṁantarāṇaya pācittiyaṁ.
29. Yo pana bhikkhu jānaṁ bhikkhuni-paripācitam pīṇḍa-pātam paribhuñjeyya aññatra pubbe gihisasārambhā pācittiyaṁ.
30. Yo pana bhikkhu bhikkhuniyā saddhiṁ eko ekāya raho nisajjam kappeyya pācittiyaṁ.
   Bhikkhunovādavaggo tatiyo.
31. Agilānena bhikkhunā eko āvasathapiṇḍo bhujjitabbo tato ce uttarāṁ bhujjeyya pācittiyaṁ.
32. Gañabhojane aññatra samayā pācittiyaṁ. Tatthāyaṁ
samayo; gilānasamayo civaradānasamayo civarakārasamayo addhānagamanasamayo, navabhīrūhanasamayo, mahāsamayo sa manoabhattasamayo; ayam tattha samayo.

33. Paramparabhojane aññatra samayā pācittiyaṃ. Tatthāyaṃ samayo, gilānasamayo, civaradānasamayo, civarakārasamayo, ayam tattha samayo.

34. Bhikkhuṃ paṇeva kulaṃ upagataṃ pūvehi vā maṅthehi vā abhihaṭṭhum pavāreyya ākaṃkhamāṇena bhikkhuṃ dvattipattapūrṇa paṭiggahetabba tato ce uttarāṇ patigāṇheryya pācittiyaṃ. Dvattipattapūre paṭiggahetvā tato niharitvā bhikkhūhi saddhiṃ saṃvibhajitabbaṃ ayam tattha sāmice.

35. Yo pana bhikkhu bhuttāvī pavārito anatirittam khamaniyam vā bhojaniyam vā khadeyya vā bhunjeyya vā pācittiyaṃ.

36. Yo pana bhikkhu bhikkhuṃ bhuttāvīṃ pavāritam anatirittena khamaniyena vā bhojaniyena vā abhihaṭṭhum pavāreyya, handa bhikkhu khaḍa vā bhunja vā ti, jānaṃ āsādanāpeko bhuttasmiṃ pācittiyaṃ.

37. Yo pana bhikkhu vikāle khamaniyam vā bhojaniyam vā khadeyya vā bhunjeyya vā pācittiyaṃ.

38. Yo pana bhikkhu saṃnidhikārakaṃ khamaniyam vā bhojaniyam vā khadeyya vā bhunjeyya vā pācittiyaṃ.

39. Yāni kho pana tani paṇītabhojanāṇi, seyyathidham sappi navantaṃ telam madhupphāṇitam maccho marāṃ khipaṃ, dadhi, yo pana bhikkhu evarūpāṇi paṇītabhojanāṇāni agilāno attano atṭhāya viṇṇāpetvā paribhunjeyya pācittiyaṃ.

40. Yo pana bhikkhu aṭṭhaṃ mukhadvāraṃ āhāram āhareyya aññatra udakadantapoṇaḥ pācittiyaṃ.

Bhojanaṅggo catuttho.

41. Yo pana bhikkhu aśradakassa vā paribbājakassa vā paribbājikāya vā sahatthā khamaniyam vā bhojaniyam vā dadeyya pācittiyaṃ.

42. Yo pana bhikkhu bhikkhuṃ evaṃ vadeyya, ehāvuso gamaṃ vā nigamaṃ vā piṇḍāya pavisissamāti, tassā dāpetvā vā-adāpetvā vā uyyojeyya, gacchāvuso na me tayaṃ saddhiṃ kathā vā nisajjā vā phāsu hoti ekakassa me kathā vā nisajjā vā phāsu hotiti, etad eva paccayam karitvā ānaññam pācittiyaṃ.
43. Yo pana bhikkhu sabhojane kule anupakhajja nisa-jjaim kappeyya paccittiyam.
44. Yo pana bhikkhu mätugāmena saddhim raho paṭi-channe āsane nisajjam kappeyya paccittiyam.
45. Yo pana bhikkhu mätugāmena saddhim eko ekāya raho nisajjam kappeyya paccittiyam.
46. Yo pana bhikkhu nimantito sabhatto samāno santām bhikkhum anāpuccha purebhattam vā pacchābhattam vā kulesu cārittam āpajjeyya aṇāatra samayā paccittiyam.
Tatthāyaṃ samayo civaradānasamayo cīvarakārasamayo, ayaṃ tattha samayo.
47. Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādita-bhā aṇāatra punapavāraṇaya aṇāatra niocapavāraṇaya, tato ce uttarim sādiyeyya paccittiyam.
48. Yo pana bhikkhu uyyuttaṃ senāṃ dassanāya gaccheyya aṇāatra tathārūpappaccayā paccittiyam.
49. Siyā ca tassa bhikkhuno koci eva paccayo senāṃ gamanāya dirattatirattam tena bhikkhunā senāya vasitabbam, tato ce uttarim vaseyya paccittiyam.
50. Dirattatirattan ce bhikkhu senāya vasamāno uyyodhi-kam vā balaggam vā senābyūham vā anikadassanam vā gaccheyya paccittiyam.

"Acelakavaggo pañcamo."

51. Surāmerayapāne paccittiyam.
52. Āṅgulipatodake paccittiyam.
53. Udake hassadhamme paccittiyam.
54. Anaḍariye paccittiyam.
55. Yo pana bhikkhu bhikkhum hiṃsāpeyya paccittiyam.
56. Yo pana bhikkhu agilāno visiṇvanāpeko jotiṃ samā-daheyya vā samādahāpeyya vā aṇāatra tathārūpappaccayā paccittiyam.
57. Yo pana bhikkhu orenāḍḍhamāsamahāheyya aṇāatra samayā paccittiyam. Tatthāyaṃ samayo, diyaḍḍho māso seso gimbhānan ti vassānassa paṭhamo māso icce ete añña- teyyamāsa unhasamayo parilāhasamayo gilānasamayo kam-masamayo adhānagamanasamayo vātavuṭṭhisamayo, ayaṃ tattha samayo.
58. Navaṁ pana bhikkhunā cīvaralābhena tiṇṇam dubb-
aññakaranaṁ aññataram dūbaññakaranaṁ âdâtabbariṁ nilam vâ kaddamaṁ vâ kâlaśamaṁ vâ anâdâ ce bhikkhu tiññam dūbaññakaranaṁ aññataram dūbaññakaranaṁ navāṁ cīvaram paribhuñjeyya pâcittiyam.

59. Yo pana bhikkhu bhikkhusa vâ bhikkhuniyâ vâ sikkhamâñya vâ sañânerassa vâ sañâneriyaṁ vâ sâmaṁ cīvaram vâ vikappetvâ apaccuddhârakaṁ paribhuñjeyya pâcittiyam.

60. Yo pana bhikkhu bhikkhusa pattam vâ cīvaram vâ nisidanaṁ vâ sucigharaṁ vâ kâyâbandhanaṁ vâ apaniḍheyya vâ apaniḍhapayeyya vâ antamaso hassâpekho pi pâcittiyam.

Surâpânavaggo chaṭṭho.

61. Yo pana bhikkhu sañcicca pâṇam jīvita vorseyya pâcittiyam.

62. Yo pana bhikkhu jânaṁ sappânakam udakam pari-bhuñjeyya pâcittiyam.

63. Yo pana bhikkhu jânaṁ yathâdhammam nihatâdхи-karaṇam punakammâya ukkoṭeyya pâcittiyam.

64. Yo pana bhikkhu bhikkhusa jânaṁ duṭṭhullam âpattim paṭichâdeyya pâcittiyam.

65. Yo pana bhikkhu jânaṁ ûnavisatîvassam puggalâm upasampâdeyya so ca puggalo anupasampanno te ca bhikkhû gârayhâ, idâm tasmiṁ pâcittiyam.

66. Yo pana bhikkhu jânaṁ theyyasatthena saddhiṁ sañvidhâya ekaddhânamaggaṁ paṭipajjeyya antamaso gâmantaram pi pâcittiyam.

67. Yo pana bhikkhu mâtugâmena saddhiṁ sañvidhâya ekaddhânamaggaṁ paṭipajjeyya antamaso gâmantaram pi pâcittiyam.

68. Yo pana bhikkhu evaṁ vadeyya, tathâ’ham bhagavatâ dhammaṁ desitam âjânmâi yathâ ye ’me antarâyikâ dhammâ vutta bhagavatâ te pâṭisveto nâlaim antarâyârâti, so bhikkhu bhikkhûhi evam assa vacanîyo, mā âyasmâ evam âvaca mà bhagavantarâ abhhâcikkhi na hi sâdhu bhagavato abbhakkhânam na ni bhagavâ evam vadeyya anekapariyâyena âvuso antarâyikâ vutta bhagavatâ alaṁ ca pana pâṭisveto antarâyâyâti. Evaṁ ca so bhikkhu bhikkhûhi vuccamâno tathâ’eva pagganheyya so bhikkhu bhikkhûhi yâvatitiyam samanu-
bhāsitabbo tassa paṭinissaggāya yāvatatiyañ ca samanubhāsiyamāno tarn paṭinissajeyya icc etami kusalam, no ce paṭini-ssajeeyya pācittiyaṁ.

69. Yo pana bhikkhu jānaṁ tathāvādinā bhikkhunā akatānudhammena tarn diṭṭhim appaṭinissaṭṭhena saddhiṁ sambhuṇijeyya vā samvāseyya vā saha vā seyyam kappeyya pācittiyaṁ.

70. Samānuddeso pi ce evaṁ vadeyya, tathā’ham bhagavatā dhammām desitām ājānāmi yathā ye’me antarāyikā dhammā vuttā bhagavatā te paṭisevato nālaṁ antarāyāyāti, so samānuddeso bhikkhūhi evam assa vacaniyo, mā āvuso samānuddesa evaṁ avaca mā bhagavantaṁ abbhācikkhi na hi sādhhu bhagavato abbhākkhānam na hi bhagavā evaṁ vadeyya anekapariyāyena āvuso samānuddesa antarāyikā vuttā bhagavatā alaṁ ca pana te paṭisevato antarāyāyāti. Evoñ ca so samānuddeso bhikkhūhi vuccamāno tath’eva pagganheyya so samānuddeso bhikkhūhi evam assa vacaniyo, ajjatagge te āvuso samānuddesa na c’eva so bhagavā satthā apadisitabbo yam pi c’ānñe samānuddesā labhanti bhikkhūhi saddhiṁ dirattatirattāṁ sahaseyyaṁ sā pi te n’atthi, cara pare vinassāti. Yo pana bhikkhu jānaṁ tathā nāsitām samānuddesaṁ upalāpeyya vā upaṭṭhāpeyya vā sambhuṇijeyya vā saha vā seyyam kappeyya pācittiyaṁ.

Sappānakavaggo sattamo.

71. Yo pana bhikkhu bhikkhūhi sahadhammikāṁ vuccamāno evaṁ vadeyya, na tāvāham āvuso etasmīṁ sikkhāpade sikkhisēmi yāva u’ ānṅaṁ bhikkhunī vyattam vinaya- dharam pariṣuccamāṇī, pācittiyaṁ. Sikkhamāṇena bhikkhaye bhikkhunā ānṅataṁ pariṣuccitabbaṁ pariṣanhi- tabbaṁ, ayam tattha sāmici.

72. Yo pana bhikkhu pātīmokkhe uddissamāne evaṁ vadeyya, kiṁ pan’imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi yāvad eva kukkanccāya vihesāya vīlekhāya samva- ttantīti, sikkhāpadavivāvananake pācittiyaṁ.

