

# BHIKKHU PĀTIMOKKHA



Compiled and Printed by  
Department of Research & Compilation  
Sītagū International Buddhist Academy  
Sagaing Hills, Sagaing  
Myanmar

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နှစ်ဘက်သောမိဘများအား အမှူးထား၍

**ဗိုလ်မှူးသက်ဦး - ဒေါ်စောလှမှု**

သမီး

**မြပောမာန်သက်ဦး**

သား

အောင်ပါစေသက်ဦး

တိုင်းရေနံ မန္တလေးမြို့

**မိသားစုကောင်းမှု**



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Our aim in this book has been to produce the first complete English translation of the Pāli Bhikkhu and Bhikkhunī -Pātimokkhas. There are several translations of the Bhikkhu- Pātimokkha in existence, and in making our translation we consulted those by J.F. Dickson (1876), T.W. Rhys Davids and Hermann Olednberg (1881-85), I.B. Horner (1938-66), Ven. Ñāṇamoli Thera (1966), and Ven. Thanissaro Bhikkhu (1994), and we gladly acknowledge the help we have received from our predecessors. Our debt to them will be clear to all our readers.

There is, however, no English translation of the complete Bhikkhunī-Pātimokkha. The translation by I.B. Horner includes only those rules of the Bhikkhunī-Pātimokkha which are given in the Bhikkhunī-Vibhaṅga of the Vinayapiṭaka. The same applies to the German translation by Ute Hüsken (1997). In making our translation we have consulted both of these, and it will be seen that we follow Miss Horner closely, except where we think that her translation can be improved.

Our translation is intended as a preliminary to a translation of the Kaṅkhāvitarāṇī, which is in preparation, and it is therefore not rendered into idiomatic English but in accordance with the way in which the lemmata in that text have to be translated to make sense of the explanations given, i.e. it necessarily follows the structure of the Pāli as closely as is possible in acceptable English. In making our translation we have given full consideration to the comments on the Pātimokkha given in the Samantapāsādikā and Kaṅkhāvitarāṇī, and a number of problems in the interpretation of the Pātimokkha will be discussed in our forthcoming edition and translation of the latter of these commentaries.

To make our translation we first produced an edition of both Pātimokkhas because the Pali Text Society does not



include an edition of this text among its publications. To do that we consulted the editions of both Pātimokhas which are found at the beginning of the Burmese, Sinhalese and Siamese editions of the Kaṅkhāvitaraṇī, Vadekar 1939, Wijayaratna 1991, and the text of the Pātimokkha rules which is embedded in the Vinaya-piṭaka which, as noted, does not give the complete version of the Bhikkhunī-Pātimokkha. The opening text of a number of Burmese manuscripts in the Fragile Palm Leaves collection in Bangkok were examined<sup>1</sup>, but any useful variant readings found in them were all noted in the Burmese edition, so they were not examined in detail. The edition by Ū: Phye (1904) did not contain useful variant readings in the rules, but the variants in titles of '41 BvG gs are included here on the assumption that they reflect an earlier recension. A Mon manuscript of the Pātimokkha from Wat Paramaiyidawat, Bangkok, which the abbot of the monastery graciously permitted us to photocopy, was also examined, but no variant readings of interest were found.

We have occasionally consulted the Pātimokkha of other schools where we thought they might throw light on a Pāli term of doubtful meaning, and especially A. Hirakawa 1982 and Edith Nolot 1991 for the Bhikkhunī-Pātimokkha. This work is not, however, intended as a comparative study of the various Pātimokkhas. We have not referred to them where they differ in a way which seems to be of no consequence for the understanding of the Pāli version.

---

1 Both Pātimokkhas in mss nos. 332, 359, 581, 970, 1264, 1302, 1322, 1350, 1353, 1361, 1364, 1367, 1377; the Bhikkhunī-Pātimokkha only in mss nos. 406, 415, 501, 548.



Among the individuals who have given us help in producing this book, we should like to thank especially Peter Nyunt who, on our behalf, checked a number of points with Burmese Sayadaws, Margaret Cone who allowed us access to unpublished material from the Pali Text Society's New Pāli-English Dictionary, and to Ven. Nāṇatussita Bhikkhu who read through and made helpful suggestions on an earlier draft of this book.

William Pruitt prepared the Pāli edition, the indexes, and sections VII-XI of the introduction. K.R. Norman prepared the translation and sections I-VI of the introduction. We both read and commented on each other's contributions, so the result can be regarded as a joint production.



Recited, venerable sirs, are the four matters to be confessed. Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

ပါဠိဒေသနိယာ နိဋ္ဌိတာ။

Pāṭidesanīyā niṭṭhitā.

The matters to be confessed are finished.

## Introduction

The background of the fortnightly recitation of the Pātimokkha is found in the second section of the Mahāvagga of the Vinaya-piṭaka. King Bimbisāra noticed that people went to hear the teachings of other sects when they met on the eighth day and the fourteenth or fifteenth day of the eighth day and the fourteenth or fifteenth day of the fortnight. He suggested to the Buddha that his bhikkhus should do the same. When the Buddha informed the bhikkhus that they were allowed to meet in this manner, they did so but remained silent. People criticized them for this, and the Buddha then told the bhikkhus they could teach the doctrine at those times. Then he decided to have the bhikkhus recite the rules of training he had laid down.

The Buddha told the bhikkhus of his decision and laid down the wording for the introduction. A number of regulations regarding the recitation are given in the second section of the Mahāvagga. The Buddha reduced the Uposatha days for fourteenth or fifteenth day of the fortnight. All the bhikkhus of one residence should come together for the recitation, which led to the establishing of boundaries and a hall for the Uposatha.

For the recitation of the Pātimokkha, it must be the right day, there must be a minimum of four bhikkhus, the bhikkhus present must not be guilty of the same offence, and no unsuitable person should be present. If only two or three bhikkhus are present, they simply make a declaration of their purity. If a bhikkhu is alone, he should do the four preliminary duties, then make a determination that the day is an Uposatha day for an individual.

The Department of Research and Compilation, Sitagu International Buddhist Academy, Sagaing Hills, Myanmar has now published The Bhikkhu Pātimokkha, the Syllabus



for the Department of Vinaya. This book is set up in the following format: Pali in Burmese script for Myanmar students, Pali in Roman script for foreign students, and English translation for all students are arranged paragraph by paragraph respectively.

The English translation is made by K. R. Norman and published by the Pāli Texts Society.

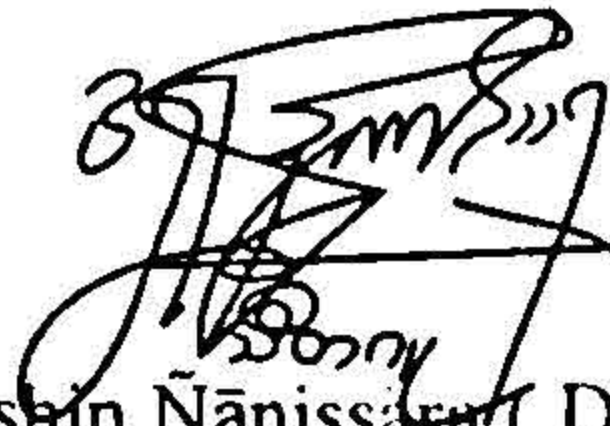
Firstly, I would like to express my gratitude to Ashin Kavidhaja Dhammācariya and Diploma of Buddhist Studies who arranged this book from cover to cover and from A to Z.

Secondly, I express our thanks gratitude to Ashin Kovida, Ashin Issariya (2) and Ashin Dhammācāra Dhammācariya and Diploma of Buddhist Studies, who were magnificently supportive with regard to this book.

Thirdly, I would like to express my special thanks (Sitagu) Mg Myo who designed the cover all of book our Department.

Finally, I shall be failing in our duty if I do not express my deep gratefulness and high appreciation to the donors, supporters, and well-wishers from my country and abroad. I extend my well-wishes and warm-loving kindness to all my mental and material supporters.

May the Sublime Dhamma Prevail in its Pristine Purity.



Ashin Nāṇissāra (D. Litt)  
Aggamahāpaṇḍita Chancellor  
Sitagu International Buddhist Academy  
Sagaing, Myanmar.



## ABBREVIATIONS

BD	The Book of the Discipline (trans. of Vin)
B <sup>°</sup>	Burmese edition
Bh	Bhikkhu
BhNiss	Bhikkhu-nissaggiya-pācittiya
BhPāc	Bhikkhu-pācittiya
BhPār	Bhikkhu-pārājika
BhSaṅgh	Bhikkhu-saṅghādisesa
BhSekh	Bhikkhu-sekhiya
C <sup>°</sup>	Sinhalese edition
E <sup>°</sup>	European edition
IJJ	Indo-Iranian Journal
JIAS	Journal of the International Association of Buddhist Studies.
JRAS	Journal of the Royal Asiatic Society
Kkh	Kaṅkhāvitarāṇī
M	Majjhima-nikāya
MLS	The Middle Length Sayings (translation of M)
Mp	Manorathapūraṇī
Ñā	Ñāṇamoli Thera, Pātimokkha. Bangkok 1992.
Pāt B <sup>°</sup>	Burmese edition of Pātimokkha published with the Burmese edition of Kkh
Phye	Ū: Phye, ed. Dvemātikā pali-tō, Rangoon, 1904.
Po	variant reading in S <sup>°</sup>
s <sup>°</sup>	sikkhāpada
SBB	Sacred Books of the Buddhists
SBE	Sacred Books of the East
S <sup>°</sup>	Thai edition
Sp	Samantapāsādikā
Vin	Vinaya-piṭaka

- Wij Mohan Wijayaratna, Les Moniales  
bouddhistes: Naissance et development du  
monachisme feminin. Paris 1991.
- ZDMG Zeitschrift der Deutschen Morgenlandischen  
Gesellschaft.

ဘိက္ခုပါတိမောက္ခပါဌ

THE PĀTIMOKKHA



Bhikkhupātimokkha

## ဘိက္ခုပါတိမောက္ခပါဠိ

### Bhikkhupātimokkhapāḷi<sup>1</sup>

နမော တဿ ဘဂဝတော အရဟတော သမ္မသမ္ဗုဒ္ဓဿ

Namo tassa Bhagavato arahato sammāsambuddhassa.

Homage to the Bhagavant, the arahat, the fully and perfectly awakened one.

ပုဗ္ဗကရဏံ-၄

သမ္မဇ္ဇနီ ပဒီပေါ စ, ဥဒကံ အာသနေနံ စ။  
ဥပေါသထဿ တောနိ, “ပုဗ္ဗကရဏံ” နိ ဝုစ္စတိ။

A. (pubbakiccaṃ)

I. Pabbakaraṇam (4)

Sammajjanī padīpo ca udakaṃ āsanena ca;

Uposathassa etāni pabbakaraṇanti vuccati.

(Sp V 1063, 3f)

A. (The preliminary duty)

1. The preliminary functions

(Sweeping the place for the uposatha<sup>2</sup> with) a broom and (lighting) a lamp, and (preparing) water (for drinking and for washing) together with seat(s); these are called the preliminary functions of the uposatha day.<sup>3</sup>

---

1 Nā:-mokkaṃ

2. According to Vin I 125, 16 (BD IV 166) this can be an assembly hall (upaṭṭhāna-sālā), a pavilion (maṇḍapa), or the foot of a tree (rukkamūla).

3. Sp V 1063, 3f; cf. Sp VII 1333, 14f; I st, Mp II 155.

## ပုဗ္ဗကိစ္စ-၅

ဆန္ဒ, ပါရိသုဒ္ဓိ, ဥတုက္ခာနံ, ဘိက္ခုဂဏနာ စ ဩဝါဒေါ။  
ဥပေါသထဿ တောနိ, “ပုဗ္ဗကိစ္စ” နိ ဝုစ္စတိ။

## 2. Pabbakiccam (5)

Chanda-pārisuddhi-utukkhānam bhikkhugaṇanā ca ovādo;  
Uposathassa etāni pabbakiccan ti vuccati.

(Sp V 1063, 6f)

## 2. The preliminary duties

(The declaration of) purity (on behalf of absent bhikkhus), (bringing) consent (to the recitation on behalf of bhikkhus who are ill), announcing the time (to recite the Pātimokkha), counting the (participating) bhikkhus, and the exhortation (of the bhikkhunīs), these are called the preliminary duties of the uposatha day.<sup>1</sup>

## ပတ္တကလ္လအင်္ဂါ-၄

ဥပေါသထော ယာဝတိကာ စ ဘိက္ခု ကမ္မပ္ပတ္တာ။  
သဘာဂါပတ္တိယော စ န ဝိဇ္ဇန္တိ။  
ဝဇ္ဇနိယာ စ ပုဂ္ဂလာ တသ္မိ န ဟောန္တိ  
“ပတ္တကလ္လ” နိ ဝုစ္စတိ။

## 3. Pattakalla-aṅgā (4)

Uposatho, yāvatikā ca bhikkhū kammappattā,<sup>2</sup>

1. Sp V 1063; 6f; cf. Sp VII 1333, 16f; Ist , Mp II 155.

2. Sp: kammam pa-

sabhāgāpattiyo ca na vijjanti, vajjanīyā ca puggalā tasmim na honti, pattakallanti vuccati.(Sp V 1063, 10-13)

### 3.The appropriate time

(It is the day for the) uposatha; and as many bhikkhus (as are required) have arrived for the formal proceeding;<sup>1</sup> and there are none (of the bhikkhus who are guilty of) the same offences; and there are no individuals who are to be avoided. This is called the appropriate time.

ပုဗ္ဗကရဏပုဗ္ဗကိစ္စာနိ သမာပေတွာ ဒေသိတာပတ္တိကဿ သမဂ္ဂဿ တိက္ခသံဃဿ အနုမတိယာ ပါတိမောက္ခံ ဥဒ္ဓိသိတုံ အာရာဓနံ ကရောမ။

Pubbakaraṇa pubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṃghassa anumatiyā pātimokkham<sup>2</sup> uddisitum ārāadhanam karoma.<sup>3</sup>

Having finished the preliminary works and duties, with the permission of the united bhikkhu saṅgha, which has confessed its offences, I shall make an undertaking to recite the Pātimokkha.<sup>4</sup>

### နိဒါနုဒ္ဓေသော

သုဏာတု မေ ဘန္ဓေ သံဃော? အဇ္ဈုပေါသထော ပန္နရသော, ယဒိ သံဃဿ ပတ္တကလ္လံ, သံဃော ဥပေါသထံ

- 
1. kammapattā. Sp VI 1197, 11-14 explains that this means there are the required number of bhikkhus (four, five, ten, or twenty).
  2. Ñā: pāṭi-
  3. Ñā, pp. 55. 57. 59, has a different text
  4. See above, p. lii, n. 3.



ကရေယျ၊ ပါတိမောက္ခံ ဥဒ္ဓိသေယျ။

ကိံ သံဃဿ ပုဗ္ဗကိစ္စံ ? ပါရိသုဒ္ဓိံ အာယသ္မန္တော  
အာရောစေထ ပါတိမောက္ခံ ဥဒ္ဓိသိဿာမိ တံ သဗ္ဗေဝ သန္တာ  
သာဓုကံ သုဏ္ဏောမ မနသိ ကရောမ။ ယဿ သိယာ အာပတ္တိံ သော  
အာဝိကရေယျ၊ အသန္တိယာ အာပတ္တိယာ တုဏှိ ဘဝိတဗ္ဗံ တုဏှိ-  
ဘာဝေန ခေါ ပနာယသ္မန္တေ “ပါရိသုဒ္ဓိံ”တိ ဝေဒိဿာမိ။ ယထာ  
ခေါ ပန ပစ္စေကပုဋ္ဌဿ ဝေယျာကရဏံ ဟောတိ ဝေမေဝံ  
ဝေရူပါယ ပရိသာယ ယာဝတတိယံ အနုသာဝိတံ ဟောတိ။ ယော  
ပန ဘိက္ခု ယာဝတတိယံ အနုသာဝိယ မာနေ သရမာနော သန္တိ  
အာပတ္တိံ နာဝိ ကရေယျ သမ္ပဇာနမုသာဝါဒဿ ဟောတိ။  
သမ္ပဇာနမုသာဝါဒေါ ခေါ ပနာယသ္မန္တော အန္တရာယိကော ဓမ္မော  
ဝုတ္တော ဘဂဝတာ တသ္မာ သရမာနေန ဘိက္ခုနာ အာပန္နေန  
ဝိသုဒ္ဓိပေက္ခေန သန္တိ အာပတ္တိံ အာဝိကာ တဗ္ဗာ အာဝိကတာ ဟိဿ  
ဇာသု ဟောတိ။

ဥဒ္ဓိဋ္ဌံ ခေါ အာယသ္မန္တော နိဒါနံ။ တတ္ထာယသ္မန္တေ ပုစ္ဆာမိ  
ကစ္စိတ္ထ ပရိသုဒ္ဓိ ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓိ တတိယမ္ပိ ပုစ္ဆာမိ  
ကစ္စိတ္ထ ပရိသုဒ္ဓိ ပရိသုဒ္ဓေတ္ထာယသ္မန္တော တသ္မာ တုဏှိ ဝေမေဝံ  
ဓာရယာမိတိ။

နိဒါနံ နိဋ္ဌိတံ။

### B. Nidānuddeso<sup>1</sup>

Suṇātu me bhante saṃgho. Ajj' uposatho pannaraso<sup>2</sup>.  
Yadi saṃghassa pattakallam, saṃgho uposatham kareyya  
pātimokkham uddiseyya.

1 Nā, omits titles throughout.

2. Nā, S<sup>c</sup>: -nn- (throughout)

Kim saṅghassa pubbakiccam? Pārisuddhim āyasmanto ārocetha. Pātimokkham uddisissāmi. Tam sabbe va santā sādhuḥkaṃ suṇoma manasikaroma. Yassa siyā āpatti, so āvikareyya. Asantiyā āpattiyā tuṇhī bhavitabbam.

Tuṇhībhāvena kho pan' āyasmante parisuddhā ti vedissāmi. Yathā kho pana paccekapuṭṭhassa veyyākaraṇam hoti, evameva<sup>1</sup> evarūpāya parisāya yāvatatiyaṃ anusāvitam<sup>2</sup> hoti.

Yo pana bhikkhu yāvatatiyaṃ anusāviyamāne<sup>3</sup> saramāno santim āpattim n' āvikareyya, sampajānamusāvād' assa hoti. Sampajānamusāvādo kho pan' āyasmanto antarāyiko dhammo vutto Bhagavatā.

Tasmā saramānena bhikkhunā āpannena visuddhāpekkena santī āpatti āvikātabbā. Āvikatā hi'ssa phāsu hoti. (Vin I 102, 33-103, 11)

<sup>4</sup>Uddiṭṭham 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 evam etaṃ dhārayāmi ti.<sup>4</sup>

Nidānam niṭṭhitam.<sup>5</sup>

### B. The recitation of the introduction

Reverend sir, let the saṅgha hear me. Today is the uposatha of the fifteenth day. If the proper time has come for the saṅgha, the saṅgha should carry out the uposatha, it should recite the Pātimokkha.

1. Vin E<sup>c</sup>: eva

2. Vin E<sup>c</sup>, Ñā:-ss-

3. Vin E<sup>c</sup>, Ñā:-ss-

4. Ñā omits; S<sup>c</sup> puts in parentheses and notes that it is in the Chatṭhasaṅgāyana edition.

5. Ñā, S<sup>c</sup>: nidānuddeso niṭṭhito; Phye: nidānuddeso paṭhamo.



What is the preliminary duty for the saṅgha? Venerable sirs, you should announce (your) purity. I shall recite the Pātimokkha.

Let all of us being (present) listen to it carefully; let us pay attention. For whom there may be an offence, he should reveal it.

There being no offence, silence is to be kept. I shall know by their silence that the venerable ones are pure.

As there is an answer for one questioned individually, so it is proclaimed up to the third time in such an assembly (as this). But if any bhikkhu, when it is being proclaimed up to the third time, on remembering it should not reveal an offence which exists, it is a conscious lie for him. Venerable sirs, a conscious lie has been pronounced by the Bhagavant to be an obstructing matter.

Therefore any offence which exists is to be revealed by a bhikkhu who, having committed an offence, remembers it and looks for purification. When revealed, it is good for him.

Recited, venerable sirs, is the introduction.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this, therefore they are silent. Thus I record it.

The introduction is finished.





## ပါရာဇိကုဒ္ဒေသော

C. Pārājikuddeso<sup>1</sup>

C. The recitation of the (rules entailing) defeat

တကြိမေ စတ္တာရော ပါရာဇိကာ ဓမ္မာ ဥဒ္ဒေသံ အာဂစ္ဆန္တိ။

Tatr' ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

Here these four matters entailing defeat come up for recitation.

မေထုနဓမ္မ သိက္ခာပဒံ

၁. ယော ပန တိက္ခု တိက္ခုနံ သိက္ခာသာဇီဝသမာပန္နော သိက္ခံ အပ္ပစ္စက္ခာယ ဒုဗ္ဗလုံ အနာဝိကတ္တာ မေထုနံ ဓမ္မံ ပဋိသေဝေယျ အန္တမသော တိရစ္ဆာနဂတာယပိ ပါရာဇိကော ဟောတိ အသံဝါသော။

Methunadhamma sikkhāpadam<sup>2</sup>

1. Yo pana bhikkhu bhikkhūnam sikkhāsājīvasamāpanno sikkham appaccakkhāya<sup>3</sup> dubbalyam anāvikatvā methunam dhammam paṭiseveyya antamaso tiracchānagatāya pi, pārājiko hoti asamvāso. (Vin III 23,33-36)

The rule about sexual intercourse

1. Whatever bhikkhu, (who has) undertaken the

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1. Ñā omits

2. Ñā omits titles of rules throughout

3. Vin E<sup>c</sup>: apa

training and the way of life of the bhikkhus, having neither renounced the training nor declared his weakness, should engage in sexual intercourse even with a female animal, he becomes defeated, not in communion.

### အဒိန္နာဒါနသိက္ခာပဒံ

၂. ယော ပန ဘိက္ခု ဂါမာ ဝါ အရညာ ဝါ အဒိန္နံ ယေယျသင်္ခါတံ အာဒိယေယျ၊ ယထာရူပေ အဒိန္နာဒါနေ ရာဇာနော စောရံ ဂဟေတွာ ဟနေယျံ ဝါ ဗန္ဓေယျံ ဝါ ပဗ္ဗာဇေယျံ ဝါ စောရေသိဗာလောသိ မူဠောသိ ထေနောသိ တိ တထာရူပံ ဘိက္ခု အဒိန္နံ အာဒိယမာနော အယမ္ပိ ပါရာဇိကော ဟောတိ အသံဝါသော။

### Adinnādānasikkhāpadam

2. Yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ theyyasaṅkhātāṃ ādiyeyya yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyūṃ vā bandheyūṃ vā pabbājeyyūṃ vā coro'si bālo'si mūlho<sup>1</sup> 'si, theno'sī ti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno, ayam pi pārājiko hoti asaṃvāso. (Vin III 46, 16-20)

The rule about taking what is not given

2. Whatever bhikkhu should take away from a village or from a forest what is not given in a way which is called theft, in such manner of taking what is not given that kings, having arrested a robber, would beat or would bind or would expel him, (saying), "You are a robber, you are a fool, you are stupid, you are a thief," the bhikkhu taking anything of

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1. Ñā: mūlho

such a nature that is not given, he too becomes defeated, not in communion.

မနုဿဝိဂ္ဂဟသိက္ခာပဒံ

၃. ယော ပန ဘိက္ခု သဇ္ဇိစ္စ မနုဿဝိဂ္ဂဟံ ဇီဝိတာ  
ဝေါရောပေယျ သတ္တ ဟာရကံ ဝါဿ ပရိယေသေယျ မရဏဝဏ္ဏံ  
ဝါ သံဝဏ္ဏေယျ မရဏာယ ဝါ သမာဒပေယျ “အန္တော ပုရိသ ကိ  
တုယိမိနာ ပါပကေန ဒုဇ္ဇိဝိတေန မတံ တေ ဇီဝိတာ သေယျော”တိ  
ဣတိ စိတ္တမနော စိတ္တသင်္ကပ္ပေါ အနေကပရိယာယေန မရဏဝဏ္ဏံ  
ဝါ သံဝဏ္ဏေယျ မရဏာယ ဝါ သမာဒပေယျ အယမ္ပိ ပါရာဇိကော  
ဟောတိ အသံဝါသော။

Manussaviggahasikkhāpadam

3. Yo pana bhikkhu sañcicca manussaviggaham jīvitā  
voropeyya satthahārakam vāssa pariyeseyya maraṇavaṇṇam  
vā samvaṇṇeyya maraṇāya vā samādapeyya ambho purisa  
kim tuyh'iminā pāpakena dujjīvitena? Matam te jīvitā seyyo  
ti, iti cittamano cittasaṅkappo anekapariyāyena maraṇa-  
vaṇṇam vā samvaṇṇeyya maraṇāya vā samādapeyya, ayam  
pi pārājiko hoti asaṁvāso. (Vin III 73, 10-16)

The rule about a human being

3. Whatever bhikkhu should intentionally deprive a human being of life, or seek a (life-) taking weapon for him, or should utter praise of death, or should urge him towards death (saying), "Good man, what use to you is this miserable life? Death is better for you than life," having such thoughts in mind and such intentions in mind, in many ways should utter praise of death, or should urge him towards death, he too becomes defeated, not in communion.



## ဥတ္တရိမနုဿဓမ္မသိက္ခာပဒံ

၄. ယော ပန ဘိက္ခု အနဘိဇာနံ ဥတ္တရိမနုဿဓမ္မံ အတ္တပနာယိကံ အလမရိယဉာဏဒဿနံ သမုဒါစရေယျ “ဣတိ ဇာနာမိ ဣတိ ပဿာမိ”တိ တတော အပရေန သမယေန သမနုဂ္ဂါဟိယမာနော ဝါ အသမနုဂ္ဂါဟိယ မာနော ဝါ အာပန္နော ဝိသုဒ္ဓါပေက္ခော ဇဝံ ဝဒေယျ “အဇာနမေဝံ အာဂုသော အဝစံ ဇာနာမိ အပဿံ ပဿာမိ တုစ္ဆံ မုသာ ဝိလပိ”န္တိ အညတြ အဓိမာနာ အယမ္ပိ ပါရာဇိကော ဟောတိ အသံဝါသော။

## Uttarimanussadhammasikkhāpadam .

4. Yo pana bhikkhu anabhijānam uttarimanussa-dhammam attūpanāyikam alamariyañāṇadassanam samu-dācareyya iti jānāmi, iti passāmī ti, tato aparena samayena samanuggāhīyamāno<sup>1</sup> vā asamanuggāhīyamāno<sup>2</sup> vā āpanno visuddhāpekkho evam vadeyya ajānamevaṃ āvuso avacam jānāmi, apassam passāmi, tuccham musā vilapin ti, aññatra adhimānā, ayam pi pārājiko hoti asamvāso.  
(Vin III 91, 19-25)

## The rule about a superhuman state

4. Whatever bhikkhu should, while not knowing (for certain), boast a superhuman state, knowledge and insight deserving the name "noble", as referring to in himself, (saying) "I know thus, I see thus," then afterwards on another occasion should, whether being examined or not being examined, having committed the offence and looking for purification, say thus, "Friend, not knowing, I said, 'I know'";

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1. Vin E<sup>c</sup>, C<sup>c</sup>, S<sup>c</sup>: -hi-

2. Vin E<sup>c</sup>, C<sup>c</sup>, S<sup>c</sup>: -hi-

not seeing, I said, 'I see'; I spoke falsely, lying," other than from an overestimation (of himself), he too becomes defeated, not in communion.

ဥဒ္ဓိဋ္ဌာ ခေါ် အာယသ္မန္တော စတ္တာရော ပါရာဇိကာ ဓမ္မာ။  
 ယေသံ တိက္ခု အညတရံ ဝါ အညတရံ ဝါ အာပဇ္ဇိတွာ န လဘတိ  
 တိက္ခုဟိ သဒ္ဓိ သံဝါသံ ယထာ ပုရေ တထာ ပစ္စာ ပါရာဇိကော  
 ဟောတိ အသံဝါသော။ တတ္တာ ယသ္မန္တေ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ  
 ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ တတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ  
 ပရိသုဒ္ဓတ္တာယသ္မန္တော တသ္မာ တုဏှိ ဇေမေတံ ဓာရယာမိတိ။  
 ပါရာဇိကံ နိဋ္ဌိတံ။

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā.  
 Yesam bhikkhu aññataram vā aññataram vā āpajjitvā na  
 labhati bhikkhūhi saddhim samvāsam, yathā pure tathā pacchā  
 pārājiko hoti asamvāso.

Tatth' āyasmante pucchāmi kacci 'ttha parisuddhā?  
 Dutiyam pi pucchāmi kacci'ttha parisuddhā? Tatiyam pi  
 pucchāmi kacci'ttha parisuddhā? Parisuddh'etth'āyasmanto,  
 tasmā tuṇhī evametam dhārayāmī<sup>1</sup> ti. (Vin III 109,21-27)

Pārājikam niṭṭhitam.<sup>2</sup>

Pārājikudeso dutiyo.

Recited, venerable sirs, are the four matters entailing defeat. If a bhikkhu has committed one or other of these offences, he is no longer allowed (to live in) communion

1. Ñā:- mi (omits ti)

2. Ñā: pārājikuddeso niṭṭhito; S\*: pārājikā dhammā niṭṭhitā; Phye:

with bhikkhus; as (he was) before (ordination) so (he is) after (the confession of the offence); he becomes defeated, not in communion.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this, therefore they are silent. Thus I record it.

The defeat section is finished.



## သံဃာဒိသေသုဒ္ဓေသော

## D. Saṅghādisesuddeso

D. The recitation of the saṅghādisesa section

က္ကမေ ခေါ ပနာယသ္မန္တော တေရသ သံဃာဒိသေသာ ဓမ္မာ  
ဥဒ္ဓေသံ အာဂစ္ဆန္တိ။

Ime kho pa'nāyasmanto terasa saṅghādisesā dhammā  
uddesaṃ āgacchanti. (Vin III 110, if.)

Now, venerable sirs, these thirteen matters entailing  
a formal meeting of the saṅgha come up for recitation.

