

THE PÂTIMOKKHA,

BEING THE

BUDDHIST OFFICE OF THE CONFESSION OF PRIESTS.

THE PALI TEXT, WITH A TRANSLATION AND NOTES.

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"The Suttavibhaṅga 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 Batakriṣṇa Ghosh (1942), p. 15.]

For a detailed discussion of the origin of the Pātimokkha and its relationship to the Vinaya-Piṭaka, see T. W. Rhys Davids and Hermann Oldenberg, *The Vinaya Texts, Part I*, Sacred Books of the East, American Edition, Vol. IV (Charles Scribner's Sons, 1899), pp. ix-xxxvii.

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ON the 2nd of January, 1874, being the full-moon day of the month Phussa, I was permitted, by the kindness of my friend Kæwitiyâgala Unnânsê, to be present at a chapter of priests assembled for the recitation of the Pâtimokkha or office of the confession of priests. The chapter was held in the Sîmâ or consecrated space in the ancient Lohapâsâda, or Brazen Palace, in the city of Anurâdhapura, and under the shadow of the sacred Bo-tree, grown from a branch of the tree at Buddha Gayâ, under which, as tradition relates, the prince Siddhârtha attained to supreme Buddhahood. The branch was sent to Devânampiyatissa, King of Ceylon, by the Emperor Açoka, 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—

Okâsa. Dvârattayena katañ sabbam aparâdham khamatha me bhante.

Permit me. Lord, give me absolution from all my faults committed in deed, or word, or thought.

The senior then says—

Khamāmi āvuso. Khamitabbam.

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

All reply—

Okāsa. Khamāmi 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, Okāsa, 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 sammāsambuddhassa.

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

Iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam Buddhō bhagavā ti. Buddhāṃ jīvitāṃ yāva nibbānaṃ saraṇāṃ gacchāmi.

Ye ca Buddhā atitā ca
Ye ca Buddhā anāgatā
Paccuppannā ca ye Buddhā
Ahaṃ vandāmi sabbadā.

N'atthi me saraṇāṃ aññiāṃ
Buddho me saraṇāṃ varaṃ
Etena saccavajjena
Hotu me jayamaṅgalaṃ.

Uttamaṅgena vande 'haṃ
Pādapaṃsuvaruttamaṃ
Buddhe yo khalito doso,
Buddho khamatu taṃ mamaṃ.

Svākkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditaḅbo viññūhīti. Dhammaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.

Ye ca dhammā atitā ca
Ye ca dhammā anāgatā
Paccuppannā ca ye dhammā
Ahaṃ vandāmi sabbadā.

N'atthi me saraṇaṃ aññaṃ
Dhammo me saraṇaṃ varaṃ
Etena saccavajjena
Hotu me jayamaṅgalaṃ.

Uttamaṅgena vande 'haṃ
Dhammaṃ ca tividhaṃ varaṃ
Dhamme yo khalito doṣo
Dhammo khamatu taṃ mamaṃ

Supaṭipanno Bhagavato sāvakaṣaṅho ujupaṭipanno Bhagavato sāvakaṣaṅho nāyapaṭipanno Bhagavato sāvakaṣaṅho sāmīcipaṭipanno Bhagavato sāvakaṣaṅho yadidaṃ cattāri purisaṃyugāni aṭṭha purisa-puggalā esa Bhagavato sāvakaṣaṅho āhuṇeyyo pāhuṇeyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññaḅkhettaṃ lokassaṭī. Saṅghaṃ jīvitaṃ yāva nibbānaṃ saraṇaṃ gacchāmi.

Ye ca saṅghā atitā ca
Ye ca saṅghā anāgatā
Paccuppannā ca ye saṅghā
Ahaṃ vandāmi sabbadā.

N'atthi me saraṇaṃ aññaṃ
Saṅgho me saraṇaṃ varaṃ
Etena saccavajjena
Hotu me jayamaṅgalaṃ

Uttamaṅgena vande 'haṃ
Saṅghaṃ ca tividhottamaṃ
Saṅghe yo khalito doṣo
Saṅgho khamatu taṃ mamaṃ

Buddhadhammâ ca pacceka-
 Buddhasaṅghâ ca sâmiko
 Dâso 'vâh' asmiṃ etesaṃ
 Guṇaṃ ṭhātu sire sadâ

Tisaraṇaṃ tilakkhaṇupekkhaṃ
 Nibbânaṃ antimāṃ
 Suvande sirasâ niccaṃ
 Labhâmi tividhaṃ ahaṃ

Tisaraṇaṃ sire ṭhātu
 Sire ṭhātu tilakkhaṇaṃ
 Upekkhâ ca sire ṭhātu
 Nibbânaṃ ṭhātu me sire

Buddhe sakaruṇe vande
 Dhamme paccekasambuddhe
 Saṅghe ca sirasâ yeva
 'Timunica namâmi 'haṃ

Namâmi Satthuno vâda-
 Ppamâdavacanantimāṃ
 Sabbe pi cetiye vande
 Upajjhâcariye mamaṃ
 Mayhaṃ paṇâmatejena
 Cittaṃ pâpehi muñcataṃ.

(TRANSLATION.)

We believe in the Blessed one, the holy one, the author of all truth, who has fully accomplished the eight kinds of supernatural 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 Nirvâna 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 Nirvâna 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 Nirvâna 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, Nirvâna,
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 Nirvâna 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.¹*

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 republished 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 Devanâgarî 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

¹ I offer a translation of these stanzas with much hesitation. The three passages beginning "Iti pi so," "Svâkkhâto," and "Supaṭipanno" are from the Tripitaka. The others, though very ancient, bear the same relation to the Pâli 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 Malwattê Monastery in Kandy, and it will be found divided into ten chapters, as follows :—

I. *Pucchāvissajjanam*.—Interrogatories relating to the requisites for forming a chapter.

II. *Nidānam*.—The Introduction.

III. *Pārājikā*.—The four deadly sins.

IV. *Saṅghādisesā*.—The thirteen faults involving temporary separation from the priesthood.

V. *Aniyatā dhammā*.—The two undetermined offences.

VI. *Nissaggiyā pācittiyā dhammā*.—The thirty faults requiring confession and absolution, and involving forfeiture of the article in reference to which the offence has been committed.

VII.—*Pācittiyā dhammā*.—The ninety-two faults requiring confession and absolution.

VIII. *Pāṭidesaniyā dhammā*.—Four offences requiring confession.

IX. *Sekhiyā dhammā*.—The seventy-five rules of conduct.

X. *Adhikaraṇasamathā dhammā*.—The seven rules for settling cases.

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

HARMONSWORTH, SLOUGH,
March 19th, 1875.

J. F. D.

P Â T I M O K K H A Ñ.

I.—PUCCHÂVISSAJJANAM.

Namo tassa bhagavato arahato sammâsambuddhassa.

Suṇātu me bhante saṅgho, yadi saṅghassa pattakallam ahañ âyasmantañ itthañnâmañ puccheyyañ.

Namo tassa bhagavato arahato sammâsambuddhassa.

Suṇātu me bhante saṅho, yadi saṅghassa pattakallaṃ
ahaṃ āyasmatā itthamāmena vinayaṃ puṭṭho vissajjeyyāṃ.

Sammajjānī padīpo ca
Udakaṃ āsanena ca
Uposathassa etāni
Pubbakaraṇaṃ ti vuccati.

Okāsa. "Sammajjānī." Sammajjanakaraṇaṃ ca. "Padīpo
ca." Padīpa-ujjalanaṃ ca: idāni suriyālokassa atthitāya
padīpakiccaṃ n'atthi. "Udakaṃ āsanena ca." Āsanena
saha pāṇiyaparibhojanīya-udakatṭhapanaṃ ca. "Uposatha-
ssa etāni pubbakaraṇaṃ ti vuccati." Etāni cattāri vattāni sam-
majjanakaraṇādāni saṅghasannipātato paṭhamāṃ kattabbattā
uposathassa uposathakammaṃ pubbakaraṇaṃ ti vuccati pub-
bakaraṇānīti akkhātāni.

Chandapārisuddhi utukkhānaṃ
Bhikkhugaṇaṇā ca ovādo
Uposathassa etāni
Pubbakiccaṃ ti vuccati.

"Chandapārisuddhi." Chandārahānaṃ bhikkhūnaṃ chanda-
pārisuddhi āharaṇaṃ ca idha n'atthi.^a "Uttukkhānaṃ."
Hemantādānaṃ tiṇṇaṃ utūnaṃ ettakaṃ atikkantaṃ ettakaṃ
avasitṭhaṃ ti evaṃ utu-ācikkhanaṃ, utūni 'dha pana sāsane
hemantagimhavassānānaṃ vasena tīni honti ayaṃ hemanta-
utumhi aṭṭha uposathā iminā pakkhena eko uposatho sam-
patto eko uposatho atikkanto cha uposathā avasitṭhā. "Bhik-
khugaṇaṇā ca." Imasmiṃ uposathagge sannipatitānaṃ
bhikkhūnaṃ gaṇaṇā ettakā bhikkhū honti. "Ovādo."
Bhikkhūnaṃ ovādo dātabbo idāni pana tāsāṃ n'atthitāya
so ca ovādo idha n'atthi. "Uposathassa etāni pubbakiccaṃ ti
vuccati." Etāni pañca kammāni chandāharaṇādāni pātimok-
khuddesato paṭhamāṃ kattabbattā uposathassa uposathakam-
maṃ pubbakiccaṃ ti vuccati pubbakiccānīti akkhātāni.

Uposatho yāvatikā ca bhikkhū
Kammappattā sabhāgāpattiyo ca
Na vijjanti vajjanīyā ca puggalā
Tasmiṃ na honti pattakallaṃ ti vuccati.