73. Yo pana bhikkhu anvaddhamāsāṁ pātīmokkhe uddissa- māne evaṁ vadeyya, idān’ eva kho āhaṁ jānāmi ayam pi kira dhammo suttāgato suttapariyāpanno anvaddhamāsāṁ uddesāṁ āgaṭṭhatīti, taṁ ce bhikkhunī ānṅe bhikkhū jāne-
yyum, nisinnapubbaṁ iminā bhikkhunā dvattikkhattāṁ pātimokkhe uddissamāne kho pana vādo bhiyyo ti, na ca tassa bhikkhuno aññātakena mutti atthi yañ ca tattha āpattim āpanno taṁ ca yathā dhammo kāretabbo uttarīṇ c’assa moho āropetabbo, tassa te āvuso alābhā tassa te dulladdham yam tvaṁ pātimokkhe uddissamāne na sādhukām aṭṭhikatvā mana-sikarositi, idam tasmiṁ mohanake pācittiyaṁ.

74. Yo pana bhikkhu bhikkhuissa kupito anattamano pahāram dadeyya pācittiyaṁ.

75. Yo pana bhikkhu bhikkhuissa kupito anattamano talasattikam uggireyya pācittiyaṁ.

76. Yo pana bhikkhu bhikkhum anulakena saṅghādise-sena anuddhamseyya pācittiyaṁ.

77. Yo pana bhikkhu bhikkhuissa saṅcioca kukkuccam upadaheyya, iti’ssa muhuttam pi aphāsu bhavissatiti, etad eva paccayaṁ karitvā anaññāṁ pācittiyaṁ.

78. Yo pana bhikkhu bhikkhunāṁ bhandanajātānam kalahajātānam vivādāpannānam upassutin tiṭṭhēyya, yam ime bhanissanti tam sossāmiti, etad eva paccayaṁ karitvā anaññāṁ pācittiyaṁ.

79. Yo pana bhikkhu dhammadānavānam kammānam chandam datvā pacchā kiṭyanadhammāṁ āpajjeyya pācittiyaṁ.

80. Yo pana bhikkhu saṅhe vinicchayakathāya vat-tamānāya chandam adatvā utthāy’āsanā pakkameyya pācittiyaṁ.

81. Yo pana bhikkhu samaggena saṅghena cāvaram datvā pacchā kiṭyanadhammāṁ āpajjeyya, yathāsanthavāṁ bhikkhū saṅghikāṁ lābham pariṇāmentiti, pācittiyaṁ.

82. Yo pana bhikkhu jānāṁ saṅghikāṁ lābham pariṇātaṁ puggalassa pariṇāmeyya pācittiyaṁ.

Sahadhammikavaggo aṭṭhamo.

83. Yo pana bhikkhu rañño khattiyassa muddhāvasittassa anikkhantarājake anihataratanake pubbe appaṭisamvidito indakkhilaṁ atikkameyya pācittiyaṁ.

84. Yo pana bhikkhu ratanaṁ vā ratanasammataṁ vā aññatra ajjhārāmā vā ajjhāvasathā vā ugganheyya vā uggan-hāpeyya vā pācittiyaṁ. Ratanaṁ vā pana bhikkhunā ratana-sammataṁ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā
ugghāpetvā vā nikkhipitabbam, yassa bhavissati so harissati, ayam tattha sāmīci.

85. Yo pana bhikkhu santām bhikkhum anāpucchā vikāle gāmaṁ paviseyya aññatra tathārūpa accāyikā karaṇīyā paccittiyam.

86. Yo pana bhikkhu atthimayaṁ vā dantamayaṁ vā visānaṁayaṁ vā sūcīgharam kārāpeyya bhedanakam paccittiyam.

87. Navaṁ pana bhikkhunā maṅcām vā pithām vā kārayamānena atthaṅgulapādakam kāretabbam sugataṅgulena aññatra heṭṭhimāya aṭhaniyā, tam atikkāmāyato chedanaṁ kāpaccittiyam.

88. Yo pana bhikkhu maṅcām vā pithām vā tūlonaddham kārāpeyya uddālanakam paccittiyam.

89. Nissidanaṁ pana bhikkhunā kārayamānena pamāṇikām kāretabbā. Tatr'idaṁ pamāṇam, dīghaso dve vidatthiyo sugatavidatthiyā tiriyaṁ diaryādham dasā vidatthi, tam atikkāmāyato chedanaṁ kāpaccittiyam.

90. Kaṇḍupāṭicchādīm pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṁ pamāṇam, dīghaso catasso vidatthiyo sugatavidatthiyā tiriyaṁ dve vidatthiyo, tam atikkāmāyato chedanaṁ kāpaccittiyam.

91. Vassikasāti+kām pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṁ pamāṇam, dīghaso cha vida-tthiyō sugatavidatthiyā tiriyaṁ adhihateyyā, tam atikkāmāyato chedanaṁ kāpaccittiyam.

92. Yo pana bhikkhu sugatacīvaramappamānaṁ civaram kārāpeyya atirekam vā chedanakam paccittiyam. Tatr' idāṁ sugatacīva sugatacīvaramappamānaṁ, dīghaso nava vida-tthiyō sugatavidatthiyā tiriyaṁ cha vidatthiyo, idāṁ sugatacīva sugatacīvaramappamānaṁ ti.

Ratanavaggo navamo.

Uddīṭṭhā kho, āyasamanto dvensavuti paccittiyā dhammā. Tatth' āyasamante pučchāmi, kacci 'ttha parisuddhā. Dutiyam pi pučchāmi, kacci 'ttha parisuddhā. Tatiyam pi pučchāmi, kacci 'ttha parisuddhā. Parisuddha etth' āyasamanto tasmaṁ tuṁhi, evam etam' dhārayāmi.

Paccittiyā niṭṭhitā.
VIII.—Pāṭidesaniyā dhammā.

Ime kho pan’ āyasamanto cattāro pāṭidesaniyā dhammā uddesam āgacchanti.

1. Yo pana bhikkhu aṭṭhikāya bhikkhuniyā antaragharam paviṭṭhaya hatthato khādaniyam vā bhojaniyam vā sahaṭṭhā paṭīghahetvā khādeyya vā bhuṇjeyya vā paṭidesetabbaṁ tena bhikkhunā, gārayham āvuso dhammaṁ āpajjim asappāyaṁ pāṭidesaniyam tam paṭidesemiti.

2. Bhikkhū pan’ eva kulesu nimantitā bhuṇjanti tatra ce sā bhikkhuni vosāsamānarūpā ṭhitā hoti, idha sūpaṁ detha idha odanām dethāti, tehi bhikkhūhi sā bhikkhunī apasādetabbā, apasakka tāva bhagini yāva bhikkhū bhuṇjantiti. Ekkassa ce pi bhikkhuno na ppaṭībhāseyya tam bhikkhunīm apasādetum, apasakka tāva bhagini yāva bhikkhū bhuṇjantiti, paṭidesetabbaṁ tehi bhikkhūhi, gārayham āvuso dhammaṁ āpajjimaṁ asappāyaṁ pāṭidesaniyam tam paṭidesemati.

3. Yāni kho pana tāni sekhasammatāni kulāni yo pana bhikkhu tathārūpesu sekhasammatesu kulesu pubbe animantuṭo agilāno khādaniyam vā bhojaniyam vā sahaṭṭhā paṭīghahetvā khādeyya vā bhuṇjeyya vā paṭidesetabbaṁ tena bhikkhunā, gārayham āvuso dhammaṁ āpajjim asappāyaṁ pāṭidesaniyam tam paṭidesemiti.

4. Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappatībhāyāni yo pana bhikkhu tathārūpesu senāsanesu viharanto pubbe appatīsamviditaṁ khādaniyam vā bhojaniyam vā ajjhārāme sahaṭṭhā paṭīghahetvā agilāno khādeyya vā bhuṇjeyya vā paṭidesetabbaṁ tena bhikkhunā, gārayham āvuso dhammaṁ āpajjim asappāyaṁ pāṭidesaniyam tam paṭidesemiti.

Pāṭidesaniyam niṭṭhitam.


Pāṭidesaniyā niṭṭhitā.
IX. — Sekhiyya Dhamma.

Ime kho pan’ayasmanto sekhiyya dhamma uddesaṁ āgac-\chanti.
1. Parimaṇḍalāṁ nivāsesāmīti sikkhā karaṇīyā.
2. Parimaṇḍalāṁ pārupissāmīti sikkhā karaṇīyā.
4. Supaṭṭicchanno antaraghare nisiddissāmīti sikkhā ka-\raṇīyā.
5. Susamvuto antaraghare gamissāmīti sikkhā karaṇīyā.
7. Okkhittacakkhu antaraghare gamissāmīti sikkhā ka-\raṇīyā.
8. Okkhittacakkhu antaraghare nisiddissāmīti sikkhā ka-\raṇīyā.
10. Na ukkhittakāyāṁ antaraghare nisiddissāmīti sikkhā karaṇīyā.

Paṭhamo vaggo.
11. Na ujjhaggikāya antaraghare gamissāmīti sikkhā karaṇīyā.
13. Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.
15. Na kāyappacālakaṁ antaraghare gamissāmīti sikkhā karaṇīyā.
17. Na bāhuppacālakaṁ antaraghare gamissāmīti sikkhā karaṇīyā.
18. Na bāhuppacālakaṁ antaraghare nisiddissāmīti sikkhā karaṇīyā.
19. Na sīsappacālakaṁ antaraghare gamissāmīti sikkhā karaṇīyā.
20. Na sāsappacālakāṁ antaraghare nisīdissāmīti sikkhā karaṇiyā.

**Dutiyo vaggo.**

22. Na kkhambhakato antaraghare nisīdissāmīti sikkhā karaṇiyā.
23. Na ogunṭhito antaraghare gamissāmīti sikkhā karaṇiyā.
25. Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇiyā.
27. Sakkaccaaṁ pinḍapātāṁ paṭīgghahessāmīti sikkhā karaṇiyā.
28. Pattasāññī pinḍapātāṁ paṭīgghahessāmīti sikkhā karaṇiyā.
29. Samasūpakām pinḍapātāṁ paṭīgghahessāmīti sikkhā karaṇiyā.
30. Samatittikām pinḍapātāṁ paṭīgghahessāmīti sikkhā karaṇiyā.