သုက္ကဝိဿဋ္ဌိသိက္ခာပဒံ

၁. သဗ္ဗေတနိ ကာ သုက္ကဝိဿဋ္ဌိ အညတြ သုပိနန္တာ  
သံဃာဒိသေသော။

## Sukkavissatṭhisikkāpadam

1. Sañcetanikā sukkavissatṭhi<sup>1</sup> aññatra supinantā  
saṅghādiseso. (Vin III 112, 17f.)

The rule about the emission of semen

1. Intentional emission of semen, other than in a  
dream, entails a formal meeting of the saṅgha.

ကာယသံသဂ္ဂသိက္ခာပဒံ

၂. ယော ပန တိက္ခု ဩတိဇ္ဈော ဝိပရိဏတေန စိတ္တေန

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1. Vin E\*, Ñā:-S-

မာတုဂါမေန သဒ္ဓိ ကာယသံသဂ္ဂံ သမာပဇ္ဇေယျ ဟတ္ထဂ္ဂိဟံ ဝါ  
ဝေဏီဂ္ဂိဟံ ဝါ အညတရဿ ဝါ အညတရဿ ဝါ အင်္ဂဿ  
ပရာမသနံ သံဃာဒိသေသော။

### Kāyasaṃsaggasikkhāpadam

2. Yo pana bhikkhu otiṇṇo vipariṇatena cittaena mātuḡāmena saddhim kāyasaṃsaggam samāpajjeyya hattha-ggāham<sup>1</sup> vā veṇiggāham<sup>2</sup> vā aññatarassa vā aññatarassa vā aṅgassa parāmasanam, saṃghādiseso. (Vin III 120, 33-36)

### The rule about bodily contact

2. If any bhikkhu should, beset (by passion), with perverted mind, engage in bodily contact with a woman or in holding of hands or holding of locks of hair or touching this or that limb, this entails a formal meeting of the saṃgha.

### ဒုဋ္ဌုလ္လဝါစသိက္ခာပဒံ

၃. ယော ပန ဘိက္ခု ဩတိဇ္ဈော ဝိပရိဏတေန စိတ္တေန  
မာတုဂါမံ ဒုဋ္ဌုလ္လာဟိ ဝါစဟိ<sup>1</sup> ဩဘာသေယျ ယထာ တံ ယုဝါ  
ယုဝတိ မေထုနုပသံဟိတာဟိ သံဃာဒိသေသော။

### Duṭṭhullavācāsikkhāpadam

3. Yo pana bhikkhu otiṇṇo vipariṇatena cittaena mātuḡāmam duṭṭhullāhi vācāhi obhāseyya yathā tam yuvā yuvatim methunupasamhitāhi,<sup>3</sup> saṃghādiseso. (Vin III 128, 21 ff)

1. Vin E\*, Nā, S\*: -g-

2. Vin E\*, Nā, S\*: -g-

3. Nā: -nu-

## The rule about lewd words

3. If any bhikkhu should, beset (by passion), with perverted mind, address a woman with lewd words, as a young man (addresses) a young girl (with words) alluding to sexual intercourse, this entails a formal meeting of the saṃgha.

## အတ္တကာမပါရိဝရိယသိက္ခာပဒံ

၄. ယော ပန တိက္ခု ဩတိဇ္ဈော ဝိပရိဏတေန စိတ္တေန မာတုဂါမဿ သန္တိကေ အတ္တကာမပါရိဝရိယာယ ဝဏ္ဏံ ဘာဝေယျ “တေဒဂ္ဂံ ဘဂိနိ ပါရိဝရိယာနံ ယာ မာဒိသံ သီလဝန္တံ ကလျာဏဓမ္မံ ဗြဟ္မစာရီ ဇေတေန ဓမ္မေန ပရိဝရေယျာ”တိ မေထုနုပသံဟိတေန သံဃာဒိသေသော။

## Attakāmapāricariyasikkhāpadam

4. Yo pana bhikkhu otiṇṇo vipariṇatena cittena māiugāmassa santike attakāmapāricariyāya vaṇṇam bhāseyya etadaggaṃ bhagini pāricariyānam yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā<sup>1</sup> ti methunupasaṃhitena,<sup>2</sup> saṃghādiseso. (Vin III 133,12-16)

## The rule about one's own sexual pleasure

4. If any bhikkhu should, beset (by passion), with perverted mind, in the presence of a woman, speak in praise of ministering to his own sensual pleasure, (saying), "Sister, this is the highest of ministries, (namely) if any (woman)

1. Ñā: pā-

2. Ñā:-nū-



should minister with this act to one like me, virtuous, of noble nature, a liver of the holy life," (with an utterance) alluding to sexual intercourse, this entails a formal meeting of the saṃgha.

### သဉ္ဇရိတ္တသိက္ခာပဒံ

၅. ယော ပန ဘိက္ခု သဉ္ဇရိတ္တံ သမာပဇ္ဇေယျ ဣတ္ထိယာ ဝါ ပုရိသမတိ ပုရိသဿ ဝါ ဣတ္ထိမတိ ဇာယတ္တနေ ဝါ ဇာရတ္တနေ ဝါ အန္တမသော တင်္ဂဏိကာယပိ သံဃာဒိသေသော။

### Saṅcarittasikkhāpadaṃ

5. Yo pana bhikkhu saṅcarittam samāpajjeyya itthiyā vā purisamatim, purisassa vā itthimatim,<sup>1</sup> jāyattane vā jārattane vā, antamaso taṅkhaṇikāya pi, saṃghādiseso. (Vin III 139, 7 ff.)

### The rule about acting as a go-between

5. If any bhikkhu should act as a go-between, (conveying) either a man's intentions to a woman or a woman's intentions to a man in respect of being a wife or being a paramour (or) even being a temporary (wife), this entails a formal meeting of the saṃgha.

### ကုဋိကာရသိက္ခာပဒံ

၆. သညာစိကာယ ပန ဘိက္ခုနာ ကုဋိ ကာရယမာနေန အဿာမိကံ အတ္တုဒ္ဓေသံ ပမာဏိကာ ကာရေတဗ္ဗာ တုတြိဒံ ပမာဏံ ဒီဃသော ဒွါဒသ ဝိဒတ္ထိယော သုဂတဝိဒတ္ထိယာ တိရိယံ သတ္တန္တရာ

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1. Ñā, S\*: itthi-(but S\* has itthi- in the Bhikkhuni-patimokkha)

ဘိက္ခု အဘိနေတဗ္ဗာ ဝတ္ထုဒေသနာယ တေဟိ ဘိက္ခုဟိ ဝတ္ထု  
ဒေသေတဗ္ဗံ အနာရမ္ဘံ သပရိက္ကမနံ။ သာရဓ္မေ စေ ဘိက္ခု ဝတ္ထုသ္မိ  
အပရိက္ကမနေ သညာစိကာယ ကုဋိ ကာရေယျ ဘိက္ခု ဝါ အန-  
ဘိနေယျ ဝတ္ထုဒေသနာယ ပမာဏံ ဝါ အတိက္ကာမေယျ  
သံဃာဒိသေသော။

### Kuṭikārasikkhāpadam

6. Saññācikāya pana bhikkhunā kuṭim kārāyamānena  
assāmikam attuddesam pamāṇikā kāretabbā. Tatr'idaṃ  
pamāṇam: dīghaso dvādasā vidatthiyo sugatavidatthiyā,  
tiriyaṃ satt'antarā. Bhikkhū abhinetabbā vatthudesanāya, tehi  
bhikkhūhi vatthu<sup>1</sup> desetabbam anārambhṃ saparikkamanam.  
Sārambhe ce bhikkhu vatthusmim aparikkamane saññācikāya,  
kuṭim kāreyya bhikkhū vā anabhineyya vatthudesanāya  
pamāṇam vā atikkāmeyya, saṃghādiseso.  
(Vin III 149,10-18)

### The rule about making a hut

6. When a bhikkhu by his own begging is having a  
hut made, without a (lay) owner, (that is) intended for  
himself, it must be made according to the (prescribed)  
measurements. Herein these are the measurements: in length,  
twelve spans of the sugata span; in width, seven (spans)  
inside. Bhikkhus are to be brought to appoint the site. By  
those bhikkhus a site not involving harm (to living creatures)  
is to be appointed with a space around it. If a bhikkhu by his  
own begging should have a hut made on a site involving  
harm with no space around it, or if he should not bring

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1. Vin E\*, Na, S\*-um



bhikkhus to appoint the site , or if he should exceed the (prescribed) measurements, this entails a formal meeting of the saṃgha.

### ဝိဟာရကာရသိက္ခာပဒံ

၇. မဟလ္လကံ ပန ဘိက္ခုနာ ဝိဟာရံ ကာရယမာနေန သဿာမိကံ အတ္ထုဒ္ဓေသံ ဘိက္ခု အဘိနေတဗ္ဗာ ဝတ္ထုဒေသနာယ တေဟိ ဘိက္ခုဟိ ဝတ္ထု ဒေသေတဗ္ဗံ အနာရမ္ဘံ သပရိက္ကမနံ။ သာရမ္ဘေ စေ ဘိက္ခု ဝတ္ထုသ္မိ အပရိက္ကမနေ မဟလ္လကံ ဝိဟာရံ ကာရေယျ ဘိက္ခု ဝါ အနဘိနေယျ ဝတ္ထုဒေသနာယ သံဃာဒိ-  
သေသော။

### Vihārakārasikkhāpadam

7. Mahallakam pana bhikkhunā vihāram kārayamā-nena sassāmikam attuddesam bhikkhū abhinetaḥbā vatthu-desanāya. Tehi bhikkhūhi vatthu<sup>1</sup> desetabham anārambham saparikkamanam. Sārambhe ce bhikkhu vatthusmim aparikkamane mahallakam vihāram kāreyya, bhikkhū vā anabhineyya vatthudesanya, saṃghādiseso. (Vin III 156,15-20)

### The rule about building a dwelling place

7. When a bhikkhu is having a large dwelling place made, with a (lay) owner (to build and give it), (that is) intended for himself, bhikkhus are to be brought to appoint the site. By those bhikkhus a site not involving harm (to living creatures) is to be appointed with a space around it. If

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1. Vin E\*, Ñā, S\*: -um



a bhikkhu should have a large dwelling place made on a site involving harm with no space around it, or if he should not bring bhikkhus to appoint the site, this entails a formal meeting of the saṃgha.

### ဒုဋ္ဌဒေါသသိက္ခာပဒံ

၈. ယော ပန ဘိက္ခု ဘိက္ခု ဒုဋ္ဌော ဒေါသော အပ္ပတိတော အမူလကေန ပါရာဇိကေန ဓမ္မေန အနုဒ္ဓံသေယျ “အပ္ပေဝ နာမ နံ ဣမမှာ ဗြဟ္မစရိယာ စာဝေယျ”န္တိ တတော အပရေန သမယေန သမနုဂ္ဂါဟီယမာနော ဝါ အသမနုဂ္ဂါဟီယမာနော ဝါ အမူလက-  
ဇ္ဇေဝ တံ အဓိကရဏံ ဟောတိ ဘိက္ခု စ ဒေါသံ ပတိဋ္ဌာတိ သံဃာဒိသေသော။

### Duṭṭhadosasikkhāpadam

8. Yo pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikenā dhammena anuddhamseyya appeva nāmanam imamhā brahmacariyā cāveyyan ti, tato aparena samayena samanuggāhīyamāno<sup>1</sup> vā asamanuggāhīyamāmo vā amūlakañc'eva tam adhikaraṇam hoti, bhikkhu ca dosam patiṭṭhāti, saṃghādiseso. (Vin III 163, 21-26)

The rule about being corrupted and corrupting

8. Whatever bhikkhu should, being corrupted, corrupting, displeased, accuse a bhikkhu of an unfounded matter entailing defeat, (thinking), "Perhaps I may make him fall from this holy life," (and) then on another occasion being questioned or not being questioned, that legal process turns out to be unfounded, and the bhikkhu admits to corruption, this entails a formal meeting of the saṃgha.

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1. Vin E<sup>c</sup>, Nā, S<sup>c</sup> throughout: -hi-

### အညဘာဂီယသိက္ခာပဒံ

၉. ယော ပန ဘိက္ခု ဘိက္ခု ဒုဋ္ဌော ဒေါသော အပ္ပတိတော  
 အညဘာဂီယဿ အဓိကရဏဿ ကိဉ္ဇိဒေသ လေသမတ္တ  
 ဥပါဒါယ ပါရာဇိကေန ဓမ္မေန အနုဒ္ဓံသေယျ “အပ္ပေဝ နာမ နံ  
 ဣမမှာ ဗြဟ္မစရိယာ စာဝေယျ”န္တိ တတော အပရေန သမယေန  
 သမနုဂ္ဂါဟိယမာနော ဝါ အသမနုဂ္ဂါဟိယမာနော ဝါ အညဘာဂီ-  
 ယဉ္ဇေဝ တံ အဓိကရဏံ ဟောတိ ကောစိဒေသော လေသမတ္တော  
 ဥပါဒိန္နော ဘိက္ခု စ ဒေါသံ ပတိဋ္ဌာတိ သံဃာဒိသေသော။

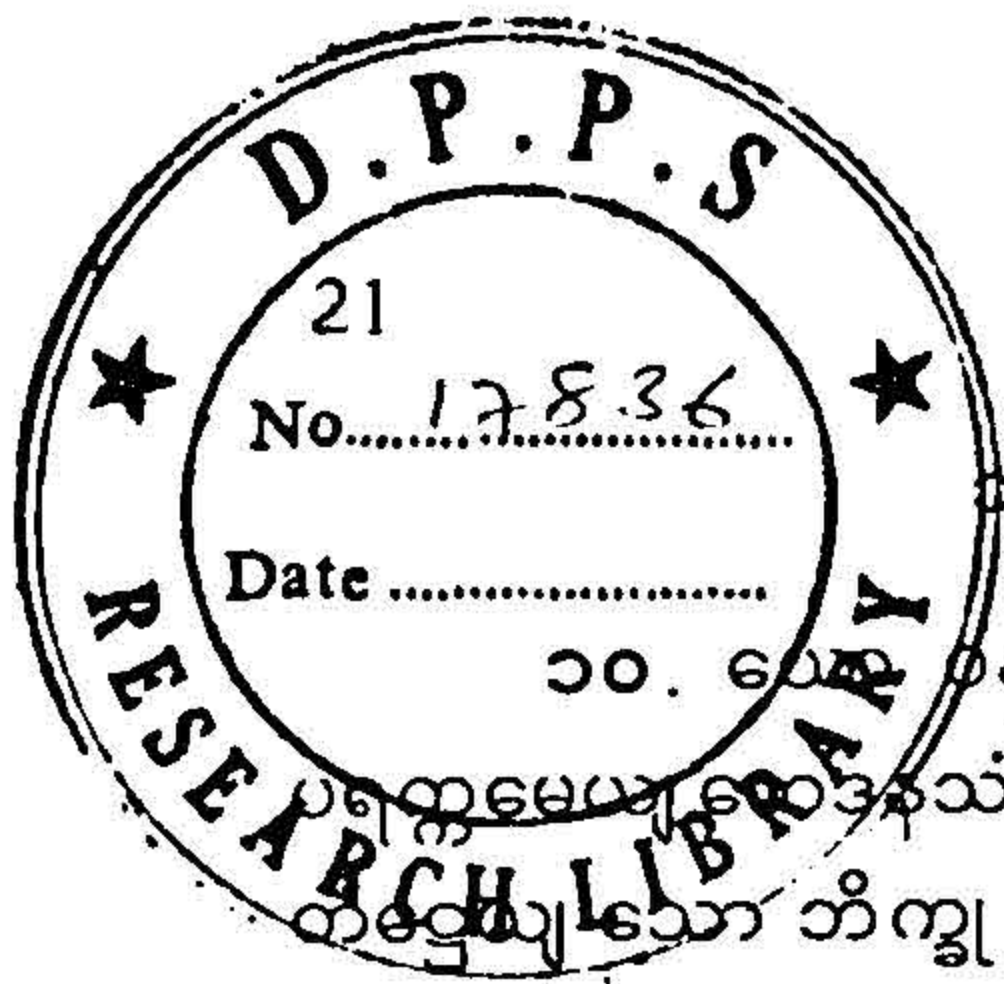
### Aññabhāgiyasikkhāpadam

9. Yo pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñci desam lesamattam upādāya pārājikena dhammena anuddhamseyya appeva nāma nam imamhā brahmacariyā cāveyyanti, tato aparena samayena samanuggāhīyamāno vā asamanuggāhīyamāno vā aññabhāgiyañc' eva tam adhikaranam hoti, koci deso lesamatto upādinno, bhikkhu ca dosam patitthāti, saṃghādiseso. (Vin III 167, 38, 68, 6)

### The rule about belonging to another class

9. Whatever bhikkhu should, being corrupted, corrupting, displeased, accuse a bhikkhu of a matter entailing defeat, taking merely as a pretext some point of a legal process connected with another class, (thinking), "Perhaps I may make him fall from this holy life," (and) then on another occasion being questioned or not being questioned, that legal process turns out to be connected with another class, (and) some point has been taken merely as a pretext, and the bhikkhu admits to corruption, this entails a formal meeting of the saṅgha.





Bhikkhupātimokkha

သံဃဘေဒသိက္ခာပဒံ

၁၀. ပေမာ ဝနံ တိက္ခု သမဂ္ဂဿ သံဃဿ ဘေဒါယ ပရက္ကမိ ဘေဒနသံဝတ္တနိကံ ဝါ အဓိကရဏံ သမာဒါယ ပဂ္ဂယု တေဋ္ဌယူ သော တိက္ခု တိက္ခုဟိ ဝေမဿ ဝစနိယော “မာယသ္မာ သမဂ္ဂဿ သံဃဿ ဘေဒါယ ပရက္ကမိ ဘေဒနသံဝတ္တနိကံ ဝါ အဓိကရဏံ သမာဒါယ ပဂ္ဂယု အဋ္ဌာသိ သမေတာယသ္မာ သံဃေန သမဂ္ဂေါ ဟိ သံဃော သမ္မောဒမာနော အဝိဝဒမာနော ဧကုဒ္ဒေသော ဖာသု ဝိဟရတီ”တိ ဝေဇ္ဇ သော တိက္ခု တိက္ခုဟိ ဝုစ္စမာနော တထေဝ ပဂ္ဂဏှေယျ သော တိက္ခု တိက္ခုဟိ ယာဝ-တတိယံ သမနုဘာသိတဗ္ဗော တဿ ပဋိနိဿဂ္ဂါယ ယာဝတတိ-ယဇ္ဇေ သမနုဘာသိယမာနော တံ ပဋိနိဿဇ္ဇေယျ ဣစ္စေတံ ကုသလံ နော စေ ပဋိနိဿဇ္ဇေယျ သံဃာဒိသေသော။

Samghabhedasikkhāpadam

10. Yo pana bhikkhu samaggassa samghassa bhedāya parakkameyya, bhedanasamvattanikam vā adhikaraṇam samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam assa vacanīyo māyasmā<sup>1</sup> samaggassa samghassa bhedāya parakkami, bhedanasamvattanikam vā adhikaraṇam samādāya paggayha atṭhāsi, samet'āyasmā saṅghena, samaggo hi samgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. Evañ ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāyya. Yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalam. No ce paṭinissajjeyya, saṃghādiseso. (Vin III 172, 31-73, -4)

1. Nā, S<sup>c</sup>: mā āyas-



## The rule about schism in the saṃgha

10. Should any bhikkhu attempt to cause schism in a united saṃgha or should he persist having undertaken and having taken up a legal process conducive to schism, that bhikkhu is to be spoken to by the bhikkhu thus, "Do not, venerable sir, attempt to cause schism in a united saṃgha; do not persist having undertaken and having taken up a legal process conducive to schism. Let the venerable one be at peace with the saṃgha; for the saṃgha, united, in agreement, not disputing, having a united recitation (of the Pātimokkha, etc.), lives comfortably." And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way (as before), that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that (course of action) If, being admonished up to the third time, he should give it up, that is good. If he should not give it up, this entails a formal meeting of the saṃgha.

## ဘောဒါနုဝတ္ထကသိက္ခာပဒံ

၁၁. တဿေဝ ခေါ ပန ဘိက္ခုဿ ဘိက္ခု ဟောန္တိ အနုဝတ္ထကာ ဝဂ္ဂဝါဒကာ ဇကော ဝါ ဒွေ ဝါ တယော ဝါ တေ ဇဝံ ဝဒေယျံ "ဗာယသ္မန္တော ဟေံ ဘိက္ခု ကိဉ္စိ အဝစုတ္တ ဓမ္မဝါဒီ စေသော ဘိက္ခု ဝိနယဝါဒီ စေသော ဘိက္ခု အမှာကဉ္စေသော ဘိက္ခု ဆန္ဒဉ္စ ရုစိဉ္စ အာဒါယ ဝေါဟရတိ ဇာနာတိ နော ဘာသတိ အမှာကမ္ပေတံ ခမတိ" တိ တေ ဘိက္ခု ဘိက္ခုဟိ ဇေမဿ ဝစနိယာ "ဗာယသ္မန္တော ဇဝံ အဝစုတ္တ န စေသော ဘိက္ခု ဓမ္မဝါဒီ န စေသော ဘိက္ခု ဝိနယဝါဒီ ဗာယသ္မန္တာနမ္ပိ သံဃဘောဒေါ ရုစိတ္ထ သမေတာယသ္မန္တာနံ သံဃေန သမဂ္ဂေါ ဟိ သံဃော သမ္မောဒမာနော အဝိဝဒမာနော

ဧကုဒ္ဒေသော ဖာသု ဝိဟရတီ”တိ ဧဝံ တေ ဘိက္ခု ဘိက္ခုဟိ  
 ဝုစ္စမာနာ တထေဝ ပဂ္ဂဏေယျံ တေ ဘိက္ခု ဘိက္ခုဟိ  
 ယာဝတတိယံ သမနုဘာသိတဗ္ဗာ တဿ ပဋိနိဿဂ္ဂါယ ယာဝ-  
 တတိယဉ္စေ သမနုဘာသိယမာနာ တံ ပဋိနိဿဇ္ဇေယျံ ဣစ္စေတံ  
 ကုသလံ နော စေ ပဋိနိဿဇ္ဇေယျံ သံဃာဒိသေသော။

### Bhedānuvattakasikkhāpadam

11. Tass'eva kho pana bhikkhussa bhikkhū honti  
 anuvattakā vaggavādakā eko vā dve vā tayo vā, te evaṃ  
 vadeyyuṃ māyasmanto<sup>1</sup> etaṃ bhikkhuṃ kiñci avacuttha,  
 dhammavādī c'eso bhikkhu, vinayavādī c'eso bhikkhu,  
 amhākañ c'eso bhikkhu chandañ ca ruciñ ca ādāya voharati,  
 jānāti, no bhāsatī, amhākam p'etaṃ khamatīti. Te bhikkhū  
~~bhikkhū~~hi evaṃ assu vacanīyā māyasmanto evaṃ avacuttha,  
 na c' e so bhikkhu dhammavādī, na c'eso bhikkhu vinayavādī,  
 māyasmantānam pi saṃghabhedo ruccittha,<sup>2</sup> samet'āyasman-  
 tānaṃ saṃghena, samaggo hi saṃgho sammodamāno  
 avivadamāno ekuddeso phāsu viharatī ti. Evañ ca te bhikkhū  
 bhikkhūhi vuccamānā tath'eva paggaṇheyyuṃ, te bhikkhū  
 bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa  
 paṭinissaggāya. Yāvatatiyañce samanubhāsiyamānā taṃ  
 paṭinissajjeyyuṃ, iccetaṃ kusalaṃ. No ce paṭinissajjeyyuṃ,  
 saṃghādiseso. (Vin III 175, 14-28)

### The rule about siding with schism

11. (It may be that) there are bhikkhus who are  
 followers of that same bhikkhu, who take his part, one or  
 two or three. They may say thus, "Do not, venerable sirs, say

1. Ñā, S<sup>c</sup> throughout: mā āyas-

2. Ñā: ruci-



anything to that bhikkhu; that bhikkhu is a speaker of Dhamma, and that bhikkhu is a speaker of Vinaya, and that bhikkhu speaks in accordance with our desire and choice; he knows us and speaks (with us), and that suits us." Those bhikkhus are to be spoken to by the bhikkhus thus, "Do not, venerable sirs, speak thus; for that bhikkhu is neither a speaker of Dhamma nor a speaker of Vinaya. May schism in the saṃgha not seem good to the venerable ones too. Let the venerable ones be at peace with the saṃgha; for the saṃgha, united, in agreement, not disputing, having a united recitation (of the Pātimokkha, etc.), lives comfortably." And should those bhikkhus, being spoken to thus by the bhikkhus, persist in the same way (as before), those bhikkhus are to be admonished by the bhikkhus up to the third time to give up that (course of action). If, being admonished up to the third time, they should give it up, that is good. If they should not give it up, this entails a formal meeting of the saṃgha.

### ဒုဗ္ဗစသိက္ခာပဒံ

၁၂. တိက္ခု ပနေဝ ဒုဗ္ဗစဇာတိကော ဟောတိ ဥဒ္ဓေသပရိယာပနန္တသု သိက္ခာပဒေသု တိက္ခုဟိ သဟဓမ္မိကံ ဝုစ္စမာနော အတ္တာနံ အဝစနိယံ ကရောတိ "မာ မံ အာယသ္မန္တော ကိဉ္စိ အဝစုတ္တ ကလျာဏံ ဝါ ပါပကံ ဝါ အဟမ္မာယသ္မန္တေန န ကိဉ္စိ ဝက္ခာမိ ကလျာဏံ ဝါ ပါပကံ ဝါ ဝိရမထာယသ္မန္တော မမ ဝစနာယာ"တိ သော တိက္ခု တိက္ခုဟိ ဝေမဿ ဝစနိယော "မာယသ္မာ အတ္တာနံ အဝစနိယံ အကာသိ ဝစနိယမေဝါယသ္မာ အတ္တာနံ ကရောတု အာယသ္မာပိ တိက္ခု ဝဒေတု သဟဓမ္မေန တိက္ခုပိ အာယသ္မန္တံ ဝက္ခန္တိ သဟဓမ္မေန ဧဝံ သံဝဒ္ဓါ ဟိ တဿ ဘဂဝတော ပရိသာ ယဒိဒံ အညမညဝစနေန အညမညဝုဋ္ဌာပနေနာ"တိ ဝေဇ္ဇ



သော ဘိက္ခု ဘိက္ခုဟိ ဝုစ္စမာနော တထေဝ ပဂ္ဂဏေယျ သော  
 ဘိက္ခု ဘိက္ခုဟိ ယာဝတတိယံ သမနုဘာသိတဗ္ဗော တဿ  
 ပဋိနိဿဂ္ဂါယ ယာဝတတိယဉ္စေ သမနုဘာသိယမာနော တံ  
 ပဋိနိဿဇ္ဇေယျ ဣစ္စေတံ ကုသလံ နော စေ ပဋိနိဿဇ္ဇေယျ  
 သံဃာဒိသေသော။

### Dubbacasikkhāpadam

12. Bhikkhu pan'eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, aham p'āyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramath'āyasmanto mama vacanāyā ti. So bhikkhu bhikkhūhi evaṃ ass vacanīyo māyasmā attānaṃ avacanīyaṃ akāsi, vacanīyaṃ ev'<sup>1</sup> āyasmā attānaṃ karotu, āyasmā pi bhikkhū vadetu<sup>2</sup> sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa Bhagavato parisā yad idaṃ aññamaññavacanena aññamaññavuṭṭhāpanenā ti. Evañ ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ. No ce paṭinissajjeyya, saṃghādiseso. (Vin III 178, 3-18)

The rule about being difficult to speak to

12. (It may be that) a bhikkhu is naturally difficult to speak to, and when spoken to in accordance with the law by bhikkhus in respect of the rules of training included in the recitation, he makes himself unadmonishable, (saying), "Do

1. Vin E\*, Nā. S\*: eva

2. All texts so (including Vin (B\*) ). Pāt (B\*): vadatu.

not, venerable sirs, say anything at all to me, either good or bad; and I too shall not say anything at all to the venerable ones, either good or bad. Refrain, venerable sirs, from speaking to me." That bhikkhu is to be spoken to by the bhikkhus thus, "Venerable sir, do not make yourself unadmonishable; rather let the venerable one make himself admonishable. Let the venerable one speak in accordance with the law to the bhikkhus, and the bhikkhus will speak in accordance with law to the venerable one; for the Bhagavant's assembly has come to growth thus, that is to say by speaking to one another (and) by urging one another to abstain (from wrong doing)," And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way (as before), that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that (course of action). If, being admonished up to the third time, he should give it up, that is good. If he should not give it up, this entails a formal meeting of the saṅgha.