“Uposatho.” Tīsu uposathadivasesu cātuddasīpannarasī-sāmaggīsu ajj’ uposatho pannaraso. “Yāvatikā ca bhikkhū kammappattā.” Yattakā bhikkhū tassa uposathakamma massa pattā yuttā anurūpā sabbantimena paricchena cattāro bhikkhū pakatattā saṅghena anukkhittā te ca kho bhikkhū hatthapāsam avijahitvā ekasimāyam t̥hitā. “Sabhā-gāpattiyo ca na vijjanti.” Vikālabhojanādivatthusabhā-gāpattiyo ca na vijjanti. “Vajjanīyā ca puggalā tasmim na honti.” Gahat̥thapaṇḍakādayo^b ekavīsati vajjanīyā puggalā hatthapāsato bahikaraṇavasena vajjetabbā tasmim na honti. “Pattakallan ti vuccati.” Saṅghassa uposathakammaṃ imehi catūhi lakkhaṇehi saṅgahītaṃ pattakallaṃ ti vuccati pattakālavantaṃ ti akkhātaṃ. Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātīmokkhaṃ uddisitum ārādhanam karomi.

II.—NIDĀNAM.

Namo tassa bhagavato arahato sammāsambuddhassa. Suṇātu me bhante saṅgho ajj’ uposatho pannaraso. Yadi saṅghassa pattakallaṃ saṅgho uposatham kareyya pātīmokkhaṃ uddiseyya. Kim saṅghassa pubbakiccaṃ. Pārisuddhiṃ āyasmanto ārocetha pātīmokkhaṃ uddisissāmi. Tam sabbe’va santā sādhuḥkaṃ suṇoma manasikaroma. Yassa siyā āpatti so āvikareyya. Asantiyā āpattiyā tuṇhī bhavitabbaṃ. Tuṇhībhāvena kho pan’āyasmante parisuddhā ti vedissāmi. Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti evam evaṃ evarūpāya parisāya yāvatatīyam anusāvitam hoti. Yo pana bhikkhu yāvatatīyaṃ anusāviyamāne saramāno santim āpattim n’āvikareyya sampajānamusāvād’ assa hoti. Sampajānamusāvādo kho pan’āyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santī āpatti āvikātabbā. Āvikatā hīssa phāsu hoti. Uddiṭṭhaṃ kho āyasmanto nidānam. Tatth’āyasmante pucchāmi, kacci’ttha parisuddhā. Dutiyam pi pucchāmi, kacci’ttha parisuddhā. Tatiyam pi pucchāmi, kacci’ttha parisuddhā. Parisuddh’etth’āyasmanto tasmā tuṇhī, evaṃ etaṃ dhārayāmi.

Nidānuddeso niṭṭhito.

III.—PÂRÂJIKÂ.

Tatr'ime cattâro pârâjikâ dhammâ uddesañ âgacchanti.

1. Yo pana bhikkhu bhikkhûnam sikkhâsâjîvasamâpanno sikkham apaccakkhâya dubbalyam anâvikatvâ methunam dhammam patiseveyya antamaso tiracchânagatâya pi pârâjiko hoti asañvâso.

2. Yo pana bhikkhu gâmâ va araññâ vâ adinnam theyya-saṅkhâtam âdiyeyya yathârûpe adinnâdâne râjâno coram gahetvâ haneyyum vâ bandheyyum vâ pabbâjeyyum vâ, coro'si bâlo'si mûlho'si theno'siti, tathârûpam bhikkhu adinnam âdiyamâno ayam pi pârâjiko hoti asañvâso.

3. Yo pana bhikkhu sañcicca manussaviggaham jîvitâ voropeyya, satthahârakam vâ'ssa pariyeseyya, maraṇavañṇam vâ samvañṇeyya, maraṇâya vâ samâdapeyya, Lambho purisa kim tuyh'imina pâpakena dujjîvitena matam te jîvitâ seyyo ti, iti cittamano iti cittasaṅkappo anekapariyâyena maraṇavañṇam vâ samvañṇeyya maraṇâya vâ samâdapeyya ayam pi pârâjiko hoti asañvâso.

4. Yo pana bhikkhu anabhijânâṃ uttarimanussadhammam attûpanâyikam alamariyaññadassanam samudâcareyya, iti jânâmi iti passâmiti, tato aparena samayena samanuggâhiyamâno vâ asamanuggâhiyamâno vâ âpanno visuddhâpekkho evam vadeyya, ajânâṃ evam âvuso avacam jânâmi apassam passâmi tuccham musâ vilapin ti, aññatra adhimânâ ayam pi pârâjiko hoti asañvâso.

Udditthâ kho âyasmanto cattâro pârâjikâ dhammâ. Yesam bhikkhu aññataram vâ aññataram vâ âpajjitvâ na labhati bhikkhûhi saddhim sañvâsam yathâ pure tathâ pacchâ pârâjiko hoti asañvâso. Tatth'âyasmante pucchâmi, kacci'ttha parisuddhâ. Dutiyam pi pucchâmi, kacci'ttha parisuddhâ. Tatiyam pi pucchâmi, kacci'ttha parisuddhâ. Parisuddh'etth'âyasmanto tasmâ tuñhî, evam etam dhârayâmi.

Pârâjikuddeso niṭṭhito.

[Uddittham kho âyasmanto nidânam. Udditthâ cattâro pârâjikâ dhammâ. Sutâ kho pan'âyasmantehi terasa saṅghâdisesâ dhammâ, dve aniyatâ dhammâ, timsa nissaggiyâ pâcittiyâ dhammâ, dvenavuti pâcittiyâ dhammâ, cattâro pâtidēsaniyâ dhammâ, sekhiyâ dhammâ, satta adhikaraṇasamathâ

dhammā. Ettakam tassa bhāgavato suttāgataim suttapariyāpannam anvaddhamāsam uddesam āgacchati, tattha sabbeh'eva sammaggehi sammodamānehi avivadamānehi sikkhitabban ti.]

IV.—SANGHĀDISESĀ.

Ime kho pan'āyasmanto terasa saṅghādisesā dhammā uddesam āgacchanti.

1. Sañcetanikā sukkavissatṭhi aññatra supinantā saṅghādiseso.

2. Yo pana bhikkhu otiṇṇo viparinatena cittena mātugāmena saddhim kāyasamsaggam samāpajjeyya hatthagāham vā venigāham vā aññatarassa va aṅgassa parāmasanam saṅghādiseso.

3. Yo pana bhikkhu otiṇṇo viparinatena cittena mātugāmam dutṭhullāhi vācāhi obhāseyya yathā tam yuvā yuvatim methunūpasamhitāhi saṅghādiseso.

4. Yo pana bhikkhu otiṇṇo viparinatena cittena mātugāmassa santike attakāmapāricariyāya vaṇṇam bhāseyya, etadaggam bhagini pāricariyānam yā mādisam silavantam kalyāṇadhammam brahmacārim etena dhammena paricareyyāti, methunūpasamhitena saṅghādiseso.

5. Yo pana bhikkhu sañcarittam samāpajjeyya itthiyā vā purisamatim purisassa vā itthimatim jāyattane vā jārattane vā antamaso tamkhaṇikāya pi saṅghādiseso.

6. Saṃyācikāya pana bhikkhunā kuṭim kārayamānena assāmikam attuddesam pamāṇikā kāretabbā. Tatr'idam pamāṇam, dīghaso dvādasa vidatthiyo sugatavidatthiyā,^c tiriyaṃ sattantarā, bhikkhū abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthum desetabban anārambham sapaṛikkamanam. Sārambhe ce bhikkhu vatthusmim aparikkamane saṃyācikāya kuṭim kareyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇam vā atikkameyya, saṅghādiseso.

7. Mahallakam pana bhikkhunā vihāram kārayamānena sassāmikam attuddesam bhikkhū abhinetabbā vatthudesanāya tehi bhikkhūhi vatthum desetabban anārambham sapaṛikkamanam. Sārambhe ce bhikkhu vatthusmim aparikka-

mane mahallakam viharam kareyya bhikkhû vâ anabhineyya vatthudesanâya saṅghâdiseso.

8. Yo pana bhikkhû bhikkhum duţtho doso appatîto amûlakena pārâjikenâ dhammena anuddhamseyya, app eva nâma nam imamhâ brahmacariyâ cāveyyan ti, tato aparena samayena samanuggāhiyamāno vâ asamanuggāhiyamāno vâ amûlakañ c'eva tañ adhikaraṇam hoti bhikkhu ca dosam paṭiṭṭhâti saṅghâdiseso.

9. Yo pana bhikkhu bhikkhum duţtho doso appatîto añña-bhāgiyassa adhikaraṇassa kiñci desam lesamattam upādāya pārâjikenâ dhammena anuddhamseyya, app eva nâma nam imamhâ brahmacariyâ caveyyan ti, tato aparena samayena samanuggāhiyamāno vâ asamanuggāhiyamāno vâ aññabhāgiyañ c'eva tañ adhikaraṇam hoti koci deso lesamatto upādinnâ bhikkhu ca dosam paṭiṭṭhâti saṅghâdiseso.

10. Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya bhedanasamvattanikam vâ adhikaraṇam samādāya paggayha tiṭṭheyya so bhikkhu bhikkhûhi evam assa vacanîyo, mâ âyasmâ samaggassa saṅghassa bhedāya parakkami bhedanasamvattanikam vâ adhikaraṇam samādāya paggayha atṭhâsi, samet'âyasmâ saṅghena, samaggo hi saṅho sammodamāno avivadamāno ekuddeso phâsu viharatîti. Evañ ca so bhikkhu bhikkhûhi vuccamāno tath'eva paggaṇheyya so bhikkhu bhikkhûhi yâvatatiyam samanubhâsitabbo tassa paṭinissaggāya, yâvatatiyam ce samanubhâsiyamāno tañ paṭinissajeyya icc etañ kusalam no ce paṭinissajeyya saṅghâdiseso.