**Tatiyo vaggo.**

31. Sakkaccaaṁ pinḍapātāṁ bhunjissāmīti sikkhā karaṇiyā.
32. Pattasāññī pinḍapātāṁ bhunjissāmīti sikkhā karaṇiyā.
33. Sapadānam pinḍapātāṁ bhunjissāmīti sikkhā karaṇiyā.
34. Samasūpakām pinḍapātāṁ bhunjissāmīti sikkhā karaṇiyā.
35. Na thūpato omadditvā pinḍapātāṁ bhunjissāmīti sikkhā karaṇiyā.
36. Na sūpaṁ vā byaṅjanaṁ vā odanena paṭicchādessaṁiti bhīyyokamyataṁ upadāya sikkhā karaṇiyā.
37. Na sūpaṁ vā odanam vā agilāno attano atthāya viṁśa-petvā bhunjissāmīti sikkhā karaṇiyā.
38. Na ujjhānasāññī paresanā paṭtaṁ olokesamīti sikkhā karaṇiyā.
40. Parimāṇḍalam ālopam karissāmīti sikkhā karaṇīyā.
   Catuttho vaggio.
41. Nānāhaṭe kabile mukhadvāraṁ vivarissāmīti sikkhā karaṇīyā.
42. Na bhuṇjamāṇo sabbāṁ hattham mukhe pakkhipissāmīti sikkhā karaṇīyā.
43. Na sakabalena mukhena byāharissāmīti sikkhā karaṇīyā.
44. Na piṇḍukkhepakaṁ bhuṇjissāmīti sikkhā karaṇīyā.
45. Na kabalāvacchedakaṁ bhuṇjissamīti sikkhā karaṇīyā.
46. Na avagāṇḍakārakaṁ bhuṇjissamīti sikkhā karaṇīyā.
47. Na hatthaniddhūnakaṁ bhuṇjissamīti sikkhā karaṇīyā.
48. Na sitthāvākārakaṁ bhuṇjissamīti sikkhā karaṇīyā.
49. Na jivhānicchārakaṁ bhuṇjissamīti sikkhā karaṇīyā.
50. Na capucapakārakaṁ bhuṇjissamīti sikkhā karaṇīyā.
Pañcamo vaggio.
51. Na surusurukārakaṁ bhuṇjissamīti sikkhā karaṇīyā.
52. Na hatthanillehakaṁ bhuṇjissamīti sikkhā karaṇīyā.
53. Na pattanillehakaṁ bhuṇjissamīti sikkhā karaṇīyā.
54. Na ottthanillehakaṁ bhuṇjissamīti sikkhā karaṇīyā.
55. Na sāmisena hatthena pāṇīyathālakaṁ paṭīgghesassāmīti sikkhā karaṇīyā.
56. Na sasitthakaṁ pattadhovanam antaraghare chaḍḍesaṁmīti sikkhā karaṇīyā.
57. Na chattapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.
58. Na dāṇḍapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.
59. Na satthapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.
60. Na āvudhapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.
Chaṭṭho vaggio.
61. Na pādukāruluḥhassa agilānassa dhammam desissāmīti sikkhā karaṇīyā.
62. Na upāhanāruluḥhassa agilānassa dhammam desissāmīti sikkhā karaṇīyā.
63. Na yānagatassa agilānassa dhammam desissāmīti sikkhā karaṇīyā.
64. Na sayanagatassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
65. Na pallathhiñkâya nisinnassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
66. Na veṭhitasûsassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
67. Na ogünthitasûsassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
68. Na chamâya nisiditvâ āsane nisinnassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
69. Na nice āsane nisiditvâ ucce āsane nisinnassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
70. Na ṭhito nisinnassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.

Sattamo vaggo.
71. Na pacchato gacchanto purato gacchantassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
72. Na uppathena gacchanto pathena gacchantassa agilânassa dhammaṁ desissâmîti sikkhâ karaṇiyâ.
73. Na ṭhito agilâno uccâram vâ passâvaṁ vâ karissâmîti sikkhâ karaṇiyâ.
74. Na harite agilâno uccâram vâ passâvaṁ vâ kheḷaṁ vâ karissämîti sikkhâ karaṇiyâ.
75. Na udake agilâno uccâram vâ passâvaṁ vâ kheḷaṁ vâ karissâmîti sikkhâ karaṇiyâ.


Sekhiyâ niṭṭhityâ.

X.—AdhiKaraṇasamathâ Dhamma.

Ime kho pen’ āyasmanṭo satta adhiKaraṇasamathâ dhammâ uddessam āgacchanti.

Uppannuppannaṁ adhiKaraṇaṁ sammâya vûpaśmaṅga sammukhâvinayo dåtabbo sativinayo dåtabbo amûlha-
vinayo dātabbo paṭiññāya kāretabbam yebhuyyasikā tassapāpiyyasikā tinavatthārako ti.


Bhikkhupātimokkhaṁ niṭṭhitam.

[TRANSLATION.]

THE OFFICE OF THE CONFESSION OF PRIESTS.

The priests, in number not less than four, are assembled in the chapter-house (Sinhalese poyage) on mats laid on the floor, and covered with calico. They sit close together, forming three sides of a square, within the consecrated ground which is marked out by limitary pillars. Two of the number are deputed to officiate. The one who takes the principal part sits at the top, in the middle, on a cushion or seat raised above the others. He is designated below as M.: the other, his junior, is designated as N. M. kneels in front of his seat, looking down the chapter-house. N. kneels, also in the middle, facing M.

I.—THE PUCCHĀVISSAJJANA, OR INTERROGATORIES.

N. Praise be to the blessed one, the holy one, the author of all Truth.

Listen to me, my lord priests, now is the time of the assembly
of priests. I will inquire of the rules of discipline from the Venerable [Sonuttara].

M. Praise be to the blessed one, the holy one, the author of all Truth.

Listen to me, my lord priests, now is the time of the assembly of priests. When interrogated by the Venerable [Saraṇaṅkara] respecting the rules of discipline, I will answer.

N. Sweeping and lamps,
Water and a seat—
For the uposatha
These are said to be necessary.

[N. recites this stanza, and then asks the meaning of it, word by word, as follows:—]

Permit me. What means “sweeping”?
M. Doing the [necessary] sweeping.
N. “And lamps”?
M. The lighting of lamps. Now, as it is daylight, no lamps are necessary.
N. “Water and a seat”?
M. A seat must be provided, and close to it water fit for bathing and drinking. [Note.—No one is allowed to leave his seat during the service, and water is therefore provided for use if any priest faints or is thirsty.]

N. “For the uposatha these are said to be necessary”? M. These four things, sweeping, etc., must be attended to before the priests assemble to hold the uposatha.

N. Consent and purity, describing the season,
The number of priests, admonition;
For the uposatha these
Are said to be required.

“Consent and purity”? M. It is necessary to ascertain the concurrence of those priests whose concurrence it is proper to obtain, and their freedom from ecclesiastical censure. To ascertain these points here is not necessary.

N. “Describing the season”? M. Of the three seasons, the cold season, etc., so much has passed, so much remains. Thus they describe the seasons. In our present system there are three seasons; the cold, the hot, and the rainy season.
TRANSLATION OF THE PUCCHĀVISSAJJANA.

In this cold season there are eight uposathas;\(^1\) of these eight, one has passed; this is one; six remain.

N. "The number of priests"?
M. In this chapter-house the number of priests assembled is so and so.\(^2\)

N. "Admonition"?
M. To admonish the nuns is proper; but as there are now no nuns that admonitory is omitted here.

N. "For the uposatha these are said to be required"?
M. These five acts, ascertaining the consent, etc., are said to be necessary before reciting the Pātimokkha when the uposatha is held.

N. When it is uposatha day, when so many priests are assembled,
When there are no offences common to all,
When no one who should be excluded is present,
Then the assembly is said to be formed.

"When it is uposatha day"?

M. Of the three days for holding the uposatha—the fourteenth day, the fifteenth day, and the day of a special meeting—to-day is the uposatha of the fifteenth day.

N. "When so many priests are assembled"?
M. When so many duly qualified priests are met together to keep this uposatha, at least four priests undefiled and not put out of the priesthood by a chapter, the same being seated in a consecrated place, not leaving between one and another a space of two and a half cubits.

N. "When there are no offences common to all"?
M. When there is no guilt common to all, by taking food at forbidden times, or in other ways. [By this is meant that if the whole quorum are guilty of the same offence, they cannot hold an uposatha.]

N. "When no one who should be excluded is present"?
M. When there are present no persons whom it is proper to keep at a distance of two and a half cubits, namely, the persons coming under the twenty-one heads of laymen, eunuchs, etc.\(^b\)

N. "The assembly is said to be formed"?
M. When priests are assembled, and these four requisites are found to exist, the assembly is said to be formed.

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\(^1\) The days of the new and of the full moon.

\(^2\) It must not be less than four, \textit{vide} the Interrogatory on the following stanza.
THE PÂTIMOKKHA.

Having concluded the preliminaries and pre-requisites, I will recite the Pâtimokkha under the sanction of the priests here assembled who have purged their faults by confession and are on friendly terms together.

End of the Pucchâvissajjana, or Interrogatories.

[The two priests who are kneeling here rise up; the junior, N., takes a place at the bottom of one of the sides; the senior, M., takes the raised seat provided for him in the centre, and proceeds to recite the Pâtimokkha from memory—no book is used.]

II.—The Nidàna, or Introduction.

Praise be to the blessed one, the holy one, the author of all Truth.

Listen to me, my lord priests. To-day is the uposatha of the full moon. Now that the priests are assembled, let them keep the uposatha, let them recite the Pâtimokkha. Have the preliminaries required of the priesthood been attended to? Venerable sirs, assure me of your freedom from liability to ecclesiastical censure. I will recite the Pâtimokkha.

We all gladly ask you to do so, we are all attention.

If there is a fault in any one, let him declare it. If there is no one guilty of a fault, it is meet to keep silence. Now, Venerable sirs, by your silence I know that you are pure. Now to every separate question there must be an answer. In this way, in such an assembly as this, the question is put three times. If any priest, when asked three times, knowingly omits to declare his fault, it is a deliberate lie. Venerable sirs, a deliberate lie has been declared by Buddha to be an obstacle to the attainment of merit. Therefore every fault must be declared by a priest who has knowingly committed one, if he wishes to be cleansed from it, for to him who makes confession the way is easy. Venerable sirs, the introduction has been recited. Thus I question you, venerable sirs. Are you pure in this matter? A second time I question you. Are you pure in this matter? A third time I question you. Are you pure in this matter? Venerable sirs, thus by your silence I know that you are pure.

The reciting of the Introduction is finished.
III.—The Pārājikā, or Deadly Sins.

Here the four deadly sins come into reading.

1. If any priest whatever, having engaged to live according to the laws of the priesthood, and not having withdrawn therefrom after declaring his weakness [i.e. his inability longer to conform thereto], has connexion with any female, eva with an animal, he is guilty of a deadly sin, and is expelled from the priesthood.

2. If any priest whatever, in any place, whether inhabited or uninhabited, with dishonest intent, takes anything which is not given to him, provided the theft were such that a king would have him seized as a thief, and either put to death, or thrown into prison, or transported, saying, "Thou art a thief, thou art a fool, thou art an idiot, thou art a robber,"—a priest committing a theft of this kind is assuredly guilty of a deadly offence, and is expelled from the priesthood.

3. If any priest whatever knowingly destroys life in a human body, or if he keeps a deadly weapon by him, or if he sets forth the advantages of death, or if he compasses death by stratagem, saying, "Ho! my friend! what good do you get from this poor wretched life? death is better than your life!"—if, with murderous thought and design, by various devices, he either sets forth the advantages of death, or compasses death, he assuredly is guilty of a deadly sin, and is expelled from the priesthood.

4. If any priest whatever, not knowing of a certainty that he has within him superhuman powers, should give out that he is possessed of the full knowledge of sublime wisdom, saying, "Thus I know, thus I see," and at any time thereafter, whether on being questioned or without being questioned, feeling guilty, and being desirous to be freed from his sin, should say thus,—"Brother, I have said that I know that which I know not, that I see that which I see not, telling a fruitless lie," unless, indeed, it was from a real belief that he had such powers [i.e. being self-deceived], he assuredly is guilty of a deadly sin, and is expelled from the priesthood.

Venerable sirs, the four deadly sins have been recited. Any priest who has fallen into such and such of these receives not communion with holy priests, he is guilty of a deadly sin, is expelled from the priesthood, and is thereafter as he was before he received ordination. I inquire of you, Venerable sirs, concerning them—are you pure in this matter? A second time I inquire, are you pure in this matter? A third time I
inquire, are you pure in this matter? Venerable sirs, you are pure herein; thus by your silence I understand that it is so.

The chapter on the Deadly Sins is finished.