### ကုလဒူသကသိက္ခာပဒံ

၁၃. ဘိက္ခု ပနေဝ အညတရံ ဂါမံ ဝါ နိဂမံ ဝါ ဥပနိဿာယ ဝိဟရတိ ကုလဒူသကော ပါပသမာစာရော တဿ ခေါ ပါပကာ သမာစာရာ ဒိဿန္တိ စေဝ သုယျန္တိ စ ကုလာနိ စ တေန ဒုဋ္ဌာနိ ဒိဿန္တိ စေဝ သုယျန္တိ စ,သော ဘိက္ခု ဘိက္ခုဟိ ဝေမဿ ဝစနိယော "အာယသ္မာ ခေါ ကုလဒူသကော ပါပသမာစာရော အာယသ္မတော ခေါ ပါပကာ သမာစာရာ ဒိဿန္တိ စေဝ သုယျန္တိ စ ကုလာနိ စာယသ္မတာ ဒုဋ္ဌာနိ ဒိဿန္တိ စေဝ သုယျန္တိ စ ပက္ကမတာယသ္မာ ဣမမှာ အာဝါသာ အလံ တေ ဣဓ ဝါသေနာ"တိ ဝေဉ္စ သော ဘိက္ခု ဘိက္ခုဟိ ဝုစ္စမာနော တေ ဘိက္ခု ဝေံ ဝဒေယျ "ဆန္ဒဂါမိနော စ ဘိက္ခု, ဒေါသဂါမိနော စ ဘိက္ခု မောဟဂါမိနော စ ဘိက္ခု



ဘယဂါမိနော စ ဘိက္ခု တာဒိသိကာယ အာပတ္တိယာ ဧကစ္စ ပဗ္ဗာဇေန္တိ ဧကစ္စ န ပဗ္ဗာဇေန္တိ”တိ သော ဘိက္ခု ဘိက္ခုဟိ ဧဝမဿ ဝစနိယော “မာယသ္မာ ဧဝံ အဝစ န စ ဘိက္ခု ဆန္ဒဂါမိနော န စ ဘိက္ခု ဒေါသဂါမိနော န စ ဘိက္ခု မောဟဂါမိနော န စ ဘိက္ခု ဘယဂါမိနော အာယသ္မာ ခေါ ကုလဒူသကော ပါပသမာစာရော အာယသ္မတော ခေါ ပါပကာ သမာစာရ ဒိဿန္တိ စေဝ သုယျန္တိ စ ကုလာနိ စာယသ္မတာ ဒုဋ္ဌာနိ ဒိဿန္တိ စေဝ သုယျန္တိ စ ပက္ကမတာယသ္မာ ဣမမှာ အဝါသာ အလံ တေ ဣဓ ဝါသေနာ”တိ ဧဝဉ္စ သော ဘိက္ခု ဘိက္ခုဟိ ဝုစ္စမာနော တထေဝ ပဂ္ဂဏေယျ သော ဘိက္ခု ဘိက္ခုဟိ ယာဝတတိယံ သမနုဘာသိတဗ္ဗော တဿ ပဋိနိဿဂ္ဂါယ ယာဝတတိယဉ္စေ သမနုဘာသိယမာနော တံ ပဋိနိဿဇေယျ ဣစ္စေတံ ကုသလံ နော စေ ပဋိနိဿဇေယျ သံဃာဒိသေသော။

### Kuladūsakasikkhāpadam

13. Bhikkhu pan'eva aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassa kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c'eva suyyanti ca. So bhikkhu bhikkhūhi evaṃ assa vacanīyo āyasmā<sup>1</sup> kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulānicā'yasmataṃ duṭṭhāni dissanti ce'va suyyanti ca. Pakkamat' āyasmā imamhā āvāsā, alaṃ te idhavāsenā ti. Evañ ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādisikāya āpattiyaṃ ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti ti. so

1. Ñā: ayas- (sic)



bhikkhu bhikkhūhi evaṃ assa vacanīyo māyasmā<sup>1</sup> evaṃ avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino, āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni c' āyasmataṃ duṭṭhāni dissanti c'eva suyyanti ca, pakkamat' āyasmā imamahā āvāsā, alaṃ te idhavāsenā ti. Evañ ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc etaṃ kusalaṃ no ce paṭinissajjeyya, saṃghādiseso. (Vin III 184, 9,-32)

### The rule about a corrupter of families

13. (It may be that) a bhikkhu (who is) a corrupter of families (and) of bad behaviour lives in dependence on some village or town, his bad behaviour is seen and heard about, and families corrupted by him are seen and heard about. That bhikkhu is to be spoken to by the bhikkhus thus, "The venerable one is a corrupter of families (and) of bad behaviour. The venerable one's bad behaviour is seen and heard about, and families corrupted by the venerable one are seen and heard about. Let the venerable one depart from this abode. You have lived here long enough." And should that bhikkhu, being spoken to thus by the bhikkhus, say to those bhikkhus, "The bhikkhus are going (wrong) from desire and the bhikkhus are going (wrong) from hatred and the bhikkhus are going (wrong) from stupidity and the bhikkhus are going (wrong) from fear. Because of the same offence they banish one and do not banish another," that bhikkhu is to be spoken

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1. Ñā S\*: mā āyas-

to by the bhikkhus thus, " Do not, venerable sir, speak thus. The bhikkhu are not going (wrong) from desire nor going (wrong) from hatred nor going (wrong) from stupidity nor going (wrong) from fear. The venerable one is a corrupter of families (and) of bad behaviour. The venerable one's bad behaviour is seen and heard about, and families corrupted by the venerable one are seen and heard about. Let the venerable one depart from this abode. You have lived here long enough." And should that bhikkhu being spoken to thus by the bhikkhus, persist in the same way (as before), that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that (course of action). If, being admonished up to the third time, he should give it up, that is good; if he should not give it up, this entails a formal meeting of the saṃgha.

ဥဒ္ဓိဋ္ဌာ ခေါ် အာယသ္မန္တော တေရသ သံဃာဒိသေသာ ဓမ္မာ  
 နဝ ပဌမာပတ္တိကာ စတ္တာရော ယာဝတတိယကာ။ ယေသံ ဘိက္ခု  
 အညတရံ ဝါ အညတရံ ဝါ အာပဇ္ဇိတော ယာဝတီဟံ ဇာနံ ပဋိစ္ဆာဒေတိ  
 တာဝတီဟံ တေန ဘိက္ခုနာ အကာမာ ပရိဝတ္ထဗ္ဗံ။  
 ပရိဝတ္ထပရိဝါသေန ဘိက္ခုနာ ဥတ္တရိ ဆာရတ္ထံ ဘိက္ခုမာနတ္တာယ  
 ပဋိပဇ္ဇိတဗ္ဗံ စိန္တမာနတ္တော ဘိက္ခု ယတ္ထ သိယာ ဝိသတိဂဏော  
 ဘိက္ခုသံဃော တတ္ထ သော ဘိက္ခု အဗ္ဘေတဗ္ဗော။ ဇေကေနပိ စေ  
 ဦနော ဝိသတိဂဏော ဘိက္ခုသံဃော တံ ဘိက္ခု အဗ္ဘေယျ သော  
 စ ဘိက္ခု အနန္တိတော တေ စ ဘိက္ခု ဂါရယှာ အယံ တတ္ထ သာမိစိ။  
 တတ္တာယသ္မန္တော ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ  
 ပရိသုဒ္ဓါ တတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ပရိသုဒ္ဓေတ္တာ -  
 ယသ္မန္တော တသ္မာ တုဏှိ ဝေမေတံ ဓာရယာမိတိ။

သံဃာဒိသေသော နိဋ္ဌိတော။



Uddiṭṭhā kho āyasmanto terasa saṃghādisesā dhammā nava paṭhamāpattikā, cattāro yāvatatīyakā. Yesam bhikkhu aññataram vā aññataram vā āpajjitvā yāvatīham<sup>1</sup> jānam paṭicchādeti, tāvatīham<sup>2</sup> tena bhikkhunā akāmā parivatthabbam parivutthaparivāsenā bhikkhunā uttari<sup>3</sup> chārattam bhikkhumānattāya paṭipajjitabbam, ciṇṇamānatto bhikkhu yattha siyā vīsati gaṇo bhikkhusaṃgho, tattha so bhikkhu abbhetaḍḍho. Ekena pi ce ūno vīsati gaṇo bhikkhusaṃgho tam bhikkhum abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā ayam tattha sāmīci.

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 dhārayāmī<sup>4</sup> ti. (Vin III 186, 11-23)

saṃghādiseso niṭṭhito.<sup>5</sup>

Recited, venerable sirs, are the thirteen matters entailing a formal meeting of the saṃgha, nine being offences at once and four after the third (admonition). If a bhikkhu has committed one or other of these offences, he is to live on probation against his will for as many days as he knowingly concealed (the offence). When the bhikkhu has finished the probation, the six-night penance for bhikkhus is to be undertaken in addition. When the bhikkhu has completed the penance, he is to be reinstated where there may be a bhikkhu saṃgha comprising a group of twenty. If a bhikkhu saṃgh comprising a group of even one less than twenty should reinstate that bhikkhu, that bhikkhu is not reinstated

1. Vin E\*, Nā, S\*: -ti-

2. Vin E\*, S\*: -ti-

3. Vin E\*, Nā, S\*: -rim

4. Nā: -mi (omits ti)

5. S\*: saṃghādisesā dhammā niṭṭhitā; Phye: saṃghādisesuddeso tatiyo.



and those bhikkhus are censurable. This is the proper course here.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The saṅghādiseso section is finished.

## အနိယတုဒ္ဒေသော

### E. Aniyatuddeso

#### E. The recitation of the indefinite (rules)

ဣမေ ခေါ ပနာယသ္မန္တော ဒွေ အနိယတာ ဓမ္မာ ဥဒ္ဒေသံ  
အာဂစ္ဆန္တိ။

Ime kho pan' āyasmanto dve aniyatā dhammā  
uddesaṃ āgacchanti. (Vin III 187.1f)

Now, venerable sirs, these two indefinite matters  
come up for recitation.

### ပဌမအနိယတသိက္ခာပဒံ

၁. ယော ပန ဘိက္ခု မာတုဂါမေန သဒ္ဓိ ဇကော ဇကာယ  
ရဟော ပဋိစ္ဆန္တေ အာသနေ အလံကမ္မနိယေ နိသဇ္ဇံ ကပ္ပေယျ  
တမေနံ သဒ္ဓေယျဝစသာ ဥပါသိကာ ဒိဿာ တိဏ္ဍံ ဓမ္မာနံ အည-  
တရေန ဝဒေယျ ပါရာဇိကေန ဝါ သံဃာဒိသေသေန ဝါ  
ပါစိတ္တိယေန ဝါ နိသဇ္ဇံ ဘိက္ခု ပဋိဇာနမာနော တိဏ္ဍံ ဓမ္မာနံ  
အညတရေန ကာရေတဗ္ဗော ပါရာဇိကေန ဝါ သံဃာဒိသေသေန  
ဝါ ပါစိတ္တိယေန ဝါ ယေန ဝါ သာ သဒ္ဓေယျဝစသာ ဥပါသိကာ  
ဝဒေယျ တေန သော ဘိက္ခု ကာရေတဗ္ဗော အယံ ဓမ္မော  
အနိယတော။

### Paṭhama-aniyatasikkhāpadam

1. Yo pana bhikkhu mātugāmena saddhim eko ekāya  
raho paṭicchanne āsane alamkammaniye<sup>1</sup> nisajjam kappeyya.

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1. Vin Ee:-ni-

tamenam saddheyavacasā<sup>1</sup> upāsikā disvā tiṇṇam dhammānam aññatarena vadeyya pārājikena vā saṃghādisesena vā pācittiyena vā. Nisajjam bhikkhu paṭijānamāno tiṇṇam dhammānam aññatarena kāretabbo pārājikena vā saṃghādisesena vā pācittiyena vā. Yena vā sā saddheyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo. Ayam dhammo aniyato. (Vin III 188,17-24)

### The first indefinite rule

1. Whatever bhikkhu should take a seat with a woman, one man with one woman privately, on a screened seat convenient enough (for sexual intercourse), (then) a female lay follower whose word can be trusted, having seen him, should speak in accordance with one or other of three matters, (namely) defeat or entailing a formal meeting of the saṃgha or expiation. The bhikkhu, acknowledging that he was sitting (there), is to be dealt with in accordance with one or other of three matters, (namely) defeat or entailing a formal meeting of saṃgha or expiation. Or (if he does not acknowledge it) that bhikkhu is to be dealt with in accordance with whatever that female lay follower whose word can be trusted should say. This matter is indefinite.

### ဒုတိယအနိယတသိက္ခာပဒံ

၂. န ဟေဝ ခေါ ပန ပဋိစ္စန္တံ အာသနံ ဟောတိ နာလံကမ္မနိယံ, အလဉ္စ ခေါ ဟောတိ မာတုဂါမံ ဒုဋ္ဌုလ္လာဟိ ဝါစဟိ ဩဘာသိတုံ ယော ပန တိက္ခု တထာရူပေ အာသနေ မာတုဂါမေန

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1. Ñā: -y-(sic)



သဒ္ဓိံ ဇကော ဇကာယ ရဟော နိသဇ္ဇံ ကပ္ပေယျ တမေနံ  
သဒ္ဓေယျဝစသာ ဥပါသိကာ ဒိသ္မာ ဒွိန္ဒု ဓမ္မာနံ အညတရေန ဝဒေယျ  
သံဃာဒိသေသေန ဝါ ပါစိတ္တိယေန ဝါ နိသဇ္ဇံ ဘိက္ခု ပဋိဇာန-  
မာနော ဒွိန္ဒု ဓမ္မာနံ အညတရေန ကာရေတဗ္ဗော သံဃာဒိသေသေန  
ဝါ ပါစိတ္တိယေန ဝါ ယေန ဝါ သာ သဒ္ဓေယျဝစသာ ဥပါသိကာ  
ဝဒေယျ တေန သော ဘိက္ခု ကာရေတဗ္ဗော အယမ္ပိ ဓမ္မော  
အနိယတော။

### Dutiya-aniyatasikkhāpadam

2. Na h'eva kho pana paṭicchannam āsanam hoti  
nālamkammaniyam,<sup>1</sup> alaṇ ca kho hoti mātugāmanam duṭṭhullāhi  
vācāhi obhāsitaṃ. Yo pana bhikkhu tathārūpe āsane  
mātugāmena saddhim eko ekāya raho nisajjam kappeyya.  
tamenam saddheyavacasā upāsikā disvā dvinnam  
dhammānam aññatarena vadeyya saṃghādisesena vā  
pācittiyena vā nisajjam bhikkhu paṭijānamāno dvinnam  
dhammānam aññatarena kāretabbo saṃghādisesena vā  
pācittiyena<sup>2</sup> vā. Yena vā sā saddheyavacasā upāsikā vadeya.  
tena so bhikkhu kāretabbo. Ayampi dhammo aniyato.  
(Vin III 191, 27-92,2)

### The second indefinite rule

2. (It may be that) the seat is not screened (or)  
convenient enough (for sexual intercourse), but it is  
convenient for addressing a woman with lewd words.  
Whatever bhikkhu should take a seat with a woman, one  
man with one woman privately, on such a seat, (then) a female

1. Vin E<sup>s</sup> :-ni-

2. Nā: pa-(sic)

lay follower whose word can be trusted, having seen him, should speak in accordance with one of two matters, (namely) entailing a formal meeting of the saṅgha or expiation. The bhikkhu, acknowledging that he was sitting (there), is to be dealt with in accordance with one of two matters, (namely) entailing a formal meeting of the saṅgha or expiation. Or (if he does not acknowledge it) that bhikkhu is to be dealt with in accordance with whatever that female lay follower whose word can be trusted should say. This matter also is indefinite.

ဥဒ္ဓိဋ္ဌာ ခေါ် အာယသ္မန္တော ဒွေ အနိယတာ ဓမ္မာ။  
 တတ္ထာယသ္မန္တေ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ  
 ပရိသုဒ္ဓါ တတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ပရိသုဒ္ဓေတ္တာ-  
 ယသ္မန္တော တသ္မာ တုဏှိ ဝေမေတံ ဓာရယာမိတိ။  
 အနိယတာ နိဋ္ဌိတော။

Uddiṭṭhā kho āyasmanto dve aniyatā 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 ti.<sup>1</sup> (Vin III 194, 1-5)

Aniyato niṭṭhito.<sup>2</sup>

Recited, venerable sirs, are the two indefinite matters.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

The section on indefinite (rules) is finished.

1. Ñā: -mi (omits ti)

2. Ñā: aniyatuddeso n; S\*: aniyatā dhammā niṭṭhitā; Phye: aniyatuddeso catuttho.

## နိဿဂ္ဂိယပါစိတ္တိယာ

ဣမေ ခေါ ပနာယသုန္နော တိသ နိဿဂ္ဂိယာ ပါစိတ္တိယာ  
ဓမ္မာ ဥဒ္ဓေသံ အာဂစ္ဆန္တိ။

F. Nissaggiyapācittiya

Ime kho pan'āyasmanto timsa nissaggiyā pācittiya  
dhammā uddesaṃ āgacchanti. (Vin III 195, 1 f.)

F. The expiation with forfeiture section

Now, venerable sirs, these thirty matters entailing  
expiation with forfeiture come up for recitation.

ကထိနဝဂ္ဂ

a.(kathinavagga)<sup>1</sup>

a. (The kathina section)

ကထိနသိက္ခာပဒံ

၁. နိဋ္ဌိတစိဝရသ္မိံ ဘိက္ခုနာ ဥပ္ပတသ္မိံ ကထိနေ ဒသာဟ-  
ပရမံ အတိရေကစိဝရံ ဓာရေတဗ္ဗံ တံ အတိက္ကာမယတော နိဿဂ္ဂိယံ  
ပါစိတ္တိယံ။

Kāṭhinasikkhāpadam

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine  
dasāhaparamam atirekacīvaram dhāretabbam. Tam atikkāma-  
yato nissaggiyam pācittiyam. (Vin III 196, 9 ff.)

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1. S<sup>c</sup>: cīvaravagga; other sources omit. B<sup>c</sup> has "kathinavaggo"  
at the end.



## The rule about the katha frame

1. The robe material having been used up, the katha frame having been removed by a bhikkhu, an extra robe is to be worn for ten days at the most. For one exceeding that, there is an offence entailing expiation with forfeiture.

## ဥဒေါသိတသိက္ခာပဒံ

၂. နိဋ္ဌိတစီဝရသို့ ဘိက္ခုနာ ဥပ္ပတသို့ ကထိနေ ဧကရတ္တမ္ပိ စေ ဘိက္ခု တိစီဝရေန ဝိပွဝသေယျ အညတြ ဘိက္ခုသမ္ပုတိယာ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

## Udositasikkhāpadam

2. Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine ekarattam pi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā<sup>1</sup> nissaggiyam pācittiyam. (Vin III 199, 24- ff.)

## The "storehouse" rule

2. The robe material having been used up, the katha frame having been removed by a bhikkhu, if any bhikkhu should live apart from the three robes, even for one night, other than with the agreement of the bhikkhus, there is an offence entailing expiation with forfeiture.

## အကာလစီဝရသိက္ခာပဒံ

၃. နိဋ္ဌိတစီဝရသို့ ဘိက္ခုနာ ဥပ္ပတသို့ ကထိနေ ဘိက္ခုနော ပနေဝ အကာလစီဝရံ ဥပ္ပဇေယျ အာကခံမာနေန ဘိက္ခုနာ ပဋိဂ္ဂဟေတဗ္ဗံ ပဋိဂ္ဂဟေတွာ ခိပ္ပမေဝ ကာရေတဗ္ဗံ နော စဿ

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1. Ñā, S\*: -mma-

ပါရိပူရိ မာသပရမံ တေန တိက္ခနာ တံ စိဝရံ နိက္ခိပိတဗ္ဗံ ဦးနဿ  
ပါရိပူရိယာ သတိယာ ပစ္စာသာယ။ တတော စေ ဥတ္တရိ နိက္ခိပေယျ  
သတိယာပိ ပစ္စာသာယ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Akālacīvarasikkhāpadam

3. Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine bhikkhuno pan'eva akālacīvaram uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbam, paṭiggahetvā khippameva kāretabbam. No cassa pāripūrī, māsaparamam tena bhikkhunā tam cīvaram nikkhipitabbam ūnassa pāripūriyā satiyā paccāsāya. Tato ce uttari<sup>1</sup> nikkhipeyya satiyā pi paccāsāya, nissaggiyam pācittiyam. (Vin III 203, 32-38)

### The rule about out-of-season robe material

3. The robe material having been used up, the kathina frame having been removed by a bhikkhu, should out-of-season robe material accrue to a bhikkhu, it is to be accepted by the bhikkhu if he wishes. Having accepted it, it is to be made up quickly. But should it not be sufficient for him, that robe material is to be deposited by that bhikkhu for a month at most, there being expectation that the deficiency may be supplied. If he should deposit it for longer than that, even with there being expectation, there is an offence entailing expiation with forfeiture.

### ပုရာဏစီဝရသိက္ခာပဒံ

၄. ယော ပန တိက္ခု အညာတိကာယ တိက္ခုနိယာ  
ပုရာဏစီဝရံ ဧဝါပေယျ ဝါ ရဇာပေယျ ဝါ အာကောဋ္ဌာပေယျ  
ဝါ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

1. Vin E\*, Nā, S\*-im



## Purāṇacīvarasikkhāpadam

4. Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaram dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyam pācittiyam. (Vin III 206, 20 ff)

## The rule about an old robe

4. If any bhikkhu should have an old robe washed or dyed or washed by beating by a bhikkhunī not related (to him), there is an offence entailing expiation with forfeiture.

## စီဝရပဋိဂ္ဂဟဏသိက္ခာပဒံ

၅. ယော ပန ဘိက္ခု အညာတိကာယ ဘိက္ခုနီယာ ဟတ္ထတော စီဝရံ ပဋိဂ္ဂဏေယျ အညတြ ပါရိဝတ္တကာ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

## Cīvarapaṭiggahaṇasikkhāpadam

5. Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaram paṭigganheyya aññatra pārivattakā,<sup>1</sup> nissaggiyam pācittiyam. (Vin III 209, 33 ff.)

## The rule about accepting a robe

5. If any bhikkhu should accept a robe from the hand of a bhikkhunī not related (to him), other than in exchange, there is an offence entailing expiation with forfeiture.

## အညာတကဝိညတ္တိသိက္ခာပဒံ

၆. ယော ပန ဘိက္ခု အညာတကံ ဂဟပတိ ဝါ ဂဟပတာနိ ဝါ စီဝရံ ဝိညာပေယျ အညတြ သမယာ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

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1. Nā, S<sup>c</sup>: -ပု-



တတ္ထာယံ သမယော အစ္ဆိန္ဒစီဝရော ဝါ ဟောတိ ဘိက္ခု နဋ္ဌစီဝရော  
ဝါ အယံ တတ္ထ သမယော။

### Aññātakaviññattisikkhāpadam

6. Yo pana bhikkhu aññātakam gahapatim vā gahapatānim vā cīvaram viññāpeyya aññatra samayā, nissaggiyam pācittiyam. Tatthāyam samayo: acchinnacīvaro vā hoti bhikkhu, naṭṭhacīvaro vā. Ayam tattha samayo. (Vin III 212, 28-31)

The rule about asking someone not related

6. If any bhikkhu should ask for robe material from a householder or householder's wife, not related (to him), other than on the proper occasion, there is an offence entailing expiation with forfeiture. Herein this is the proper occasion: the bhikkhu has had a robe stolen or has lost a robe. This is the proper occasion here.

### တတုတ္တရိသိက္ခာပဒံ

၇. တဉ္စေ အညာတကော ဂဟပတိ ဝါ ဂဟပတာနိ ဝါ ဗဟူဟိ စီဝရေဟိ အဘိဟဋ္ဌံ ပဝါရေယျ သန္တရုတ္တရပရမံ တေန ဘိက္ခုနာ တတော စီဝရံ သာဒိတဗ္ဗံ။ တတော စေ ဥတ္တရိ သာဒိယေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Tatuttarisikkhāpadam<sup>1</sup>

7. Tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum pavāreyya, santaruttaraparamam tena bhikkhunā tato cīvaram sādītābham. Tato ce uttari<sup>2</sup> sādiyeyya.

1. S<sup>c</sup>:-rim

2. Vin E<sup>c</sup>, Na:-rim

nissaggiyaṃ pācittiyaṃ. (Vin III 214,19-22)

The rule about more than that

7. If a householder or householder's wife, not related (to the bhikkhu), should bring and invite him with many pieces of robe material, (only) robe material for at most an under robe and an upper robe is to be accepted there from by that bhikkhu. If he should accept more than that, there is an offence entailing expiation with forfeiture.

ပဌမဥပက္ခဋ္ဌသိက္ခာပဒံ

၈. ဘိက္ခု ပနော ဥဒ္ဓိဿ အညာတကဿ ဂဟပတိဿ ဝါ ဂဟပတာနိယာ ဝါ စိဝရစေတာပန္နံ ဥပက္ခဋ္ဌံ ဟောတိ “ဣမိနာ စိဝရစေတာပန္နေန စိဝရံ စေတာပေတွာ ဣတ္ထန္နာမံ ဘိက္ခု စိဝရေန အစ္စာဒေဿာမိ”တိ တတြ စေ သော ဘိက္ခု ပုဗ္ဗေ အပ္ပဝါရိတော ဥပသင်္ကမိတွာ စိဝရေ ဝိကပ္ပံ အာပဇ္ဇေယျ “သာဓု ဝတ မံ အာယသ္မာ ဣမိနာ စိဝရစေတာပန္နေန ဇေရူပံ ဝါ ဇေရူပံ ဝါ စိဝရံ စေတာပေတွာ အစ္စာဒေဟိ”တိ ကလျာဏကမ္ပတံ ဥပါဒါယ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

Paṭhama-upakkhaṭasikkhāpadam

8. Bhikkhum pan'eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannam<sup>1</sup> upakkhaṭam hoti iminā cīvaracetāpannena cīvaram cetāpetvā itthannāmam bhikkum cīvarena acchādessāmī ti. Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappam āpajjeyya sādhu vata mam āyasmā iminā cīvaracetāpannena evarūpaṃ vā

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1. Vin E<sup>c</sup>, Ñā, S<sup>c</sup> so; B<sup>c</sup> throughout: -nn-



evarūpaṃ vā cīvaram cetāpetvā acchādehī ti, kalyāṇa-kamyatam upādāya, nissaggiyam pācittiyam. (Vin III 216,11-18)

### The first rule about laid by

8. (It may be that) by a householder or householder's wife, not related (to the bhikkhu), a robe fund has been laid by specifically for a bhikkhu, (thinking), "I having purchased a robe with this robe fund, I will dress the bhikkhu named so- and-so with a robe." If that bhikkhu should, having gone there without being previously invited, suggest an alternative in respect of the robe, (saying), "(It would be) truly venerable. One, having purchased this or that kind of robe with this robe fund, dress me (with that)," because of desire for a fine (robe), there is an offence entailing expiation with forfeiture.

### ဒုတိယဥပက္ခဋသိက္ခာပဒံ

၉. ဘိက္ခု ပနော ဥဒ္ဓိဿ ဥဘိန္တံ အညာတကာနံ ဂဟပတိနံ ဝါ ဂဟပတာနိနံ ဝါ ပစ္စေကစိဝရစေတာပန္နာနိ ဥပက္ခဋာနိ ဟောန္တိ "ဣမေဟိ မယံ ပစ္စေကစိဝရစေတာပန္နေဟိ ပစ္စေကစိဝရာနိ စေတာပေတွာ ဣတ္ထန္ဓာမံ ဘိက္ခု စိဝရေဟိ အတ္ထာဒေဿာမာ"တိ တတြှံ စေ သော ဘိက္ခု ပုဗ္ဗေ အပ္ပဝါရိတော ဥပသင်္ကမိတွာ စိဝရေ ဝိကပ္ပံ အာပဇ္ဇေယျ "သာဓု ဝတ မံ အာယသ္မန္တော ဣမေဟိ ပစ္စေကစိဝရစေတာပန္နေဟိ ဇေရူပံ ဝါ ဇေရူပံ ဝါ စိဝရံ စေတာပေတွာ အတ္ထာဒေထ ဥဘောဝ သန္တာ ဇေကေနာ"တိ ကလျာဏကမျတံ ဥပါဒါယ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။



## Dutiya-upakkhaṭasikkhāpadam

9. Bhikkhum pan'eva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannā<sup>1</sup>ni upakkhaṭāni<sup>2</sup> honti imehi mayam paccekacīvaracetāpannehi<sup>3</sup> paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhum cīvarehi acchādessāmā ti. Tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappam āpajjeyya sādu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā cīvaram cetāpetvā acchādeṭṭha ubho va santā ekenā ti, kalyāṇakamyatam upādāya, nissaggiyam pācittiyam. (Vin III 218, 30-38)

The second rule about laid by

9. (It may be that) by two householders or householders's wives, not related (to the bhikkhu), individual robe funds have been laid by specifically for a bhikkhu (thinking), "Having purchased individual robes with these individual robe funds, we will dress the bhikkhu named so-and-so with robes. "If that bhikkhu should, having gone there without being previously invited, suggest an alternative in respect of the robe, (saying), "(It would be) truly good. Venerable ones, having purchased this or that kind of robe with these individual robe funds, dress me, (the) two (of you) being (together), with one (robe), " because of desire for a fine (robe), there is an offence entailing expiation with forfeiture.