11. Tass'eva kho pana bhikkhussa bhikkhû honti anuvattakâ vaggavâdakâ eko vâ dve vâ tayo vâ, te evam vadeyyum, mâ âyasmanto etañ bhikkhum kiñci avacuttha dhammavādî c'eso bhikkhu vinayavādî c'eso bhikkhu amhâkañ c'eso bhikkhu chandañ ca ruciñ ca âdāya voharati jânâti no bhâsati amhâkam p'etañ khamatîti, te bhikkhû bhikkhûhi evam assu vacanîyâ, mâ âyasmanto evam avacuttha na c'eso bhikkhu dhammavādî na c'eso bhikkhu vinayavādî mâ âyasmantānam pi saṅghabhedo rucittha samet'âyasmantānam saṅghena samaggo hi saṅho sammodamāno avivadamāno ekuddeso phâsu viharatîti, evañ ca te bhikkhû bhikkhûhi

vuccamânâ tath'eva paggaṇheyyum te bhikkhû bhikkhûhi yâvatatiyaṃ samanubhâsitabbâ tassa paṭinissaggâya, yâvatatiyañ ce samanubhâsiyamânâ taṃ paṭinissajeyyum icc etam kusalam no ce paṭinissajeyyum saṅghâdhiseso.

12. Bhikkhu pan'eva dubbacajâtiko hoti uddesapariyâpanesu sikkhâpadesu bhikkhûhi sahadhammikam vuccamâno attânam avacanîyam karoti, mâ maṃ âyasmanto kiñci avacuttha kalyânam vâ pâpakam vâ aham p'âyasmante na kiñci vakkhâmi kalyânam vâ pâpakam vâ viramath'âyasmanto mama vacanâyâti, so bhikkhu bhikkhûhi evam assa vacanîyo, mâ âyasmâ attânam avacanîyam akâsi vacanîyam eva âyasmâ attânam karotu âyasmâ pi bhikkhû vadetu sahadhammena bhikkhû pi âyasantam vakkhanti sahadhammena evam samvaddhâ hi tassa bhagavato parisâ yadidaṃ aññamañña-vacanena aññamaññavatṭhâpanenâti, evañ ca so bhikkhu bhikkhûhi vuccamâno tath'eva paggaṇheyya so bhikkhu bhikkhûhi yâvatatiyaṃ samanubhâsitabbo tassa paṭinissaggâya yâvatatiyañ ce samanubhâsiyamâno taṃ paṭinissajeyya icc etam kusalam no ce paṭinissajeyya saṅghâdiseso.

13. Bhikkhu pan'eva aññataram gâmam vâ nigamam vâ upanissâya viharati kuladûsako pâpasamâcâro, tassa pâpakâ samâcârâ dissanti c'eva sûyanti ca, kulâni ca tena dutṭhâni dissanti c'eva sûyanti ca; so bhikkhu bhikkhûhi evam assa vacanîyo, âyasmâ kho kuladûsako pâpasamâcâro âyasmato kho pâpakâ samâcârâ dissanti c'eva sûyanti ca kulâni ca âyasmatâ dutṭhâni dissanti c'eva sûyanti ca, pakkamat' âyasmâ imamhâ âvâsâ alam te idhavâsenâti. Evañ ca so bhikkhu bhikkhûhi vuccamâno te bhikkhû evam vadeyya, chandagâmino ca bhikkhû dosagâmino ca bhikkhû mohagâmino ca bhikkhû bhayagâmino ca bhikkhû tâdisikâya âpattiya ekaccam pabbâjenti ekaccam na pabbâjenti, so bhikkhu bhikkhûhi evam assa vacanîyo, mâ âyasmâ evam avaca, na ca bhikkhû chandagâmino na ca bhikkhû dosagâmino na ca bhikkhû mohagâmino na ca bhikkhû bhayagâmino, âyasmâ kho kuladûsako pâpasamâcâro, âyasmato kho pâpakâ samâcârâ dissanti c'eva sûyanti ca kulâni c'âyasmatâ dutṭhâni dissanti c'eva sûyanti ca, pakkamat' âyasmâ imamhâ âvâsâ, alam te idhavâsenâti.

Evañ ca so bhikkhu bhikkhûhi vuccamâno tath'eva paggañ-
heyya so bhikkhu bhikkhûhi yâvatatiyañ samanubhâsita-
tassa pañissaggâya yâvatatiyañ ce samanubhâsiyamâno tam
pañissajeyya icc etañ kusalañ no ce pañissajeyya sañ-
ghâdiseso.

.Uddiṭṭhâ kho âyasmanto terasa sañghadisesâ dhammâ,
nava pañamâpattikâ cattâro yâvatatiyakâ. Yesañ bhikkhu
aññataram vâ aññataram vâ âpajjitvâ yâvatiham jânañ pañi-
cchâdeti tâvatiham tena bhikkhunâ akâmâ parivatthabbañ
parivutthaparivâsena bhikkhunâ uttarim chârattañ bhikkhu-
mânattâya pañipajjitabbañ ciñnamânatto bhikkhu yattha siyâ
vîsatigaṇo bhikkhusaṅgho tattha so bhikkhu abbhetaḥho.
Ekena pi ce ûno vîsatigaṇo bhikkhusaṅgho tam bhikkhum
abbheyya so ca bhikkhu anabbhito te ca bhikkhû gârayhâ.
Ayañ tattha samâci. Tatth' âyasmante pucchâmi, kacci'ttha
parisuddhâ. Dutiyam pi pucchâmi, kacci'ttha parisuddhâ.
Tatiyam pi pucchâmi, kacci'ttha parisuddhâ. Parisuddh' ethh'
âyasmanto tasmâ tuñhî, evam etañ dhârayâmi.

Sañghâdisesuddeso niṭṭhito.

V.—ANİYATÂ DHAMMÂ.

Ime kho pan'âyasmanto dve aniyatâ dhammâ uddesañ
âgacchanti.

1. Yo pana bhikkhu mâtuḡâmena saddhim eko ekâya
raho pañicchanne âsane alaṅkammaniye nisajjañ kappeyya
tam enañ saddheyyavacasâ upâsikâ disvâ tiññañ dhammâ-
nañ aññatarena vadeyya pârajikena vâ sañghâdisesena vâ
pâcittiyena vâ nisajjañ bhikkhu pañijânamâno tiññañ dham-
mânañ aññatarena kâretabbo pârajikena vâ sañghâdisesena
vâ pâcittiyena vâ yena vâ sâ saddheyyavacasâ upâsikâ
vadeyya tena so bhikkhu kâretabbo. Ayañ dhammo aniyato.

2. Na h'eva kho pana pañicchannañ âsanañ hoti nâlaṅ-
kammaniyañ alañ ca kho hoti mâtuḡâmañ duṭṭhullâhi vâcâhi
obhâsitum yo pana bhikkhu tathârûpe âsane mâtuḡâmena
saddhim eko ekâya raho nisajjañ kappeyya tam enañ
saddheyyavacasâ upâsikâ disvâ dvinnañ dhammânañ añña-
atarena vadeyya sañghâdisesena vâ pâcittiyena vâ, nisajjañ

bhikkhu paṭijānamāno dvinnam dhammānam aññatarena kâretabbo saṅghâdisesena vâ pācittiyena vâ yena vâ sâ saddheyyavacasâ upāsikâ vadeyya tena so bhikkhu kâretabbo, ayam pi dhammo aniyato.

Uddiṭṭhâ kho âyasmanto dve aniyatâ dhammâ. Tatth' âyasmante pucchâmi, kacci'ttha parisuddhâ. Dutiyam pi pucchâmi, kacci'ttha parisuddhâ. Tatiyam pi pucchâmi, kacci'ttha parisuddhâ. Parisuddh'etth'âyasmanto tasmâ tuṅhî, evam etaṃ dhârayâmi.

Aniyatuddeso niṭṭhito.

VI.—NISSAGGIYÂ PÂCITTIYÂ DHAMMÂ.

Ime kho pan'âyasmanto timsa nissaggiyâ pācittiyâ dhammâ^o uddesam āgacchanti.

1. Niṭṭhitacīvarasmim^o pana bhikkhunâ ubbhatasmim kaṭhine dasâhaparamam atirekacīvaram dhâretabbam tam atikkâmayato nissaggiyam pācittiyam.

2. Niṭṭhitacīvarasmim pana bhikkhunâ ubbhatasmim kaṭhine ekarattim pi ce bhikkhu ticīvarena vippavaseyya aññatra bhikkhusammutiyâ nissaggiyam pācittiyam.

3. Niṭṭhitacīvarasmim pana bhikkhunâ ubbhatasmim kaṭhine bhikkhuno pan'eva akālacīvaram uppajjeyya ākaṅkhamānena bhikkhunâ paṭiggahetabbam paṭiggahetvâ khippam eva kâretabbam no c' assa pāripūri māsaparamam tena bhikkhunâ tam cīvaram nikkhipitabbam ūnassa pāripūriyâ satiyâ paccāsāya tato ce uttarim nikkhipeyya satiyâ pi paccāsāya nissaggiyam pācittiyam.

4. Yo pana bhikkhu aññâtikāya bhikkhuniyâ purāṇa-cīvaram dhovāpeyya vâ rajāpeyya vâ ākoṭāpeyya vâ nissaggiyam pācittiyam.

5. Yo pana bhikkhu aññâtikāya bhikkhuniyâ hatthato cīvaram patigaṇheyya aññatra pārivaṭṭakâ nissaggiyam pācittiyam.

6. Yo pana bhikkhu aññâtakam gahapatim vâ gahapatānim vâ cīvaram viññāpeyya aññatra samayâ nissaggiyam pācittiyam. Tatthāyam samayo, acchinnacīvaro vâ hoti bhikkhu natṭhacīvaro vâ, ayam tattha samayo.

7. Tañ ce aññâtako gahapati vâ gahapatânî vâ bahûhi cîvarehi abhihatthum pavâreyya santaruttaraparamantena bhikkhunâ tato cîvaram sâditabbam. Tato ce uttarim sâdiyeyya nissaggiyam pâcittiyam.

8. Bhikkhum pan' eva uddissa aññâtakassa vâ gahapattissa vâ gahapatâniyâ vâ cîvaracetâpannam upakkhatam hotî iminâ cîvaracetâpannena cîvaram cetâpetvâ itthannâmam bhikkhum cîvarena acchâdessâmîti tatra ce so bhikkhu pubbe appavârîto upasankamitvâ cîvare vikappam âpajjeyya, sâdhu vata mam âyasmâ iminâ cîvaracetâpannena evarûpam vâ evarûpam vâ cîvaram cetâpetvâ acchâdehîti, kalyâṅakamyatam upâdâya nissaggiyam pâcittiyam.