[Venerable sirs, the introduction has been recited; the four deadly sins have been recited. Now there remain to be heard by the Venerable assembly the thirteen Saṅghādisesa faults, the two undetermined offences, the thirty Nissaggiya faults, the ninety-two Pācittiya faults, the four Pāṭidesaniya faults, the rules of conduct, the seven rules for settling questions. So much of the sayings of Buddha as is included in this office comes into reading twice a month. These precepts must be obeyed by all priests, in unity, with gladness, without dispute.]

IV.—Saṅghādisesa, or Faults Involving Temporary Separation from the Priesthood.

Here, Venerable sirs, the thirteen Saṅghādisesa, or faults involving temporary separation from the priesthood, come into reading.

1. The emission of semen, of design, and not in a dream, is a saṅghādisesa offence.

2. If any priest, allowing his thoughts to be perverted, should touch a woman by taking hold of her hand, or her hair, or any other part of her body, it is a saṅghādisesa offence.

3. If any priest, allowing his thoughts to be perverted, should address a woman with lewd words, such as are used by young men and women to excite the passions, it is a saṅghādisesa offence.

4. If any priest, allowing his thoughts to be perverted, goes near to a woman and commends her serving his lusts, saying, "Sister, it will be the highest of ministrations if you serve by this virtuous act a pious, well-conducted, religious man like me,"—if he says this with thoughts of lust, it is a saṅghādisesa offence.

5. If any priest interferes either to procure a husband for a woman or a wife for a man, whether the union be lawful or unlawful, even if it be a harlot, he becomes guilty of a saṅghādisesa offence.

6. If any priest, at his own instance, should get a house built for him, not by the direction of others, for himself to live in, he must have it built of the following dimensions. The length twelve spans of the span of Buddha, the breadth inside seven such spans. He must assemble the priests to lay out the site. The site must be laid out by
them so as to do no damage [i.e. so as not to destroy white ants' nests or the abodes of other living things], and so as to have a clear space round it sufficient for a cart drawn by a yoke of oxen to pass. If any priest, at his own instance, gets a house built on a site where life will be destroyed, and which has not sufficient space around, or if he fails to assemble the priests to lay out the site, or if he exceeds the limits (named above), he is guilty of a saṅghādisesa offence.

7. If any priest should get a large monastery built under the superintendence of others for himself to live in, he must assemble the priests to lay out the site. The site must be laid out by them so as to do no injury, and so as to have sufficient space around it. If a priest get a large monastery built on a site where life will be destroyed, or where there is not sufficient space around, or if he fail to assemble the priests to lay out the site, he is guilty of a saṅghādisesa offence.

8. If any priest, actuated by feelings of ill-will and hatred, and being dissatisfied, should harass another priest by a false charge of having committed a deadly (pāḍjika) sin, thinking, "Perhaps I might get him to depart from this life of holiness"—whether at the time or at some other time, and whether the case were investigated or not, whether the case is found to be a trumped-up one, or whether (only) the priest is conscious of his wrong, he is guilty of a saṅghādisesa offence.

9. If a priest, actuated by feelings of ill-will and hatred, and being dissatisfied, should harass another priest with a charge of a deadly sin, based on some trifling fault of another kind, thinking, "Perhaps I might get him to depart from this life of holiness," and whether the case is investigated at that or any other time, or whether it is not investigated, whether the case is found to be of a different kind (from that which it was represented to be), or whether (only) the priest is conscious of the wrong he did in thus taking hold of some trifling fault, he is guilty of a saṅghādisesa offence.

10. If any priest tries to sow division in an assembly of priests, or if he persists in calling attention to some matter calculated to cause division, he must be thus addressed by the other priests—"Sir, do not try to cause division in the assembly of priests;" or, "Sir, do not persist in calling attention to a matter calculated to cause division, be at one with the assembly. The priesthood by being calm, by avoiding disputes, by reciting the Patimokkha together, is at unity, and leads a life of peace." When he is thus adjured by the other priests, if he
persistence in his course, he must be quietly admonished by the other priests three times. When admonished three times to give up his attempt, if he give it up, it is well; if he does not, he is guilty of a saṅghādisesa offence.

11. If one, or two, or three priests become followers of the priest who thus seeks to sow division, and speak words of disunion in these terms—“Sirs, say nothing to that priest, he speaks according to the law, he speaks according to the (commands of Buddha in the) Vinaya, he speaks according to our wish and desire, he knows our views, he has spoken (with us), his proposals are acceptable to us,”—let those priests be thus addressed by the other priests,—“Sirs, say not thus, that priest speaks not according to the law; nor according to the words of Buddha as recorded in the Vinaya. Let not the division of the priesthood be acceptable to you, sirs. Let your (thoughts), Venerable sirs, be at one with those of the assembly. The priesthood by being calm, by avoiding disputes, by reciting the Pātimokkha together, is at unity, and leads a life of peace.” When priests are thus adjured by the others, if they persist, let them be admonished three times. If when thus admonished three times with a view to induce them to desist, they do desist, it is well. If they do not desist, it is a saṅghādisesa offence.

12. If a priest becomes unruly, and, when admonished according to the ordinances of Buddha by the priests who join in the Pātimokkha and follow the precepts of Buddha, takes his own way, saying,—“Sirs, say nothing to me, either good or bad. I will say nothing to you, either good or bad. Sirs, abstain from speaking to me”—let that priest be thus addressed by the other priests—“Sir, take not your own way. Let him, sir, thus take his proper way. Let him, sir, speak to the priests according to the ordinances of Buddha. The priests speak according to the ordinances of Buddha to the venerable priests. Thus the following of Buddha increases by talk with one another and by mutual assistance.” If that priest, when thus addressed, persists in his course, let him be admonished three times, and when admonished three times to desist, if he desist, it is well: if not, he is guilty of a saṅghādisesa offence.

13. If any priest, who injures the faith of the laity and leads a scandalous life, lives near any village or town, and his faults and manner of life are publicly known and talked about, and if those who are sent astray by him are publicly known and talked about, let him be thus addressed by the other priests,—“Sir, you are an injury to
the faith of the laity, and lead a scandalous life, and your faults and manner of life are publicly known and talked about; sir, leave this monastery, you have dwelt here long enough." When the offending priest is so addressed by the other priests, if he thus replies to them,—

"The priests walk in the way of lust, and hatred, and ignorance, and fear, and the like, they send away one and do not send away another,"—let him be thus addressed: "Sir, speak not thus, the priests walk not in the way of lust, nor of hatred, nor of ignorance, nor of fear; sir, you injure the faith of the laity and lead a scandalous life, and your faults and manner of life are publicly known and talked about." Sir, leave this monastery, you have dwelt here long enough." When he is addressed by the others, if he persist in his course, let him be admonished three times, and when enjoined three times to desist, if he desist, it is well; if he do not, he is guilty of a saṅghādisesa offence.

Venerable sirs, the thirteen saṅghādisesa have now been recited. In the case of the first nine a single offence must be dealt with; in the case of the other four the third offence (must be dealt with). If a priest commits any one of these offences, and designedly omits to make confession for one or more days, he must undergo penance for as many days as he has concealed his offence, and he must undergo this further penance after the expiration of the ordinary six days of priestly penance. A priest who has completed his six days of penance must be reinstated by an assembly of twenty priests. If an assembly, short even by one of the number of twenty, should reinstate a priest, that priest is not reinstated, and the priests (who form the incomplete assembly) are guilty. By observing these rules the way to Nirvāṇa is attained. Thus I question you, Venerable sirs. Are you pure in this matter? A second time I inquire, are you pure in this matter? A third time I inquire, are you pure in this matter? Venerable sirs, thus by your silence I know that you are pure.

The reciting of the Saṅghādisesa is finished.

V.—The Two Aniyatā Dhammā, or Undetermined Offences.

Venerable sirs, here the two undetermined offences come into reading.

1. If any priest sits with a woman, one man and one woman, in secret in an inclosed place, on a bed convenient for fornication, and if a pious woman of unblemished character, having seen them together,
says that the offence committed was one of the three classes, either pārājika, or saṅghādīsesa, or pācittiya, when the priest confesses his proceedings he must be found guilty [according to circumstances] under one of the three heads, either pārājika, or saṅghādīsesa, or pācittiya; or if the pious woman of unblemished character says which of the three it is, the priest must be found guilty accordingly. This is an undetermined offence.

2. Supposing the bed is not in an inclosed place, and is not convenient for fornication, if a priest addresses a woman with lewd words, saying, "This is a good place," and sits with her, one man and one woman, in secret on such a seat, if a pious woman of unblemished character sees them, and says that the offence is of one of two kinds, either saṅghādīsesa or pācittiya, when the priest confesses his fault, he must be found guilty of one of two offences, either saṅghādīsesa or pācittiya. If the pious woman of unblemished character says it was one of the two, he must be found guilty accordingly. This also is an undetermined offence.

Venerable sirs, the two undetermined offences have been recited. Thus, I will inquire of you, sirs, are you pure in this matter? A second time I ask, are you pure in this matter? A third time I ask, are you pure in this matter? Thus by your silence, Venerable sirs, do I understand that you are pure.

The reciting of the Undetermined Offences is finished.

VI.—THE NISSAGGIYĀ PĀCITTIYĀ DHAMMĀ, OR FAULTS INVOLVING FORFEITURE.

Here, Venerable sirs, the thirty nissaggiyā pācittiyā dhammā, or faults involving forfeiture, come into reading.  

1. When a set of robes is finished, or when the kaṭhina period has expired, a spare robe may be worn by a priest for ten days; if that period is exceeded, it is a nissaggiya fault.

2. When a set of robes is finished, or when the kaṭhina period has expired, if a priest dispenses with his robes for a single night, unless with the permission of the other priests, it is a nissaggiya fault.

3. When a set of robes is finished, or when the kaṭhina period has expired, if material for a robe is given to a priest out of season, he may accept it if he pleases; having accepted it, he must have the robe made quickly; if it should not be sufficient, he may keep it by him for a
month in expectation that the deficiency will be supplied; if he keeps it by him longer than a month in this expectation, it is a nissaggiya fault.

4. If a priest gets his soiled robe washed, or dyed, or beaten, by a priestess who is not related to him, it is a nissaggiya fault.

5. If a priest receives from the hands of a nun who is not related to him a robe, except in exchange, it is a nissaggiya fault.

6. If a priest ask, except on a proper occasion, for a robe from a householder, or a householder’s wife, who are not related to him, it is a nissaggiya fault. The proper occasion for such a request is when a priest’s robe has been stolen or destroyed.

7. If a householder, or his wife, who are not related to the priest, arrange to supply him when thus situated with many robes, he must accept of them only the lower and the upper robes. If he accept more than this, it is a nissaggiya fault.

8. If money to buy robes is collected for a priest by a householder, or his wife, who are not related to him, with intention of purchasing robes for that priest and presenting them to him, and if that priest goes uninvited to that house and gives directions about the robes, saying, “Sir, buy such and such a robe with the money which has been collected, and present it to me: that will be well.” If he says this thinking it will be agreeable to him, it is a nissaggiya fault.

9. If money to buy robes for a priest is collected in separate houses by two householders, or their wives, who are not related to him, with the intention of presenting him with two separate collections, and if that priest goes to their houses uninvited, and gives directions about the robes, saying, “Sirs, it is good to put the two collections into one, to purchase such and such a robe and present it to me.” If he says this thinking it will be agreeable to him, it is a nissaggiya fault.