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1. Vin E°, Ñā, S° so; B°:-pannāni

2. Vin E°, Ñā, S°:-tā

3. Vin E° so, Ñā, S°; B° throughout:-pannehi

## ရာဇသိက္ခာပဒံ

၁၀. ဘိက္ခု ပနေဝ ဥဒ္ဓိဿ ရာဇာ ဝါ ရာဇဘောဂေါ ဝါ  
 ဗြာဟ္မဏော ဝါ ဂဟပတိကော ဝါ ဒူတေန စီဝရစေတာပန္နံ  
 ပဟိဏေယျ “ဣမိနာ စီဝရစေတာပန္နေန စီဝရံ စေတာပေတွာ  
 ဣတ္ထန္ဓာမံ ဘိက္ခု စီဝရေန အစ္စာဒေဟိ”တိ။ သော စေ ဒူတော တံ  
 ဘိက္ခု ဥပသင်္ကမိတွာ ဇဝံ ဝဒေယျ “ဣဒံ ခေါ ဘန္ဓေ အာယသ္မန္တံ  
 ဥဒ္ဓိဿ စီဝရစေတာပန္နံ အာဘတံ ပဋိဂ္ဂဏှာတု အာယသ္မာ  
 စီဝရစေတာပန္နံ”န္တိ။ တေန ဘိက္ခုနာ သော ဒူတော ဇေမဿ  
 ဝစနိယော “န ခေါ မယံ အာရုသော စီဝရစေတာပန္နံ ပဋိဂ္ဂဏှာမ  
 စီဝရဉ္စ ခေါ မယံ ပဋိဂ္ဂဏှာမ ကာလေန ကပ္ပိယ”န္တိ။ သော စေ  
 ဒူတော တံ ဘိက္ခု ဇဝံ ဝဒေယျ “အတ္ထိ ပနာယသ္မတော ကောစိ  
 ဝေယျာဝစ္စကရော”တိ။ စီဝရတ္ထိကေန ဘိက္ခဝေ ဘိက္ခုနာ  
 ဝေယျာဝစ္စကရော နိဒ္ဒိသိတဗ္ဗော အာရာမိကော ဝါ ဥပါသကော  
 ဝါ “ဇေသော ခေါ အာရုသော ဘိက္ခုနံ ဝေယျာဝစ္စကရော”တိ။  
 သော စေ ဒူတော တံ ဝေယျာဝစ္စကရံ သညာပေတွာ တံ ဘိက္ခု  
 ဥပသင်္ကမိတွာ ဇဝံ ဝဒေယျ “ယံ ခေါ ဘန္ဓေ အာယသ္မာ  
 ဝေယျာဝစ္စကရံ နိဒ္ဒိသိ သညတ္ထော သော မယာ ဥပသင်္ကမ-  
 တာယသ္မာ ကာလေန စီဝရေန တံ အစ္စာဒေဿတိ”တိ။  
 စီဝရတ္ထိကေန ဘိက္ခဝေ ဘိက္ခုနာ ဝေယျာဝစ္စကရော ဥပ-  
 သင်္ကမိတွာ ဒုတ္တိက္ခတ္တိံ စောဒေတဗ္ဗော သာရေတဗ္ဗော “အတ္ထော  
 မေ အာရုသော စီဝရေနာ”တိ ဒုတ္တိက္ခတ္တိံ စောဒယမာနော  
 သာရယမာနော တံ စီဝရံ အဘိနိပ္ပိဒေယျ ဣဇ္ဇေတံ ကုသလံ၊ နော  
 စေ အဘိနိပ္ပိဒေယျ စတုက္ခတ္တိံ ပဉ္စက္ခတ္တိံ ဆက္ခတ္တိပရမံ  
 တုဏှိဘူတေန ဥဒ္ဓိဿ ဌာတဗ္ဗံ စတုက္ခတ္တိံ ပဉ္စက္ခတ္တိံ ဆက္ခတ္တိပရမံ  
 တုဏှိဘူတော ဥဒ္ဓိဿ တိဋ္ဌမာနော တံ စီဝရံ အဘိနိပ္ပိဒေယျ  
 ဣဇ္ဇေတံ ကုသလံ တတော စေ ဥတ္တရိ ဝါယမမာနော တံ စီဝရံ



အဘိနိပ္ပိဒေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။ နော စေ အဘိနိပ္ပိဒေယျ ယတဿ စီဝရစေတာပန္နံ အာဘတံ တတ္ထ သာမံ ဝါ ဂန္ထဗ္ဗံ ဒူတော ဝါ ပါဟေတဗ္ဗော “ယံ ခေါ တုမေ အာယသ္မန္တော ဘိက္ခု ဥဒ္ဓိဿ စီဝရစေတာပန္နံ ပဟိဏိတ္ထ န တံ တဿ ဘိက္ခုနော ကိဉ္စိ အတ္ထံ အနဘောတိ ယုဉ္ဇန္တယသ္မန္တော သကံ မာ ဝေါ သကံ ဝိနဿာ”တိ အယံ တတ္ထ သာမိစိ။

### Rājasikkhāpadam

10. Bhikkhum pan'eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannam pahīneyya iminā cīvaracetāpannena<sup>1</sup> cīvaram cetāpetvā itthannāmam bhikkhum cīvarena acchādehī ti. So ce dūto tam bhikkhum upasaṅkamitvā evam vadeyya idam kho bhante āyasmantam uddissa cīvaracetāpannam ābhataṃ, paṭiggaṇhātu āyasmā cīvaracetāpannan ti, tena bhikkhunā so dūto evam assa vacanīyo na kho mayam āvuso cīvaracetāpannam paṭiggaṇhāma, cīvaraṇ ca kho mayam paṭiggaṇhāma kālena kappiyan ti. So ce dūto tam bhikkhum evam vadeyya atthi pan' āyasmato koci veyyāvaccakaro ti. Cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā eso kho āvuso bhikkhūnam veyyāvaccakaro ti. So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum upasaṅkamitvā evam vadeyya yam kho bhante āyasmā veyyāvaccakaram niddisi, saññatto so mayā, upasaṅkamat<sup>2</sup> āyasmā kālena, cīvarena tam acchādessatī ti. Cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattum

1. Vin E\* so, Ñā, S\*; B\* throughout:-pannena

2. Vin E\*, Ñā, S\*:-matu



codetabbo sāretabbo attho me āvuso cīvarenā ti. Dvattikkhattum codayamāno<sup>1</sup> sārāyamāno<sup>2</sup> tam cīvaram abhinipphādeyya, icc etam kusalam. No ce abhinipphādeyya, catukkhattum pañcakkhattum chakkhattuparamam tuṇhībhūtena<sup>3</sup> uddissa thātabbam catukkhattum pañcakkhattum chakkhattuparamam tuṇhībhūto<sup>4</sup> uddissa tiṭṭhamāno tam cīvaram abhinipphādeyya, icc etam kusalam<sup>5</sup> tato ce uttari<sup>6</sup> vāyamamāno tam cīvaram abhinipphādeyya, nissaggiyam pācittiyam. No ce abhinipphādeyya, yat' assa cīvaracetāpannam<sup>7</sup> ābhatam, tattha sāmam vā gantabbam, dūto vā pāhetabbo yam kho tumhe āyasmanto bhikkhum uddissa cīvaracetāpannam<sup>8</sup> paṇiṭṭha, na tam tassa bhikkhuno kiñci attham anubhoti, yuñjant' āyasmanto sakam, mā vo sakam vinassā<sup>9</sup> ti. Ayam tattha sāmīci. (Vin III 221, 15-22,8)

### The rule about kings

10. A king or a King's officer or a brahman or a householder may send specifically for a bhikkhu a robe fund by a messenger, (saying), "Having purchased a robe with this robe fund, dress the bhikkhu named so-and-so with a robe." If that messenger, having approached that bhikkhu, should speak thus, "Reverend sir, this robe fund has been brought specifically for the venerable one; let the venerable

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1. Vin E\*: codi-
  2. Vin E\*: sārī-
  3. Vin E\*: -hi-
  4. Vin E\*: -hi-
  5. Ñā, S\* add: no ce abhinipphādeyya
  6. Vin E\*, Ñā, S\*: -rim
  7. Vin E\*, Ñā, S\* sc; B\*: -pannam
  8. Vin E\*, Ñā, S\* so; B\*: -pannam
  9. Ñā, S\*: -ssi

one accept the robe fund," then that messenger is to be spoken to thus by that bhikkhu, "Friend, we do not accept the robe fund, but we accept a robe at the (proper) time, (if it is) allowable." If that messenger should say to that bhikkhu thus, "Has the venerable one a steward?," bhikkhus, a monastery attendant or a lay follower is to be indicated as a steward by the bhikkhu if he needs a robe, (saying), "Friend, this one is the bhikkhus' steward." If that messenger, having instructed the steward, having approached that bhikkhu should say thus, "Reverend sir, the steward whom the venerable one indicated has been instructed by me; let the venerable one approach him at the right time; he will dress you with a robe," then, bhikkhus, the steward may be prompted and reminded two or three times by the bhikkhu, having approached him, if he needs a robe, (saying), "Friend, I have need of a robe." If prompting and reminding two or three times he should succeed in obtaining that robe, that is good. If he should not succeed in obtaining it, he is to stand in silence for that purpose four times, five times, or six times at most. If on standing for that purpose four times, five times, or six times at most he should succeed in obtaining that robe, that is good. (If he should not succeed in obtaining it in that way, but) if on making further efforts, he should succeed in obtaining that robe, then there is an offence entailing expiation with forfeiture. If he should not succeed in obtaining it, he is to go himself or send a messenger to the place from which the robe fund was brought to him (to say), "That robe fund that you, venerable sirs, sent specifically for a bhikkhu has provided no benefit at all for that bhikkhu. Let the venerable ones obtain what is theirs. May what is



yours not be lost." This is the proper course here.

ကထိနဝဂ္ဂေါ ပဌမော။

Kaṭhinavaggo paṭhamo<sup>1</sup>

The robe section; the first.



ကောသိယဝဂ္ဂ

b. kosiyaavagga<sup>2</sup>

b. The section about silk

ကောသိယသိက္ခာပဒံ

၁၁. ယော ပန တိက္ခု ကောသိယမိဿကံ သန္တတံ  
ကာရာပေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

Kosiyasikkhāpadam

11. Yo pana bhikkhu kosiyaṃissakam santhatam  
kāraṇeṇa, nissaggiyam pācittiyam. (Vin III 224, 24 f.)

The rule about silk

11. If any bhikkhu should have a rug made mixed

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1. Phye: civaravaggo pathamo

2. S<sup>c</sup> so; other sources omit



with silk, there is an offence entailing expiation with forfeiture.

### သုဒ္ဓကာဠကသိက္ခာပဒံ

၁၂. ယော ပန တိက္ခု သုဒ္ဓကာဠကာနံ ဇဠကလောမာနံ သန္တတံ ကာရာပေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Suddhakālakasikkhāpadam

12. Yo pana bhikkhu suddhakālakānam eḷakalomānam santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ. (Vin III 225, 29 f.)

The rule about pure black (sheep's wool)

12. If any bhikkhu should have a rug made of pure black sheep's wool, there is an offence entailing expiation with forfeiture.

### ဒွေဘာဂသိက္ခာပဒံ

၁၃. နဝံ ပန တိက္ခုနာ သန္တတံ ကာရယမာနေန ဒွေ ဘာဂါ သုဒ္ဓကာဠကာနံ ဇဠကလောမာနံ အာဒါတဗ္ဗာ တတိယံ ဩဒါတာနံ စတုတ္ထံ ဂေါစရိယာနံ။ အနာဒါ စေ တိက္ခု ဒွေ ဘာဂေ သုဒ္ဓကာဠကာနံ ဇဠကလောမာနံ တတိယံ ဩဒါတာနံ စတုတ္ထံ ဂေါစရိယာနံ နဝံ သန္တတံ ကာရာပေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Dvebhāgasikkhāpadam

13. Navam<sup>1</sup> pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakālakānam eḷakalomānam ādātābbā, tatiyaṃ odātānam, catuttham gocarīyānam. Anādā ce bhikkhu dve

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1. S<sup>c</sup> v.L.:nava

bhāge suddhakālakānam elakalomānam, tatiyam odātānam, catuttham gocariyānam, navam santhatam kārāpeyya, nissaggiyam pācittiyam. (Vin III 226, 23-28)

### The rule about two portions

13. When a bhikkhu is having a new rug made, two parts of pure black sheep's wool are to be taken, the third of white, the fourth of ruddy brown. If a bhikkhu should have a new rug made without taking two parts of pure black sheep's wool, the third of white, the fourth of ruddy brown, there is an offence entailing expiation with forfeiture.

### ဆဗ္ဗဿသိက္ခာပဒံ

၁၄. နဝံ ပန တိက္ခုနာ သန္တတံ ကာရာပေတွာ ဆဗ္ဗဿာနိ ဓာရေတဗ္ဗံ ဩရေန စေ ဆန္တံ ဝဿာနံ တံ သန္တတံ ဝိဿဇေတွာ ဝါ အဝိဿဇေတွာ ဝါ အညံ နဝံ သန္တတံ ကာရာပေယျ အညတြိ တိက္ခုသမ္ပုတိယာ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Chabbassasikkhāpadam

14. Navam<sup>1</sup> pana bhikkkhunā santhatam kārāpetvā chabbassāni dhāretabbam. Orena ce channam vassānam tam santhatam vissajjetvā vā avissajjetvā vā aññam navam santhatam kārāpeyya aññatra bhikkhusammutiyā,<sup>2</sup> nissaggiyam pācittiyam. (Vin III 229, 7-12)

### The rule about six years

14. When a bhikkhu has had a new rug made, it is to be carried for six years. If the bhikkhu should have another new rug made within six years, whether having got rid of

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1. S<sup>c</sup> v.L.: nava    2. Ñā, S<sup>c</sup>: -mma-



that rug or not, other than with the permission of the bhikkhus, there is an offence entailing expiation with forfeiture.

### နိသီဒနသန္တတသိက္ခာပဒံ

၁၅. နိသီဒနသန္တတံ ပန တိက္ခုနာ ကာရယမာနေန ပုရာဏသန္တတဿ သာမန္တာ သုဂတဝိဒတ္ထိ အာဒါတဗ္ဗာ ဒုဗ္ဗဏ္ဏကရဏာယ။ အနာဒါ စေ တိက္ခု ပုရာဏသန္တ တဿ သာမန္တာ သုဂတဝိဒတ္ထိ နဝံ နိသီဒနသန္တတံ ကာရာပေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Nisīdanasanthatasikkhāpadam

15. Nisīdanasanthatam pana bhikkhunā kārayamānena purāṇasanthatassa sāmantā sugatavidatthi ādātabbā dubbaṇṇakaraṇāya. Anādā<sup>1</sup> ce bhikkhu purāṇasanthatassa sāmantā sugatavidatthim navam nisīdanasanthatam kārāpeya, nissaggiyam pācittiyam. (Vin 232, 12-16)

### The rule about a sitting rug

15. When a bhikkhu is having a sitting rug made, (a piece) of an old rug a sugata span all round is to be taken in order to make it unsightly. If a bhikkhu should have a new rug made without taking a (piece ) of an old rug a sugata span all round, there is an offence entailing expiation with forfeiture.

### ဇေကလောမသိက္ခာပဒံ

၁၆. တိက္ခုနော ပနေဝ အဒ္ဓါနမဂ္ဂပ္ပဋိပန္နဿ ဇေကလောမာနိ ဥပ္ပဇေယျ အာကဇံမာနေန တိက္ခုနာ ပဋိဂ္ဂဟေ တဗ္ဗာနိ

1. Nā: ānāda (sic)



ပဋိဂ္ဂဟေတွာ တိယောဇနပရမံ သဟတ္တာ ဟရိတဗ္ဗာနိ အသန္နေ  
ဟာရကေ။ တတော စေ ဥတ္တရိ ဟရေယျ အသန္နေပိ ဟာရကေ၊  
နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Elakalomasikkhāpadam

16. Bhikkhuno pan'eva addhānamaggapaṭipannassa<sup>1</sup>  
elakalomāni uppajjeyyum. Ākaṅkhamānena bhikkhunā  
paṭiggahetabbāni, paṭiggahetvā tiyojanaparamam sahatthā  
haritabbāni<sup>2</sup> asante hārake. Tato ce uttari<sup>3</sup> hareyya, asante pi  
hārake, nissaggiyam pācittiyam. (Vin III 233, 30-34)

### The rule about sheep's wool

16. Should sheep's wool accrue to a bhikkhu when he has set out on a journey, it is to be accepted by the bhikkhu if he wishes. Having accepted it, it is to be carried (by him) with his own hand for three yojanas at most, there being no one to carry (it). If he should carry it further than that, even though there is no one carry (it), there is an offence entailing expiation with forfeiture.

### ဇေကလောမဓာဝါပနသိက္ခာပဒံ

၁၇. ယော ပန ဘိက္ခု အညာတိကာယ ဘိက္ခုနိယာ  
ဇေကလောမာနိ ဓာဝါပေယျ ဝါ ရဇာပေယျ ဝါ ဝိဇ္ဇာပေယျ ဝါ  
နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Elakalomadhovāpanasikkhāpadam

17. Yo pana bhikkhu aññātikāya bhikkhuniyā

1. Vin E\*: -ggapa-

2. Vin E\*, Ñā so; B\*, S\*: harita-

3. Vin E\*, Ñā, S\*: -rim

eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyaṃ pācittiyaṃ. (Vin III 235, 27 ff.)

The rule about having sheep's wool washed

17. If any bhikkhu should have sheep's wool washed or dyed or carded by a bhikkhunī not related (to him), there is an offence entailing expiation with forfeiture.

ရူပိယသိက္ခာပဒံ

၁၈. ယော ပန ဘိက္ခု ဇာတရူပရဇေတံ ဥဂ္ဂဏေယျ ဝါ ဥဂ္ဂဏှာပေယျ ဝါ ဥပနိက္ခိတ္တံ ဝါ သာဒိယေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

Rūpiyasikkhāpadam

18. Yo pana bhikkhu jātarūparajataṃ ugganheyya vā ugganḥāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ. (Vin III 237, 36 ff.)

The rule about money

18. If any bhikkhu should either receive gold or silver or have it received, or accept it when deposited (for him), there is an offence entailing expiation with forfeiture.

ရူပိယသံဝေါဟာရသိက္ခာပဒံ

၁၉. ယော ပန ဘိက္ခု နာနပ္ပကာရကံ ရူပိယသံဝေါဟာရံ သမာပဇ္ဇေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

Rūpiyasamvohārasikkhāpadam

19. Yo pana bhikkhu nānappakāraṃ rūpiyasamvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. (Vin III 239, 28 f.)

## The rule about money transactions

19. If any bhikkhu should engage in various kinds of money transactions, there is an offence entailing expiation with forfeiture.

ကယဝိက္ကယသိက္ခာပဒံ

၂၀. ယော ပန တိက္ခု နာနပ္ပကာရကံ ကယဝိက္ကယံ  
သမာပဇ္ဇေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

Kayavikkayasikkhāpadam

20. Yo pana bhikkhu nānappakāraṇaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ. (Vin III 241, 27 f.)

## The rule about buying and selling

20. If any bhikkhu should engage in various kinds of buying and selling, there is an offence entailing expiation with forfeiture.

ကောသိယဝဂ္ဂေါ ဒုတိယော။

Kosiyavaggo dutiyo<sup>1</sup>

The section about silk; the second.

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1. Phye: elakalomavaggo dutiyo.



ပတ္တဝဂ္ဂ

c. Pattavaggo<sup>1</sup>

c. The section about bowls

ပတ္တသိက္ခာပဒံ

၂၁. ဒဿာဟပရမံ အတိရေကပတ္တော ဓာရေတဗ္ဗော တံ  
အတိက္ကာမယတော နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

Pattasikkhāpadam

21. Dasāhaparamam atirekapatto dhāretabbo. Tam  
atikkāmayato nissaggiyam pācittiyam. (Vin III 243, 5 f.)

The rule about bowls

21. An extra bowl is to be kept for ten days at most.  
For one exceeding that, there is an offence entailing expiation  
with forfeiture.

ဦးပစ္ဆိမန္တနသိက္ခာပဒံ

၂၂. ယော ပန ဘိက္ခု ဦးပစ္ဆိမန္တနေန ပတ္တေန အညံ နဝံ  
ပတ္တံ စေတာပေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။ တေန ဘိက္ခုနာ သော  
ပတ္တော ဘိက္ခုပရိသာယ နိဿဇ္ဇိတဗ္ဗော ယော စ တဿာ ဘိက္ခု-  
ပရိသာယ ပတ္တပရိယန္တော သော တဿ ဘိက္ခုနော ပဒါတဗ္ဗော  
“အယံ တေ ဘိက္ခု ပတ္တော ယာဝ ဘေဒနာယ ဓာရေတဗ္ဗော”တိ  
အယံ တတ္ထ သာမိစိ။

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1. S<sup>c</sup> so; other sources omit

Īnapaṇcabandhanasikkhāpadam

22. Yo pana bhikkhu ūnapaṇcabandhanena pattenā aññaṃ navam pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ, tena bhikkhunā so patto bhikkhuparisāya nissajjitabbo, yo ca tassā bhikkhuparisāya pattapariyanto, So<sup>1</sup> tassa bhikkhuno padātabbo ayaṃ te bhikkhu patto yāva bhedanāya dhāretabbo ti. Ayaṃ tattha sāmīci. (Vin III 246, 10-15)

The rule about less than five mends

22. If any bhikkhu should exchange a bowl with less than five mends for another new bowl, there is an offence entailing expiation with forfeiture. That (new) bowl is to be forfeited by that bhikkhu in the assembly of bhikkhus. And whichever is the last of the bowls of that assembly of bhikkhus is to be given to that bhikkhu (with the words), "Bhikkhu, this is your bowl; (it) is to be kept until it is broken." This is the proper course here.

ဘောသဇ္ဇသိက္ခာပဒံ

၂၃. ယာနိ ခေါ ပန တာနိ ဂိလာနာနံ တိက္ခူနံ ပဋိ-  
သာယနိယာနိ ဘောသဇ္ဇာနိ သေယျထိဒံ သပ္ပိ နဝနိတံ တေလံ မရ  
ဇာဏိတံ တာနိ ပဋိဂ္ဂဟေတွာ သတ္တာဟပရမံ သန္တိဓိကာရကံ  
ပရိဘုဉ္ဇိတဗ္ဗာနိ တံ အတိက္ကာမယတော နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

Bhesajjasikkhāpadam

23. Yāni kho pana tāni gilānānam bhikkhuūnam paṭisāyaniyāni bhesajjāni, seyyath' idam<sup>2</sup> sappi navanītam

1. Ñā, S<sup>c</sup> add: ca

2. Vin E<sup>c</sup>, Ñā, S<sup>c</sup>: idam

telam madhu phāṇitam, tāni paṭiggahetvā sattāhaparamam sannidhikārakam paribhuñjitabbāni. Tam atikkāmayato nissaggiyam pācittiyam. (Vin III 251,14-18)

### The rule about medicines

23. There are medicines to be eaten by sick bhikkhus, namely, ghee, fresh butter, oil, honey, molasses. Having accepted them, they are to be used, storing them up for seven days at most. For one exceeding that, there is an offence entailing expiation with forfeiture.

### ဝသိကသာဠိကသိက္ခာပဒံ

၂၄. “မာသော သေသော ဂိမ္မာန”န္တိ ဘိက္ခုနာ ဝသိကသာဠိကစီဝရံ ပရိယေသိတဗ္ဗံ “အဒ္ဓမာသော သေသော ဂိမ္မာန”န္တိ ကတွာ နိဝါသေတဗ္ဗံ။ ဩရေန စေ “မာသော သေသော ဂိမ္မာန”န္တိ ဝသိကသာဠိကစီဝရံ ပရိယေသေယျ ဩရေန “ဒ္ဓမာသော သေသော ဂိမ္မာန”န္တိ ကတွာ နိဝါသေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Vassikasāṭikasikkhāpadam

24. Māso seso gimhānan ti bhikkhunā vassikasāṭikacīvaram pariyesitabbam, addhamāso<sup>1</sup> seso gimhānan ti katvā nivāsetabbam. Orena ce māso seso gimhānan ti vassikasāṭikacīvaram pariyeseyya, oren'addhamāso<sup>2</sup> seso gimhānan ti katvā nivāseyya, nissaggiyam pācittiyam. (Vin III 252, 25-53, 3)

### The rule about rains robes

24. By a bhikkhu (thinking), "A month of the hot weather is left," material for a rains robe is to be sought.

1. Nā- S<sup>c</sup>: -ddh-

2. Nā, S<sup>c</sup>: -ddh-



Having made it, it is to be worn (by him thinking), "Half a month of the hot weather is left." Should he seek material for a rains robe (thinking), "More than a month of the hot weather is left," and should he, having made, it wear it, (thinking), "More than half a month of the hot weather is left," there is an offence entailing expiation with forfeiture.

### စီဝရအစို့နှနသိက္ခာပဒံ

၂၅. ယော ပန ဘိက္ခု ဘိက္ခုဿ သာမံ စီဝရံ ဒတ္တာ ကုပိတော အနတ္တမနော အစို့နေယျ ဝါ အစို့နှာပေယျ ဝါ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Cīvara-acchindanasikkhāpadam

25. Yo pana bhikkhu bhikkhussa sāmam cīvaram datvā kupito anattamano acchindeyya vā acchindāpeyya vā nissaggiyam pācittiyam. (Vin III 255, 5 ff)

### The rule about taking a robe away

25. If any bhikkhu should, having himself given a robe to a bhikkhu, (afterwards) being angry and displeased, take it away or have it taken away (from him), there is an offence entailing expiation with forfeiture.

### သုတ္တဝိညတ္တိသိက္ခာပဒံ

၂၆. ယော ပန ဘိက္ခု သာမံ သုတ္တံ ဝိညာပေတွာ တန္တဝါယေဟိ စီဝရံ ဝါယာပေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Suttaviññattisikkhāpadam

26. Yo pana bhikkhu sāmam suttam viññāpetvā

tantavāyehi cīvaram vāyāpeyya, nissaggiyam pācittiyam.  
(Vin III 256, 27 f.)

### The rule about asking for yarn

26. If any bhikkhu should, having himself asked for yarn, have it woven into robe material by weavers, there is an offence entailing expiation with forfeiture.

### မဟာပေသကာရသိက္ခာပဒံ

၂၇. ဘိက္ခု ပနော ဥဒ္ဓိဿ အညာတကော ဂဟပတိ ဝါ ဂဟပတာနိ ဝါ တန္တဝါယေဟိ စိဝရံ ဝါယာပေယျ တတြ စေ သော ဘိက္ခု ပုဗ္ဗေ အပ္ပဝါရိတော တန္တဝါယေ ဥပသင်္ကမိတွာ စိဝရေ ဝိကပ္ပံ အာပဇေယျ “ဣဒံ ခေါ အာဝုသော စိဝရံ မံ ဥဒ္ဓိဿ ဝိယျတိ အာယတဉ္စ ကရောထ ဝိတ္တတဉ္စ အပ္ပိတဉ္စ သုဝိတဉ္စ သုပ္ပဝါယိတဉ္စ သုဝိလေခိတဉ္စ သုဝိတစ္ဆိတဉ္စ ကရောထ အပ္ပေဝ နာမ မယမ္ပိ အာယသ္မန္တာနံ ကိဉ္စိမတ္တံ အနုပဒဇေယျာမာ”တိ။ ဧဝဉ္စ သော ဘိက္ခု ဝတွာ ကိဉ္စိမတ္တံ အနုပဒဇေယျ အန္တမသော ပိဏ္ဍပါတမတ္တမ္ပိ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Mahāpesakārasikkhāpadam

27. Bhikkhum pan'eva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaram vāyāpeyya. Tatra ce so bhikkhu pubbe appavārīto tantavāye upasaṅkamitvā cīvare vikappam āpajjeyya idam kho āvuso cīvaram mam uddissa viyyati,<sup>1</sup> āyatañ ca karotha, vitthatañ ca, appitañ ca, suvītañ<sup>2</sup> ca, suppavāyitañ<sup>3</sup> ca, suvilekhitañ<sup>4</sup> ca, suvitacchitañ ca

1. Ñā, S\*: vīya-

2. Ñā, S\*: -vi-

3. Ñā: -p-

4. Ñā: -kkh-



karotha, appeva nāma mayam<sup>1</sup> pi āyasmantānaṃ kiñcimattaṃ anupadaññeyyāmaṃ ti. Evañ ca so bhikkhu vatvā kiñcimattaṃ anupadaññeyya antamaso piṇḍapātāmatampi, nissaggiyaṃ pācittiyaṃ. (Vin III 259, 5-14)

### The longer rule about weavers

27. A householder or a householder's wife not related (to the bhikkhu) may have robe material woven by weavers specifically for a bhikkhu. If that bhikkhu, without being previously invited, having gone there to the weavers, should suggest an alternatives, (saying), "Friends, this robe material is being woven specifically for me. Make it long and wide and firm and well woven and evenly woven and well scraped and well combed; then perhaps we might give you venerable ones a little something," and if after having spoken thus he should give a little something, even merely (the contents of) an alms bowl, there is an offence entailing expiation with forfeiture.

### အစ္စကစီဝရသိက္ခာပဒံ

၂၈. ဒသာဟာနာဂတံ ကတ္တိကတေမာသိကပုဏ္ဏမံ  
တိက္ခုနော ပနော အစ္စကစီဝရံ ဥပ္ပဇေယျ အစ္စကံ မညမာနေန  
တိက္ခုနာ ပဋိဂ္ဂဟေတဗ္ဗံ ပဋိဂ္ဂဟေတွာ ယာဝ စီဝရကာလသမယံ  
နိက္ခိပိတဗ္ဗံ။ တတော စေ ဥတ္တရိ နိက္ခိပေယျ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Accekacīvarasikkhāpadam

28. Dasāhānāgataṃ kattikatemāsikapuṇṇamam<sup>2</sup> bhikkhuno pan'eva accekacīvaram uppaññeyya, accekam

1. Vin E\*: -yam

2. Vin E\*, S\*, Nā so; B\*: -māsikapu-



maññamānena bhikkhunā paṭiggahetabbam, paṭiggahetvā yāva cīvarakālasamayam nikkhipitabbam. Tato ce uttari<sup>1</sup> nikkhipeyya nissaggiyam pācittiyam. (Vin III 261, 20-24)

### The rule about special robes

28. Should a special robe become available for a bhikkhu when the Kattika full moon (which comes at the end of the) three months (of the rainy season) has not come by ten days, it is to be received by that bhikkhu, thinking that it is special. Having received it, it is to be deposited until the robe-time occasion. If he should deposit it for longer than that, there is an offence entailing expiation with forfeiture.

သာသကံသိက္ခာပဒံ

၂၉. ဥပဝဿံ ခေါ ပန ကတ္တိကပုဏ္ဏမံ ယာနိ ခေါ ပန တာနိ အာရညကာနိ သေနာသနာနိ သာသကံသမ္ပတာနိ သပ္ပဋိဘယာနိ တထာရူပေသု ဘိက္ခု သေနာသနေသု ဝိဟရန္တော အာကခံမာနော တိဏ္ဍံ စီဝရာနံ အညတရံ စီဝရံ အန္တရဃရေ နိက္ခိပေယျ သိယာ စ တဿ ဘိက္ခုနော ကောစိဒေဝ ပစ္စယော တေန စီဝရေန ဝိပွဝါသာယ ဆာရတ္တပရမံ တေန ဘိက္ခုနာ တေန စီဝရေန ဝိပွဝသိတဗ္ဗံ။ တတော စေ ဥတ္တရိ ဝိပွဝသေယျ အညတြ ဘိက္ခုသမ္ပတိယာ နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

sāsaṅkasikkhāpadam

29. Upavassam kho pana kattikapuṇṇamam yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappati-bhayāni tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇam cīvarānam aññataram cīvaram

1. Vin E\*, Nā, S\*: -rim

antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid eva paccayo tena cīvarena vippavāsāya, chārattaparamam tena bhikkhunā tena cīvarena vippavasitabbam. Tato ce uttari<sup>1</sup> vippavaseyya aññatra bhikkhusammutiya<sup>2</sup> nissaggiyam pācittiyam. (Vin III 263, 19-27)

### The rule about dangerous

29. When a bhikkhu has kept the rains up to the Kattika full moon, living in such abodes as forest abodes (which are) agreed to be dangerous (and) frightening, he may if he wishes deposit one or other of his three robes in a house. And should there be some reason for that bhikkhu to live away from that robe, he is to live away from that robe for six nights at the most. If he should live away from it for longer than that, other than with the permission of the bhikkhus, there is an offence entailing expiation with forfeiture.

### ပရိဏတသိက္ခာပဒံ

၃၀. ယော ပန တိက္ခု ဇာနံ သံဃိကံ လာဘံ ပရိဏတံ အတ္တနော ပရိဏာမေယျ, နိဿဂ္ဂိယံ ပါစိတ္တိယံ။

### Pariṇatasikkhāpadam

30. Yo pana bhikkhu jānam saṃghikaṃ lābham pariṇatam attano pariṇāmeyya, nissaggiyam pācittiyam. (Vin III 265, 31 f.)

### The rule about apportioned

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1. Vin E\*, Ñā S\*-rim      2. Ñā:-mma-



30. If any bhikkhu should knowingly have apportioned to himself an apportioned possession belonging to the saṅgha, there is an offence entailing expiation with forfeiture.

ပတ္တဝဂ္ဂေါ တတိယော။

pattavaggo tatiyo.

The section about bowls; the third.

ဥဒ္ဓိဋ္ဌာ ခေါ အာယသ္မန္တော တိသ နိဿဂ္ဂိယာ ပါစိတ္တိယာ  
ဓမ္မာ။ တတ္ထာယသ္မန္တေ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ဒုတိယမ္ပိ ပုစ္ဆာမိ  
ကစ္စိတ္ထ ပရိသုဒ္ဓါ တတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ပရိသုဒ္ဓတ္ထာ  
ယသ္မန္တော တသ္မာ တုဏှိ ဇေမေတံ ဓာရယာမိတိ။

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiya  
dhammā.

Tatth' āyasmante pucchāmi kacci'ttha parisuddhā?  
Dutiyam pi pucchāmi kacci'ttha parisuddhā? Tatiyam pi  
pucchāmi kacci'ttha parisuddhā? Parisuddh'etth' āyasamanto,  
tasmā tuṇhī, evametam dhārayāmī<sup>1</sup> ti. (Vin III 266, 31-35)

Recited, venerable sirs, are the thirty matters entailing  
expiation with forfeiture.

Herein I ask the venerable ones: Are you pure in  
this? A second time I ask: Are you pure in this? A third time  
I ask: Are you pure in this? The venerable ones are pure in  
this; therefore they are silent. Thus I record it.