9. Bhikkhum pan' eva uddissa ubhinnam aññâtakânam gahapatînam vâ gahapatânînam vâ paccekacîvaracetâpannâ upakkhatâ hontî imehi mayam paccekacîvaracetâpannehi paccekacîvarâni cetâpetvâ itthannâmam bhikkhum cîvarehi acchâdessâmîti tatra ce so bhikkhu pubbe appavârîto upasankamitvâ cîvare vikappam âpajjeyya, sâdhu vata mam âyasmantô imehi paccekacîvaracetâpannehi evarûpam vâ evarûpam vâ cîvaram cetâpetvâ acchâdetha ubho vasantâ ekenâti, kalyâṅakamyatam upâdâya nissaggiyam pâcittiyam.

10. Bhikkhum pan'eva uddissa râjâ vâ râjabhoggo vâ brâhmaṇo vâ gahapatiko va dûtena cîvaracetâpannam pahineyya iminâ cîvaracetâpannena cîvaram cetâpetvâ itthannâmam bhikkhum cîvarena acchâdehîti so ce dûto tam bhikkhum upasankamitvâ evam vadeyya, idam kho bhante âyasmantam uddissa cîvaracetâpannam âbhatam patigaṇhâtu âyasmâ cîvaracetâpannam ti, tena bhikkhunâ so dûto evam assa vacaniyo, na kho mayam âvuso cîvaracetâpannam patigaṇhâma cîvarañ ca kho mayam patigaṇhâma kâlana kappiyam ti, so ce dûto tam bhikkhum evam vadeyya, atthi pan' âyasmato koci veyyâvaccakaro ti, cîvaratthikena bhikkhave bhikkhunâ veyyâvaccakaro niddisitabbo ârâmikô vâ upâsako vâ, eso kho âvuso bhikkhûnam veyyâvaccakaro ti, so ce dûto tam veyyâvaccakaram saññâpetvâ tam bhikkhum upasankamitvâ evam vadeyya, yam kho bhante âyasmâ veyyâvaccakaram niddisi saññatto so mayâ upasankamatu âyasmâ kâlana cîvarena tam acchâdessatîti, cîvaratthikena bhi-

kkhave bhikkhunâ veyyâvaccakaro upasaṅkamitvâ dvattikkhattum codetabbo sâretabbo, attho me âvuso cîvarenâti, dvattikkhattum codiyamâno sâriyamâno tam cîvaram abhinipphâdeyya icc etam kusalam no ce abhinipphâdeyya catukkhattum pañcakkhattum chakkhattum paramam tuṅhîbhûtena uddissa tḥâtabbam, catukkhattum pañcakkhattum chakkhattum paramam tuṅhîbhûto uddissa tiṭṭhamâno tam cîvaram abhinipphâdeyya icc etam kusalam no ce abhinipphâdeyya tato ce uttarim vâyamâno tam cîvaram abhinipphâdeyya nissaggiyam pâcittiyam. No ce abhinipphâdeyya yat'assa cîvaracetâpannam âbhataṃ tattha sâmam vâ gantabbam dûto vâ pâhetabbo, yam kho tumhe âyasmanto bhikkhum uddissa cîvaracetâpannam paṇiṭṭha na tam tassa bhikkhuno kiñci attham anubhoti yuñjant' âyasmanto sakam mâ vo sakam vinassâti. Ayam tattha sâmicî.

Cîvaravaggo paṭhamo.

11. Yo pana bhikkhu kosiyamissakam santhataṃ kârâpeyya nissaggiyam pâcittiyam.

12. Yo pana bhikkhu suddhakâlakânam elakalomânam santhataṃ kârâpeyya nissaggiyam pâcittiyam.

13. Navam pana bhikkhunâ santhataṃ kârâyamânenena dve bhâgâ suddhakâlakânam elakalomânam âdâtabbâ tatiyam odâtânam catuttham gocariyânam. Anâdâ ce bhikkhu dve bhâge suddhakâlakânam elakalomânam tatiyam odâtânam catuttham gocariyânam navam santhataṃ kârâpeyya nissaggiyam pâcittiyam.

14. Navam pana bhikkhunâ santhataṃ kârâpetvâ chabbassâni dhâretabbam. Orena ca channam vassânam tam santhataṃ vissajjetvâ vâ avissajjetvâ vâ aññam navam santhataṃ kârâpeyya aññatra bhikkhusammutiyâ nissaggiyam pâcittiyam.

15. Nisîdanasanthataṃ pana bhikkhunâ kârâyamânenena purânasanthatassa sâmantâ sugatavidatthi âdâtabbâ dubbannakaraṇâya. Anâdâ ce bhikkhu purânasanthatassa sâmantâ sugatavidatthim navam nisîdanasanthataṃ kârâpeyya nissaggiyam pâcittiyam.

16. Bhikkhuno pan'eva addhânamaggapaṭipannassa elakalomâni upajjeyyum âkaṅkhamânenena bhikkhunâ paṭiggahe-

tabbâni paṭiggahetvâ tiyojanaparamam sahatthâ hâretabbâni asante hârake tato ce uttarim hareyya asante pi hârake nissaggiyam pâcittiyam.

17. Yo pana bhikkhu aññâtikâya bhikkhuniyâ elakalomâni dhovâpeyya vâ rajâpeyya vâ vijatâpeyya vâ nissaggiyam pâcittiyam.

18. Yo pana bhikkhu jâtarûparajatam uggaṇheyya vâ uggaṇhâpeyya vâ upanikkhittam vâ sâdiyeyya nissaggiyam pâcittiyam.

19. Yo pana bhikkhu nânappakârakam rūpiyasamvo-hâram samâpajjeyya nissaggiyam pâcittiyam.

20. Yo pana bhikkhu nânappakârakam kayavikkayam samâpajjeyya nissaggiyam pâcittiyam.

Kosiyavaggo dutiyo.

21. Dasâhaparamam atirekapatto dhâretabbo tam atikkâ-mayato nissaggiyam pâcittiyam.

22. Yo pana bhikkhu ûnapañcabandhanena pattena aññam navam pattam cetâpeyya nissaggiyam pâcittiyam. Tena bhikkhunâ so patto bhikkhuparisâya nissajitabbo yo ca tassâ bhikkhuparisâya pattapariyanto so ca tassa bhikkhuno padâ-tabbo, ayam te bhikkhu patto yâvabhedanâya dhâretabbo ti. Ayam tattha sâmicî.

23. Yâni kho pana tâni gilânânam bhikkhûnam paṭisâ-yaniyâni bhesajjâni seyyathîdam sappi navanîtam telam madhu phâñitam tâni paṭiggahetvâ sattâhaparamam sannidhikârakam paribhuñjitabbâni tam atikkâmayato nissaggiyam pâcittiyam.

24. Mâso seso gimhânan ti bhikkhunâ vassikasâtikacîvaram pariyesitabbam, addhamâso seso gimhânan ti katvâ nivâsetabbam, orena ce mâso seso gimhânan ti vassikasâtika-cîvaram pariyeseyya oren' addhamâso seso gimhânan ti katvâ nivâseyya nissaggiyam pâcittiyam.

25. Yo pana bhikkhu bhikkhussa sâmam cîvaram datvâ pacchâ kupito anattamano acchindeyya vâ acchindâpeyya vâ nissaggiyam pâcittiyam.

26. Yo pana bhikkhu sâmam suttam viññâpetvâ tanta-vâyehi cîvaram vâyâpeyya nissaggiyam pâcittiyam.

27. Bhikkhum pan'eva uddissa aññâtako gahapati vâ

gahapatānī vā tantavāyehi cīvaram vāvāpeyya, tatra ce so bhikkhu pubbe appavārīto tantavāye upasaṅkamitvā cīvare vikappam āpajjeyya, idaṃ kho āvuso cīvaram maṃ uddissa vīyati āyataṃ ca karotha vitthataṃ ca appitaṃ ca suvītaṃ ca suppvāyitaṃ ca suvilekhitaṃ ca suvitacchitaṃ ca karotha appevanāma mayam pi āyasmantānam kiñcimattam anupadajjeyyāmāti, evaṃ ca bhikkhu vatvā kiñcimattam anupadajjeyya antamaso piṇḍapātāmatam pi nissaggiyam pacittiyam.

28. Dāsāhānāgataṃ kattikatemāsipuṇṇamam' bhikkhuno pan'eva accekacīvaram uppajjeyya accekam maññamānena bhikkhunā paṭiggāhetabbaṃ paṭiggāhetvā yāvaccīvarakālasamayam nikkhipitabbaṃ tato ce uttarim nikkhipeyya nissaggiyam pacittiyam.

29. Upavassam kho pana kattikapuṇṇamam yāni kho pana tāni araññakāni senāsānāni sāsaṅkasammattāni sappatthibhayāni tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇam cīvarānam aṇṇataram cīvaram antaraghare nikkhipeyya siyā ce tassa bhikkhuno kocid eva paccayo tena cīvarena vippavāsāya chārattaparamam tena bhikkhunā tena cīvarena vippavasitabbaṃ. Tato ce uttarim vippavaseyya aṇṇatra bhikkhusammutiyaṃ nissaggiyam pacittiyam.

30. Yo pana bhikkhu jānam saṅghikam lābham parinataṃ attano parināmeyya nissaggiyam pacittiyam.

Pattavaggo tatiyo.

Uddiṭṭhā kho āyasmanto timsa nissaggiyā pacittiyā dhammā. Tatth' āyasmante pucchāmi, kacci'ttha parisuddhā. Dutiyam pi pucchāmi, kacci'ttha parisuddhā. Tatiyam pi pucchāmi, kacci'ttha parisuddhā. Parisuddh'etth' āyasmanto tasmā tuṇhī, evam etaṃ dhārayāmi.

Nissaggiyam niṭṭhitam.