10. If a king, or a king’s minister, or a brahman, or a householder, should send, by a messenger, money to buy robes for a priest, saying, “Buy robes with this money and present them to that priest,” and if that messenger goes to the priest and says thus, “Lord, this money is brought to buy robes for your reverence; sir, accept the robe-money,”—let that messenger be thus addressed by that priest: “Friend, we do accept robe-money, we accept robes, presented in the proper manner and at a time when there is need of them.” If that messenger thus addresses that priest, “Has your reverence any faithful attendant who supplies your daily needs?”—priests, the attendant, whether a temple
servant or a devotee, may be pointed out by a priest who is in want of robes, saying, “That man, my friend, is the priest’s faithful attendant.” If the messenger arranges the matter with the attendant, and approaching the priest says thus, “Lord, the matter has been arranged by me with the attendant your reverence pointed out, Sir, go to him when you require robes and make him supply them,” priests, when a priest is in want of robes he should go to the attendant and should ask him and remind him twice or thrice, “Friend, I have need of robes.” After asking and reminding him twice or thrice, if he should succeed in obtaining the robes, it is well. If he should not succeed, he should keep silence about them [i.e. make no complaint asking for the robes] till four times, and five times, and six times only. If after asking for them four times, and five times, and six times only, and making no complaint, if he should succeed in obtaining them, it is well. If he should not succeed, and if he then makes further efforts and at last obtains them, it is a nissaggiya fault. If he should not succeed, he should go himself, or should send a messenger, to the persons by whom the robe-money was sent for him, and should say, “Sirs, did you send some robe-money for a priest? That priest has no need of it. Sirs, take possession of it, do not waste it.” By this is the way to Nirvāṇa.

The end of the first section, called the chapter on robes.

11. If a priest has a bed covering made of a mixture of silk and wool, it is a nissaggiya fault.

12. If a priest has a bed covering made of pure black wool, it is a nissaggiya fault.

13. If a priest has occasion to get a new bed cover made, two parts of pure black wool, one part of white wool, and one part of brown wool must be taken. If he has it made of other proportions, it is a nissaggiya fault.

14. When a priest has a new bed cover made, he should use it for six years. If within six years he has another new bed cover made, without the consent of the priests, whether he has given his bed cover away or not, it is a nissaggiya fault.

15. If a priest has a rug made for himself to sit upon, in order to disfigure it he must take a piece from one corner of an old rug to the length of a Buddha’s cubit. If a priest, without taking a cubit’s length from the corner of an old rug, gets a new rug made for himself to sit upon, it is a nissaggiya fault.

16. If a priest when on a long journey is offered some wool, he may
accept it if he likes, and having accepted it, he may carry it himself a distance of three yojanas only [= 36 miles] if there is no one to carry it for him. If he carries it further without having some one to carry it for him, it is a nissaggiya fault.

17. If a priest has wool washed for him, or dyed, or carded by a priestess who is not related to him, it is a nissaggiya fault.

18. If a priest receives, or gets another to receive for him, gold and silver coin, or if he thinks to appropriate money entrusted to him, it is a nissaggiya fault.

19. If a priest makes use of the various kinds of money, it is a nissaggiya fault.

20. If a priest engages in the various kinds of trade, it is a nissaggiya fault.

The end of the second section, or chapter on silk.

21. A spare bowl may be kept for ten days only. To keep it a longer period is a nissaggiya fault.

22. If a priest asks for a new bowl when his bowl is mended in less than five places, it is a nissaggiya fault. He must confess his fault, and produce the new bowl in the midst of an assembly of priests, and if it appears to that assembly that the old bowl was past use, the new bowl must be given to him in these words—“This bowl must be used by you, brother, until it breaks.” Thus is the way to Nirvāṇa attained.

23. What are the medicines which are proper for rich priests to take? Ghee, butter, jinjely and other oils, honey, sugar. They must be kept only for seven days; if they are kept for a longer period, it is a nissaggiya fault.

24. Robes suited for the wet season may be procured by a priest one month before the end of the hot season, and when he has got them ready he may begin to wear them fifteen days before the end of the hot season. If he procures wet-season robes more than one month before the end of the hot season, or if he gets them ready and wears them more than fifteen days before the end of the hot season, it is a nissaggiya fault.

25. If a priest gives his robes to another priest, and afterwards being angry and on bad terms with him, if he takes them away, or if he has them taken away, it is a nissaggiya fault.

26. If a priest should himself ask for yarn and have it made by a weaver into stuff for a robe, it is a nissaggiya fault.

27. If a householder, or a householder’s wife, who is not related to.
him, has robes made by a weaver for a certain priest, and if that priest, without being invited there, goes to the weaver and gives directions respecting the robes, saying, "Friend, this robe-cloth is being woven for me; make it both long and broad, and thick, and with even web, and with thread of even thickness, and with good size, and smooth it well: if we give you any directions, surely it is good." If the priest speaks thus, and gives anything to the weavers, even a single meal, it is a nissaggiya fault.

28. If a spare robe is offered to a priest ten days before the end of the three months preceding Kattika [i.e. between the 5th and the 15th of Wak], it may be accepted by a priest who knows it is a spare robe. Having accepted it, he must put it by till the proper time for receiving robes [i.e. the end of the Vassa on the full-moon day in Wak]. If he puts it by for a longer period, it is a nissaggiya fault.

29. After Vassa is completed until the full-moon in Kattika, if an eremite priest, who lives in forest-dwellings which are unsafe and dangerous, being desirous of so doing [for fear of thieves], should leave one of his three robes in a village, if he has cause for so doing, in order that he may be free from it, he must be without it for only six days. If he remains without it for a longer period without permission of the priesthood, it is a nissaggiya fault.

30. If a priest designedly gets appropriated to himself anything which it was intended to give to the whole body of the priesthood, it is a nissaggiya fault.

The end of the third section or chapter on the alms-bowl.

Here end, Venerable sirs, the thirty nissaggiya faults. I will ask you concerning them. Are you pure in this matter? A second time I ask you, are you pure in this matter? A third time I ask you, are you pure in this matter? Thus by your silence do I know, sirs, that you are pure herein.

The Nissaggiya faults are finished.

VII.—THE PĀCITTĪVĀ DHAMMA, OR NINETY-TWO SINS REQUIRING CONFESSION AND ABSOLUTION.

Here, Venerable sirs, the ninety-two Pācittiya sins come into reading.
1. A deliberate lie is a Pācittiya sin.

1 This is supplied by the commentary.
2. Abusive language is a Pācittiya sin.

3. Slander ing a priest (so as to set one against another) is a Pācittiya sin.

4. If a priest recites the sayings of Buddha, sentence by sentence, with one who is not an ordained priest, it is a Pācittiya sin.

5. If a priest sleeps with one who is not ordained for more than two or three nights, it is a Pācittiya sin.

6. If a priest sleeps with a woman, it is a Pācittiya sin.

7. If a priest recites to a woman more than five or six words of the sayings of Buddha, except in the presence of a man who well understands what is said, it is a Pācittiya sin.

8. If a priest announces to one who is not ordained that he has attained to a state of more than human perfection when he is in such state, it is a Pācittiya sin.

9. If a priest, without the permission of the other priests, tells any one who is not ordained of a grave offence committed by a priest, it is a Pācittiya sin.

10. If a priest digs the ground, or causes another to dig it for him, it is a Pācittiya sin.

End of the first section.

11. To cut grass, trees, etc. [in short, to destroy anything of the vegetable world having life, even a blade of grass] is a Pācittiya sin.

12. Prevarication or refusing to answer is a Pācittiya sin.

13. Speaking disrespectfully or openly using disrespectful words is a Pācittiya sin.

14. If a priest puts out, or gets another to put out, into an open place, a bed, or a chair, or a mattrass, or a pillow belonging to the priesthood in common, and before he goes if he does not put it back, or get another to put it back, or if he goes away without saying anything to anybody, it is a Pācittiya sin.

15. If a priest makes ready a bed, or has a bed made ready for him, in a monastery belonging to the priesthood in common, and before he goes if he does not roll it up, or cause another to roll it up, or if he goes away without saying anything to anybody, it is a Pācittiya sin.

16. If a priest lies down in a monastery belonging to the priesthood in common, where he knows that he is encroaching on the space occupied by a priest who arrived before him, thinking, "It will annoy him, and he will go away," —if he acts thus, with this object alone, it is a Pācittiya sin.
17. If a priest, being angry or displeased with another priest, sends him away, or causes him to be sent away from a monastery belonging to the priesthood in common, it is a Pācittiya sin.

18. If a priest hurriedly sits or lies down in the upper chamber of a cell in a monastery common to the priesthood on a bed or seat the legs of which are readily removable, it is a Pācittiya sin.

19. A priest who has a large monastery built for him may have the setting done again and again, in order to make the doors and windows firm; and if he resides in an uncultivated place, he may order the roofing to be repaired twice or thrice. Though he live in an uncultivated place, if he exceeds that limit, it is a Pācittiya sin.

20. If a priest sprinkles, or causes another to sprinkle, water having living things in it on grass, or clay, it is a Pācittiya sin [because the life, or living things, in the water will be destroyed].

End of the second section.

21. If a priest, acting without orders from the priesthood, recites the scriptures [i.e. the aṭṭhāgaruddhāmā] to nuns, it is a Pācittiya sin.

22. And if, though acting under the orders of the priesthood, he recites the scriptures to nuns after sundown, it is a Pācittiya sin.

23. If a priest goes to a nunnery and recites the scriptures to the nuns, except at the proper time, it is a Pācittiya sin. The time for it is when a nun is sick. This is the time for it.

24. If a priest says that the priests recite the scriptures to the nuns from interested motives [i.e. to obtain food, clothes, etc.], it is a Pācittiya sin.

25. If a priest gives a robe to a nun who is not related to him, except by way of exchange, it is a Pācittiya sin.

26. If a priest sews a robe, or gets one sewn, for a nun who is not related to him, it is a Pācittiya sin.

27. If a priest, by appointment, goes a long journey with a nun, in short, if he goes with her from one village to another, except on a proper occasion, it is a Pācittiya sin. A proper occasion is when the road is infested with thieves or the like, or when there is doubt or fear respecting it.

28. If a priest, by appointment, goes with a nun in the same boat either up or down stream, except for the purpose of crossing over to the other side, it is a Pācittiya sin.

29. If a priest, knowingly, eats food procured by the intervention of a nun, except on the previous invitation of a layman, it is a Pācittiya sin.
30. If a priest sits with a nun secretly, one priest and one nun, it is a Pâcittiya sin.

End of the third section.

31. A priest who is not sick may eat food at a place where food is daily distributed for one day; if he exceeds that, it is a Pâcittiya sin.

32. A sin is committed when priests go together in a body [i.e. four or more] to receive food, except on a proper occasion. Proper occasions are as follows:—When a priest is sick, when robes are presented, when robes are being made, on a long journey, on going on board a ship, on a special occasion, when a number of priests are invited to receive food. [This rule was made to prevent the priests selecting hospitable houses and going to them in a body, and thus putting the owners to constant and heavy expense.]

33. A sin is committed when a priest takes food in any other order than that in which it is offered to him [i.e. if when invited somewhere he first dines at home, or if when invited by a number of persons who put separate portions into his bowl, he picks out this and that, and does not take his food as it comes], except on a proper occasion. Proper occasions are as follows:—When a priest is sick, when robes are presented, when robes are being made. [The reason for the first exception is obvious; the reason for the two other exceptions is that the invitations on these occasions are always public and not private invitations, and consequently a preference shown for any particular portion of food will not hurt the feelings of any individual.]

34. If a priest goes to a house, and any one brings and offers him some sweetmeats and cakes, two or three bowls-full may be accepted by him if he please. If he accept more, it is a Pâcittiya sin. Having accepted two or three bowls-full, and having gone thence, he must share the contents with the other priests. This is the rule for this case.

35. If a priest, after he has finished his portion, takes more food, whether hard or soft, which is not part of the leavings of his meal, it is a Pâcittiya sin.