နိဿဂ္ဂိယပါစိတ္တိယာ နိဋ္ဌိတာ။

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1. Ñā:-mi (omits ti)



nissaggiyapācittiya<sup>1</sup> niṭṭhitā.

The expiation with forfeiture section is finished.



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1. Ñā, S\*: nissaggiyā pacittiya dhammās

## သုဒ္ဓပါစိတ္တိယာ

G. *Suddhapācittiyā*

G. The section on matters entailing simple expiation

ဣမေ ခေါ ပနာယသ္မန္တော ဒွေနုရတိ ပါစိတ္တိယာ ဓမ္မာ  
ဥဒ္ဓေသံ အာဂစ္ဆန္တိ။

*Ime kho pan' āyasmanto dvenavuti pācittiyā dhammā  
uddesaṃ āgacchanti. (Vin IV 1, 5 f.)*

Now, venerable sirs, these ninety-two matters  
entailing expiation come up for recitation.-

မုသာဝါဒဝဂ္ဂ

*Musāvādavagga*<sup>1</sup>

The section about lying.

မုသာဝါဒသိက္ခာပဒံ

*Musāvādasikkhāpadam.*

The rule about lying.

၁. သမ္ပဇာနမုသာဝါဒေ ပါစိတ္တိယံ။

1. *Sampajānamusāvāde pācittiyam. (Vin IV 2.14)*

1. In (uttering) a conscious lie there is an offence  
entailing expiation.

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1. S\* so; other sources omit

ဩမသဝါဒသိက္ခာပဒံ

Omasavādasikkhāpadam

The rule about abusive speech

၂. ဩမသဝါဒေ ပါစိတ္တိယံ။

2. Omasavāde pācittiyam. (Vin IV 6, 5)

2. In abusive speech there is an offence entailing  
expiation.

ပေသုညသိက္ခာပဒံ

Pesuññasikkhāpadam

The rule about slander

၃. ဘိက္ခုပေသုညေ ပါစိတ္တိယံ

3. Bhikkhupesuññe pācittiyam.

3. In slander of a bhikkhu there is an offence entailing  
expiation.

ပဒသောဓမ္မသိက္ခာပဒံ

Padasodhammasikkhāpadam

The rule about the Dhamma word by word

၄. ယော ပန ဘိက္ခု အနုပသမ္ပန္တံ ပဒသော ဓမ္မံ ဝါစေယျ  
ပါစိတ္တိယံ။



4. Yo pana bhikkhu anupasampannam padaso dhammam vāceyya, pācittiyam. (Vin IV 14, 30 f.)

4. If any bhikkhu should make someone who is not ordained recite the Dhamma word by word, there is an offence entailing expiation.

ပဌမသဟသေယျသိက္ခာပဒံ

Paṭhamasahaseyyasikkhāpadam

The first rule about a bed together

၅. ယော ပန ဘိက္ခု အနုပသမ္ပန္နေန ဥတ္တရိဒိရတ္တတိရတ္တံ သဟသေယျံ ကပ္ပေယျ ပါစိတ္တိယံ။

5. Yo pana bhikkhu anupasampannena uttaridira-ttatirattam<sup>1</sup> sahaseyyam kappeya, pācittiyam. (Vin IV 16, 31 f.)

5. If any bhikkhu should make his bed for more than two or three nights together with one who is not ordained, there is an offence entailing expiation.

ဒုတိယသဟသေယျသိက္ခာပဒံ

Dutiyasahaseyyasikkhāpadam

The second rule about a bed together

၆. ယော ပန ဘိက္ခု မာတုဂါမေန သဟသေယျံ ကပ္ပေယျ ပါစိတ္တိယံ။

6. Yo pana bhikkhu mātugāmena sahaseyyam kappeyya pācittiyam. (Vin IV 19, 31 f.)

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1. Vin E<sup>c</sup>, Nā, S<sup>c</sup>:-dvi-

6. If any bhikkhu should make his bed together with a woman, there is an offence entailing expiation.

ဓမ္မဒေသနာသိက္ခာပဒံ

Dammadesanāsikkhāpadam

The rule about teaching the Dhamma

၇. ယော ပန တိက္ခု မာတုဂါမဿ ဥတ္တရိဆပ္ပဉ္စဝါတဟိ ဓမ္မံ ဒေသေယျ အညတြ ဝိညနာ ပုရိသဝိဂ္ဂဟေန ပါစိတ္တိယံ။

7. Yo pana bhikkhu mātugāmassa uttarichappañca-vācāhi dhammam deseyya aññatra viññunā purisaviggahena, pācittiyam. (Vin IV 22, 17 ff.)

7. If any bhikkhu should teach the Dhamma to a woman in more than five or six sentences other than with a knowledgeable man (being present), there is an offence entailing expiation.

ဘူတာရောစနသိက္ခာပဒံ

Bhūtārocanasikkhāpadam

The rule about announcing what is true

၈. ယော ပန တိက္ခု အနုပသမ္ပန္နဿ ဥတ္တရိမနဿဓမ္မံ ဓာရောစေယျ ဘူတသ္မိ ပါစိတ္တိယံ။

8. Yo pana bhikkhu anupasampannassa uttarimanussa-hammam āroceyya, bhūtasmiṃ pācittiyam. (Vin IV 25,22 f.)

8. If any bhikkhu should announce (his own) superhuman state to one who is not ordained, if it is true, there is an offence entailing expiation.

ဒုဋ္ဌုလ္လာရောစနသိက္ခာပဒံ

Duṭṭhullārocanasikkhāpadaṃ

The rule about announcing a gross offence

၉. ယော ပန ဘိက္ခု ဘိက္ခုဿ ဒုဋ္ဌုလ္လံ အာပတ္တိံ အနုပဿမ္မန္တဿ အာရောစေယျ အညတြ ဘိက္ခုဿမ္မုတိယာ ပါစိတ္တိယံ။

9. Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya aññatra bhikkhusammutiyā,<sup>1</sup> pācittiyaṃ. (Vin IV 31, 12 ff.)

9. If any bhikkhu should announce a bhikkhu's gross offence to one who is not ordained, other than with the agreement of the bhikkhus, there is an offence entailing expiation.

ပထဝီခဏနသိက္ခာပဒံ

Pathavīkhaṇanasikkhāpadaṃ

The rule about digging the earth

၁၀. ယော ပန ဘိက္ခု ပထဝီ ခဏေယျ ဝါ ခဏာပေယျ ဝါ ပါစိတ္တိယံ။

10. Yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ. (Vin IV 33, 4 f.)

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1. Ñā, S<sup>c</sup>:-mma-



10. If any bhikkhu should dig the earth or have it dug, there is an offence entailing expiation.

မုသာဝါဒဝဂ္ဂေါ ပဌမော။

musāvādavaggo paṭhamo

The section about lying; the first.



ဘူတဂါမဝဂ္ဂ

Bhūtagāmaṇavagga<sup>1</sup>

B. The section about plant beings

ဘူတဂါမသိက္ခာပဒံ

Bhūtagāmasikkhāpadaṃ

The rule about plant beings

၁၁. ဘူတဂါမပါတဗျတာယ ပါစိတ္တိယံ။

11. Bhūtagāmapāṭabyatāya pācittiyaṃ. (Vin IV 34, 34)

11. In causing damage to plant beings there is an offence entailing expiation.

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1. S\*: bhūtagamavagga: other sources omit

## အညဝါဒကသိက္ခာပဒံ

Aññavādakasikkhāpadam

The rule about one replying evasively

၁၂. အညဝါဒကေ, ဝိဟေသကေ ပါစိတ္တိယံ။

12. Aññavādake vihesake pācittiyam. (Vin IV 36, 37)

12. In respect of one replying evasively (and) causing trouble there is an offence entailing expiation.

## ဥဇ္ဈာပနကသိက္ခာပဒံ

Ujjhāpanakasikkhāpadam

The rule about one disparaging

၁၃. ဥဇ္ဈာပနကေ ခိယုနကေ ပါစိတ္တိယံ။

13. Ujjhāpanake khīyyanake<sup>1</sup> pācittiyam. (Vin IV 38, 23)

13. In respect of one disparaging (and) criticising there is an offence entailing expiation.

## ပဌမသေနာသနသိက္ခာပဒံ

Paṭhamasenāsanasikkhāpadam

The first rule about lodgings

၁၄. ယော ပန ဘိက္ခု သံဃိကံ မဉ္ဇ ဝါ ပိဋ ဝါ ဘိသိ ဝါ  
ကောစ္စံ ဝါ အဇ္ဈောကာသေ သန္တရိတွာ ဝါ သန္တရာပေတွာ ဝါ တံ

1. Ñā, S\*: khiyya-

ပက္ကမန္တော နေဝ ဥဒ္ဓရေယျ န ဥဒ္ဓရာပေယျ အနာပုစ္ဆံ ဝါ ဂစ္ဆေယျ ပါစိတ္တိယံ။

14. Yo pana bhikkhu saṃghikaṃ mañcam vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya na uddharāpeyya anāpuccham vā gaccheyya, pācittiyaṃ. (Vin IV 39, 25-28)

14. If any bhikkhu, having spread out or having had spread out in the open a couch or a chair or a mattress or a stool belonging to the saṅgha, when departing should neither put it away nor have it put away or should go without asking leave, there is an offence entailing expiation.

ဒုတိယသေနာသနသိက္ခာပဒံ

Dutiyasenāsanāsikkhāpadaṃ

The second rule about lodgings

၁၅. ယော ပန တိက္ခု သံဃိကေ ဝိဟာရေ သေယျ သန္တရိတွာ ဝါ သန္တရာပေတွာ ဝါ တံ ပက္ကမန္တော နေဝ ဥဒ္ဓရေယျ န ဥဒ္ဓရာပေယျ အနာပုစ္ဆံ ဝါ ဂစ္ဆေယျ ပါစိတ္တိယံ။

15. Yo pana bhikkhu saṃghike vihāre seyyaṃ santharitvā vā santharāpetvā vā taṃ pakkamanto n'eva uddhareyya na uddharāpeyya anāpuccham vā gaccheyya, pācittiyaṃ. (Vin 41, 21-24)

15. If any bhikkhu, having spread out a bed or having had it spread out in a dwelling place belonging to the saṅgha, when departing should neither put it away nor have it put



away or should go without asking leave, there is an offence entailing expiation.

အနုပခဇ္ဇသိက္ခာပဒံ

Anupakhajjasikkhāpadam

The rule about encroaching

၁၆. ယော ပန တိက္ခု သံဃိကေ ဝိဟာရေ ဇာနံ ပုဗ္ဗပဂတံ တိက္ခု အနုပခဇ္ဇ သေယျံ ကပ္ပေယျ “ယဿ သမ္မာဓော ဘဝိဿတိ သော ပက္ကမိဿတီ” တိ ဇေတဒေဝ ပစ္စယံ ကရိတွာ အနညံ ပါစိတ္တိယံ။

16. Yo pana bhikkhu saṃghike vihāre jānaṃ pubbupagataṃ<sup>1</sup> bhikkhuṃ anupakhajja<sup>2</sup> seyyaṃ kappeyya yassa sambādho bhavissati so pakkamissatī ti etadeva paccayaṃ karitvā anaññaṃ pācittiyaṃ. (Vin 43, 7-10)

16. If any bhikkhu in a dwelling place belonging to the saṃgha should knowingly make his bed encroaching on a bhikkhu who arrived before him (thinking), "He for whom it is too crowded will go away," having done it for that reason and no other, there is an offence entailing expiation.

နိက္ကဗုဒ္ဓသိက္ခာပဒံ

Nikkadḍhanasikkhāpadam

The rule about driving out

၁၇. ယော ပန တိက္ခု တိက္ခု ကုပိတော အနတ္တမနော

1. Ñā, Se: -bbū-

2. Ñā: anū-

သံဃိကာ ဝိဟာရာ နိက္ကမေယျ ဝါ နိက္ကမ္မာပေယျ ဝါ ပါစိတ္တိယံ။

17. Yo pana bhikkhu bhikkhum kupito anattamano saṃghikā vihārā nikkaddheyya vā nikkaddhāpeyya vā, pācittiyam. (Vin 44, 31 f.)

17. If any bhikkhu should, being angry (and) displeased, drive a bhikkhu out from a dwelling place belonging to the saṃgha or have him driven out, there is an offence entailing expiation.

ဝေဟာသကုဋိသိက္ခာပဒံ

Vehāsakuṭṭisikkhāpadam

The rule about a lofty cell

၁၈. ယော ပန ဘိက္ခု သံဃိကေ ဝိဟာရေ ဥပရိ-  
ဝေဟာသကုဋိယာ အာဟစ္စပါဒကံ မဉ္ဇ ဝါ ပိဋ္ဌ ဝါ အဘိနိသီဒေယျ  
ဝါ အဘိနိပဇ္ဇေယျ ဝါ ပါစိတ္တိယံ။

18. Yo pana bhikkhu saṃghike vihāre uparivehāsa-  
kuṭṭiyā āhaccapādakam mañcam vā pīṭham vā abhinishīdeyya  
vā abhinipajjeyya vā, pācittiyam. (Vin IV 46, 16 ff.)

18. If any bhikkhu should, in a dwelling place belonging to the saṃgha in a lofty cell with an upper platform, sit down or lie down (suddenly) on a bed or bench with detachable legs, there is an offence entailing expiation.

မဟလ္လကဝိဟာရသိက္ခာပဒံ

Mahallakavihārasikkhāpadam

The rule about a large dwelling place

၁၉. မဟလ္လကံ ပန ဘိက္ခုနာ ဝိဟာရံ ကာရယမာနေန  
ယာဝ ခွါရကောသာ အဂ္ဂဋ္ဌပနာယ အာလောကသန္နိပရိကမ္ဘာယ  
ဒုတ္တိစ္ဆဒနဿ ပရိယာယံ အပ္ပဟရိတေ ဌိတေန အဓိဋ္ဌာတဗ္ဗံ တတော  
စေ ဥတ္တရိ အပ္ပဟရိတေပိ ဌိတော အဓိဋ္ဌဟေယျ ပါစိတ္တိယံ။

19. Mahallakam pana bhikkhunā vihāram  
kārayamānena yāva dvāraḥkosā aggaḷatṭhapanāya<sup>1</sup> āloka-  
sandhiparikammāya dvatticchadanassa<sup>2</sup> pariyāyam appaharite  
ṭhiteṇa adhiṭṭhātabbam tato ce uttari<sup>3</sup> appaharite pi ṭhito  
adhiṭṭhaheyya pācittiyam. (Vin IV 47, 22-26)

19. When a bhikkhu is having a large dwelling place made, an area of two or three coverings (of plaster) is to be determined by him standing in a place without green crops, as far as the doorway for placing the door bolts, for making the window holes. If he should determine more than that, even if standing in an area without green crops, there is an offence entailing expiation.

သပ္ပါဏကသိက္ခာပဒံ

Sappāṇakasikkhāpadam

The rule about containing living things

၂၀. ယော ပန ဘိက္ခု ဇာနံ သပ္ပါဏကံ ဥဒကံ တိဏံ ဝါ  
မတ္တိကံ ဝါ သိဉ္ဇေယျ ဝါ သိဉ္ဇာပေယျ ဝါ ပါစိတ္တိယံ။

20. Yo pana bhikkhu jānam sappāṇakam udakam  
tiṇam vā mattikam vā siñceyya vā siñcāpeyya vā, pācittiyam.  
(Vin IV 49, 3 f.)

1. Ñā: -I-

2. Vin E\*, Ñā, S\*: dvi

3. Ñā, Se: -rim



20. If any bhikkhu should knowingly pour water containing living things on to grass or earth or have it poured, there is an offence entailing expiation.

ဘူတဂါမဝဂ္ဂေါ ဒုတိယော။

Bhūtagāmaṃvaggo dutiyo.

The section about plant beings; the second.

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ဩဝါဒဝဂ္ဂ

C. Ovādavagga<sup>1</sup>

C. The section on exhortation

ဩဝါဒသိက္ခာပဒံ

Ovādasikkhāpadam

The rule about exhortation

၂၁. ယော ပန ဘိက္ခု အသမ္ပတော ဘိက္ခုနီယော  
ဩဝေယျ ပါစိတ္တိယံ။

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1. S<sup>c</sup> so; other sources omit

21. Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyam. (Vin IV 51, 3 f.)

21. If any bhikkhu, not approved, should exhort bhikkhunīs, there is an offence entailing expiation.

အတ္တင်္ဂတသိက္ခာပဒံ

Atthaṅgatasikkhāpadam

The rule about sunset

၂၂. သမ္မတောပိ စေ ဘိက္ခု အတ္တင်္ဂတေ သူရိယေ ဘိက္ခုနီယော ဩဝဒေယျ ပါစိတ္တိယံ။

22. Sammato pi ce<sup>1</sup> bhikkhu atthaṅgate sūriye<sup>2</sup> bhikkhuniyo ovadeyya, pācittiyam. (Vin IV 55, 9 f.)

22. If any bhikkhu, although approved, should exhort bhikkhunīs after the sun has set, there is an offence entailing expiation.

ဘိက္ခုနုပဿယသိက္ခာပဒံ

Bhikkhunupassayasikkhāpadam

The rule about bhikkhunīs' quarters

၂၃. ယော ပန ဘိက္ခု ဘိက္ခုနုပဿယံ ဥပသင်္ကမိတွာ ဘိက္ခုနီယော ဩဝဒေယျ အညတြ သမယာ ပါစိတ္တိယံ။ တတ္ထာယံ သမယော ဂိလာနာ ဟောတိ ဘိက္ခုနီ အယံ တတ္ထ သမယော။

23. Yo pana bhikkhu bhikkhunupassayam<sup>3</sup>

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1. Vin (E\*) inverts: ce pi 2. Vin E\*, Ñā, S\*: su 3. Vin E\*, Ñā, S\*:-nū-

upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā, pācittiyam. Tatthāyam samayo: gilānā hoti bhikkhunī. Ayam tattha samayo. (Vin IV 57, 1-4)

23. If any bhikkhu, having gone to the bhikkhunīs' quarters, should exhort bhikkhunīs, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: a bhikkhunī is sick. This is the proper occasion here.

အမိသသိက္ခာပဒံ

Āmisasikkhāpadam

The rule about material gain

၂၄. ယော ပန တိက္ခု ဇဝံ ဝဒေယျ “အမိသဟေတု  
ထေရာ တိက္ခု။ တိက္ခုနိယော ဩဝဒန္တိ”တိ ပါစိတ္တိယံ။

24. Yo pana bhikkhu evam vadeyya āmisahetu therā<sup>1</sup> bhikkhū bhikkhuniyo ovadantī ti, pācittiyam. (Vin IV 58, 10 f.)

24. If any bhikkhu should say thus, "The bhikkhus (who are) elders are exhorting bhikkhunīs for the sake of material gain, " there is an offence entailing expiation.

စိဝရဒါနသိက္ခာပဒံ

Cīvaradānasikkhāpadam

The rule about giving robe material

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1. Ñā, S\* omit



၂၅. ယော ပန တိက္ခု အညာတိကာယ တိက္ခုနိယာ စီဝရံ  
ဒဒေယျ အညတြ ပါရိဝတ္တကာ ပါစိတ္တိယံ။

25. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram  
dadeyya aññatra pārivattakā<sup>1</sup>, pācittiyam. (Vin IV 60, 9 f.)

25. If any bhikkhu should give robe material to a  
bhikkhunī not related (to him), other than in exchange, there  
is an offence entailing expiation.

စီဝရသိဗ္ဗနသိက္ခာပဒံ

Cīvarasibbanasikkhāpadam

The rule about sewing robe material

၂၆. ယော ပန တိက္ခု အညာတိကာယ တိက္ခုနိယာ စီဝရံ  
သိဗ္ဗေယျ ဝါ သိဗ္ဗာပေယျ ဝါ ပါစိတ္တိယံ။

26. Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram  
sibbeyya vā sabbāpeyya vā, pācittiyam. (Vin IV 61, 31 f.)

26. If any bhikkhu should sew a robe or have it sewn  
for a bhikkhunī not related (to him), there is an offence  
entailing expiation.

သံဝိဇာနသိက္ခာပဒံ

Samvidhānasikkhāpadam

The rule about arrangements

၂၇. ယော ပန ဘိက္ခု ဘိက္ခုနီယာ သဒ္ဓိ သံဝိဇာယ ဇေတုဒါနမဂ္ဂံ ပဋိပဇ္ဇေယျ အန္တမသော ဂါမန္တရမ္ပိ အညတြ သမယာ ပါစိတ္တိယံ။ တတ္ထာယံ သမယော သတ္တဂမနီယော ဟောတိ မဂ္ဂေါ သာသင်္ဂသမ္ပတော သပ္ပဋိဘယော အယံ တတ္ထ သမယော။

27. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantarampi aññatra samayā, pācittiyam. Tatthāyam samayo: satthagamanīyo hoti maggo sāsaṅkasammato sappatibhayo. Ayam tattha samayo. (Vin IV 63, 17-21)

27. If any bhikkhu should by arrangement set out on the same journey with a bhikkhunī, even to the (next) village, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: the journey, (which is) agreed to be dangerous (and) frightening, is to be undertaken by a caravan. This is the proper occasion here.

နာဝါဘိရုဟနသိက္ခာပဒံ

Nāvābhiruhanasikkhāpadam

The rule about embarking on a boat

၂၈. ယော ပန ဘိက္ခု ဘိက္ခုနီယာ သဒ္ဓိ သံဝိဇာယ ဇေတုဒါနမဂ္ဂံ ပဋိပဇ္ဇေယျ အန္တမသော ဂါမန္တရမ္ပိ အညတြ သမယာ ပါစိတ္တိယံ။ တတ္ထာယံ သမယော သတ္တဂမနီယော ဟောတိ မဂ္ဂေါ သာသင်္ဂသမ္ပတော သပ္ပဋိဘယော အယံ တတ္ထ သမယော။

28. Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekam nāvam abhiruheyya uddhamgāminim<sup>1</sup> vā

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1. Nā, S\*: uddhagā-

adhogāminim vā aññatra tiriyaṃ taraṇāya, pācittiyaṃ.  
(Vin IV 65, 18 ff.)

28. If any bhikkhu should by arrangement embark with a bhikkhunī on a boat going upstream or downstream, other than for crossing over (to the other side), there is an offence entailing expiation.

ပရိပါစိတသိက္ခာပဒံ

Paripācitasikkhāpadam

The rule about prepared

၂၉. ယော ပန ဘိက္ခု ဇာနံ ဘိက္ခုနီပရိပါစိတံ ပိဏ္ဍပါတံ  
ဘုဇ္ဇေယျ အညတြ ပုဗ္ဗေ ဂိဟိသမာရန္တာ ပါစိတ္တိယံ။

29. Yo pana bhikkhu jānaṃ bhikkhuniparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe gihisamārambhā, pācittiyaṃ. (Vin IV 67, 19 ff.)

29. If any bhikkhu should knowingly eat alms food prepared by (the agency of) a bhikkhunī, other than by a prior arrangement with the householder, there is an offence entailing expiation.

ရဟောနိသဇ္ဇသိက္ခာပဒံ

Rahonisajjasikkhāpadam

The rule about sitting privately

၃၀. ယော ပန ဘိက္ခု ဘိက္ခုနီယာ သဒ္ဓိ ဧကော ဧကာယ  
ရဟော နိသဇ္ဇံ ကပ္ပေယျ ပါစိတ္တိယံ။



30. Yo pana bhikkhu bhikkhuniyā saddhim eko ekāya raho nisajjam kappeyya, pācittiyam. (Vin IV 68, 28 f.)

30. If any bhikkhu should take a seat together with a bhikkhunī privately, one man with one woman, there is an offence entailing expiation.

ဩဝါဒဝဂ္ဂေါ တတိယော။

Ovādavaggo tatiyo<sup>1</sup>.

The section on exhortation; the third.

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ဘောဇနဝဂ္ဂ

D. Bhojanavagga<sup>2</sup>

D. The section on food

အဝသထပိဏ္ဏသိက္ခာပဒံ

Āvasathapiṇḍasikkhāpadam

The rule about meals in a public rest house

၃၁. အဂိလာနေန တိက္ခနာ ဧကော အဝသထပိဏ္ဏော

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1 Phye: bhikkhunovādavaggo tatiyo.

2. S<sup>c</sup> so; other sources omit

ဘုဉ်တဗ္ဗော။ တတော စေ ဥတ္တရိ ဘုဉ်ယု ပါစိတ္တိယံ။

31. Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo. Tato ce uttari<sup>1</sup> bhuñjeyya, pācittiyam. (Vin IV 70, 33 f.)

31. One meal in a public rest house is to be eaten by a bhikkhu who is not sick. If he should eat more than that, there is an offence entailing expiation.

ဂဏဘောဇနသိက္ခာပဒံ

Gaṇabhojanasikkhāpadam

The rule about eating in groups

၃၂. ဂဏဘောဇန အညတြ သမယာ ပါစိတ္တိယံ။ တတ္ထာယံ သမယော ဂီလာနသမယော စီဝရဒါနသမယော စီဝရကာရသမယော အဒ္ဓါနဂမနသမယော နာဝါဘိရဟနသမယော မဟာသမယော သမဏဘတ္တသမယော အယံ တတ္ထသမယော။

32. Gaṇabhojane aññatra samayā pācittiyam. Tatthāyam samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhiruhana-samayo<sup>2</sup>, mahāsamayo, samaṇabhattasamayo. Ayam tattha samayo. (Vin IV 74, 24-27)

32. In eating in groups, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of sickness, an occasion

1. S\*, Ñā:-rim

2. Ñā, Vin Ee:-rū-

of giving robe material, an occasion of making up robes, an occasion of going on a journey, an occasion of embarking on a boat, a special occasion, an occasion of a recluses' meal. This is the proper occasion here.

ပရမ္ပရဘောဇနသိက္ခာပဒံ

Paramparabhojanasikkhāpadam

The rule about meals in succession

၃၃. ပရမ္ပရဘောဇန အညတြ သမယာ ပါစိတ္တိယံ။  
တတ္ထာယံ သမယော ဂိလာနသမယော စီဝရဒါနသမယော  
စီဝရကာရသမယော အယံ တတ္ထ သမယော။

33. Paramparabhojane<sup>1</sup> aññatra samayā pācittiyam.  
Tatthāyam samayo: gilānasamayo cīvaradānasamayo,  
cīvarakārasamayo. Ayam tattha samayo.( Vin IV 77, 30 ff.)

33. In meals in succession, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of sickness, an occasion of giving robe material, an occasion of making up robes. This is the proper occasion here.

ကာဏမာတုသိက္ခာပဒံ

Kāṇamātusikkhāpadam

The "Kāṇā's motif" file

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1. Vin E\*: parampa-



၃၄. ဘိက္ခု ပနေဝ ကုလံ ဥပဂတံ ပူဝေဟိ ဝါ မန္တေဟိ ဝါ အဘိဟဋ္ဌံ ပဝါရေယျ အာကဓံမာနေန ဘိက္ခုနာ ဒုတ္တိပတ္တပူရာ ပဋိဂ္ဂဟေတဗ္ဗာ။ တတော စေ ဥတ္တရံ ပဋိဂ္ဂဟေယျ ပါစိတ္တိယံ။ ဒုတ္တိပတ္တပူရေ ပဋိဂ္ဂဟေတွာ တတော နိဟရိတွာ ဘိက္ခုဟိ သဒ္ဓိ သံဝိဘဇိတဗ္ဗံ အယံ တတ္ထ သာမီစိ။

34. Bhikkhum pan' eva kulam upagatam pūvehi vā manthehi vā abhihaṭṭhum pavāreyya, ākaṅkhamānena bhikkhunā dvattipattapūrā<sup>1</sup> paṭiggahetabbā. Tato ce uttari<sup>2</sup> paṭiggaṇheyya<sup>3</sup>, pācittiyaṁ. Dvattipattapūre<sup>4</sup> paṭiggahetvā tato nīharitvā bhikkhūhi saddhim samvibhajitabbam. Ayam tattha sāmīci. (Vin IV 80, 16-21)

34. Should a family bring and invite with cakes or biscuits a bhikkhu who has arrived, two or three bowlfuls are to be accepted by the bhikkhu if he wishes. If he should accept more than that, there is an offence entailing expiation. Having accepted two or three bowlfuls, having brought them back from there, they are to be shared with the bhikkhus. This is the proper course here.

ပဌမပဝါရဏာသိက္ခာပဒံ

Paṭhamapavāraṇāsikkhāpadam

The first rule about invitations

၃၅. ယော ပန ဘိက္ခု ဘုတ္တာဝိ ပဝါရိတော အနတိရိတ္တံ ခါဒနီယံ ဝါ ဘောဇနီယံ ဝါ ခါဒေယျ ဝါ ဘုဠေယျ ဝါ ပါစိတ္တိယံ။

1. Vin E\*: dvitti- 3. Vin E\*: -g-  
2. S\*, Nā: -rim 4. Vin E\*: dvitti-

35. Yo pana bhikkhu bhuttāvi pavārito anatirittam khādanīyam<sup>1</sup> vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam. (Vin IV 82, 21 ff.)

35. If any bhikkhu, who has finished eating, (but is) invited (to eat more), should chew or consume solid food or soft food that is not left over, there is an offence entailing expiation.

ဒုတိယပဝါရဏာသိက္ခာပဒံ

Dutiyapavāraṇāsikkhāpadaṃ

The second rule about invitations

၃၆. ယော ပန တိက္ခု တိက္ခု ဘုတ္တာဝိ ပဝါရိတံ အန-  
တိရိတ္တေန ခါဒနိယေန ဝါ ဘောဇနိယေန ဝါ အဘိဟဋ္ဌံ ပဝါရေယျ  
“ဟန္တု တိက္ခု ခါဒ ဝါ ဘုဉ္ဇ ဝါ”တိ ဇာနံ အာသာဒနာပေက္ခော  
ဘုတ္တသ္မိ ပါစိတ္တိယံ။

36. Yo pana bhikkhu bhikkhum bhuttāvim pavāritam anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhum pavāreyya handa bhikkhu khāda vā bhuñja vā ti jānam āsādanā pekkho, bhuttasmim pācittiyam. (Vin IV 84, 14-17)

36. If any bhikkhu should bring and invite with solid food or soft food that is not left over a bhikkhu, who has finished eating, (but is) invited (to eat more), (saying) knowingly and looking to find fault, "Here, bhikkhu, chew or consume (this)," (then) when (it is) eaten there is an offence entailing expiation.

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1. Vin E<sup>s</sup> throughout: -ni-

ဝိကာလဘောဇနသိက္ခာပဒံ

Vikālabhojanasikkhāpadam

The rule about eating at the wrong time

၃၇. ယော ပန ဘိက္ခု ဝိကာလေ ခါဒနီယံ ဝါ ဘောဇနီယံ  
ဝါ ခါဒေယျ ဝါ ဘုဇ္ဈေယျ ဝါ ပါစိတ္တိယံ။

37. Yo pana bhikkhu vikāle khādanīyam vā  
bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam. (Vin  
IV 85, 33 f.)