VII.—PACITTIYĀ DHAMMĀ.

Ime kho pan' āyasmanto dvenavuti pacittiyā dhammā uddesam āgacchanti.

1. Sampajānamusāvāde pacittiyam.
2. Omasavāde pacittiyam.
3. Bhikkhupesūñṇe pacittiyam.

4. Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya pācittiyaṃ.

5. Yo pana bhikkhu anupasampannena^o uttarim dirattatirattaṃ sahasayyaṃ kappeyya pācittiyaṃ.

6. Yo pana bhikkhu mātugāmassa sahasayyaṃ kappeyya pācittiyaṃ.

7. Yo pana bhikkhu mātugāmassa uttarim chappañcavācāhi dhammaṃ deseyya aññatra viññunā purisaviggahena pācittiyaṃ.

8. Yo pana bhikkhu anupasampannassa uttarimanussa-dhammaṃ āroceyya bhūtasmiṃ pācittiyaṃ.

9. Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattim anupasampannassa āroceyya aññatra bhikkhusammutiyā pācittiyaṃ.

10. Yo pana bhikkhu paṭhaviṃ khaṇeyya khaṇapeyya vā pācittiyaṃ.

Musāvādavaggo paṭhamo.

11. Bhūtagāmapātavyatāya pācittiyaṃ.

12. Aññavādake vihesake pācittiyaṃ.

13. Ujjhāpanake khīyanake pācittiyaṃ.

14. Yo pana bhikkhu saṅghikaṃ mañcam vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santharivā vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya n'uddharāpeyya anāpuccham vā gaccheyya pācittiyaṃ.

15. Yo pana bhikkhu saṅghike vihāre seyyaṃ santharivā vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya n'uddharāpeyya anāpuccham vā gaccheyya pācittiyaṃ.

16. Yo pana bhikkhu saṅghike vihāre jānaṃ pubbūpa-gatam bhikkhum anupakhajja^a seyyaṃ kappeyya, yassa sambādho bhavissatīti so pakkamissatīti, etad eva paccayaṃ karivā anaññaṃ pācittiyaṃ.

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

18. Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā^t āhaccapādakaṃ mañcam vā pīṭhaṃ vā sahasā abhinisīdeyya vā abhinipajjeyya vā pācittiyaṃ.

19 Mahallakam pana bhikkhunā vihāram kārayamānena

yāva dvāraikosā aggaḷatthapanāya ālokaśandhiparikammāya dvatticchadanassa pariyaṃ appaharite t̥hiteṇa adhiṭṭhātabbam, tato ce uttarim appaharite t̥hito pi adhiṭṭhaheyya pācittiyam.²

20. Yo pana bhikkhu jānam sappānakam udakam t̥nam vā mattikam vā siñceyya vā siñcāpeyya vā pācittiyam.

Bhūtagāmaṃvāggo dutiyo.

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya pācittiyam.

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

23. Yo pana bhikkhu bhikkhunūpassayam upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā pācittiyam. Tatthāyam samayo, gilānā hoti bhikkhunī, ayam tattha samayo.

24. Yo pana bhikkhu evam vadeyya, āmisahetu bhikkhū bhikkhuniyo ovaḍantīti, pācittiyam.

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya aññatra pāriṃvaṭṭakā pācittiyam.

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

27. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekadḍhānamaggaṃ paṭipajjeyya antamaso gāmantaram pi aññatra samayā pācittiyam. Tatthāyam samayo, satthagamanīyo hoti maggo sāsaṅkasammato sappat̥bhayo, ayam tattha samayo.

28. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekam nāvam abhir̥heyya uddhagāminim vā adhogāminim vā aññatra tiriyaṃtaraṇāya pācittiyam.

29. Yo pana bhikkhu jānam bhikkhuniparipācitam piṇḍapātam pariḅhuñjeyya aññatra pubbe gihisamārambhā pācittiyam.

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

Bhikkhunovāḍavaggo tatiyo.

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhūñjitabbo tato ce uttarim bhūñjeyya pācittiyam.

32. Gaṇabhojane aññatra samayā pācittiyam. Tatthāyam

samayo; gilānasamayo cīvaradānasamayo cīvarakārasamayo addhānagamanasamayo, navabhirūhanasamayo, mahāsamayo¹ samanabhattasamayo; ayam tattha samayo.

33. Paramparabhojane aññatra samayā pācittiyam. Tattāyam samayo, gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, ayam tattha samayo.

34. Bhikkhum pan'eva kulam upagatam pūvehi vā manthehi vā abhihaṭṭhum pavāreyya ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā tato ce uttarim patiganheyya pācittiyam. Dvattipattapūre paṭiggahetvā tato nīharitvā bhikkhūhi saddhim samvibhajitabbam ayam tattha sāmīci.

35. Yo pana bhikkhu bhuttāvī pavārito anatirittam khādaniyam vā bhojaniyam vā khādeyya vā bhuñjeyya vā pācittiyam.²

36. Yo pana bhikkhu bhikkhum bhuttāvim pavāritam anatirittena khādaniyena vā bhojaniyena vā abhihaṭṭhum pavāreyya, handa bhikkhu khāda vā bhuñja vā ti, jānam āsādanāpekho bhuttasmim pācittiyam.

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

38. Yo pana bhikkhu sannidhikārakam khādaniyam vā bhojaniyam vā khādeyya vā bhuñjeyya vā pācittiyam.

39. Yāni kho pana tani paṇītabhojanāni, seyyathīdam sappi navanītam telam madhupphāṇitam maccho maṁsam khīram, dadhi, yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā paribhuñjeyya pācittiyam.

40. Yo pana bhikkhu adinnam mukhadvāram āhāram āhareyya aññatra udakadantaponā³ pācittiyam.

Bhojanavaggo catuttho.

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

42. Yo pana bhikkhu bhikkhum evam vadeyya, eh'āvuso gāmam vā nigamam va piṇḍāya pavisissāmāti, tassa dāpetvā vā-adāpetvā vā uyyojeyya, gacch'āvuso na me tayā saddhim kathā vā nisajjā vā phāsu hoti ekakassa me kathā vā nisajjā vā phāsu hotīti, etad eva paccayam karitvā anaññam pācittiyam.

43. Yo pana bhikkhu sabhojane kule anupakhajja nisajjam kappeyya pācittiyam.

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

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

46. Yo pana bhikkhu nimantito sabhatto samāno santam bhikkhum anāpucchā purebhattam vā pacchābhattam vā kulesu cārittam āpajjeyya aññatra samayā pācittiyam. Tatthāyam samayo cīvaradānasamayo cīvarakārasamayo, ayam tattha samayo.

47. Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītābā aññatra punapavāraṇāya aññatra niccapavāraṇāya, tato ce uttarim sādīyeyya pācittiyam.

48. Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya aññatra tathārūpappaccayā pācittiyam.

49. Siyā ca tassa bhikkhuno kocid eva paccayo senam gamanāya dirattatirattam tena bhikkhunā senāya vasitabbam, tato ce uttarim vaseyya pācittiyam.

50. Dirattatirattañ ce bhikkhu senāya vasamāno uyyodhikam vā balaggam vā senābyūham vā anīkadassanam vā gaccheyya pācittiyam.

Acelakavaggo pañcamo.

51. Surāmerayapāne pācittiyam.

52. Aṅgulipatodake pācittiyam.

53. Udale hassadhamme pācittiyam.

54. Anādariye pācittiyam.

55. Yo pana bhikkhu bhikkhum himsāpeyya pācittiyam.

56. Yo pana bhikkhu agilāno visīvanāpekho jotim samādaheyya vā samādahāpeyya vā aññatra tathārūpappaccayā pācittiyam.

57. Yo pana bhikkhu oren'adḍhamāsam nahāyeyya aññatra samayā pācittiyam. Tatthāyam samayo, diyadḍho māso seso gimhānan ti vassānassa paṭhamo māso icc ete adḍhatteyyamāsā uṇhasamayo pariḷāhasamayo gilānasamayo kammamamayo addhānagamasamayo vātavutṭhisamayo, ayam tattha samayo.

58. Navam pana bhikkhunā cīvaralābhena tiṇṇam dubb-

añṇakaraṇānaṃ aññatarāṃ dubbañṇakaraṇānaṃ ādātabbarā
 nīlaṃ vā kaddamaṃ vā kālasāmaṃ vā anādā ce bhikkhu
 tiṇṇāṃ dubbañṇakaraṇānaṃ aññatarāṃ dubbañṇakaraṇānaṃ
 navāṃ cīvaraṃ paribhuñjeyya pācittiyāṃ.

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā va
 sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā^o vā sāmāṃ
 cīvaraṃ vikappetvā apaccuddhāraṃ paribhuñjeyya
 pācittiyāṃ.

60. Yo pana bhikkhu bhikkhussa pattaṃ vā cīvaraṃ vā
 nisīdanāṃ vā sucigharaṃ vā kāyabandhanaṃ vā apanidheyya
 vā apanidhāpeyya vā antamaso hassāpekho pi pācittiyāṃ.

Surāpānavaggo chaṭṭho.

61. Yo pana bhikkhu sañcicca paṇāṃ jīvitā voropeyya
 pācittiyāṃ.

62. Yo pana bhikkhu jānaṃ sappānaṃ udakaṃ pari-
 bhūñjeyya pācittiyāṃ.

63. Yo pana bhikkhu jānaṃ yathādhammaṃ nihātādhī-
 karaṇāṃ punakammāya ukkoṭeyya pācittiyāṃ.

64. Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ
 āpattim paṭicchādeyya pācittiyāṃ.

65. Yo pana bhikkhu jānaṃ ūnavīsativassaṃ puggalaṃ
 upasampādeyya so ca puggalo anupasampanno te ca bhikkhū
 gārayhā, idaṃ tasmiṃ pācittiyāṃ.

66. Yo pana bhikkhu jānaṃ theyyasatthena saddhim
 samvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gā-
 mantaram pi pācittiyāṃ.

67. Yo pana bhikkhu mātugāmena saddhim samvidhāya
 ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram pi
 pācittiyāṃ.