36. If a priest conveys to a priest who has finished his portion some food, whether hard or soft, which is not part of the leavings of his meal, with the deliberate intention of getting him into trouble, saying, "Listen, sir, eat this," a Pâcittiya sin is committed by thus causing him to eat [lit. by the eating].

37. If a priest takes food, whether hard or soft, out of the proper time [i.e. after the sun has passed the zenith], it is a Pâcittiya sin.
38. If a priest eats food, whether hard or soft, which has been kept over from the previous day, it is a Pâcittiya sin.

39. What are the articles of food which are luxuries? Clarified butter, fresh butter, rape oil, honey, sugar, fish, flesh, milk, milk curds. If a priest who is not sick shall ask for such luxuries for himself and partake of them, it is a Pâcittiya sin.

40. If a priest puts into his mouth anything which has not been first put into his hand, except water and a tooth-cleaner, it is a Pâcittiya sin.

The end of the fourth section.

41. If a priest gives food, whether hard or soft, with his own hand, to a naked ascetic, or to a mendicant devotee, whether male or female, it is a Pâcittiya sin.

42. If a priest says to another, "Come, brother, let us go to the village or the town to collect alms," and then, whether after he has caused him to get alms or not, sends him away, saying, "Go, friend, it is not agreeable to me to talk or sit with you; it is agreeable to me to talk and sit alone;"—if he does this for this cause alone [i.e., as explained by the commentary, in order to have conversation with a woman], it is a Pâcittiya sin.

43. If a priest enters a house when a man and his wife are in bed together, and sits down there, it is a Pâcittiya sin.

44. If a priest sits with a woman secretly on a seat concealed from view, it is a Pâcittiya sin.

45. If a priest secretly sits near a woman, one man and one woman, it is a Pâcittiya sin.

46. If a priest, being invited [by a layman], and (therefore) having food, should go to a house without taking leave of any priest living (in the monastery), whether before meals [i.e. in the forenoon] or after meals [i.e. in the afternoon], except on proper occasions, it is a Pâcittiya sin. A proper occasion is as follows:—When robes are presented, when robes are being made. This is a proper occasion.

47. A priest who is not sick may receive the evening meal from the same house for the space of four months; if he exceed that period, except on an invitation for another four months, or on an invitation for life, it is a Pâcittiya sin.

48. If a priest goes to see an army equipped for war, except for a sufficient cause, it is a Pâcittiya sin.

49. If a priest has any necessity to go to the army, he may stay with it for two or three days: if he stays beyond that time, it is a Pâcittiya sin.
50. If a priest who stays with an army for two or three days goes to see the fighting going on, or the advanced posts, or the camp, or the (four) hosts [i.e. the elephants, the cavalry, the chariots, and the infantry], it is a Pâcittiya sin.

End of the fifth section.

51. The drinking of intoxicating drinks is a Pâcittiya sin.

52. Poking (a priest) with the finger is a Pâcittiya sin.

53. Sporting in the water is a Pâcittiya sin.

54. Disrespect is a Pâcittiya sin.

55. If a priest vexes another priest, it is a Pâcittiya sin.

56. If a priest who is not sick, being desirous to warm himself, lights a fire or has a fire lighted, except for such and such reasons [i.e. with some other object than warming himself], it is a Pâcittiya sin.

57. If a priest bathes more than once a fortnight, except at certain times, it is a Pâcittiya sin. The exceptional times are as follows:—The hot weather, namely, the two months and a half made up of the one and a half month at the end of the hot season, and the first month of the wet season; when the body is heated [explained to be in the first month of the cold season, when the days are hot and the nights cold]; when engaged in work [i.e. in sweeping the courtyard of the monastery and the like]; when on a long journey; when exposed to a storm of dust and rain. These are the exceptional times.

58. A priest who receives a new robe must mark it in one of three ways, by making part of it turn green, or by smearing part of it with mud, or by making part of it turn black; and if the priest uses the new robe without marking it in one of these three ways, it is a Pâcittiya sin. [Some priests were robbed of their robes; and when their robes were recovered, they could not identify them: hence this rule.]

59. If a priest destines his own robe for a priest, or a nun, or a candidate for holy orders, or a deacon, or a deaconess, and without actually giving it to him, continues to wear it, it is a Pâcittiya sin.

60. If any priest hides, or causes another to hide, a priest’s bowl, or robe, or the rug on which he sits, or his waistbelt, in short, if he seeks to make fun of him, it is a Pâcittiya sin.

The end of the sixth section.

61. If a priest knowingly deprives any living thing of life, it is a Pâcittiya sin.

62. If a priest knowingly uses water in which there is life [i.e. water which has not been strained], it is a Pâcittiya sin.
63. If a priest should knowingly throw doubts on a decision which has been come to in accordance with the laws of Buddha, in order to get a fresh decision, it is a Pācittiya sin.

64. If a priest knowingly conceals a serious offence committed by a priest [i.e. any of the thirteen saṅghādisesa offences], it is a Pācittiya sin.

65. If a priest knowingly ordains a man under twenty years of age, both the ordination is void and the priests who took part in the ceremony are blameworthy. This is a Pācittiya sin on the part of the president of the chapter.

66. If a priest knowingly goes by appointment in company with a thief on a long journey, in short, if he goes the distance from one village to another, it is a Pācittiya sin.

67. If a priest, by appointment, goes a long journey, in short, even the distance from one village to another, in company with a woman, it is a Pācittiya sin.

68. If a priest says thus: "I understand the doctrine preached by Buddha in this wise: if any one is guilty of the sins which have been declared by Buddha to be obstacles (to the attainment of final sanctification), it is not sufficient to prevent his attaining that end," that priest should then be spoken to by the other priests,—"Sir, do not speak thus, bring not an accusation against Buddha, for to bring a groundless charge against Buddha is not proper, for Buddha has not said this. Brother, in various ways those things which are obstacles have been set forth by Buddha. They are fully sufficient to prevent one who stumbles against them (from attaining final sanctification). When that priest is thus spoken to by the other priests, if he persists in his error he must be admonished by the other priests till three times, in order that he may desist from it, and if when admonished till three times he desist, it is well, and if he do not desist, it is a Pācittiya sin.

69. If a priest knowingly eats, or lives, or sleeps with a priest who has thus spoken [i.e. as in 68], and has not received just punishment, and has not renounced his heresy, it is a Pācittiya sin.

70. And if a deacon says thus: "I know the doctrine preached by our Blessed Lord to be in this wise—If any one is guilty of the sins declared by our Blessed Lord to be obstacles [to the attainment of final sanctification], it is not sufficient to prevent his attaining that end]," that deacon must be thus spoken to by the priests: "My good deacon, say not so, bring not an accusation against Buddha, for to bring a groundless charge against Buddha is not proper.
Buddha says not so; my good deacon, in various ways the obstacles have been set forth by Buddha. They are fully sufficient to prevent one who stumbles against them (from attaining final sanctification).”
When that deacon has been thus spoken to by the priests, if he persists in his error, he must be thus addressed: “From this day forth, my good deacon, that Blessed Teacher must not be spoken of by you. The privilege of other deacons to sleep with the priests for two or three nights no longer is yours. Go—you are an outcast—you are expelled.” If any priest speaks with a deacon who has been expelled [i.e. if he proposes to ordain him], or gets him ordained, or eats with him, or sleeps with him, it is a Pācittiya sin.

End of the seventh section.

71. If a priest, when admonished by other priests as to the precepts binding on the priesthood, should say thus:—“Brother, until I can inquire of another priest, full of learning and well versed in the laws of the priesthood, I cannot accept that law,” it is a Pācittiya sin. Priests, a priest who is desirous of being amenable to discipline should learn, and inquire, and settle in his own mind what is necessary to discipline. Thus is the way.

72. If a priest, at the recital of Pātimokkha, should say thus:—“What is the use of reciting these minor details of the canonical law? are they for the purpose of causing remorse, and trouble, and doubt?” it is an offence (thus) to discredit the precepts of Buddha.

73. If a priest, at the fortnightly recital of the Pātimokkha, says thus: “Does not the doctrine which is taken from the Suttas, and contained in the Suttas, come fortnightly into reading? Assuredly now I know it.” And if the other priests know after two or three recitals that it is thus with this priest (they must thus say to themselves): “What means this constant talk? That priest is not yet freed from foolishness.” If he has fallen into sin, he must be dealt with according to the law. Henceforth he must be convicted of foolishness [and they must thus address him]—“Brother, this is a loss to you, this will make it hard for you (to be born again as a human being), if, when the Pātimokkha is recited, you fail to take it to your heart and carefully attend to it.” This is a Pācittiya sin which comes of foolishness.

74. If a priest, being angry and displeased with another priest, give him a blow, it is a Pācittiya sin.

75. If a priest, being angry and displeased with another priest, lifts his hand as if to strike him, it is a Pācittiya sin.
76. If a priest harasses another priest by an unfounded charge of having committed a saṅghādisesa offence, it is a Pācittiya sin.

77. If a priest knowingly suggests doubts to the mind of another priest with the idea of giving him even a moment's uneasiness [lit. thinking there will be to him uneasiness even for a moment], and with that object alone, it is a Pācittiya sin.

78. If a priest stands in a place where he can overhear other priests quarrelling, or making a disturbance, or engaged in a dispute, with the sole object of hearing what they say, it is a Pācittiya sin.

79. If a priest, having given his consent to ecclesiastical proceedings, afterwards raises objections, it is a Pācittiya sin.

80. If a priest, when the priests are assembled for the hearing of a case, leaves his seat and goes away without giving his vote, it is a Pācittiya sin.

81. If a priest, as one of an assembly of priests, has joined in giving a robe to another priest, and afterwards raises objections, saying, "The priests give away to their friends the property of the priesthood," it is a Pācittiya sin.

82. If a priest knowingly gives to an individual priest property that was dedicated to the priesthood, it is a Pācittiya sin.

The end of the eighth section.

83. If a priest crosses the threshold of the palace of an anointed King of Kshatriyan race without first announcing his arrival by inquiring whether the king or his queen are within, it is Pācittiya sin.

84. If a priest picks up, or causes another to pick up, a jewel, or something as valuable as a jewel, except in the garden of the monastery or in the monastery itself, it is a Pācittiya sin. A priest who has picked up, or caused another to pick up, a jewel, or something as valuable as a jewel, must put it by, intending that the owner shall recover it. This is the proper course in such a case.

85. If a priest visits the village at an unusual hour without telling his neighbour [i.e. any priest living within twelve cubits of him], except on account of some unexpected necessity, it is a Pācittiya sin.

86. If a priest has a needle case made of bone, or ivory, or horn, the needle case is liable to be broken, and a Pācittiya sin is committed.

87. If a priest have a new bed or seat made, it must have legs of eight inches (of the inches of Buddha) in height—this is exclusive of the depth of the bed frame. If that is exceeded, the bed should be cut down to the proper height in the case of a bed or chair being
presented to a priest; in the case of his having it made himself, it is a Pācittiya sin.

88. If any priest has a bed or seat made stuffed with cotton and made tight by string fastened at intervals from top to bottom, it is a Pācittiya sin.

89. A priest who has a new rug made for him to sit upon must observe the proper dimensions. They are as follows: in length, two spans of the spans of Buddha; in breadth, one span and a half; the fringe, one span; if they be exceeded, the rug should be cut to the proper size in the case of its being presented to a priest; in the case of his having it made himself, it is a Pācittiya sin.  

90. A priest who has a cloth made to cover the itch must observe the proper dimensions. They are as follows:—The height, four spans of the span of Buddha; the breadth, two spans; if they are exceeded, the cloth should be cut to the proper size in the case of its being presented to him; in the case of his having it made himself, a Pācittiya sin is committed.