37. If any bhikkhu should chew or consume solid  
food or soft food at the wrong time, there is an offence  
entailing expiation.

သန္နိဓိကာရကသိက္ခာပဒံ

Sannidhikāraśikkhāpadam

The rule about storing up

၃၈. ယော ပန ဘိက္ခု သန္နိဓိကာရကံ ခါဒနီယံ ဝါ  
ဘောဇနီယံ ဝါ ခါဒေယျ ဝါ ဘုဇ္ဈေယျ ဝါ ပါစိတ္တိယံ။

38. Yo pana bhikkhu sannidhikārakam khādanīyam  
vā bhojanīyam vā khādeyya vā bhuñjeyya vā, pācittiyam.  
(Vin IV 87, 1 f.)

38. If any bhikkhu should chew or consume solid  
food or soft food, having stored it up, there is an offence  
entailing expiation.



## ပဏီတဘောဇနသိက္ခာပဒံ

paṇītabhojanasikkhāpadam

The rule about fine foods

၃၉. ယာနိ ခေါ ပန တာနိ ပဏီတဘောဇနာနိ သေယျထိဒံ  
 - သပ္ပိ နဝနီတံ တေလံ မဓု ဖာဏီတံ မစ္ဆော မံသံ ဒီရံ ဒဓိ။ ယော  
 ပန ဘိက္ခု ဇေရူပါနိ ပဏီတဘောဇနာနိ အဂီလာနော အတ္တနော  
 အတ္တာယ ဝိညာပေတွာ ဘုဉ္ဇေယျ ပါစိတ္တိယံ။

39. Yāni kho pana tāni paṇītabhojanāni seyyath' idam<sup>1</sup>: sappi, navanītam, telam, madhu, phāṇitam, maccho, māmsam, khīram, dadhi, yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyam. (Vin IV 88, 23-26)

39. There are fine foods such as these: ghee, butter, oil, honey, molasses, fish, meat, milk, and curds. If any bhikkhu who is not sick, having asked for such fine foods for himself, should consume them, there is an offence entailing expiation.

## ဒန္တပေါနသိက္ခာပဒံ

Dantaponasikkhāpadam

The rule about tooth sticks

၄၀. ယော ပန ဘိက္ခု အဒိန္နံ မုခဒ္ဒါရံ အာဟာရံ  
 အာဟရေယျ အညတြ ဥဒကဒန္တပေါနာ ပါစိတ္တိယံ။

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1. Vin E\*, Nā, S\*: ī-

40. Yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya aññatra udakadantaponā<sup>1</sup>, pācittiyaṃ. (Vin IV 90, 9 f.)

40. If any bhikkhu should convey to the opening of his mouth food that has not been given, other than water and a tooth stick, there is an offence entailing expiation.

ဘောဇနဝဂ္ဂေါ စတုတ္ထော။

Bhojanavaggo catuttho.

The section on food; the fourth.



အဇေလကဝဂ္ဂ

Acelakavagga<sup>2</sup>

E. The section on naked recluses

အဇေလကသိက္ခာပဒံ

Acelakasikkhāpadaṃ

The rule about naked recluses

၄၁. ယော ပန ဘိက္ခု အဇေလကဿ ဝါ ပရိဗ္ဗာဇကဿ

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1. Vin E\*, Nā, S\*: -nā-

2. S\* so; other sources omit

ဝါ ပရိတ္တဇိကာယ ဝါ သဟတ္တာ ခါဒနီယံ ဝါ ဘောဇနီယံ ဝါ ဒဒေယျ ပါစိတ္တိယံ။

41. Yo pana bhikkhu acelakassa vā paribhājakassa vā paribbājikāya vā sahatthā khādanīyam<sup>1</sup> vā bhojanīyam<sup>2</sup> vā dadeyya, pācittiyam. (Vin IV 92, 4 ff.)

41. If any bhikkhu should give with his own hand solid food or soft food to a naked ascetic or to a male wanderer or to a female wanderer, there is an offence entailing expiation.

### ဥယျောဇနသိက္ခာပဒံ

#### Uyyojanasikkhāpadam

#### The rule about dismissing

၄၂. ယော ပန ဘိက္ခု ဘိက္ခု “ဟောရသော ဂါမံ ဝါ နိဂမံ ဝါ ပိဏ္ဏာယ ပဝိသိဿာမာ”တိ တဿ ဒါပေတွာ ဝါ အဒါပေတွာ ဝါ ဥယျောဇေယျ “ဂစ္ဆာရသော န မေ တယာ သဒ္ဓိံ ကထာ ဝါ နိသဇ္ဇာ ဝါ ဖာသု ဟောတိ ဧကကဿ မေ ကထာ ဝါ နိသဇ္ဇာ ဝါ ဖာသု ဟောတိ”တိ ဧတဒေဝ ပစ္စယံ ကရိတွာ အနညံ ပါစိတ္တိယံ။

42. Yo pana bhikkhu bhikkhum<sup>3</sup> ch'āvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā ti tassa dāpetvā vā aḍāpetvā vā uyyojeyya gacchāvuso, na me tayā saddhim kathā vā nisajjā vā phāsu hoti, ekakassa me kathā vā nisajjā vā phāsu hoti ti etad eva paccayam karitvā anaññaṃ, pācittiyam. (Vin IV 93, 14-18)

1. Vin E\*: -ni-

2. Vin E\*: -ni-

3. Ñā, S\* add: evaṃ vadeyya



42. If any bhikkhu (should say thus) to a bhikkhu, "Come, friend, let us go to the village or the town for alms food," (and then) having had anything given to him or not, he should dismiss him, (saying), "Go, friend, talking or sitting with you is not pleasant for me; talking or sitting is pleasant for me all alone," having done is for that reason and no other, there is an offence entailing expiation.

သဘောဇနသိက္ခာပဒံ

Sabhojanasikkhāpadam

The rule about having food

၄၃. ယော ပန ဘိက္ခု သဘောဇနေ ကုလေ အနုပဓဇ္ဇ နိသဇ္ဇံ ကပ္ပေယျ ပါစိတ္တိယံ။

43. Yo pana bhikkhu sabhojane kule anupakhajja<sup>1</sup> nisajjam kappeyya, pācittiyam. (Vin IV 95, 7 f.)

43. If any bhikkhu should intrude upon and take a seat with a family having food<sup>2</sup>, there is an offence entailing expiation.

ရဟောပဋိစ္ဆန္တသိက္ခာပဒံ

Rahopaticchannasikkhāpadam

The rule about privately on a screened (seat)

၄၄. ယော ပန ဘိက္ခု မာတုဂါမေန သဒ္ဓိ ရဟော ပဋိစ္ဆန္တေ အာသနေ နိသဇ္ဇံ ကပ္ပေယျ, ပါစိတ္တိယံ။

1. Ñā: anū

2. Sabhojana could mean "having food" or "having sex."

44. Yo pana bhikkhu mātugāmena saddhim raho paṭicchanne āsane nisajjam kappeyya, pācittiyam. (Vin IV 96, 14 f.)

44. If any bhikkhu should take a seat with a woman privately on a screened seat, there is an offence entailing expiation.

ရဟောနိသဇ္ဇသိက္ခာပဒံ

Rahonisajjasikkhāpadam

The rule about sitting down privately

၄၄. ယော ပန ဘိက္ခု မာတုဂါမေန သဒ္ဓိ ဇကော ဇကာယ ရဟော နိသဇ္ဇ ကပ္ပေယျ ပါစိတ္တိယံ။

45. Yo pana bhikkhu mātugāmena saddhim eko ekāya raho nisajjam kappeyya, pācittiyam. (Vin IV 97, 23 f.)

45. If any bhikkhu should take a seat with a woman privately, one man with one woman, there is an offence entailing expiation.

စာရိတ္တသိက္ခာပဒံ

Cārittasikkhāpadam

The rule about visiting

၄၆. ယော ပန ဘိက္ခု နိမန္နိတော သဘတ္တော သမာနော သန္တံ ဘိက္ခု အနာပုစ္ဆာ ပုရောတ္တံ ဝါ ပစ္စာဘတ္တံ ဝါ ကုလေသု စာရိတ္တံ အာပဇ္ဇေယျ အညတြ သမယာ ပါစိတ္တိယံ။ တတ္ထာယံ သမယော စိဝရဒါနသမယော စိဝရကာရသမယော အယံ တတ္ထ သမယော။

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. (Vin IV 100, 9-13)

46. If any bhikkhu being invited and being (provided) with a meal should go either before the meal or after the meal to visit (other) families without asking leave of a bhikkhu if one is present, other than on the proper occasion, there is an offence entailing expiation. Herein this is the proper occasion: an occasion of giving robe material, an occasion of making up robes. This is the proper occasion here.

မဟာနာမသိက္ခာပဒံ

Mahānāmasikkhāpadaṃ

The "Mahānāma" rule

၄၇. အင်္ဂါလနေနေ တိက္ခနာ စတုမာသပ္ပစ္စယပဝါရဏာ သာဒိတဗ္ဗာ အညတြ ပုနပဝါရဏာယ အညတြ နိစ္စပဝါရဏာယ။ တတော စေ ဥတ္တရိ သာဒိယေယျ ပါစိတ္တိယံ။

47. Agilānena bhikkhunā cātumāsappaccayapavāraṇā<sup>1</sup> sādītābbā aññatra punapavāraṇāya aññatra niccapavāraṇāya. Tato ce uttari<sup>2</sup> sādiyeyya, pācittiyam. (Vin IV 102, 38, 103-2 f.)

1. Vin E\*, Nā, S\* : cā--sapa-; S\* v.L. : cātummasappa-

2. Nā, S\* : -rim



47. An invitation (to accept) requisites for four months may be accepted by a bhikkhu (who is) not sick, other than a repeated invitation, other than a permanent invitation. If he should accept for longer than that, there is an offence entailing expiation.

ဥယျုတ္တသေနာသိက္ခာပဒံ

Uyyuttasenāsikkhāpadam

The rule about an army in array

၄၈. ယော ပန ဘိက္ခု ဥယျုတ္တံ သေနံ ဒဿနာယ ဂစ္ဆေယျ  
အညတြိ တထာရူပပ္ပစ္စယာ ပါစိတ္တိယံ။

48. Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya aññatra tathārūpappaccayā, pācittiyam. (Vin IV 105, 12 f.)

48. If any bhikkhu should go to see an army in array, other than for sufficient reason, there is an offence entailing expiation.

သေနာဝါသသိက္ခာပဒံ

Senāvāsasikkhāpadam

The rule about staying with an army

၄၉. သိယာ စ တဿ ဘိက္ခုနော ကောစိဒေဝ ပစ္စယော  
သေနံ ဂမနာယ ဒိရတ္တတိရတ္တံ တေန ဘိက္ခုနာ သေနာယ ဝသိတဗ္ဗံ။  
တတော စေ ဥတ္တရိ ဝသေယျ ပါစိတ္တိယံ။

49. Siyā ca tassa bhikkhuno kocideva paccayo senam gamanāya, dirattatirattam<sup>1</sup> tena bhikkhunā senāya vasitabbam. Tato ce uttari<sup>2</sup> vaseyya, pācittiyam. (Vin IV 106, 18 ff.)

49. But there may be some reason for that bhikkhu going to an army. (Then) that bhikkhu is to stay with the army for two or three nights. If he should stay longer than that, there is an offence entailing expiation.

ဥယျောဓိကသိက္ခာပဒံ

Uyyodhikasikkhāpadam

The rule about a battlefield

၅၀. ဒီရတ္တတိရတ္တံ စေ ဘိက္ခု သေနာယ ဝသမာနော ဥယျောဓိကံ ဝါ ဗလဂုံ ဝါ သေနာဗျူဟံ ဝါ အနိကဒဿနံ ဝါ ဂစ္ဆေယျ ပါစိတ္တိယံ။

50. Dirattatirattam<sup>3</sup> ce bhikkhu senāya vasamāno uyyodhikam vā balaggam vā senābyūham vā anīkadassanam vā gaccheyya, pācittiyam. ( Vin IV 107, 26 ff.)

50. If while the bhikkhu is staying two or three nights with an army, he should go to a battlefield or to the head of the army or to an army array or to an army review, there is an offence entailing expiation.

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1. Vin E<sup>c</sup>, Ñā, S<sup>c</sup>: dvi-

2. Ñā, S<sup>c</sup>: -rim

3. Vin E<sup>c</sup>, Ñā, S<sup>c</sup>: dvi-

အလေကဝဂ္ဂေါ ပဉ္စမော။

Acelakavaggo pañcama.

The section about naked recluses; the fifth.



သုရာပါနဝဂ္ဂ

Surāpānavagga<sup>1</sup>

f. The section on drinking liquor.

သုရာပါနသိက္ခာပဒံ

Surāpānasikkhāpadaṃ

The rule about drinking liquor

၅၁. သုရာမေရယပါနေ ပါစိတ္တိယံ။

51. Surāmerayapāne pācittiyam. (Vin IV 110, 13)

51. In drinking fermented liquors and spirits there is an offence entailing expiation.

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1. S\* so; other sources omit



အင်္ဂုလိပတောဒကသိက္ခာပဒံ

Angulipatodakasikkhāpadam

The rule about poking with the finger

၅၂. အင်္ဂုလိပတောဒကေ ပါစိတ္တိယံ။

52. Angulipatodake pācittiyam. (Vin IV III, 7)

52. In poking with the fingers there is an offence entailing expiation.

ဟသဓမ္မသိက္ခာပဒံ

Hasadhammasikkhāpadam

The rule about sporting

၅၃. ဥဒကေ ဟသဓမ္မေ ပါစိတ္တိယံ။

53. Udale hasadhamme<sup>1</sup> pācittiyam. (Vin IV 112, 22)

53. In sporting the water there is an offence entailing expiation.

အနာဒရိယသိက္ခာပဒံ

Anādariyasikkhāpadam

The rule about disrespect

၅၄. အနာဒရိယေ ပါစိတ္တိယံ။

54. Anādariye pācittiyam. (Vin IV 113, 17)

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1. Be, Vin (Be) so: Vin (E\*) : hāsā-; S\*, Ñā, hassā-

54. In disrespect there is an offence entailing expiation.

ဘိသာပနသိက္ခာပဒံ

Bhimsāpanasikkhāpadam

The rule about frightening

၅၅. ယော ပန ဘိက္ခု ဘိက္ခု ဘိသာပေယျ ပါစိတ္တိယံ။

55. Yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyam. (Vin IV 114, 17)

55. If any bhikkhu should frighten a bhikkhu, there is an offence entailing expiation.

ဇောတိသိက္ခာပဒံ

Jotisikkhāpadam

The rule about fires

၅၆. ယော ပန ဘိက္ခု အဂိလာနော ဝိသိဗ္ဗနာပေက္ခော ဇောတိ သမာဒဟေယျ ဝါ သမာဒဟာပေယျ ဝါ အညတြ တထာရူပပ္ပစ္စယာ ပါစိတ္တိယံ။

56. Yo pana bhikkhu agilāno visibbanāpekkho<sup>1</sup> jotim samādaheyya vā samādahāpeyya vā aññatra tathārūpappaccayā, pācittiyam.

56. If any bhikkhu (who is) not sick should kindle a fire or have one kindled, looking to be warmed by it, other

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1. Ñā, S<sup>c</sup>: visīvanā-

than for sufficient reason, there is an offence entailing expiation.

နဟာနသိက္ခာပဒံ

Nahānasikkhāpadam

The rule about bathing

၅၇. ယော ပန ဘိက္ခု ဩရေနဒ္ဓမာသံ နဟာယေယျ  
အညတြိ သမယာ ပါစိတ္တိယံ။ တတ္ထာယံ သမယော “ဒိယဇော  
မာသော သေသော ဂိမ္မာန”န္တိ “ဝဿာနဿ ပဌမော မာသော”  
က္ကစ္စေတေ အမုတေယျမာသာ ဥဏှသမယော ပရိဋ္ဌာဟသမယော  
ဂိလာနသမယော ကမ္မသမယော အဒ္ဓါနဂမနသမယော  
ဝါတဝုဋ္ဌိသမယော အယံ တတ္ထ သမယော။

57. Yo pana bhikkhu oren'addhamāsam<sup>1</sup> nahāyeyya<sup>2</sup>  
aññatra samayā, pācittiyam. Tatthāyam samayo: diyaddho  
māso seso gimhānan ti vassānassa paṭhamo māso iccete  
addhateyyamāsā unhasamayo, parilāhasamayo, gilānasamayo,  
kammasamayo, addhānagamanasamayo, vātavutṭhisamayo.  
Ayaṁ tattha samayo. (Vin IV 119, 4--9)

57. If any bhikkhu should bathe at intervals of less than half a month, other than on the proper occasion, there is an offence entailing expiation. Herein, this is the proper occasion: the remaining month and a half of the hot season, the first month of the rainy season, thus these two and a half months are the occasion of hot weather; (the other occasions are) an occasion of fever, an occasion of sickness, an occasion of work, an occasion of going on a journey, an occasion of

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1. Ñā, S<sup>c</sup>: -ddh- 2. Vin E<sup>c</sup>, Ñā, S<sup>c</sup>: nha-



wind and rain. This is the proper occasion here.

ဒုဗ္ဗဏ္ဏကရဏသိက္ခာပဒံ

Dubbaṇṇakaraṇasikkhāpadam

The rule about disfigurement

၅၈. နဝံ ပန ဘိက္ခုနာ စိဝရလာဘေန တိဏ္ဍံ ဒုဗ္ဗဏ္ဏကရဏာနံ အညတရံ ဒုဗ္ဗဏ္ဏကရဏံ အာဒါတဗ္ဗံ နီလံ ဝါ ကဒ္ဓမံ ဝါ ကာဠသမံ ဝါ။ အနာဒါ စေ ဘိက္ခု တိဏ္ဍံ ဒုဗ္ဗဏ္ဏကရဏာနံ အညတရံ ဒုဗ္ဗဏ္ဏကရဏံ နဝံ စိဝရံ ပရိဘုဠေယျ ပါစိတ္တိယံ။

58. Navam pana bhikkhunā cīvaralābhena tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam ādātabbam nīlam vā kaddamam vā kālasāmam vā. Anādā ce bhikkhu tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam navam cīvaram paribhuñjeyya, pācittiyam. (Vin IV 120, 21-25)

58. One or other disfigurement of the three disfigurements is to be applied by a bhikkhu after acquiring a new robe: blue or mud (-colour) or dark brown. If a bhikkhu should use a new robe without applying one or other disfigurement of the three disfigurements, there is an offence entailing expiation.

ဝိကပ္ပနသိက္ခာပဒံ

Vikappanasikkhāpadam

The rule about assigning

၅၉. ယော ပန ဘိက္ခု ဘိက္ခုဿ ဝါ ဘိက္ခုနီယာ ဝါ သိက္ခမာနာယ ဝါ သာမဏေရဿ ဝါ သာမဏေရီယာ ဝါ သာမံ

စီဝရံ ဝိကပ္ပေတော အပ္ပစ္စုဒ္ဓါရဏံ ပရိဘုဉ္ဇေယျ ပါစိတ္တိယံ။

59. Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmāṃ cīvaram vikappetvā appaccuddhāraṇam<sup>1</sup> paribhuñjeyya, pācittiyam. (Vin IV 121, 30-33)

59. If any bhikkhu, having himself assigned a robe to a bhikkhu or to a bhikkhunī or to a female trainee or to a male novice or to a female novice, should use it without a formal taking back (i. e. rescinding of the assignment), there is an offence entailing expiation.

အပနိဓာနသိက္ခာပဒံ

Apanidhānasikkhāpadam

The rule about hiding

၆၀. ယော ပန ဘိက္ခု ဘိက္ခုဿ ပတ္တံ ဝါ စီဝရံ ဝါ နိသီဒနံ ဝါ သူစိဃရံ ဝါ ကာယဗန္ဓနံ ဝါ အပနိဓေယျ ဝါ အပနိဓာပေယျ ဝါ အန္တမသော ဟဿာပေက္ခောပိ ပါစိတ္တိယံ။

60. Yo pana bhikkhu bhikkhussa pattam vā cīvaram vā nisīdanam vā sūcigharam vā kāyabandhanam vā apanidheyya vā apanidhāpeyya vā antamaso hasāpekkho<sup>2</sup> pi, pācittiyam. (Vin IV 123, 12 ff.)

60. If any bhikkhu should hide or have hidden a bhikkhu's bowl or robe or sitting cloth or needle case or waistband, even if intending a joke, there is an offence

1. Vin E\*, Nā, S\*: apa---rakam

2. Be, Vin (B\*) so: Vin (E\*) : hāsā-; Nā: hassā-

entailing expiation.

သုရာပါနဝဂ္ဂေါ ဆဋ္ဌော။

Surāpānavaggo chaṭṭho

The section on drinking liquor; the sixth.



သပ္ပာနကဝဂ္ဂ

g. Sappāṇakavagga<sup>1</sup>

g. The section on living beings

သဉ္စိစ္စသိက္ခာပဒံ

Saṅciccasikkhāpadam

The rule about intentionally

၆၁. ယော ပန တိက္ခု သဉ္စိစ္စ ပါဏံ ဇီဝိတာ ဝေါရောပေယျ  
ပါစိတ္တိယံ။

61. Yo pana bhikkhu saṅcicca pāṇam jīvitaṃ voropeyya,  
pācittiyam. (Vin IV 124, 26 f.)

61. If any bhikkhu<sup>\*</sup> should intentionally deprive a  
living being of life, there is an offence entailing expiation.

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1. S\* so; other sources omit



## သပ္ပာဏကသိက္ခာပဒံ

## Sappāṇakasikkhāpadaṃ

The rule about containing living things

၆၂. ယော ပန တိက္ခု ဇာနံ သပ္ပာဏကံ ဥဒကံ ပရိ-  
ဘုဇ္ဇေယျ ပါစိတ္တိယံ။

62. Yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyaṃ. (Vin IV 125, 20 f.)

62. If any bhikkhu should knowingly make use of water containing living things, there is an offence entailing expiation.

## ဥက္ကောဋေနသိက္ခာပဒံ

## Ukkotānasikkhāpadaṃ

The rule about reopening

၆၃. ယော ပန တိက္ခု ဇာနံ ယထာဓမ္မံ နိဟတာဓိကရဏံ  
ပုနကမ္ဘာယ ဥက္ကောဋေယျ ပါစိတ္တိယံ။

63. Yo pana bhikkhu jānaṃ yathādhamam nihatādhi-  
karaṇam<sup>1</sup> punakammāya ukkoṭeyya, pācittiyaṃ. (Vin IV 126,  
15 f.)

63. If any bhikkhu should knowingly reopen for renewed action a legal process which has been settled according to the law, there is an offence entailing expiation.

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1. S<sup>c</sup>, Nāz: nī-

## ဒုတ္တုလ္လသိက္ခာပဒံ

## Duṭṭhullasikkhāpadam

## The rule about gross offences

၆၄. ယော ပန တိက္ခု တိက္ခုဿ ဇာနံ ဒုတ္တုလ္လံ အာပတ္တိံ ပဋိစ္စာဒေယျ ပါစိတ္တိယံ။

64. Yo pana bhikkhu bhikkhussa jānam duṭṭhullam āpattim paṭicchādeyya, pācittiyam. (Vin IV 127, 29 f.)

64. If any bhikkhu should knowingly conceal a bhikkhu's gross offence, there is an offence entailing expiation.

## ဦးနဝိသတိဝဿသိက္ခာပဒံ

## Ūnavīsativassasikkhāpadam

## The rule about under twenty years

၆၅. ယော ပန တိက္ခု ဇာနံ ဦးနဝိသတိဝဿံ ပုဂ္ဂလံ ဥပသမ္ဘာဒေယျ သော စ ပုဂ္ဂလော အနုပသမ္ပန္နော တေ စ တိက္ခု ဂါရယှာ ဣဒံ တသ္မိံ ပါစိတ္တိယံ။

65. Yo pana bhikkhu jānam ūnavīsativassam puggalam upasampādeyya, so ca puggalo anupasampanno te ca bhikkhū gārayhā, idam tasmim pācittiyam. (Vin IV 130, 15 ff.)

65. If any bhikkhu should knowingly ordain an individual under twenty years of age, that individual is not ordained and those bhikkhus are censurable; this is an offence entailing expiation for him (who ordained).

ထေယျသတ္တသိက္ခာပဒံ

Theyyasatthasikkhāpadam

The rule about a caravan of thieves

၆၆. ယော ပန ဘိက္ခု ဇာနံ ထေယျသတ္တေန သဒ္ဓိံ သဝိဇာယ ဇေဒ္ဓါနမဂ္ဂံ ပဋိပဇ္ဇေယျ အန္တမသော ဂါမန္တရမ္ပိ ပါစိတ္တိယံ။

66. Yo pana bhikkhu jānam theyyasatthena saddhim saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantaram pi, pācittiyam. (Vin IV 131, 21 ff.)

66. If any bhikkhu should knowingly by arrangement set out on the same journey with a caravan of thieves, even to the (next) village, there is an offence entailing expiation.

သဝိဇာနသိက္ခာပဒံ

Samvidhānasikkhāpadam

The rule about arrangements

၆၇. ယော ပန ဘိက္ခု မာတုဂါမေန သဒ္ဓိံ သဝိဇာယ ဇေဒ္ဓါနမဂ္ဂံ ပဋိပဇ္ဇေယျ အန္တမသော ဂါမန္တရမ္ပိ ပါစိတ္တိယံ။

67. Yo pana bhikkhu mātugāmena saddhim saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantaram pi, pācittiyam. (Vin IV 133, 6 ff.)

67. If any bhikkhu should by arrangement set out on the same journey with a woman, even to the (next) village, there is an offence entailing expiation.



## အရိဋ္ဌသိက္ခာပဒံ

## Ariṭṭhasikkhāpadam

## The "Ariṭṭha" rule

၆၈. ယော ပန ဘိက္ခု ဇဝံ ဝဒေယျ "တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ ယေမေ အန္တရာယိကာ ဓမ္မာ ဝုတ္တာ ဘဂဝတာ တေ ပဋိသေဝတော နာလံ အန္တရာယာယာ"တိ သော ဘိက္ခု ဘိက္ခုဟိ ဇေမဿ ဝစနိယော "မာယသ္မာ ဇဝံ အဝစ မာ ဘဂဝန္တံ အဟ္တာစိက္ခိ န ဟိ သာဓု ဘဂဝတော အဟ္တာန္တာနံ န ဟိ ဘဂဝါ ဇဝံ ဝဒေယျ အနေကပရိယာယေနာဝုသော အန္တရာယိကာ ဓမ္မာ အန္တရာယိကာ ဝုတ္တာ ဘဂဝတာ အလဉ္စ ပန တေ ပဋိသေဝတော အန္တရာယာယာ"တိ။ ဇေဉ္စ သော ဘိက္ခု ဘိက္ခုဟိ ဝုစ္စမာနော တထေဝ ပဂ္ဂဏေယျ သော ဘိက္ခု ဘိက္ခုဟိ ယာဝတတိယံ သမနုဘာသိတဗ္ဗော တဿ ပဋိနိဿဂ္ဂါယ။ ယာဝတတိယဉ္စ သမနုဘာသိယမာနော တံ ပဋိနိဿဇေယျ ဣစ္စေတံ ကုသလံ။ နော စေ ပဋိနိဿဇေယျ ပါစိတ္တိယံ။

68. Yo pana bhikkhu evaṃ vadeyya tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye 'me antarāyikā dhammā vuttā Bhagavatā, te paṭisevato nālaṃ antarāyāyā ti, so bhikkhu bhikkhūhi evaṃ assa vacanīyo māyasmā<sup>1</sup> evaṃ avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānam, na hi Bhagavā evaṃ vadeyya. Anekapariyāyen<sup>2</sup> āvuso antarāyikā dhammā antarāyikā<sup>3</sup> vuttā Bhagavatā alaṅ ca pana te paṭisevato

1. Ñā, S\*: ma ayas-

2. Vin Ee, Ñā. S\*: -yena

3. Ñā, S\* omit

antarāyāyāti. Evañ ca<sup>1</sup> so bhikkhu bhikkhūhi vuccamāno tath' eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāyya, yāvatatiyañ ce samanubhāsiyamāno taṃ paṭinissajjeyya, icc etaṃ kusalaṃ. No ce paṭinissajjeyya, pācittiyaṃ. (Vin IV 135, 18-30)

68. Whatever bhikkhu should say thus, "In such a way I understand the Dhamma taught by the Bhagavant that those things said by the Bhagavant to be obstructive are not in fact an obstruction for one indulging in them," then that bhikkhu is to be spoken to by the bhikkhus thus, "Do not, venerable sir, speak thus, do not misrepresent the Bhagavant; for misrepresentation of the Bhagavant is not good; the Bhagavant would not say thus. Obstructive things, friend, have been said by the Bhagavant in many ways to be obstructive and are enough of an obstruction for one indulging in them." And should that bhikkhu, being spoken to thus by the bhikkhus, persist in the same way (as before), then that bhikkhu is to be admonished by the bhikkhus up to the third time to give up that (cause of action). If, being admonished up to the third time, he should give it up, that is good; if he should not give it up, there is an offence entailing expiation.

ဥက္ခိတ္တသမ္ဘောဂသိက္ခာပဒံ

Ukkhittasambhogasikkhāpadam

The rule about eating together with one who is suspended

၆၉. ယော ပန ဘိက္ခု ဇာနံ တထာဝါဒိနာ ဘိက္ခုနာ အကဋ္ဌာနုဓမ္မေန တံ ဒိဋ္ဌိ အပ္ပဋိနိဿဋ္ဌေန သဒ္ဓိ သမ္ဘုဇ္ဈေယျ ဝိ

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1. Vin E<sup>c</sup> adds: pana



သံဝေယျ ဝါ သဟ ဝါ သေယျ ကပ္ပေယျ ပါစိတ္တိယံ။

69. Yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akaṭānudhammena taṃ diṭṭhiṃ appaṭinissatṭhena saddhiṃ sambhuñjeyya<sup>1</sup> vā, saṃvaseyya<sup>2</sup> vā, saha vā seyyaṃ kappeyya, pācittiyaṃ. (Vin IV 137, 17-20)

69. If any bhikkhu should knowingly eat together with or live together with or make his bed together with a bhikkhu who says thus, who has not been dealt with according to the law, and who has not given up that view, there is an offence entailing expiation.