68. Yo pana bhikkhu evaṃ vadeyya, tathā'haṃ bhagavatā
 dhammaṃ desitaṃ ājānāmi yathā ye ' me antarāyikā dhammā
 vuttā bhagavatā te paṭisevato nālaṃ antarāyārāti, so bhikkhu
 bhikkhūhi evaṃ assa vacanīyo, mā āyasmā evaṃ avaca mā
 bhagavantāṃ abbhācikkhi na hi sādhu bhagavato abbhakkhā-
 naṃ na ni bhagavā evaṃ vadeyya anekapariyāyena āvuso
 antarāyikā vuttā bhagavatā alaṃ ca pana paṭisevato antarā-
 yāyāti. Evaṃ ca so bhikkhu bhikkhūhi vuccamāno tath'eva
 paggaṇheyya so bhikkhu bhikkhūhi yāvatiyāṃ samanū-

bhāsitabbo tassa paṭinissaggāya yāvatatiyañ ce samanubhāsiyamāno tam paṭinissajeyya icc etaṃ kusalam, no ce paṭinissajeyya pācittiyam.

69. Yo pana bhikkhu jānam tathāvādinā bhikkhunā akatānudhammena tam diṭṭhim appaṭinissatṭhena saddhim sambhuñjeyya vā samvāseyya vā saha vā seyyam kappeyya pācittiyam.

70. Samaṇuddeso pi ce evam vadeyya, tathā'ham bhagavatā dhammam desitam ājānāmi yathā ye'me antarāyikā dhammā vuttā bhagavatā te paṭisevato nālam antarāyāyāti, so samaṇuddeso bhikkhūhi evam assa vacanīyo, mā āvuso samaṇuddesa evam avaca mā bhagavantam abbhācikkhi na hi sādhu bhagavato abbhākkhānam na hi bhagavā evam vadeyya anekapariyāyena āvuso samaṇuddesa antarāyikā vuttā bhagavatā alaṅ ca pana te paṭisevato antarāyāyāti. Evañ ca so samaṇuddeso bhikkhūhi vuccamāno tath'eva paggaṇheyya so samaṇuddeso bhikkhūhi evam assa vacanīyo, ajjatagge te āvuso samaṇuddesa na c'eva so bhagavā satthā apadisitabbo yam pi c' aññe samaṇuddesā labhanti bhikkhūhi saddhim dirattatirattam sahasseyyam sā pi te n'atthi, cara pare vinassāti. Yo pana bhikkhu jānam tathā nāsitam samaṇuddesam upalāpeyya vā upatṭhāpeyya vā sambhuñjeyya vā saha vā seyyam kappeyya pācittiyam.

Sappānakavaggo sattamo.

71. Yo pana bhikkhu bhikkhūhi sahadhammikam vuccamāno evam vadeyya, na tāvāham āvuso etasmim sikkhāpade sikkhissāmi yāva n' aññam bhikkhum vyattam vinayadharam paripucchāmīti, pācittiyam. Sikkhamānena bhikkhave bhikkhunā aññātabbam paripucchitabbam paripaṇhitabbam, ayam tattha sāmīci.

72. Yo pana bhikkhu pātīmokkhe uddissamāne evam vadeyya, kim pan'imehi khuddānuhuddakehi sikkhāpadehi uddiṭṭhehi yāvad eva kukkucāya vihesāya vilekhāya samvattantīti, sikkhāpadavivaṇṇanake pācittiyam.

73. Yo pana bhikkhu anvaddhamāsam pātīmokkhe uddissamāne evam vadeyya, idān' eva kho aham jānāmi ayam pi kira dhammo suttāgato suttapariyāpanno anvaddhamāsam uddesam āgacchatīti, tañ ce bhikkhum aññe bhikkhū jāne-

yyum, nisinnapubbam iminâ bhikkhunâ dvattikkhattum pâtimokkhe uddissamâne kho pana vâdo bhiyyo ti, na ca tassa bhikkhuno aññâtakena mutti atthi yañ ca tattha âpattim âpanno tañ ca yathâ dhammo kâretabbo uttariñ c'assa moho âropetabbo, tassa te âvuso alâbhâ tassa te dulladdham yam tvañ pâtimokkhe udissamâne na sâdhukam aṭṭhikatvâ manasikarosîti, idam tasmim mohanake pâcittiyam.

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahâram dadeyya pâcittiyam.

75. Yo pana bhikkhu bhikkhussa kupito anattamano talasattikam uggireyya pâcittiyam.

76. Yo pana bhikkhu bhikkhum amûlakena sañghâdisesena anuddhamseyya pâcittiyam.

77. Yo pana bhikkhu bhikkhussa sañcicca kukkucam upadaheyya, iti'ssa muhuttam pi aphâsu bhavissatîti, etad eva paccayam karitvâ anaññam pâcittiyam.

78. Yo pana bhikkhu bhikkhûnam bhañḍanajâtânam kalahjâtânam vivâdâpannânânam upassutim tiṭṭheyya, yam ime bhanissanti tam sossâmîti, etad eva paccayam karitvâ anaññam pâcittiyam.

79. Yo pana bhikkhu dhammikânânam kammânânam chandam datvâ pacchâ khîyanadhammam âpajjeyya pâcittiyam.

80. Yo pana bhikkhu sañghe vinicchayakathâya vat-tamânâya chandam adatvâ utthây'âsanâ pakkameyya pâcittiyam.

81. Yo pana bhikkhu samaggena sañghena cîvaram datvâ pacchâ khîyanadhammam âpajjeyya, yathâsanthavam bhikkhû sañghikam lâbham pariñamentîti, pâcittiyam.

82. Yo pana bhikkhu jânânam sañghikam lâbham pariñatam puggalassa pariñameyya pâcittiyam.

Sahadhammikavaggo aṭṭhamo.

83. Yo pana bhikkhu rañño khattiyassa muddhâvasittassa anikkhantarâjake anîhataratanake pubbe appaṭisamvidito indakhîlam atikkameyya pâcittiyam.

84. Yo pana bhikkhu ratanam vâ ratanasammatañ vâ aññatra ajjhârâmâ vâ ajjhâvasathâ vâ uggañheyya vâ uggañhâpeyya vâ pâcittiyam. Ratanam vâ pana bhikkhunâ ratanasammatañ vâ ajjhârâme vâ ajjhâvasathe vâ uggaḥetvâ vâ

uggahâpetvâ vâ nikkhipitabbam, yassa bhavissati so harissatiti, ayam tattha sâmicî.

85. Yo pana bhikkhu santam bhikkhum anâpucchâ vikâlegâmam paviseyya aññatra tathârûpâ accâyikâ karañiyâ pâcittiyam.

86. Yo pana bhikkhu atthimayam vâ dantamayam vâ visânamayam vâ sùcigharam kârâpeyya bhedanakam pâcittiyam.

87. Navam pana bhikkhunâ mañcam vâ pîtham vâ kârāyamānena atthangulapâdakam kâretabbam sugatañgulena aññatra heṭṭhimâya aṭaniyâ,* tam atikkâmayato chedanakam pâcittiyam.

88. Yo pana bhikkhu mañcam vâ pîtham vâ tûlonaddham kârâpeyya uddâlanakam pâcittiyam.

89. Nisîdanam pana bhikkhunâ kârāyamānena pamâṇikam kâretabbam. Tatr'idam pamâṇam, dîghaso dve vidatthiyo sugatavidatthiyâ tiriyaṃ diyaddham dasâ vidatthi, tam atikkâmayato chedanakam pâcittiyam.^q

90. Kaṇḍupaticchâdim pana bhikkhunâ kârāyamānena pamâṇikâ kâretabbâ. Tatr'idam pamâṇam, dîghaso catasso vidatthiyo sugatavidatthiyâ tiriyaṃ dve vidatthiyo, tam atikkâmayato chedanakam pâcittiyam.

91. Vassikasâṭikam pana bhikkhunâ kârāyamānena pamâṇikâ kâretabbâ. Tatr'idam pamâṇam, dîghaso cha vidatthiyo sugatavidatthiyâ tiriyaṃ adḍhateyyâ, tam atikkâmayato chedanakam pâcittiyam.

92. Yo pana bhikkhu sugatacivarappamâṇam civaram kârâpeyya atirekam vâ chedanakam pâcittiyam. Tatr'idam sugatassa sugatacivarappamâṇam, dîghaso nava vidatthiyo sugatavidatthiyâ tiriyaṃ cha vidatthiyo, idam sugatassa sugatacivarappamâṇam ti.

Ratanavaggo navamo. •

Uddiṭṭhâ kho. âyasmanto dvenavuti pâcittiyâ dhammâ. Tatth' âyasmante pucchâmi, kacci 'ttha parisuddhâ. Dutiyam pi pucchâmi, kacci 'ttha parisuddhâ. Tatiyaṃ pi pucchâmi, kacci 'ttha parisuddhâ. Parisuddh' etth' âyasmanto tasmâ tuṅhî, evam etam dhârayâmi.

Pâcittiyâ niṭṭhitâ.

VIII.—PÂTIDESANIYÂ DHAMMÂ.

Ime kho pan' âyasmanto cattâro pâtidēsaniyâ dhammâ uddesam āgacchanti.

1. Yo pana bhikkhu aññâtikâya bhikkhuniyâ antaragharān pavitthāya hatthato khādaniyam vā bhojaniyam vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā paṭidesetabbam tena bhikkhunā, gārayham āvuso dhammam āpajjim asappāyam pâtidēsaniyam tam paṭidesemīti.

2. Bhikkhū pan' eva kulesu nimantitā bhuñjanti tatra ce sâ bhikkhunī vosāsamānarūpā ṭhitā hoti, idha sūpaṃ detha idha odanam dethāti, tehi bhikkhūhi sâ bhikkhunī apasādetabbā, apasakka tāva bhagini yāva bhikkhū bhuñjantīti. Ekassa ce pi bhikkbuno na ppaṭibhāseyya tam bhikkhunim apasādetum, apasakka tāva bhagini yāva bhikkhū bhuñjantīti, paṭidesetabbam tehi bhikkhūhi, gārayham āvuso dhammam āpajjimha asappāyam pâtidēsaniyam tam paṭidesemīti.