91. A priest who has a robe made for the rainy season must know the proper dimensions. They are as follows:—The length, six spans of the span of Buddha; the breadth, two spans and a half; if they are exceeded, the robe should be cut to the proper size in the case of its being a gift; in the case of the priest having it made, it is a Pācittiya sin.

92. If a priest has a robe made of the size of the Buddha-robe, or larger, it must be cut down—it is a Pācittiya sin. The dimensions of the Buddha-robe of Buddha are as follows:—The length, nine spans of the span of Buddha; the breadth, six spans of the span of Buddha. These are the dimensions of the Buddha-robe of Buddha.

End of the ninth section.

Venerable sirs, the ninety-two sins have been read. Herein I inquire of you, Venerable sirs, are ye pure in this matter? A second time I inquire, are ye pure in this matter? A third time I inquire, are ye pure in this matter? Thus, by your silence, do I understand, Venerable sirs, that you are pure in this matter.

End of the Chapter on Pācittiya sins.

VIII.—PĀṬIDESANIYA DHAMMĀ. FOUR SINS REQUIRING CONFESSION.

Now, Venerable sirs, the four sins requiring confession come into reading.
THE PÂTIMOKKHA.

1. If any priest takes into his own hand food, whether hard or soft, from the hand of a nun not related to him after her visit to the village for alms is over, and eats it, it must be confessed by him, saying, “Brother, I have committed an offence, deserving of censure, causing sorrow, and requiring confession. I confess it.”

2. When priests are invited to laymen’s houses, if nuns are there giving orders, such as, give vegetables here, give rice here, those nuns must be put aside by the priests, saying, “Sister, depart till the priests have eaten.” And if not even a single priest should speak to put the nun aside, saying, “Sister, depart till the priests have eaten,” it must be confessed by those priests, saying, “Brother, we have committed an offence, deserving of censure, causing sorrow, requiring confession. We confess it.”

3. If a priest, without invitation and not being sick, receives, in his own hand, from the houses of the pious, food, whether hard or soft, and eats it, it is an offence, and must be confessed by him, saying, “Brother, I have committed an offence, deserving of censure, causing sorrow, and requiring confession. I confess it.”

4. If a priest, who lives in a forest hermitage which is unsafe or dangerous, receives in his own hand, at his abode, food, whether hard or soft, of which notice has not been given beforehand [in order that he may give warning of the danger], and not being sick, eats it, he must confess it, saying, “Brother, I have committed an offence, deserving of censure, causing sorrow, requiring confession. I confess it.”

Venerable sirs, the four offences requiring confession have been read. Herein, I will inquire of you, Venerable sirs, are ye pure in this matter? A second time I inquire, are ye pure in this matter? A third time I inquire of you, are ye pure in this matter? Thus, Venerable sirs, by your silence I understand that you are pure in this matter.

End of the Chapter on Offences requiring Confession.

IX.—THE RULES OF CONDUCT.

Here, Venerable sirs, the rules of conduct come into reading.

1. I will observe the rule to put on my under robe [the antaravâsaka], so that it shall hang quite evenly at the bottom [lit. that I should put on my robe, etc., is a precept to be observed].

2. I will observe the rule to put on my upper robes [the saṅghâṭi and uttarâsaṅga] so that they shall hang quite evenly at the bottom.
3. I will observe the rule to go to the village properly dressed [i.e. as in 1 and 2].
4. I will observe the rule to sit down in the village properly dressed.
5. I will observe the rule to go to the village with my senses under proper control.
6. I will observe the rule to sit down in the village with my senses under proper control.
7. I will observe the rule to go to the village with my eyes fixed on the ground. [The practical rule is to look on the ground straight in front only to a distance the length of a plough.]
8. I will observe the rule to sit down in the village with my eyes fixed on the ground.
9. I will observe the rule not to go to the village with my robes pulled up.
10. I will observe the rule not to sit down in the village with my robes pulled up.

End of the first section.
11. I will observe the rule not to go to the village laughing loudly.
12. I will observe the rule not to sit down in the village laughing loudly.
13. I will observe the rule to go to the village in silence [explained in the commentaries to mean not speaking to be heard at a distance of twelve cubits].
14. I will observe the rule to sit down in the village in silence.
15. I will observe the rule not to go to the village swaying my body about.
16. I will observe the rule not to sit down in the village swaying my body about.
17. I will observe the rule not to go to the village swinging my arms.
18. I will observe the rule not to sit down in the village swinging my arms.
19. I will observe the rule not to go to the village nodding my head.
20. I will observe the rule not to sit down in the village nodding my head.

End of the second section.
21. I will observe the rule not to go to the village with my hands on my hips.
22. I will observe the rule not to sit down in the village with my hands on my hips.
23. I will observe the rule not to go to the village with my head covered.  
24. I will observe the rule not to sit down in the village with my head covered.  
25. I will observe the rule not to go to the village walking on tip-toe.  
26. I will observe the rule not to sit down in the village with my arms folded.  
27. I will observe the rule to receive alms in a meditative spirit.  
28. I will observe the rule to receive alms, paying attention to my bowl.  
29. I will observe the rule to receive alms with the rice and curries in proper proportions [i.e. three parts of rice and one part of vegetables, condiments, etc.].  
30. I will observe the rule to receive alms only up to the rim of the bowl.  

End of the third section.  
31. I will observe the rule to eat the food given me in alms in a meditative spirit.  
32. I will observe the rule to eat the food given me in alms, paying attention to my bowl.  
33. I will observe the rule to eat the food given me in alms as it comes [beginning at the side nearest me].  
34. I will observe the rule to eat the food given me in alms in the proper proportions.  
35. I will observe the rule to eat the food given me in alms, beginning at the side [lit. not working up the curries and the rice together from the top].  
36. I will observe the rule not to conceal the bread and curries with rice, from greediness [i.e. so that it may appear that there is nothing but rice, and additional portions of curry, etc., may be given].  
37. I will observe the rule, unless I am sick, not to ask for either curries or rice for myself to eat.  
38. I will observe the rule not to look enviously at the bowl of another.  
39. I will observe the rule not to take large mouthfuls.  
40. I will observe the rule to make up my food into small round balls.  

End of the fourth section.
41. I will observe the rule not to open my mouth till the food is brought close to my lips.
42. I will observe the rule when eating not to put the whole hand into the mouth.
43. I will observe the rule not to speak with my mouth full.
44. I will observe the rule not to toss the food into my mouth.
45. I will observe the rule not to nibble at the balls of food.
46. I will observe the rule not to eat so as to stuff out my cheeks [i.e. like a monkey].
47. I will observe the rule not to shake my head when eating.
48. I will observe the rule not to scatter the rice about when eating.
49. I will observe the rule not to put out my tongue when eating.
50. I will observe the rule not to smack my lips when eating.

End of the fifth section.

51. I will observe the rule not to make a hissing noise when drinking.
52. I will observe the rule not to lick my fingers when eating.
53. I will observe the rule not to lick the bowl when eating.
54. I will observe the rule not to lick my lips when eating.
55. I will observe the rule not to take the water-vessel into my hands when they are soiled with food.
56. I will observe the rule not to throw the rinsings of the bowl mixed with grains of rice into the middle of the house [i.e. into the small inner yard formed by the four sides of the rows of cells arranged in a square].
57. I will observe the rule not to preach to one who has an umbrella up, unless he is sick.
58. I will observe the rule not to preach to one who has a staff in his hand, unless he is sick.
59. I will observe the rule not to preach to one who has a sword in his hand, unless he is sick.
60. I will observe the rule not to preach to one who has a lance in his hand, unless he is sick.

End of the sixth section.

61. I will observe the rule not to preach to one who has on slippers, unless he is sick.
62. I will observe the rule not to preach to one who has on sandals, unless he is sick.
63. I will observe the rule not to preach to one who is riding or driving.
64. I will observe the rule not to preach to one who is on a couch, unless he is sick.
65. I will observe the rule not to preach to one who is sitting with his arms folded, unless he is sick.
66. I will observe the rule not to preach to one who has his head covered with a turban, unless he is sick.
67. I will observe the rule not to preach to one who has his head covered with a shawl, unless he is sick.
68. I will observe the rule when I am seated on the ground not to preach to one who is on a chair, unless he is sick.
69. I will observe the rule when I have a low seat not to preach to one who has a high seat, unless he is sick.
70. I will observe the rule not to preach standing to one who is sitting, unless he is sick.

End of the seventh section.
71. I will observe the rule when following behind not to preach to one who is going in front, unless he is sick.
72. I will observe the rule when walking at the edge of the road not to preach to one who takes the middle of the road.
73. I will observe the rule, unless I am sick, not to stand when I make water or ease myself.
74. I will observe the rule, unless I am sick, not to make water or ease myself or spit on a place where grass is growing.
75. I will observe the rule, unless I am sick, not to make water or ease myself or spit in the water.

Venerable sirs, the rules of conduct have now been read. Herein, I will inquire of you, Venerable sirs, are ye pure in this matter? A second time I inquire, are ye pure in this matter? A third time I inquire, are ye pure in this matter? Thus, by your silence, Venerable sirs, I understand that ye are pure in this matter.

The end of the Rules of Conduct.

X.—The Seven Rules for Settling Questions.

Now, Venerable sirs, the seven rules for settling questions come into reading.

In order to the settlement and decision of cases,—
1. The necessary parties must be present [explained in the Cūla-vagga to be—1. Saṅghasammukho; 2. Dhammasammukho; 3. Vinaya-
sammukho; 4. Puggalasammukho; 1. An assembly of priests: 2. The law; 3. The rules of the priesthood; and 4. The offender].

2. Memory is necessary.

3. The offender must have been in his proper senses at the time of the offence.

4. There must be a distinct adjudication.

5. When the assembled priests are unable to agree, a blameless and fearless priest must be selected by lot to decide the case.

6. His offence must be clearly explained to the offender.

7. As filth is covered with grass, so must a case be settled that it shall not again arise for decision.

Now, Venerable sirs, the seven rules for settling cases have been read. Herein, Venerable sirs, the introduction has been recited, the four deadly sins have been recited, the thirteen offences involving temporary seclusion from the priesthood have been recited, the two undetermined offences have been recited, the thirty offences involving forfeiture have been recited, the ninety-two Pācittiya offences have been recited, the four offences which require confession have been recited, the rules of conduct have been recited, the seven rules for settling cases have been recited. So much of the extracts from the sayings of the Blessed one and of what is contained in those sayings comes into reading twice a month. It must be obeyed by all in peace, with readiness, without dispute.

The end of the Pātimokkha for priests.