ကဏ္ဍကသိက္ခာပဒံ

Kaṇṭakasikkhāpadam<sup>3</sup>

The "Kaṇṭaka"rule

၇၀. သမဏုဒ္ဓေသောပိ စေ ဇဝံ ဝဒေယျ “တထာဟံ ဘဂဝတာ ဓမ္မံ ဒေသိတံ အာဇာနာမိ ယထာ ယေမေ အန္တရာယိကာ ဓမ္မာ ဝုတ္တာ ဘဂဝတာ တေ ပဋိသေဝတော နာလံ အန္တရာယာယာ”တိ သော သမဏုဒ္ဓေသော ဘိက္ခုဟိ ဇေမဿ ဝစနိယော “မာဝုသော သမဏုဒ္ဓေသ ဇဝံ အဝစ မာ ဘဂဝန္တံ အဟ္တာစိန္တိ န ဟိ သာဓု ဘဂဝတော အဟ္တက္ခာနံ န ဟိ ဘဂဝါ ဇဝံ ဝဒေယျ အနေကပရိယာယေနာဝုသော သမဏုဒ္ဓေသ အန္တရာယိကာ ဓမ္မာ အန္တရာယိကာ ဝုတ္တာ ဘဂဝတာ အလဉ္စ ပန တေ ပဋိသေဝတော အန္တရာယာယာ”တိ ဇေဉ္စ သော သမဏုဒ္ဓေသော ဘိက္ခုဟိ ဝုစ္စမာနော တထေဝ ပဂ္ဂဏေယျ သော သမဏုဒ္ဓေသော ဘိက္ခုဟိ

1. Vin E\*: saṃ- 2. Ñā: -va-

3. Sp : Kaṇḍaka- (Vin E\* IV 138 f. : Kaṇḍaka)



ဝေမဿ ဝစနီယော “အဇ္ဇတဂ္ဂေ တေ အာဂုသော သမဏုဒ္ဓေသ န စေဝ သော ဘဂဝါ သတ္တာ အပဒိသိတဗ္ဗော ယမ္ပိ စညေ သမဏုဒ္ဓေသာ လဘန္တိ ဘိက္ခုဟိံ သဒ္ဓိ ဒိရတ္တတိရတ္တံ သဟသေယျံ သာပိ တေ နတ္ထိ စရ ပိရေ ဝိနဿာ”တိ။ ယော ပန ဘိက္ခု ဇာနံ တထာနာသိတံ သမဏုဒ္ဓေသံ ဥပလာပေယျ ဝါ ဥပဋ္ဌာပေယျ ဝါ သမ္ဘုဉ္ဇေယျ ဝါ သဟ ဝါ သေယျံ ကပ္ပေယျ ပါစိတ္တိယံ။

70. Samaṇuddeso pi ce evaṃ vadeyya tathāhaṃ Bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye 'me antarāyikā dhammā vuttā Bhagavatā, te paṭisevato nālaṃ antarāyāyā ti, so samaṇuddeso bhikkhūhi evaṃ assa vacanīyo nāvuso<sup>1</sup> samaṇuddesa evaṃ avaca, mā Bhagavantam abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Anekapariyāyen'<sup>2</sup> āvuso samaṇuddesa antarāyikā<sup>3</sup> dhammā antarāyikā vuttā Bhagavatā, alaṇ ca pana te paṭisevato antarāyāyā ti. Evañ ca<sup>4</sup> so samaṇuddeso bhikkhūhi vuccamāno tath'eva paggaṇheyya, so samaṇuddeso bhikkhūhi evaṃ assa vacanīyo ajjatagge te āvuso samaṇuddesa na c'eva so Bhagavā satthā apadisitabbo, yam pi c'aññe samaṇuddesā labbanti bhikkhūhi saddhim dirattatirattam'<sup>5</sup> sahaseyyam, sāpi te n'atthi, cara pire, vinassā ti. Yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā, upatṭhāpeyya vā, sambhuñjeyya vā, saha vā seyyam kappeyya, pācittiyam. (Vin IV 193, 18-34)

70. If a novice should say thus, "In such a way I understand the Dhamma taught by the Bhagavant that those things said by the Bhagavant to be obstructive are not in fact

1. Ñā, S\*: mā āvu-

4. Vin E\* adda: pana

2. Vin E\*, Ñā, S\*: -ena

5. Vin E\*, Ñā, S\*: dvi-

3. Ñā, S\*: omit

an obstruction for one indulging in them," then that novice is to be spoken to by the bhikkhus thus, "Do not, friend novice, speak thus, do not misrepresent the Bhagavant; for misrepresentation of the Bhagavant is not good; the Bhagavant would not say thus. Obstructive things, friend novice, have been said by the Bhagavant in many ways to be obstructive, and are enough of an obstruction for one indulging in them." And should that novice, being spoken to thus by the bhikkhus, persist in the same way (as before), that novice is to be spoken to by the bhikkhus thus, "Friend novice, from today the Bhagavant is not to be claimed by you as your teacher nor is yours (the privilege of) making your bed with bhikkhus for two or three nights which other novices have. Get away with you, be off!" If any bhikkhu should knowingly speak to a novice thus expelled or cause him to be supported or eat together with him or make his bed with him, there is an offence entailing expiation.

သပ္ပာနကဝဂ္ဂေါ သတ္တမေ။

Sappāṇakavaggo<sup>1</sup> sattamo

The section on living beings; the seventh.

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1. Ñā: -ṇavaggo



## သဟဓမ္မိကဝဂ္ဂ

h. Sahadhammikavagga<sup>1</sup>

h. The section regarding accordance with the law.

## သဟဓမ္မိကသိက္ခာပဒံ

## Sahadhammikasikkhāpadam

The rule regarding accordance with the law

၇၁. ယော ပန ဘိက္ခု ဘိက္ခုဟိ သဟဓမ္မိကံ ဝုစ္စမာနော  
ဧဝံ ဝဒေယျ “န တာဝါဟံ အာဝုသော ဧတသ္မိံ သိက္ခာပဒေ  
သိက္ခိဿာမိ ယာဝ န အညံ ဘိက္ခု ဗျတ္တံ ဝိနယဓရံ ပရိပုစ္ဆာမိ”တိ  
ပါစိတ္တိယံ။ သိက္ခမာနေန ဘိက္ခဝေ ဘိက္ခုနာ အညာတဗ္ဗံ ပရိပုစ္ဆိတဗ္ဗံ  
ပရိပဉ္စိတဗ္ဗံ အယံ တတ္ထ သာမိစိ။

71. Yo pana bhikkhu bhikkhūhi sahadhammikaṃ  
vuccamāno evaṃ vadeyya na tāvāhaṃ āvuso etasmim  
sikkhāpade sikkhissāmi yāva na<sup>2</sup> aññaṃ bhikkhuṃ byattaṃ  
vinayadharaṃ paripucchāmī ti, pācittiyaṃ. Sikkhamānena  
bhikkhave bhikkhunā aññātabbaṃ paripucchitabbaṃ  
paripañhitabbaṃ. Ayaṃ tattha sāmīci. (Vin IV 141, 19-24)

71. If any bhikkhu, being spoken by bhikkhus in  
accordance with the law, should say thus, "Friends, I shall  
not train myself in this training rule until I can ask some  
other bhikkhu (who is) a learned expert in the Vinaya about  
it," there is an offence entailing expiation. Bhikkhus, (a rule)  
is to be understood, to be asked (about), to be investigated  
by a bhikkhu while (he is) in training.

1. S<sup>c</sup> so; other sources omit

2. Ñā, S<sup>c</sup>: n'



## ဝိလေခနသိက္ခာပဒံ

## Vilekhanasikkhāpadam

## The rule about confusion

၇၂. ယော ပန ဘိက္ခု ပါတိမောက္ခေ ဥဒ္ဓိဿမာနေ ဇဝံ  
ဝဒေယျ “ ကိ ပနိမေဟိ ခုဒ္ဒါနုခုဒ္ဒကေဟိ သိက္ခာပဒေဟိ ဥဒ္ဓိဋ္ဌေဟိ  
ယာဝဒေဝ ကုက္ကုစ္စာယ ဝိဟေသာယ ဝိလေခါယ သံဝတ္တန္တိ” တိ  
သိက္ခာပဒဝိဝတ္တကေ ပါစိတ္တိယံ။

72. Yo pana bhikkhu pātimokkhe<sup>1</sup> uddissamāne evaṃ  
vadeyya kiṃ pan'imehi khuddānukhuddakehi sikkhāpadehi  
uddiṭṭhehi, yāvadeva kukkuccāya vihesāya vilekhāya  
saṃvattantī ti, sikkhāpadavivaṇṇake<sup>2</sup> pācittiyaṃ. (Vin IV 143,  
16-19)

72. If any bhikkhu should, when the Pātimokkha is  
being recited, say thus, "Why are these lesser and minor  
training rule recited? They are only conducive to worry,  
trouble, and confusion," in disparaging the training rules  
there is an offence entailing expiation.

## မောဟနသိက္ခာပဒံ

## Mohanasikkhāpadam

## The rule about negligence

၇၃. ယော ပန ဘိက္ခု အနုဒ္ဓမာသံ ပါတိမောက္ခေ  
ဥဒ္ဓိဿမာနေ ဇဝံ ဝဒေယျ “ ဣဒါနေဝ ခေါ အဟံ ဇာနာမိ အယမ္ပိ

1. Nā: pati-

2. ©Ē, S: -ṇṇanake

ကိရ ဓမ္မော သုတ္တာဂတော သုတ္တပရိယာပန္နော အနန္ဒမာသံ ဥဒ္ဓေသံ အာဂစ္ဆတိ”တိ။ တဉ္စေ ဘိက္ခု အညေ ဘိက္ခု ဇာနေယျ နိသိန္ဒပုဗ္ဗံ ဣမိနာ ဘိက္ခုနာ ဒုတ္တိက္ခတ္တံ ပါတိမောက္ခေ ဥဒ္ဓိဿမာနေ ကော ပန ဝါဒေါ ဘိယျော န စ တဿ ဘိက္ခုနော အညာဏကေန မုတ္တိ အတ္တိ ယဉ္စ တတ္ထ အာပတ္တိ အာပန္နော တဉ္စ ယထာဓမ္မော ကာရေတဗ္ဗော ဥတ္တရိ စဿ မောဟော အာရောပေတဗ္ဗော “တဿ တေ အာရသော အလာဘာ တဿ တေ ဒုလ္လဒ္ဓံ ယံ တံ ပါတိမောက္ခေ ဥဒ္ဓိဿမာနေ န သာဓုကံ အဋ္ဌိ ကတွာ မနသိ ကရောသိ”တိ ဣဒံ တသ္မိ မောဟနကေ ပါစိတ္တိယံ။

73. Yo pana bhikkhu anvaddhamāsaṃ<sup>1</sup> pātimokkhe<sup>2</sup> uddissamāne evaṃ vadeyya idān'eva kho ahaṃ jānāmi<sup>3</sup>, ayam pi kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ<sup>4</sup> uddesaṃ āgacchatī ti, tañ ce bhikkhum aññe bhikkhū jāneyyumaṃ nisinnapubbaṃ iminā bhikkhunā dvittikkhatumaṃ pātimokkhe<sup>5</sup> uddissamāne, ko pana vādo bhiyyo<sup>6</sup>. Na ca tassa bhikkhuno aññāṇakena mutti atthi, yañ ca tattha āpattiṃ āpanno tañ ca yathā dhammo kāretabbo, uttari<sup>7</sup> c'assa moho āropetabbo tassa te āvuso alābhā, tassa te dulladdham, yaṃ tvaṃ pātimokkhe uddissamāne na sādhu kaṃ aṭṭhimkatvā<sup>8</sup> manasikarosī ti. Idam tasmim mohanake pācittiyaṃ. (Vin IV 144, 23-33)

73. If any bhikkhu should, when the Pātimokka is being recited every half month, say thus, "Only now do I

1. Ñā, S<sup>c</sup>: -ddh-

2. Ñā, pāti-

3. Ñā, S<sup>c</sup>: ājā-

4. Ñā, S<sup>c</sup>: -ddh-

5. Ñā, pāti-(sic); pāti-in 1966 ed.

6. Ñā, S<sup>c</sup> add: ti

7. Ñā, S<sup>c</sup>: -riñ

8. Vin E<sup>c</sup>, Ñā, S<sup>c</sup> so; B<sup>c</sup>: aṭṭhi katvā

understand; this matter, it seems, is handed down in the sutta, is contained in the sutta, and comes up for recitation every half month.' If the other bhikkhus should know of that bhikkhu, "This bhikkhu has already sat while the Pātimokkha was recited two or three times", then why speak further? There is no release for that bhikkhu because of his ignorance, and whatever fault he has committed, for that he is to be dealt with as one acting in accordance with the law, and furthermore negligence is to be imputed to him, (saying), "It is no gain for you, friend, it is ill-gained by you, in that when the Pātimokkha is being recited you do not heed well and pay attention." This is an offence entailing expiation for that negligent person.

ပဟာရသိက္ခာပဒံ

Pahārasikkhāpadam

The rule about a blow

၇၄. ယော ပန ဘိက္ခု ဘိက္ခုဿ ကုပိတော အနတ္တမနော  
ပဟာရံ ဒဒေယျ ပါစိတ္တိယံ။

74. Yo pana bhikkhu bhikkhussa kupito anattamano pahāram dadeyya, pācittiyam. (Vin IV 146, 13 f.)

74. If any bhikkhu, being angry (and) displeased, should give a bhikkhu a blow, there is an offence entailing expiation.

တလသတ္တိကသိက္ခာပဒံ

Talasattikasikkhāpadam

The rule about the palm of the hand.



၇၅. ယော ပန ဘိက္ခု ဘိက္ခုဿ ကုပိတော အနတ္တမနော  
တလသတ္တိကံ ဥဂ္ဂိရေယျ ပါစိတ္တိယံ။

75. Yo pana bhikkhu bhikkhussa kupito anattamano  
talasattikam uggireyya, pācittiyam. (Vin IV 147, 14 f.)

75. If any bhikkhu, being angry (and) displeased,  
should raise the palm of his hand against a bhikkhu, there is  
an offence entailing expiation.

အမူလကသိက္ခာပဒံ

Amūlakasikkhāpadam

The rule about unfounded

၇၆. ယော ပန ဘိက္ခု ဘိက္ခု အမူလကေန သံဃာဒိ-  
သေသေန အနုဒ္ဓံသေယျ ပါစိတ္တိယံ။

76. Yo pana bhikkhu bhikkhum amūlakena  
saṃghādisesena anuddhamseyya, pācittiyam. (Vin IV 148, 5  
f.)

76. If any bhikkhu should accuse a bhikkhu of an  
unfounded (matter) entailing a formal meeting of the saṃgha,  
there is an offence entailing expiation.

သဉ္ဇိစ္စသိက္ခာပဒံ

Sañciccasikkhāpadam

The rule about intentionally

၇၇. ယော ပန ဘိက္ခု ဘိက္ခုဿ သဉ္ဇိစ္စ ကုက္ကုစ္စံ ဥပ-  
ဒဟေယျ “ဣတိဿ မဟုတ္တမ္ပိ အဗာသု ဘဝိဿတိ” တိ ဧတဒေဝ

ပစ္စယံ ကရိတွာ အနညံ ပါစိတ္တိယံ။

77. Yo pana bhikkhu bhikkhussa sañcicca kukkuccam upadaheyya iti 'ssa muhuttampi aphāsu bhavissatī ti etad eva paccayam karitvā anaññam, pācittiyam. (Vin IV 149, 9 f.)

77. If any bhikkhu should intentionally provoke worry in a bhikkhu, (thinking), "Thus it will be unpleasant for him for a while," having done it for that reason and no other, there is an offence entailing expiation.

ဥပသုတိသိက္ခာပဒံ

Upassutisikkhāpadam

The rule about eavesdropping

၇၈. ယော ပန တိက္ခု၊ တိက္ခုနံ ဘဏ္ဍနဇာတာနံ ကလဟဇာတာနံ ဂိဝါဒါပန္နာနံ ဥပသုတိ တိဋ္ဌေယျ “ယံ ဣမေ ဘဏ္ဍိသန္တိ တံ သောသာမီ” တိ ဇေတဒေဝ ပစ္စယံ ကရိတွာ အနညံ ပါစိတ္တိယံ။

78. Yo pana bhikkhu bhikkhūnam bhaṇḍanaajātānam kalahajātānam vivādāpannānam upassutim tiṭṭheyya yaṁ ime bhaṇissanti, taṁ sossāmī ti etad eva paccayam karitvā anaññam, pācittiyam. (Vin IV 150, 19-22)

78. If any bhikkhu should stand eavesdropping upon bhikkhus who are quarrelling, disputing, engaged in contention, (thinking), "I shall hear what they are saying," having done it for that reason and no other, there is an offence entailing expiation.

## ကမ္မပုပ္ဖိဗာဟနသိက္ခာပဒံ

## Kammappaṭibāhanasikkhāpadam

The rule about objecting to formal acts

၇၉. ယော ပန ဘိက္ခု ဓမ္မိကာနံ ကမ္မာနံ ဆန္တံ ဒတ္တာ ပစ္စာ ခီယနဓမ္မံ အာပဇ္ဇေယျ ပါစိတ္တိယံ။

79. Yo pana bhikkhu dhammikānam kammānam chandam datvā pacchā khīyanadhammam<sup>1</sup> āpajjeyya, pācittiyam. (Vin IV 152, 19 ff.)

79. If any bhikkhu, having given his consent (=proxy vote) for lawful acts, should later engage in criticism, there is an offence entailing expiation.

## ဆန္ဒအဒတ္တာဂမနသိက္ခာပဒံ

## Chandamadatvāgamanasikkhāpadam

The rule about going not having given consent (=proxy vote)

၈၀. ယော ပန ဘိက္ခု သံဃေ ဝိနိစ္ဆယကထာယ ဝတ္တမာနာယ ဆန္တံ အဒတ္တာ ဥဋ္ဌာယာသနာ ပက္ကမေယျ ပါစိတ္တိယံ။

80. Yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya chandam adatvā utthāy' āsanā pakkameyya, pācittiyam. (Vin IV 153, 8 ff.)

80. If any bhikkhu, not having given his consent (=proxy vote), getting up from his seat, should depart while

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1. Vin E<sup>s</sup>: khiyadha-; Nā: khiyyana-



deliberation is still proceeding in the saṃgha, there is an offence entailing expiation.

### ဒုဗ္ဗလသိက္ခာပဒံ

[Dubbhasikkhāpadam<sup>1</sup>

The "worn thin (robe)" rule<sup>2</sup>

၈၁. ယော ပန ဘိက္ခု သမဂ္ဂေန သံဃေန စီဝရံ ဒတ္တာ ပစ္စာ ခိယနဓမ္မံ အာပဇေယျ "ယထာသန္တတံ ဘိက္ခု သံဃိကံ လာဘံ ပရိဏာမေန္တိ"တိ ပါစိတ္တိယံ။

81. Yo pana bhikkhu samaggena saṃghena cīvaram datvā pacchā khīyanadhammam<sup>3</sup> āpajjeyya yathāsanthutam<sup>4</sup> bhikkhū saṃghikam lābham pariṇāmentī ti, pācittiyam. (Vin IV 154, 19 ff.)

81. If any bhikkhu should, after giving a robe (in company) with a united saṃgha, later engage in criticism, (saying), "Bhikkhus are apportioning the saṃgha's property according to acquaintanceship," there is an offence entailing expiation.

### ပရိဏာမနသိက္ခာပဒံ

Pariṇāmanasikkhāpadam

The rule about apportioning

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1. Sp IV 888, 8: Dabbasikkhapadam

2. Or: The "Dabba" rule

3. Vin E\*: khīyadha-; Nā: khiyyana-

4. Vin E\*: -santatam

၈၂. ယော ပန ဘိက္ခု အနံ သံဃိကံ လာဘံ ပရိဏတံ  
ပုဂ္ဂလဿ ပရိဏာမေယျ ပါစိတ္တိယံ။

82. Yo pana bhikkhu jānaṃ saṃghikaṃ lābhaṃ  
pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ. (Vin IV 156,  
18 f.)

82. If any bhikkhu should knowingly apportion to an  
individual an apportioned property belonging to the saṃgha,  
there is an offence entailing expiation.

သဟဓမ္မိကဝဂ္ဂေါ အဋ္ဌမော။

Sahadhammikavaggo aṭṭhamo.

The section regarding accordance with the law; the eighth.



ရတနဝဂ္ဂ

i. Ratanavagga<sup>1</sup>

i. The section on treasure

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1. S<sup>c</sup> so; other sources omit

## အန္တေပုရသိက္ခာပဒံ

## Antepurasikkhāpadam

## The rule about the bedchamber

၈၃. ယော ပန ဘိက္ခု ရညော ခတ္တိယဿ မုဒ္ဒါဘိသိတ္တဿ  
အနိက္ခန္တရာဇကေ အနိဂ္ဂတရတနကေ ပုဗ္ဗေ အပ္ပဋိသံဝိဒိတော  
က္ကန္တဗီလံ အတိက္ကာမေယျ ပါစိတ္တိယံ။

83. Yo pana bhikkhu rañño khattiyassa muddhābhi-  
sittassa<sup>1</sup> anikkhantarājake aniggataratanake pubbe  
appaṭisaṃvidito indakhīlam atikkāmeyya<sup>2</sup>, pācittiyam.

83. If any bhikkhu, not announced beforehand, should cross over the (bedchamber) threshold of a khattiya king, who has been anointed on the head, when the king has not departed and the (queen-) treasure has not withdrawn, there is an offence entailing expiation.

## ရတနသိက္ခာပဒံ

## Ratanasikkhāpadam

## The rule about treasure

၈၄. ယော ပန ဘိက္ခု ရတနံ ဝါ ရတနသမ္ပတံ ဝါ အညတြ  
အဇ္ဈာရာမာ ဝါ အဇ္ဈာဝသထာ ဝါ ဥဂ္ဂဏေယျ ဝါ ဥဂ္ဂဏာပေယျ  
ဝါ ပါစိတ္တိယံ။ ရတနံ ဝါ ပန ဘိက္ခုနာ ရတနသမ္ပတံ ဝါ အဇ္ဈာရာမေ  
ဝါ အဇ္ဈာဝသထေ ဝါ ဥဂ္ဂဟေတွာ ဝါ ဥဂ္ဂဟာပေတွာ ဝါ နိက္ခိပိတဗ္ဗံ  
“ယဿ ဘဝိဿတိ သော ဟရိဿတိ”တိ အယံ တတ္ထ သာမိစိ။



84. Yo pana bhikkhu ratanam vā ratanasammataṃ vā aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyam. Ratanam vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā<sup>1</sup> vā nikkhipitabbam yassa bhavissati, so harissatī ti. Ayam tattha sāmīci. (Vin IV 166, 13-18)

84. If any bhikkhu should pick up or have picked up a treasure or what is reckoned as a treasure, other than in his own monastery or in his own dwelling place, there is an offence entailing expiation. But having picked up or having had picked up a treasure or what is reckoned a treasure in his own monastery or in his own dwelling place, it is to be deposited by a bhikkhu, (thinking), "He to whom it belongs will take it." This is the proper course here.

ဝိကာလဂါမပ္ပဝေသနသိက္ခာပဒံ

Vikālagāmappavesanasikkhāpadam

The rule about entering a village at the wrong time

၈၅. ယော ပန တိက္ခု သန္တံ တိက္ခု အနာပုတ္တံ ဝိကာလေ ဂါမံ ပဝိသေယျ အညတြ တထာရူပါ အစွာယိကာ ကရဏီယာ ပါစိတ္တိယံ။

85. Yo pana bhikkhu santam bhikkhum anāpucchā vikāle gāmam paviseyya aññatra tathārūpā accāyikā karaṇīyā pācittiyam. (Vin IV 166, 11 ff.)

85. If any bhikkhu should enter a village at the wrong time without asking leave of a bhikkhu if one is present,

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1. Ñā: uggaṇhā-

other than when there is something urgent to be done, there is an offence entailing expiation.

သုစိဃရသိက္ခာပဒံ

Sūcigharasikkhāpadam

The rule about needle cases

၈၆. ယော ပန ဘိက္ခု အဋ္ဌိမယံ ဝါ ဒန္တမယံ ဝါ  
ဝိသာဏမယံ ဝါ သုစိဃရံ ကာရာပေယျ ဘေဒနကံ ပါစိတ္တိယံ။

86. Yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā  
visāṇamayaṃ vā sūcigharaṃ kārāpeyya, bhedanakaṃ  
pācittiyaṃ. (Vin IV 167, 24 ff.)

86. If any bhikkhu should have a needle case made  
of bone or ivory or horn, there is an offence entailing  
expiation with breaking up.

မဉ္ဇပိဌသိက္ခာပဒံ

Mañcapīṭhasikkhāpadam

The rule about beds and benches

၈၇. နဝံ ပန ဘိက္ခုနာ မဉ္ဇံ ဝါ ပိဌံ ဝါ ကာရယမာနေန  
အဋ္ဌင်္ဂုလပါဒကံ ကာရေတဗ္ဗံ သုဂတင်္ဂုလေန အညတြ ဟေဋ္ဌိမာယ  
အဋ္ဌနိယာ။ တံ အတိက္ကာမယတော ဆေဒနကံ ပါစိတ္တိယံ။

87. Navam̐ pana bhikkhunā mañcam̐ vā pīṭham̐ vā  
kārayamānena aṭṭhaṅgulapāḍakaṃ kāretabbam̐ sugataṅgulena  
aññatra heṭṭhimāya<sup>1</sup> aṭaniyā. Tam̐ atikkāmayato chedanakaṃ

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1. Ñā:-tthi-

pācittiyam. (Vin IV 168, 24-27)

87. When a bhikkhu is having a new bed or bench made, it is to be made with legs eight fingers of the sugata finger high, other than (=excluding) the frame below. For one exceeding that, there is an offence entailing expiation with cutting down.

တူလောနဒ္ဓသိက္ခာပဒံ

Tūlonaddhasikkhāpadam

The rule about stuffed with cotton

၈၈. ယော ပန ဘိက္ခု မဉ္ဇ ဝါ ပိဋ ဝါ တူလောနဒ္ဓံ ကာရာ-  
ပေယျ ဥဒ္ဓါလနကံ ပါစိတ္တိယံ။

88. Yo pana bhikkhu mañcam vā pīṭham vā tūlonaddham kārāpeyya, uddālanakam pācittiyam. (Vin IV 169, 29 f.)

88. If any bhikkhu should have a bed or bench stuffed with cotton, there is an offence entailing expiation with tearing off.

နိသီဒနသိက္ခာပဒံ

Nisīdanasikkhāpadam

The rule about sitting cloths

၈၉. နိသီဒနံ ပန ဘိက္ခုနာ ကာရယမာနေန ပမာဏံကံ  
ကာရေတဗ္ဗံ တတြိဒံ ပမာဏံ ဒီဃသော ဒွေ ဝိဒတ္ထိယော  
သုဂတဝိဒတ္ထိယာ တိရိယံ ဒီယမဲ့ ဒသာ ဝိဒတ္ထိ။ တံ အတိက္ကာ-  
မယတော ဆေဒနကံ ပါစိတ္တိယံ။



89. Nisīdanam pana bhikkhunā kārayamānena pamāṇikam kāretabbam. Tatr'idam pamāṇam: dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍham, dasā vidatthi. Tam atikkāmayato chedanakam pācittiyam. (Vin IV 171, 11-14)

89. When a bhikkhu is having a sitting cloth made, it is to be made according to the (prescribed) measurements. Herein these are the measurements: in length, two spans of the sugata span; in width, one and a half; the border a span. For one exceeding that, there is an offence entailing expiation with cutting down.

ကဏ္ဍုပ္ပဋိစ္ဆာဒိသိက္ခာပဒံ

Kaṇḍuppaṭicchādisikkhāpadam

The rule about an itch-covering cloth

၉၀. ကဏ္ဍုပ္ပဋိစ္ဆာဒိ ပန ဘိက္ခုနာ ကာရယမာနေန ပမာဏိကာ ကာရေတဗ္ဗာ တတြိဒံ ပမာဏံ ဒီဃသော စတသော ဝိဒတ္ထိယော သုဂတဝိဒတ္ထိယာ တိရိယံ ဒွေ ဝိဒတ္ထိယော။ တံ အတိက္ကာမယတော ဆေဒနကံ ပါစိတ္တိယံ။

90. Kaṇḍuppaṭicchādim<sup>1</sup> pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idam pamāṇam: dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Tam atikkāmayato chedanakam pācittiyam. (Vin IV 172, 11-14)

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1. Vin E\*, Nā, S\*: -p-

90. When a bhikkhu is having an itch-covering cloth made, it is to be made according to the (prescribed) measurements. Herein these are the measurements: in length, four spans of the sugata span; in width, two spans. For one exceeding that, there is an offence entailing expiation with cutting down.

ဝသိကသာဠိကသိက္ခာပဒံ

Vassikasāṭṭhikasikkhāpadam

The rule about a rains cloth

၉၁. ဝသိကသာဠိကံ ပန ဘိက္ခုနာ ကာရယမာနေန ပမာဏိကာ ကာရေတဗ္ဗာ တတြိဒံ ပမာဏံ ဒီဃသော ဆဝိဒတ္ထိယော သုဂတဝိဒတ္ထိယာ တိရိယံ အမုတေယျ။ တံ အတိက္ကာ မယတော ဆေဒနကံ ပါစိတ္တိယံ။

91. Vassikasāṭṭhikam pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idam pamāṇam dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ adḍhateyyā. Tam atikkāmayato chedanakam pācittiyam. (Vin IV 172, 30-33)

91. When a bhikkhu is having a rains cloth made, it is to be made according to the (prescribed) measurements. Herein these are the measurements: in length, six spans of the sugata span; in width, two and a half. For one exceeding that, there is an offence entailing expiation with cutting down.

နန္ဒသိက္ခာပဒံ

Nandasikkhāpadam

The "Nanda" rule

၉၂. ယော ပန ဘိက္ခု သုဂတစိဝရပ္ပမာဏံ စိဝရံ  
ကာရာပေယျ အတိရေကံ ဝါ ဆေဒနကံ ပါစိတ္တိယံ တတြိဒံ  
သုဂတဿ သုဂတစိဝရပ္ပမာဏံ ဒီဃသော နဝ ဝိဒတ္တိယော  
သုဂတဝိဒတ္တိယာ တိရိယံ ဆ ဝိဒတ္တိယော ဣဒံ သုဂတဿ သုဂတ-  
စိဝရပ္ပမာဏန္တိ။

92. Yo pana bhikkhu sugatacīvarappamāṇam cīvaram  
kāṛāpeyya, atirekam vā, chedanakam pācittiyam. Tatr'idam  
sugatassa sugatacīvarappamāṇam : dīghaso nava vidatthiyo  
sugatavidatthiyā, tiriyaṁ cha vidatthiyo. Idam sugatassa  
sugatacīvarappamāṇan<sup>1</sup> ti. (Vin IV 173, 22-26)

92. If any bhikkhu should have a robe made to the  
measurements of zza sugata robe larger, there is an offence  
entailing expiation with cutting down. Herein these are the  
measurements of the Sugata's sugata robe: in length, nine  
spans of the sugata span; in width, six spans. These are the  
measurements of the Sugata's sugata robe.