3. Yāni kho pana tāni sekhasammātāni kulāni yo pana bhikkhu tathârūpesu sekhasammatesu kulesu pubbe animantito agilāno khādaniyam vā bhojaniyam vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā paṭidesetabbam tena bhikkhunā, gārayham āvuso dhammam āpajjim asappāyam pâtidēsaniyam tam paṭidesemīti.

4. Yāni kho pana tāni āraññakāni senāsanāni sāsankasammātāni sappātibhayāni yo pana bhikkhu tathârūpesu senāsanesu viharanto pubbe appaṭisaṃviditam khādaniyam vā bhojaniyam vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhuñjeyya vā paṭidesetabbam tena bhikkhunā, gārayham āvuso dhammam āpajjim asappāyam pâtidēsaniyam tam paṭidesemīti.

Pâtidēsaniyam niṭṭhitam.

Uddiṭṭhā kho âyasmanto cattâro pâtidēsaniyâ dhammâ. Tatth'âyasmante pucchāmi, kacci'ttha parisuddhā. Dutiyam pi pucchāmi, kacci'ttha parisuddhā. Tatiyam pi pucchāmi kacci'ttha parisuddhā, parisuddh'etth'âyasmanto tasmā tuṅhī, evam etam dhārayāmi.

Pâtidēsaniyâ niṭṭhitā.

IX.—SEKHIYĀ DHAMMĀ.

Ime kho pan'āyasmanto sekhiyā dhammā uddesam āgacchanti.

1. Parimaṇḍalam nivāsessāmīti sikkhā karaṇīyā.
2. Parimaṇḍalam pārupissāmīti sikkhā karaṇīyā.
3. Supaticchanno antaraghare gamissāmīti sikkhā karaṇīyā.
4. Supaticchanno antaraghare nisīdissāmīti sikkhā karaṇīyā.
5. Susāmvuto antaraghare gamissāmīti sikkhā karaṇīyā.
6. Susāmvuto antaraghare nisīdissāmīti sikkhā karaṇīyā.
7. Okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā.
8. Okkhittacakkhu antaraghare nisīdissāmīti sikkhā karaṇīyā.
9. Na ukkhittakāyaṃ antaraghare gamissāmīti sikkhā karaṇīyā.
10. Na ukkhittakāyaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

Paṭhamo vaggo.

11. Na ujjhaggikāya antaraghare gamissāmīti sikkhā karaṇīyā.
12. Na ujjhaggikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.
13. Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.
14. Appasaddo antaraghare nisīdissāmīti sikkhā karaṇīyā.
15. Na kāyappacālakam antaraghare gamissāmīti sikkhā karaṇīyā.
16. Na kāyappacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.
17. Na bāhuppacālakam antaraghare gamissāmīti sikkhā karaṇīyā.
18. Na bāhuppacālakam antaraghare nisīdissāmīti sikkhā karaṇīyā.
19. Na sīsappacālakam antaraghare gamissāmīti sikkhā karaṇīyā.

20. Na sîsappacâlakam antaraghare nisîdissâmîti sikkhâ karaṇîyâ.

Dutiyo vaggo.

21. Na kkhambhakato antaraghare gamissâmîti sikkhâ karaṇîyâ.

22. Na kkhambhakato antaraghare nisîdissâmîti sikkhâ karaṇîyâ.

23. Na oḡuṇṭhito* antaraghare gamissâmîti sikkhâ karaṇîyâ.

24. Na oḡuṇṭhito antaraghare nisîdissâmîti sikkhâ karaṇîyâ.

25. Na ukkuṭikâya antaraghare gamissâmîti sikkhâ karaṇîyâ.

26. Na pallatthikâya antaraghare nisîdissâmîti sikkhâ karaṇîyâ.

27. Sakkaccam* piṇḍapâtam paṭiggahessâmîti sikkhâ karaṇîyâ.

28. Pattasaññî piṇḍapâtam paṭiggahessâmîti sikkhâ karaṇîyâ.

29. Samasûpakam piṇḍapâtam paṭiggahessâmîti sikkhâ karaṇîyâ.

30. Samatittikam piṇḍapâtam paṭiggahessâmîti sikkhâ karaṇîyâ.

Tatiyo vaggo.

31. Sakkaccam piṇḍapâtam bhuñjissâmîti sikkhâ karaṇîyâ.

32. Pattasaññî piṇḍapâtam bhuñjissâmîti sikkhâ karaṇîyâ.

33. Sapadânam piṇḍapâtam bhuñjissâmîti sikkhâ karaṇîyâ.

34. Samasûpakam piṇḍapâtam bhuñjissâmîti sikkhâ karaṇîyâ.

35. Na thûpato omadditvâ piṇḍapâtam bhuñjissâmîti sikkhâ karaṇîyâ.

36. Na sûpam vâ byañjanam vâ odanena paṭicchâdessâmîti bhîyyokamyatam upadâya sikkhâ karaṇîyâ.

37. Na sûpam vâ odanam vâ agilâno attano atthâya viññâpetvâ bhuñjissâmîti sikkhâ karaṇîyâ.

38. Na ujjhânasaññî paresam pattam olokessâmîti sikkhâ karaṇîyâ.

39. Nâtimahantam kabalam karissâmîti sikkhâ karaṇîyâ.

40. Parimaṇḍalam ālopaṁ karissāmīti sikkhā karaṇīyā.

Catuttho vaggo.

41. Nānāhaṭṭe kabale mukhadvāraṁ vivarissāmīti sikkhā karaṇīyā.

42. Na bhuñjamāno sabbam hattham mukhe pakkhipissāmīti sikkhā karaṇīyā.

43. Na sakabalena mukhena byāharissāmīti sikkhā karaṇīyā.

44. Na piṇḍukkhepakam bhuñjissāmīti sikkhā karaṇīyā.

45. Na kabalāvacchedakam bhuñjissamīti sikkhā karaṇīyā.

46. Na avagaṇḍakārakam bhuñjissamīti sikkhā karaṇīyā.

47. Na hatthaniddhūnakam bhuñjissamīti sikkhā karaṇīyā.

48. Na sitthāvakārakam bhuñjissamīti sikkhā karaṇīyā.

49. Na jivhānicchārakam bhuñjissamīti sikkhā karaṇīyā.

50. Na capucapukārakam bhuñjissamīti sikkhā karaṇīyā.

Pañcama vaggo.

51. Na surusurukārakam bhuñjissamīti sikkhā karaṇīyā.

52. Na hatthanillehakam bhuñjissamīti sikkhā karaṇīyā.

53. Na pattanillehakam bhuñjissamīti sikkhā karaṇīyā.

54. Na oṭṭhanillehakam bhuñjissamīti sikkhā karaṇīyā.

55. Na sāmisenā hatthena pāṇiyathālakam paṭiggahessāmīti sikkhā karaṇīyā.

56. Na sasitthakam pattadhovanam antaraghare chaḍḍessāmīti sikkhā karaṇīyā.

57. Na chattapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.

58. Na daṇḍapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.

59. Na satthapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.

60. Na āvudhapāṇissa agilānassa dhammam desissāmīti sikkhā karaṇīyā.

Chaṭṭho vaggo.

61. Na pādūkārūlhassa agilānassa dhammam desissāmīti sikkhā karaṇīyā.

62. Na upāhanārūlhassa agilānassa dhammam desissāmīti sikkhā karaṇīyā.

63. Na yānagatassa agilānassa dhammam desissāmīti sikkhā karaṇīyā.

64. Na sayanagatassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

65. Na pallatthikāya nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

66. Na veṭṭhitasīsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

67. Na oḅuṅṭhitasīsassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

68. Na chamāya nisīditvā āsane nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

69. Na nīce āsane nisīditvā uce āsane nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

70. Na ṭhito nisinnassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

Sattamo vaggo.

71. Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

72. Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desissāmīti sikkhā karaṇīyā.

73. Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmīti sikkhā karaṇīyā.

74. Na harite agilāno uccāraṃ vā passāvaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.

75. Na uduke agilāno uccāraṃ vā passāvaṃ vā khelaṃ vā karissāmīti sikkhā karaṇīyā.

Uddiṭṭhā kho āyasmanto sekhiyā dhammā. Tatth' āyasmante pucchāmi, kacci 'ttha parisuddhā. Dutiyam pi pucchāmi, kacci 'ttha parisuddhā. Tatiyam pi pucchāmi, kacci 'ttha parisuddhā. Parisuddh' etth' āyasmanto tasmā tuṅhī, evaṃ etaṃ dhārayāmi.

Sekhiyā niṭṭhitā.

X.—ADHIKARAṆASAMATHĀ DHAMMĀ.

Ime kho paṇ' āyasmanto satta adhikaraṇasamathā dhammā uddesaṃ āgacchanti.

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvīnayo dātabbo sativīnayo dātabbo amūlha-

vinayo dâtabbo paññâya kâretabbam yebhuyyasikâ tassapâ-piyyasikâ tinavatthârako ti.

Uddiṭṭhâ kho âyasmanto satta adhikaraṇasamathâ dhammâ. Tatth' âyasmante pucchâmi, kacci 'ttha parisuddhâ. Dutiyaṃ pi pucchâmi, kacci 'ttha parisuddhâ. Tatiyaṃ pi pucchâmi, kacci 'ttha parisuddhâ. Parisuddh' etth' âyasmanto tasmâ tuṅhî, evaṃ etaṃ dhârayâmi. Uddiṭṭham kho âyasmanto nidânam, uddiṭṭhâ cattâro pārâjikâ dhammâ, uddiṭṭhâ terasa saṅghâdisesâ dhammâ, uddiṭṭhâ dve aniyatâ dhammâ, uddiṭṭhâ timsa nisaggiyâ pâcittiyâ dhammâ, uddiṭṭhâ dvenavuti pâcittiyâ dhammâ, uddiṭṭhâ cattâro pâṭidesaniyâ dhammâ, uddiṭṭhâ sekhiyâ dhammâ, uddiṭṭhâ satta adhikaraṇasamathâ dhammâ. Ettakam tassa bhagavato suttâgatam suttapariyâpannam anvaddhamâsam uddesam âgacchati tattha sabbeh'eva samaggehi sammodamânehi avivadamânehi sikkhitabban ti.