Notes.

a Idha n'atthi. All the priests residing within certain limits are required to attend the meeting, but should any one be unable, by reason of sickness or other cause, personally to attend, then his “concurrence in the meeting and freedom from ecclesiastical censure” should be conveyed to the meeting, as a preliminary proceeding or pre-requisite. When all who ought to attend are present, the words chandārahānam bhikkhunām chandapārisuddhi āharaṇaṁ ca idha n'atthi are repeated, to show that no priest whose “consent and purity” should be ascertained as a pre-requisite is absent
from the meeting. When any one is absent these words are omitted. The following is the note on this subject in Pâlimutta-kavinichehaya:—Akatuposathena và gilânena và kic-capasutena và pârisuddhi dâtablâ. Katham dâtablâ? Ekassa bhikkhuno santike pârisuddhihí dammi pârisuddhihí me hara pârisuddhihí me arocethi. Ayam attho kâyena và vâcâyà và ubhayena và viññâpestabbo. Evaí dinnà hoti pârisuddhi. Taím pana dentena chando pi dâtablbo. Vuttaí h’etaí bhagavatâ:—Anujânâmi bhikkhave tadah’ uposatthe pâri-suddhihí dentena chandam pi dâturà. . . . Tasmâ sayam eva sannipatitaññhânaí gantvà ñrocetabbam. Sace pana sañ-cicca n’ãroceti dukkataí ñpajjati. Chandapârisuddhi pana tasmiññ hatthapâsà sam upagatamatte yeva âgatâ hôtì. The pârisuddhi (assurance of freedom from ecclesiastical censure) must be given by him who does not observe the uposatha, or by him who is sick, or by him who is indolent. How is it to be given? Going up to another priest, he must say: “I give the pârisuddhi, accept my pârisuddhi, announce my pârisuddhi.” This must be signified personally or by message, or by both. Thus the pârisuddhi is given. By him who gives it chanda (consent to the meeting being held) must be also given. For thus it has been said by Buddha: “Priests, I order him who gives the pârisuddhi on the upo-satha day to give also chanda.” . . . Therefore going himself to the place of assembly, he must announce it. Then if any one knowingly omits it, he commits a fault. By taking a seat there within the appointed distance, chandapârisuddhi is accomplished.

NOTES.

Priestesses. 4. Candidates for ordination. 5. Deacons. 6. Deaconesses. 7. Persons who have renounced the priestly office. 8. Priests who have been guilty of one of the four parājika. 9. 10. 11. Priests under suspension for (9) concealment of their faults, (10) not taking the proper steps to get absolution, (11) being given to false doctrine and neglect of the duties of a priest. 12. False priests (i.e. the self-ordained, deacons who pass themselves off as priests, and priests who throw off and resume their robes at pleasure). 13. Priests who have joined a heretical sect. 14. The brute creation (explained by the commentators to mean here Nāgas in the form of human beings, who have received ordination by means of this disguise). 15. Matricides. 16. Parricides. 17. Murderers of Rahats. 18. Those who have violated a priestess. 19. Those who cause divisions amongst the priesthood. 20. Those who have wounded a supreme Buddha so as to draw blood. 21. Hermaphrodites.

об. Sugatavidatthiyā. The span of Buddha is given in the commentary as equal to one and a half carpenter’s cubit (Sinhalese vaḍuriyana) = 4 ft. 6 in., but the priests of the present day in Ceylon take it to be equal to the length of the footprint of Buddha on Adam’s Peak and in Siam, which is said to be four cubits=6 ft.

d. Nissaggiyā pācittiya dhammā. In Mr. Childers’s Dictionary it is stated, on the authority of Subhūti, that if a priest has with reference to any article committed a pācittiya offence, he must surrender that article either to the saṅgha, or to a chapter of two or three priests, or to a high priest.

в. Niṭṭhitacīvarasmiṃ. This expression is thus explained in the commentary:—Sucekammapariyosānena và naṭṭham và vinaṭṭham và daḍḍham và cīvararāva upacchinnā ti: “After the work relating to the robes has been finished by the completion of their sewing, or by their being lost, destroyed, burnt, or by relinquishing them, or in any other manner,” etc. Ubbhatasmiṃ kaṭhine is explained as follows: yam saṅghassa kaṭhinam atthataṃ tasmiṃ ca ubbhathe, “Is any kaṭhina set apart for the priesthood, when that too has been broken (i.e. the period during which the kaṭhina was in force had ex-
pired).” To understand this the more clearly, it should be borne in mind that ordinarily a priest can use only “the three robes;” but during the Vassa season, when he expects a kāṭhina, he is exempted from the operation of this law, and can, without being guilty of an offence, acquire any number of robes or cloth suitable for robes: the breaking or rooting up of the kāṭhina means the expiration of the term during which the privileges of using or acquiring extra robes can be exercised. This period lasts for four, and under certain circumstances five, months. Louis de Zoysa Mudliar points out to me that cīvara means not only a robe, but also any cloth suitable for a robe not less than one cubit in length and half a cubit in breadth.

Kattikatemāṣipuṇṇamā. The months and seasons are as follows:

<table>
<thead>
<tr>
<th>Pāli</th>
<th>Sinhalese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Citto</td>
<td>Bak</td>
<td>April—May</td>
</tr>
<tr>
<td>2. Vesākho</td>
<td>Wesak</td>
<td>May—June</td>
</tr>
<tr>
<td>3. Jeṭṭho</td>
<td>Pohon</td>
<td>June—July</td>
</tr>
<tr>
<td>4. Āsāḷho</td>
<td>Āḥaḷa</td>
<td>July—August</td>
</tr>
</tbody>
</table>

[Vassa begins on the full moon day of Āsāḷha.]

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<tbody>
<tr>
<td>5.</td>
<td>Sāvāṇo</td>
<td>August—September.</td>
</tr>
<tr>
<td>6.</td>
<td>Poṭṭhapādo</td>
<td>September—October.</td>
</tr>
<tr>
<td>7.</td>
<td>Assayujo</td>
<td>October—November.</td>
</tr>
</tbody>
</table>

The seasons:—8–12 Hemanta, cold season, from the full moon in Kattika (I) to full moon in Phagguna (Māḍim).

12–4 Gīmhāna, hot season, from full moon in Phagguna (Māḍim) to full moon in Āsāḷha (Āḥaḷa).

4–8 Vassāṇa, wet season, from full moon in Āsāḷha (Āḥaḷa) to full moon in Kattika (I).

Anupasampannena. The scriptures are read or recited,
sentence by sentence, by one priest, while another priest expounds them in plain simple language which all the people can understand. If either of these two is not ordained, it is an offence. The rule was laid down, according to the Pàcittipotthaka, on account of a priest going with a lay devotee to expound the doctrines of Buddha.

* Anupakhajja is explained by the commentary Kañkhà-vitaraṇi on the Pàtimokkha, to mean encroaching on the place occupied by another priest, by placing a bed, chair, or the like within one cubit and a half of it, or by obstructing a passage (of one cubit and a half in breadth) from the occupied place to the door or out-buildings.

* Vehàsakutiya. The meaning of this word is very doubtful. Apparently the sleeping places were arranged one above another, so that a priest sleeping below was liable to be hurt by anything falling from the upper berth. The meaning of âhaccapàdakàm is also doubtful. The origin of the rule is thus related in the Pàcittipotthaka. Two monks were living in a monastery belonging to a fraternity, in a cell with an upper story, one of them below, and the other above; the monk who lived above sat down suddenly on a bed with moveable feet. A foot coming off fell on the head of the monk below, who made an outcry. The other monks ran out and were angry, and laid the case before Buddha, who then laid down this rule. Vehàsakutiya is explained in the Kañkhà-vitaraṇi commentary to be a two or three storied hut with beams unbroken above; it is also said to be one that will not touch the head of a middle-sized person.

* It is impossible to understand this passage without a knowledge of the occurrence which gave rise to the rule. The minister of the King of Kosamba built a monastery for the priest Channa, who was dissatisfied with it, and had the walls plastered and re-plastered till the plaster would not hold; and the roof thatched and re-thatched till it was too heavy for the walls to bear; and materials collected till they covered a Brahmin's corn land and threw it out of cultivation. Hence this order of Buddha. Yàva dvàrakosà aggalat-ṭhapanâya means in order to make firm the lintel, including
the pin and socket, by which the door is fixed, no hinges being used.

Mahásamayo, on a special occasion. This is explained to mean that when four priests have gone out with their alms-bowls to the neighbouring villages, and failed to obtain sufficient food, they may then join together and go in a body to some rich man’s house.

Khâdaniyâm means dry food, such as bread, biscuits, etc. Bhôjaniyâm means soft food, such as boiled rice, cooked vegetables, etc. The two verbs used in the text for eating correspond to khâdaniyâm and bhôjaniyâm respectively.

Dantapóñâ. It is in fact not a brush, but a bit of the roots of certain trees which is used. In Ceylon cinnamon roots, the roots of betel vines, etc., are used as tooth cleaners.

Sâmañeriyâ. The five classes enumerated in § 59 are known as the pañcasahadhammaka.

Añaniyâ. Añani is the beam which forms the main part of the frame, and the rounded portion of the leg starts from a square piece about an inch or so below the line of the frame; possibly hêtthimâya añaniyâ means exclusive of the square portion of the leg below the bed frame.

Chedanakaṁ. The Pácittipothaka says, Āññena pamâñâtikkantaim paṭîlabhitvâ chinditvâ paribhuñjati, “He accepts it if made too high by some one else, and cuts it down and uses it.”

Ogunsñhito. If a deacon offends against this rule, by tying a handkerchief over his head, or by drawing his robe over it like a cowl, or in any other way, he is disqualified for admission to priest’s orders.

Sakkaccaṁ. When a priest receives food, he should repeat to himself the following grace, to the repetition of which sakkaṁ refers: Paṭisaṅkhâ yonisë pinḍapâtam paṭisevâmi n’eva davâya na madâya na maṇḍânâya na vibhûsanâya, yâvad eva imassa kâyassa tâtiyâ yâpanâya vihînsaṇâparatiyâ brahmacariyânuggahâya; iti purâṇaṁ ca vedanami paṭisaṅkhâmi navaṁ ca vedanami na uppâdesāmi, yâtâ ca me bhavissati anavajjatâ ca phâsuvihâro câtî. “In real wisdom I take my food; not for amusement, not for sensual enjoyment, not that my skin
be soft, not for beauty, only to keep life in this body, for
the cessation of the suffering of hunger, and as a help to a
holy life; thus I overcome my former pains [i.e. the pains of
hunger], and give not rise to new [i.e. those which come from
indulgence of the appetite]. Thus I shall live, I shall be
blameless, and my dwelling happy.”

This grace is an elaboration of the sentiment expressed in
the homely phrase, “eat to live, do not live to eat.” As
Charles Lamb observes in his Essays of Elia, “The proper
object of the grace is sustenance, not relishes; daily bread,
not delicacies; the means of life, and not the means of
pampering the carcass.” The Buddhists do not confine the
custom of saying grace to dinner; they have a grace for each
of the four requisites of a priest. First for robes, for food
(as above), for a place of abode and the like, such as beds,
chairs, etc., and for medicines and the like. They are as
follows:

For robes: Paṭisaṅkhā yoniso civaṁ paṭisevāmi yāvad
eva sītassa paṭighatāya unhassa paṭighatāya damśamakasa-
vatātapaśīrīṁsa paśamphassānam paṭighatāya yāvad eva hiri-
kopīna paṭicchādanattham. “In wisdom I wear my robes, as
a protection against cold, as a protection against heat, as
a protection against gadflies and mosquitoes, wind and sun,
and the touch of serpents, and to cover nakedness.”

For lodging, etc.: Paṭisaṅkhā yoniso senāsanaṁ paṭisevāmi
yāvad eva sītassa paṭighatāya unhassa paṭighatāya damśa-
makasatātapaśīrīṁsa paśamphassānam paṭighatāya yāvad
eva utuparissāya vinodanāṁ paṭisallānārāmattham. “In
wisdom I occupy this abode as a protection against cold, as
a protection against heat, as a protection against gadflies and
mosquitoes, wind and sun, and the touch of serpents, to keep
off the inclemency of the seasons, for the sake of seclusion.”

For medicines, etc.: Paṭisaṅkhā yoniso gilānapaccaya-
bhesajjaparikkhāram paṭisevāmi yāvad eva uppannānaṁ vey-
yābādhikānaṁ vedanānaṁ paṭighatāya abhyāpajjhaparama-
tāyatī. “In wisdom I take medical requisites and drugs, for
the cure of sickness and the ills that arise therefrom, to
secure the blessing of freedom from suffering.”