Bhikkhupâtimokkham niṭṭhitam.

[TRANSLATION.]

THE OFFICE OF THE CONFESSOR OF PRIESTS.

The priests, in number not less than four, are assembled in the chapter-house (Sinhalese poyagē) 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 PUCCHÂVISSAJJANA, 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 [Saraṇankara] 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.^a

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.

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 admonition 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 Pâtimokkha 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.

¹ The days of the new and of the full moon.

² It must not be less than four, *vide* the Interrogatory on the following stanza.

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 NIDÂNA, 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 PÂRÂJIKÂ, 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, *evpa* 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.—SAṄGHĀDISESĀ, 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,^o 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 (pārājika) 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 Pātimokkha together, is at unity, and leads a life of peace." When he is thus adjured by the other priests, if he

persists 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 saṅghādisesā 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 saṅghādisesa, 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 saṅghādisesa, 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 saṅghādisesa or pācittiya, when the priest confesses his fault, he must be found guilty of one of two offences, either saṅghādisesa 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 NISSAGGIYÂ PÂCITTIYÂ DHAMMÂ, OR FAULTS INVOLVING FORFEITURE.

Here, Venerable sirs, the thirty nissaggiyâ pācittiya dhammâ, or faults involving forfeiture, come into reading.^d

1. When a set of robes is finished, or when the kaṭhina period has expired,^e 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 Nirvâṇa.

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],^f 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 thieves¹], 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 PÂCITTİYÂ DHAMMÂ, OR NINETY-TWO SINS REQUIRING CONFESSION AND ABSOLUTION.

Here, Venerable sirs, the ninety-two Pâcittiya sins come into reading.

1. A deliberate lie is a Pâcittiya sin.

¹ This is supplied by the commentary.

2. Abusive language is a Pācittiya sin.

3. Slandering 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 ordained⁹ 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 mattress, 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^h 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 Pâcittiya sin.

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

20. If a priest sprinkles, or causes another to sprinkle, water having living things in it on grass, or clay, it is a Pâcittiya 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 aṭṭhagarudhammâ] to nuns, it is a Pâcittiya sin.

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

23. If a priest goes to a nunnery and recites the scriptures to the nuns, except at the proper time, it is a Pâcittiya 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 Pâcittiya 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 Pâcittiya sin.

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

30. If a priest sits with a nun secretly, one priest and one nun, it is a Pācittiya 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 Pācittiya 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,^l 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 Pācittiya 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,^m which is not part of the leavings of his meal, it is a Pācittiya 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 Pācittiya 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 Pācittiya 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 Pācittiya sin.

End of the fifth section.

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

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

53. Sporting in the water is a Pācittiya sin.

54. Disrespect is a Pācittiya sin.

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

57. If a priest bathes more than once a fortnight, except at certain times, it is a Pācittiya 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 Pācittiya 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,^o and without actually giving it to him, continues to wear it, it is a Pācittiya 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 Pācittiya sin.

The end of the sixth section.

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

62. If a priest knowingly uses water in which there is life [*i.e.* water which has not been strained], it is a Pācittiya 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 blameable. 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.^p 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 Pâcittiya 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 Pâcittiya 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 Pâcittiya sin.²

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 Pâcittiya 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 Pâcittiya 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 Pâcittiya 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 Pâcittiya sins.

VIII.—PÂTIDESANIYÂ DHAMMÂ, FOUR SINS REQUIRING CONFESSION.

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

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 antaravāsaka], 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 saṅghāṭi and uttarāsaṅga] 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.^r

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.^s

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 Cûlavagga 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 chandārahānaṃ bhikkhūnaṃ chandapārisuddhi āharaṇaṃ 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 Pâlimuttakavinicchaya:—Akatusosathena vâ gilânenena vâ kiccapasutena vâ pârisuddhi dâtabbâ. Katham dâtabbâ? Ekassa bhikkhuno santike pârisuddhim dammi pârisuddhim me hara pârisuddhim me arocehîti. Ayam attho kâyena vâ vâcâya vâ ubhayena vâ viññâpetabbo. Evam dinnâ hoti pârisuddhi. Tam pana dentena chando pi dâtabbo. Vuttam h'etam bhagavatâ :—Anujânâmi bhikkhave tadah' uposathe pârisuddhim dentena chandam pi dâtum. . . . Tasmâ sayam eva sannipatitattânam gantvâ ârocetabbam. Sace pana sañcicca n'âroceti dukkatam âpajjati. Chandapârisuddhi pana tasmim hatthapâsam upagatamatte yeva âgatâ hoti. 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 uposatha 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.

^b Gahaṭṭhapāṇḍakādayo. The twenty-one heads are thus enumerated:—1. Gahaṭṭho. 2. Paṇḍako. 3. Bhikkhunī. 4. Sikkhamāno. 5. Sāmaṇero. 6. Sāmaṇerī. 7. Sikkhāpaccakkhātako. 8. Antimavatthujjāpannako (?). 9. Āpattiyā adasane ukkhittako. 10. Āpattiyā appaṭikamme ukkhittako. 11. Pāpikāya diṭṭhiyā appaṭinissagge ukkhittako. 12. Theyyasaṁvāsako. 13. Titthiyapakkantiko. 14. Tiracchānagato. 15. Mātughātako. 16. Pitughātako. 17. Arahantaghātako. 18. Bhikkhunidūsako. 19. Saṅghabhedako. 20. Lohituppādako. 21. Ubbatobyañjanako. 1. Laymen. 2. Eunuchs. 3.

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 commentaries 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.

^o Sugatavidatthiyâ. 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 Nissaggiyâ pācittiyâ dhammâ. 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.

^e Niṭṭhitacīvarasmim. This expression is thus explained in the commentary:—Sūcikkammāpariyosānena vā naṭṭham vā vinatṭham vā daddham vā cīvarārāva 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. Ubbhatasmim kaṭhine is explained as follows: yaṁ saṅghassa kaṭhinaṁ atthataṁ tasmiṁ ca ubbhate, "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 kaṭhina, 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 kaṭhina 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.

⁴ Kattikatemâsipuṇṇamaṃ. The months and seasons are as follows :—

PĀLI.	SINHALESE.	ENGLISH.
1. Citto	Bak	April—May.
2. Vesâkho	Wesak	May—June.
3. Jetṭho	Pohon	June—July.
4. Âsâlho	Æhaḷa	July—August.
[Vassa begins on the full moon day of Âsâlha.]		
5. Sâvaṇo	Nikini	August—September.
6. Potṭhapâdo	Binnara	September—October.
7. Assayujo	Wak	October—November.
8. Kattiko	ᨀ	November—December.
9. Mâgasiro	Unduwak	December—January.
10. Phusso	Durutu	January—February.
11. Mâgho	Navam	February—March.
12. Phagguno	Mædim	March—April.

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

12–4 Gimhâna, hot season, from full moon in Phagguna (Mædim) to full moon in Âsâlha (Æhaḷa).

4–8 Vassâna, wet season, from full moon in Âsâlha (Æhaḷa) to full moon in Kattika (ᨀ).

⁵ Anupasampanna. 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 Pâcittipotthaka, on account of a priest going with a lay devotee to expound the doctrines of Buddha.

^h Anupakhajja is explained by the commentary Kaṅkhâvitaranî on the Pâtimokkha, 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.

ⁱ Vehâsakuṭiyâ. 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 âhaccapâdakam is also doubtful. The origin of the rule is thus related in the Pâcittipotthaka. 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. Vehâsakuṭiyâ is explained in the Kaṅkhâvitaranî 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.

^k 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. Yâva dvârakosâ aggalatthapanâya means in order to make firm the lintel, including

the pin and socket, by which the door is fixed, no hinges being used.

^l Mahâsamayo, 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.

^m Khâdaniyam means dry food, such as bread, biscuits, etc. Bhojaniyam means soft food, such as boiled rice, cooked vegetables, etc. The two verbs used in the text for eating correspond to khâdaniyam and bhojaniyam respectively.

ⁿ Dantaponâ. 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.

^o Sâmañeriyâ. The five classes enumerated in § 59 are known as the pañcasahadhammika.

^p Aṭaniyâ. Aṭanî 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 heṭṭhimâya aṭaniyâ means exclusive of the square portion of the leg below the bed frame.

^q Chedanakam. The Pâcittipotthaka says, Aññena pamâṇâ-tikkantam paṭilabhitvâ chinditvâ paribhuñjati, "He accepts it if made too high by some one else, and cuts it down and uses it."

^r Oguṇṭhito. 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.

^s Sakkaccam. When a priest receives food, he should repeat to himself the following grace, to the repetition of which sakkaccam refers: Paṭisaṅkhâ yoniso piṇḍapâtam paṭisevâmi n'eva davâya na madâya na maṇḍanâya na vibhûsanâya, yâvad eva imassa kâyassa ṭhitiyâ yâpanâya vihimsûparatiyâ brahmacariyânuggahâya; iti purâṇaṇi ca vedanam paṭisaṅkhâmi navañi ca vedanam na uppâdessâmi, yâtrâ ca me bhavissati anavajjatâ ca phâsuvihâro câti. "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 cīvaram paṭisevāmi yāvad eva sītassa paṭighâtāya uṇhassa paṭighâtāya daṁsamakasa-vâtâtapasirimsapasamphassānam paṭighâtāya yāvad eva hirikopīnapaṭicchādanattham. "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 senāsanam paṭisevāmi yāvad eva sītassa paṭighâtāya uṇhassa paṭighâtāya daṁsamakasavâtâtapasirimsapasamphassānam paṭighâtāya yāvad eva utuparissāya vinodanam patisallānārāmattham. "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 uppannānam veyyābādhikānam vedanānam paṭighâtāya abhyāpajjharamatāyāti. "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."