ရတနဝဂ္ဂေါ နဝမော။

Ratanavaggo navamo

The section on treasure; the ninth.

ဥဒ္ဒိဋ္ဌာ ခေါ အာယသ္မန္တော ဒွေနဝုတံ ပါစိတ္တိယာ ဓမ္မာ။  
တတ္ထာယသ္မန္တေ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ  
ပရိသုဒ္ဓါ တတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ပရိသုဒ္ဓေတ္တာ-

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1. Ñā: -pamaṇam (sic) (omits ti)



ယသ္မန္တော တသ္မာ တုဏှိ ဇေမေတံ ဓာရယာမိတိ။

Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā. Tatth'āyasmante pucchāmi kacci' ttha parisuddhā? Dutiyam pi pucchāmi kacci' ttha parisuddhā? Tatiyam pi pucchāmi kacci' ttha parisuddhā? Parisuddh' etth' āyasmanto, tasmā tuṇhī, evametam dhārayāmī<sup>1</sup> ti. (Vin IV 174, 8-12)

Recited, venerable sirs, are the ninety-two matters entailing expiation.

Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

ပါစိတ္တိယာ နိဋ္ဌိတာ။

Pācittiyā<sup>2</sup> niṭṭhitā.

The section on matters entailing simple expiation is finished.




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1. Ñā: -āmi (omits ti)

2. S\* adds: dhammā

# ပါဠိဒေသနိယာ

## II. Pāṭidesanīyā

### II. The matters to be confessed.

ဣမေ ခေါ ပနာယသ္မန္တော စတ္တာရော ပါဠိဒေသနိယာ ဓမ္မာ  
ဥဒ္ဓေသံ အာဂစ္ဆန္တိ။

Ime kho pan'āyasmanto cattāro pāṭidesanīyā dhammā  
uddesaṃ āgacchanti. (Vin IV 175, 1 f.)

Now, venerable sirs, these four matters to be  
confessed come up for recitation.

ပဌမပါဠိဒေသနိယသိက္ခာပဒံ

Paṭhamapāṭidesanīyasikkhāpadam

The first rule entailing confession

၁. ယော ပန ဘိက္ခု အညာတိ ကာယ ဘိက္ခုနိယာ  
အန္တရဃာရံ ပဝိဋ္ဌာယ ဟတ္ထတော ခါဒနိယံ ဝါ ဘောဇနိယံ ဝါ  
သဟတ္ထာ ပဋိဂ္ဂဟေတွာ ခါဒေယျ ဝါ ဘုဉ္ဇေယျ ဝါ ပဋိဒေသေတဗ္ဗံ  
တေန ဘိက္ခုနာ “ဂါရယံ အာရသော ဓမ္မံ အာပဇ္ဇိ အသပ္ပါယံ  
ပါဠိဒေသနိယံ တံ ပဋိဒေသေမိ”တိ။

1. Yo pana bhikkhu aññātikāya bhikkhuniyā  
antaragharam pavitthāya hatthato khādanīyam<sup>1</sup> vā bhojanīyam  
vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā,  
paṭidesetabbam tena bhikkhunā gārayham āvuso dhammam

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1. Vin E\* throughout: -ni-

āpajjim asappāyaṃ pāṭidesanīyaṃ<sup>1</sup>, taṃ paṭidesemī ti. (Vin IV 176, 8-13)

1. If any bhikkhu, having accepted with his own hand solid food or soft food from the hand of a bhikkhunī not related (to him) who has gone among the houses (= into a village), should chew or consume them, it is to be confessed by that bhikkhu (saying), "Friend, I have committed a censurable offence unbecoming, to be confessed. That I confess."

ဒုတိယပါဠိဒေသနီယသိက္ခာပဒံ

Dutiyapāṭidesanīyasikkhāpadaṃ

The second rule entailing confession

၂. တိက္ခူ ပနေဝ ကုလေသု နိမန္တိတာ ဘုဉ္ဇန္တိ တတြ စေ သာ တိက္ခုနိ ဝေါသာသမာနရူပါ ဌိတာ ဟောတိ “က္ကမ သူပံ ဒေထ က္ကမ ဩဒနံ ဒေထာ”တိ။ တေဟိ တိက္ခူဟိ သာ တိက္ခုနိ အပသာဒေတဗ္ဗာ “အပသက္က တာဝ ဘဂိနိ ယာဝ တိက္ခူ ဘုဉ္ဇန္တိ”တိ။ ဧကဿပိ စေ တိက္ခုနော န ပဋိဘာသေယျ တံ တိက္ခုနိ အပသာဒေတုံ “အပသက္က တာဝ ဘဂိနိ ယာဝ တိက္ခူ ဘုဉ္ဇန္တိ”တိ ပဋိဒေသေတဗ္ဗံ တေဟိ တိက္ခူဟိ “ဂါရယံ အာရသော ဓမ္မံ အာပဇ္ဇိမှာ အသပ္ပိယံ ပါဠိဒေသနီယံ တံ ပဋိဒေသေမာ”တိ။

2. Bhikkhū pan'eva kulesu nimantitā bhuñjanti. Tatra ce sā<sup>2</sup> bhikkhunī vosāsamānarūpā ṭhitā hoti idha sūpaṃ detha, idha odanaṃ dethā ti, tehi bhikkhūhi sā bhikkhunī apasādetabbā apasakka tāva bhagini, yāva bhikkhū bhuñjanti

1. Vin E\* throughout: -ni-

2. Ñā omits



ti. Ekassa pi ce<sup>1</sup> bhikkhuno na paṭibhāseyya<sup>2</sup> taṃ bhikkhunim apasādetum apasakka tāva bhagini, yāva bhikkhū bhuñjanti ti, paṭidesetabbam tehi bhikkhūhi gārayham āvuso dhammam āpajjimhā asappāyam pāṭidesanīyam. taṃ paṭidesemā ti. (Vin IV 177, 20-27)

2. (It may be that) bhikkhus have been invited among families (= into family homes) and are eating. If a bhikkhunī is standing there giving directions (saying), "Give sauce here, give rice there," that bhikkhunī is to be sent away by those bhikkhus, (saying), "Sister, go away while the bhikkhus are eating." If it should not occur even to one bhikkhu to send that bhikkhunī away, (saying), "Sister, go away while the bhikkhus are eating," is to be confessed by those bhikkhus, (saying), "Friend, we have committed a censurable offence, unbecoming, to be confessed. That we confess."

တတိယပါဠိဒေသနီယသိက္ခာပဒံ

Tatīyapāṭidesanīyasikkhāpadam

The third rule entailing confession

၃. ယာနိ ခေါ ပန တာနိ သေက္ခသမ္ပတာနိ ကုလာနိ, ယော ပန တိက္ခု တထာရူပေသု သေက္ခသမ္ပတေသု ကုလေသု ပုဗ္ဗေ အနိမန္တိတော အဂိလာနော ခါဒနီယံ ဝါ ဘောဇနီယံ ဝါ သဟတ္တာ ပဋိဂ္ဂဟေတွာ ခါဒေယျ ဝါ ဘုဇ္ဇေယျ ဝါ ပဋိဒေသေတဗ္ဗံ တေန တိက္ခုနာ "ဂါရယံ အာရုသော ဓမ္မံ အာပဇ္ဇိ အသပ္ပါယံ ပါဠိဒေသနီယံ တံ ပဋိဒေသေမိ" တိ။

1. Vin E\*: ce pi

2. Ña, S\*: ppa-

3. Yāni kho pana tāni sekkhasammatāni<sup>1</sup> kulāni. Yo pana bhikkhu tathārūpesu sekkhasammatesu<sup>2</sup> kulesu pubbe animantito agilāno khādanīyaṃ vā bhojanīyaṃ<sup>3</sup> vā sahatthā paṭiggahetvā khādeyya vā, bhuñjeyya vā, paṭidesetabbam tena bhikkhunā gārayham āvuso dhammam āpajjim asappāyam pāṭidesanīyaṃ, tam paṭidesemī ti. (Vin IV 180, 22-27)

3. There are those families approved as learners. If any bhikkhu, not being previously invited, (and) not sick, having accepted with his own hand solid food or soft food among such families which are approved as learners, should chew or consume it, it is to be confessed by that bhikkhu, (saying), "Friend, I have committed a censurable offence, unbecoming, to be confessed. That I confess."

စတုတ္ထပါဠိဒေသနီယသိက္ခာပဒံ

Catutthapāṭidesanīyasikkhāpadam

The fourth rule entailing confession

၄. ယာနိ ခေါ ပန တာနိ အာရညကာနိ သေနာသနာနိ သာသကံသမ္ပတာနိ သပ္ပဋိဘယာနိ ယော ပန ဘိက္ခု တထာ-  
ရူပေသု သေနာသနေသု ပုဗ္ဗေ အပ္ပဋိသံဝိဒိတံ ခါဒနီယံ ဝါ  
ဘောဇနီယံ ဝါ အဇ္ဈာရာမေ သဟတ္တာ ပဋိဂ္ဂဟေတွာ အဂိလာနော  
ခါဒေယျ ဝါ ဘုဉ္ဇေယျ ဝါ ပဋိဒေသေတဗ္ဗံ တေန ဘိက္ခုနာ "ဂါရယံ  
အာရုသော ဓမ္မံ အာပဇ္ဇိ" အသပ္ပိယံ ပါဠိဒေသနီယံ တံ  
ပဋိဒေသေမိ"တိ။

1. Vin E\*: -kh-

2. Vin E\*: -kh-

3. Vin E\*: -ni-



4. Yāni kho pana tāni āraññakāni senāsanāni sāsankasammatāni sappatibhayāni, yo pana bhikkhu tathārūpesu senāsanesu<sup>1</sup> pubbe appaṭisaṃviditaṃ khādanīyaṃ<sup>2</sup> vā bhojanīyaṃ<sup>3</sup> vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā, bhuñjeyya vā, paṭidesetabbam tena bhikkhunā gārayham āvuso dhammam āpajjim asappāyam pāṭidesenīyam, tam paṭidesemī ti. (Vin IV 182, 36-83,5)

4. There are those forest abodes (that are) agreed to be dangerous, frightening. If any bhikkhu (living) in such abodes having accepted with his own hand in his own monastery solid food or soft food not announced beforehand, not being sick, should chew or consume it, it is to be confessed by that bhikkhu (saying), "Friend, I have committed a censurable offence, unbecoming, to be confessed. That I confess."

ဥဒ္ဓိတ္တံ ခေါ အာယသ္မန္တော စတ္တာရော ပါဠိဒေသနီယာ ဓမ္မာ။  
တတ္ထာယသ္မန္တေ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ  
ပရိသုဒ္ဓါ တတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ပရိသုဒ္ဓေတ္တာ-  
ယသ္မန္တော တသ္မာ တုဏှိ ဇေမေတံ ဓာရယာမိတိ။

Uddiṭṭhā kho āyasamanto cattāro pāṭidesanīyā dhammā. Tatth' āyasmante pucchāmi kacci' ttha parisuddhā? Dutiyam pi pucchāmi kacci' ttha parisuddhā? Tatiyam pi pucchāmi kacci' ttha parisuddhā? Parisuddh' etth' āyasamanto, tasmā tuṇhī, evam etaṃ dhārayāmī ti. (Vin IV 184, 20-24)

1. Ñā, S<sup>c</sup> add: viharanto

2. Vin E<sup>c</sup>: -ni-

3. Vin E<sup>c</sup>: -ni-



Recited, venerable sirs, are the four matters to be confessed. Herein I ask the venerable ones: Are you pure in this? A second time I ask: Are you pure in this? A third time I ask: Are you pure in this? The venerable ones are pure in this; therefore they are silent. Thus I record it.

ပါဠိဒေသနိယာ နိဋ္ဌတာ။

Pāṭidesanīyā niṭṭhitā.

The matters to be confessed are finished.

## သေခိယာ

### I. Sekhiyā<sup>1</sup>

#### I. The rules of training

ဣမေ ခေါ ပနာယသ္မန္တော သေခိယာ ဓမ္မာ ဥဒ္ဒေသံ  
အာဂစ္ဆန္တိ။

Ime kho pan' āyasmanto sekhiyā dhammā uddesaṃ  
āgacchanti. (Vin IV 185, 1)

Now, venerable sirs, these rules of training come up  
for recitation.

#### ပရိမဏ္ဍလဝဂ္ဂ

##### a. Parimaṇḍalavagga<sup>2</sup>

##### a. The section about even all around

#### ပရိမဏ္ဍလသိက္ခာပဒံ

##### Parimaṇḍalasikkhāpadaṃ

##### The rule about even all around

၁. ပရိမဏ္ဍလံ နိဝါသေဿာမိတိ သိက္ခာ ကရဏီယာ။

1. Parimaṇḍalaṃ nivāsessāmī ti sikkhā karaṇīyā. (Vin  
IV 185, 18)

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

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1. S\* adds: chabbīsati sārappa

2. S\* so; other sources omit

ဒုတိယပရိမဏ္ဍလသိက္ခာပဒံ

Dutiya parimaṇḍalasikkhāpadam<sup>1</sup>

The second rule about even all around

၂. ပရိမဏ္ဍလံ ပါရူပိဿာမိတံ သိက္ခာ ကရဏီယာ။

2. Parimaṇḍalam pārupissāmī ti sikkhā karaṇīyā. (Vin IV 185, 27)

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

သုပ္ပဋိစ္ဆန္တသိက္ခာပဒံ

Suppaṭicchannasikkhāpadam

The rule about well covered

၃. သုပ္ပဋိစ္ဆန္တော အန္တရဃရေ ဂမိဿာမိတံ သိက္ခာ ကရဏီယာ။

3. Suppaṭicchanno<sup>2</sup> antaraghare gamissāmī ti sikkhā karaṇīyā (Vin IV 186, 8 f.)

3. I shall go well covered among the houses (=into a village); (this is) a training to be done.

ဒုတိယသုပ္ပဋိစ္ဆန္တသိက္ခာပဒံ

Dutiya suppaṭicchannasikkhāpadam

The second rule about well covered

1. Title from Kkh, not in Pāt B<sup>c</sup>

2. Vin E<sup>c</sup>, Ñā: -p-



၄. သုပ္ပဋိစ္ဆန္တော အန္တရဃရေ နိသီဒိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

4. Suppaticchanno<sup>1</sup> antaraghare nisīdissāmī ti sikkhā  
karaṇīyā. (Vin IV 186, 8 f.)

4. I shall sit well covered among the houses (=in a  
village); (that is) a training to be done.

သုသံဝုတသိက္ခာပဒံ

Susamvutasikkhāpadam

The rule about being well restrained

၅. သုသံဝုတော အန္တရဃရေ ဂမိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

5. Susamvuto antaraghare gamissāmī ti sikkhā  
karaṇīyā. (Vin IV 186, 19 f.)

5. I shall go well restrained among the houses (= into  
a village); (this is) a training to be done.

ဒုတိယသုသံဝုတသိက္ခာပဒံ

Dutiya susamvutasikkhāpadam

The second rule about being well restrained

၆. သုသံဝုတော အန္တရဃရေ နိသီဒိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

6. Susamvuto antaraghare nisīdissāmī ti sikkhā  
karaṇīyā. (Vin IV 186, 19 f.)

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1. Vin E\*, Ñā: -p-

6. I shall sit well restrained among the houses (= in a village); (this is) a training to be done.

ဩက္ခိတ္တစက္ခုသိက္ခာပဒံ

Okkhittacakkhusikkhāpadam

The rule about downcast eyes

၇. ဩက္ခိတ္တစက္ခု အန္တရဃရေ ဂမိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

7. Okkhittacakkhu antaraghare gamissāmī ti sikkhā  
karaṇīyā. (Vin IV 186, 29 f.)

7. I shall go with downcast eyes among the houses (= into a village); (this is) a training to be done.

ဒုတိယဩက္ခိတ္တစက္ခုသိက္ခာပဒံ

Dutiya okkhittacakkhusikkhāpadam

The second rule about downcast eyes

၈. ဩက္ခိတ္တစက္ခု အန္တရဃရေ နိသီဒိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

8. Okkhittacakkhu antaraghare nisīdissāmī ti sikkhā  
karaṇīyā. (Vin IV 186, 29 f.)

8. I shall sit with downcast eyes among the houses (= in a village); (this is) a training to be done.

ဥက္ခိတ္တကသိက္ခာပဒံ

Ukkhittakasikkhāpadam

The rule about (robes) hitched up

၉. န ဥက္ခိတ္တကာယ အန္တရဃရေ ဂမိဿာမိတံ သိက္ခာ  
ကရဏီယာ။

9. Na ukkhittakāya antaraghare gamissāmī ti sikkhā  
karaṇīyā. (Vin IV 187, 4 f.)

9. I shall not go with (robes) hitched up among the  
houses (= into a village); (this is) a training to be done.

ဒုတိယဥက္ခိတ္တကသိက္ခာပဒံ

Dutiya ukkhittakasikkhāpadam

The second rule about (robes) hitched up

၁၀. န ဥက္ခိတ္တကာယ အန္တရဃရေ နိသီဒိဿာမိတံ သိက္ခာ  
ကရဏီယာ။

10. Na ukkhittakāya antaraghare nisīdissāmī ti sikkhā  
karaṇīyā. (Vin IV 187, 4 f.)

10. I shall not sit with (robes) hitched up among the  
houses (= in a village); (this is) a training to be done.

ပရိမဏ္ဍလဝဂ္ဂေါ ပဌမော။

Parimandalavaggo paṭhamo<sup>1</sup>.

The section about even all round; the first.

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1. Ñā omits



ဥဇ္ဇေဝိကဝဂ္ဂ

b. Ujjagghikavagga<sup>1</sup>

b. The section about a loud laugh

ဥဇ္ဇေဝိကသိက္ခာပဒံ

Ujjagghikasikkhāpadam

The rule about a loud laugh

၁၁. န ဥဇ္ဇေဝိကာယ အန္တရဃရေ ဂမိဿာမိတံ သိက္ခာ  
ကရဏီယာ။

11. Na ujjagghikāya<sup>2</sup> antaraghare gamissāmī ti sikkhā  
karaṇīyā. (Vin IV 187, 16 f.)

11. I shall not go with a loud laugh (=laughing loudly)  
among the houses (= into a village); (this is) a training to be  
done.

ဒုတိယဥဇ္ဇေဝိကသိက္ခာပဒံ

Dutiya ujjagghikasikkhāpadam

The second rule about a loud laugh

၁၂. န ဥဇ္ဇေဝိကာယ အန္တရဃရေ နိသီဒိဿာမိတံ သိက္ခာ  
ကရဏီယာ။

12. Na ujjagghikāya<sup>3</sup> antaraghare nisīdissāmī ti sikkhā  
karaṇīyā. (Vin IV 187, 16 f.)

12. I shall not sit with a loud laugh (=laughing loudly)

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1. Se so; other sources omit 2. Vin E\*: ujjhaggi- 3. Vin E\*: -ujjhaggi-

among the houses (= in a village); (this is) a training to be done.

### ဥစ္စသဒ္ဓသိက္ခာပဒံ

Uccasaddasikkhāpadam

The rule about a loud sound

၁၃. အပ္ပသဒ္ဓေါ အန္တရဃရေ ဂမိဿာမိတိ သိက္ခာ  
ကရဏိယာ။

13. Appasaddo antaraghare gamissāmī ti sikkhā  
karaṇīyā. (Vin IV 187, 27 f.)

13. I shall go with little noise (= speaking quietly)  
among the houses (= into a village); (this is) a training to be  
done.

### ဒုတိယဥစ္စသဒ္ဓသိက္ခာပဒံ

Dutiya uccasaddasikkhāpadam

The second rule about a loud sound

၁၄. အပ္ပသဒ္ဓေါ အန္တရဃရေ နိသီဒိဿာမိတိ သိက္ခာ  
ကရဏိယာ။

14. Appasaddo antaraghare nisīdissāmī ti sikkhā  
karaṇīyā. (Vin IV 187, 27 f.)

14. I shall sit with little noise (= speaking quietly)  
among the houses (= in a village); (this is) a training to be  
done.

### ကာယပ္ပဇာလကသိက္ခာပဒံ

Kāyappacālakasikkhāpadam

The rule about swaying the body, etc.

၁၅. န ကာယပ္ပဇာလကံ အန္တရဃဇေ ဂမိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

15. Na kāyappacālakam antaraghare gamissāmī ti  
sikkhā karaṇīyā. (Vin IV 188, 4 f.)

15. I shall not go swaying my body among the houses  
(= into a village); (thus is) a training to be done.

ဒုတိယကာယပ္ပဇာလကသိက္ခာပဒံ

Dutiya kāyappacālakasikkhāpadam

The rule second about swaying the body, etc.

၁၆. န ကာယပ္ပဇာလကံ အန္တရဃဇေ နိသီဒိဿာမိတိ  
သိက္ခာ ကရဏီယာ။

16. Na kāyappacālakam antaraghare nisīdissāmī ti  
sikkhā karaṇīyā. (Vin IV 188, 4 f.)

16. I shall not sit swaying my body among the houses  
(=in a village); (thus is) a training to be done.

ဗဟုပ္ပဇာလကသိက္ခာပဒံ

Bāhuppacālakasikkhāpadam

The rule about swinging the arms

၁၇. န ဗဟုပ္ပဇာလကံ အန္တရဃဇေ ဂမိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

17. Na bāhuppacālakam antaraghare gamissāmī ti  
sikkhā karaṇīyā. (Vin IV 188, 17 f.)

17. I shall not go swinging my arms among the houses



(= into a village); (this is) a training to be done.

ဒုတိယဗဟုပ္ပဇာလကသိက္ခာပဒံ

Dutiya bāhuppacālakasikkhāpadam

The second rule about swinging the arms

၁၈. န ဗဟုပ္ပဇာလကံ အန္တရဃရေနိသီဒိဿာမိတံ သိက္ခာ  
ကရဏီယာ။

18. Na bāhuppacālakam antaraghare nisīdissāmī ti  
sikkhā karaṇīyā. (Vin IV 188, 17 f.)

18. I shall not sit swinging my arms among the houses  
(= in a village); (this is) a training to be done.

သီသပ္ပဇာလကသိက္ခာပဒံ

Sīsappacālakasikkhāpadam

The rule about shaking the head

၁၉. န သီသပ္ပဇာလကံ အန္တရဃရေ ဂမိဿာမိတံ သိက္ခာ  
ကရဏီယာ။

19. Na sīsappacālakam antaraghare gamissāmī ti  
sikkhā karaṇīyā. (Vin IV 188, 28 f.)

19. I shall not go shaking my head among the houses  
(= into a village); (this is) a training to be done.

ဒုတိယသီသပ္ပဇာလကသိက္ခာပဒံ

Dutiya sīsappacālakasikkhāpadam

The second rule about shaking the head

၂၀. န သီသပ္ပစာလကံ အန္တရဃရေ နိသီဒိဿာမိတိ  
သိက္ခာ ကရဏီယာ။

20. Na sīsappacālakam antaraghare nisīdissāmī ti  
sikkhā karaṇīyā. (Vin IV 188, 28 f.)

20. I shall not sit shaking my head among the houses  
(= in a village); (this is) a training to be done.

ဥဇ္ဈိကဝဂ္ဂေါ ဒုတိယော။

Ujjagghikavaggo dutiyo<sup>1</sup>.

The section about a loud laugh; the second.

ခမ္ဘကတဝဂ္ဂ

C. khambhakatavagga<sup>2</sup>

C. The section about with arms akimbo

ခမ္ဘကတသိက္ခာပဒံ

Khambhakatasikkhāpadam

The rule about with arms akimbo

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1. Ñā omits

2. S<sup>c</sup> so; other sources omit

၂၁. န ခမ္ဘကတော အန္တရဃရေ ဂမိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

21. Na khambhakato antaraghare gamissāmī ti sikkhā  
karaṇīyā. (Vin IV 188, 35 f.)

21. I shall not go with arms akimbo among the houses  
(= into a village); (this is) a training to be done.

ဒုတိယခမ္ဘကတသိက္ခာပဒံ

Dutiya khambhakatasikkhāpadam

The second rule about with arms akimbo

၂၂. န ခမ္ဘကတော အန္တရဃရေ နိသီဒိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

22. Na khambhakato antaraghare nisīdissāmī ti sikkhā  
karaṇīyā. (Vin IV 188, 35 f.)

22. I shall not sit with arms akimbo among the houses  
(= in a village); (this is) a training to be done.

ဩဂုဏ္ဍိတသိက္ခာပဒံ

Oguṇṭhitasikkhāpadam

The rule about with head covered

၂၃. န ဩဂုဏ္ဍိတော အန္တရဃရေ ဂမိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

23. Na oguṇṭhito antaraghare gamissāmī ti sikkhā  
karaṇīyā. (Vin IV 189, 9 f.)



23. I shall go with my head covered among the houses (= into a village); (this is) a training to be done.

ဒုတိယဩဂုဏ္ဍိတသိက္ခာပဒံ

Dutiya oḡuṇṭhitasikkhāpaḁaṃ

The rule about with head covered

၂၄. န ဩဂုဏ္ဍိတော အန္တရဃရေ နိသီဒိဿာမိတံ သိက္ခာကရဏီယာ။

24. Na oḡuṇṭhito antaraghare nisīdissāmī ti sikkhā karaṇīyā. (Vin IV 189, 9 f.)

24. I shall not sit with my head covered among the houses (= in a village); (this is) a training to be done.

ဥက္ကဋ္ဌိကသိက္ခာပဒံ

Ukkuṭṭikasikkhāpaḁaṃ

The rule about walking on toes or heels

၂၅. န ဥက္ကဋ္ဌိကာယ အန္တရဃရေ ဂမိဿာမိတံ သိက္ခာကရဏီယာ။

25. Na ukkuṭṭikāya antaraghare gamissāmī ti sikkhā karaṇīyā. (Vin IV 189, 19 f.)

25. I shall not go walking on toes or heels among the houses (= into a village); (this is) a training to be done.

ပလ္လတ္ထိကသိက္ခာပဒံ

Pallatthikasikkhāpaḁaṃ

The rule about lolling

၂၆. န ပလ္လတ္ထိကာယ အန္တရဃရေ နိသိဒိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

26. Na pallatthikāya antaraghare nisīdissāmī ti sikkhā  
karaṇīyā<sup>1</sup>. (Vin IV 189, 27 f.)

26. I shall not sit lolling (= holding on to my knees?)  
among the houses (= in a village); (this is) a training to be  
done.

သက္ကစပဋိဂ္ဂဟဏသိက္ခာပဒံ

Sakkaccapaṭiggahaṇasikkhāpadam

The rule about accepting appreciatively

၂၇. သက္ကစံ ပိဏ္ဍပါတံ ပဋိဂ္ဂဟေဿာမိတိ သိက္ခာ  
ကရဏီယာ။

27. Sakkaccam piṇḍapātaṃ paṭiggahessāmī ti sikkhā  
karaṇīyā. (Vin IV 190, 3 f.)

27. I shall accept alms food appreciatively; (this is) a  
training to be done.

ပတ္တသညီပဋိဂ္ဂဟဏသိက္ခာပဒံ

Pattasaññīpaṭiggahaṇasikkhāpadam

The rule about accepting with attention to the bowl

၂၈. ပတ္တသညီ ပိဏ္ဍပါတံ ပဋိဂ္ဂဟေဿာမိတိ သိက္ခာ  
ကရဏီယာ။

28. Pattasaññī piṇḍapātaṃ paṭiggahessāmī ti sikkhā

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1. Ñā adds: chabbisati sārubbā

karaṇīyā. (Vin IV 190, 13 f.)

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

သမသုပကပဋိဂ္ဂဟဏသိက္ခာပဒံ

Samasūpakapaṭiggahaṇsikkhāpadam

The rule about accepting curry in proportion

၂၉. သမသုပကံ ပိဏ္ဍပါတံ ပဋိဂ္ဂဟေဿာမိတံ သိက္ခာ  
ကရဏီယာ။

29. Samasūpakam piṇḍapātam paṭiggahessāmī ti sikkhā  
karaṇīyā. (Vin IV 190, 23 f.)

29. I shall accept alms food with curry in proportion;  
(this is) a training to be done.

သမတိတ္ထိကသိက္ခာပဒံ

Samatittikasikkhāpadam

The rule about level with the edge

၃၀. သမတိတ္ထိကံ ပိဏ္ဍပါတံ ပဋိဂ္ဂဟေဿာမိတံ သိက္ခာ  
ကရဏီယာ။

30. Samatittikam<sup>1</sup> piṇḍapātam paṭiggahessāmī ti sikkhā  
karaṇīyā. (Vin IV 190, 34 f.)

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

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1. Vin B<sup>c</sup> so; B<sup>e</sup>, Nā<sup>c</sup>, Se: samatitti-



ခမ္ဘကတဝဂ္ဂေါ တတိယော။

Khambhakatavaggo tatiyo<sup>1</sup>.

The section on arms akimbo ; the third.

သက္ကစ္စဝဂ္ဂ

d. Sakkaccavagga<sup>2</sup>

d. The section about appreciatively

သက္ကစ္စဘုဉ္ဇနသိက္ခာပဒံ

Sakkaccabhuñjanasikkhāpadaṃ

The rule about eating appreciatively

၃၁. သက္ကစ္စံ ပိဏ္ဍပါတံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ ကရဏီယာ။

31. Sakkaccaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 191. 9 f.)

31. I shall eat alms food appreciatively; (this is) a training to be done.

1. Na omits

2. S\* so; other sources omit

ပတ္တသညီဘုဉ်နသိက္ခာပဒံ

Pattasāññībhujjanasikkhāpadam

The rule about eating with attention on the bowl

၃၂. ပတ္တသညီ ပိဏ္ဍပါတ် ဘုဉ်သ္မာမိတိ သိက္ခာ  
ကရဏီယာ။

32. Pattasāññī piṇḍapātam bhuñjissāmī ti sikkhā  
karaṇīyā. (Vin IV 191, 19 f.)

32. I shall eat alms food with attention on the bowl;  
(this is) a training to be done.

သပဒါနသိက္ခာပဒံ

Sapadānasikkhāpadam

The rule about methodically

၃၃. သပဒါနံ ပိဏ္ဍပါတ် ဘုဉ်သ္မာမိတိ သိက္ခာ  
ကရဏီယာ။

33. Sapadānam piṇḍapātam bhuñjissāmī ti sikkhā  
karaṇīyā. (Vin IV 191, 28 f.)

33. I shall eat alms food methodically (this is) a  
training to be done.

သမသုပကသိက္ခာပဒံ

Samasūpakasikkhāpadam

The rule about curry in proportion

၃၄. သမသုပကံ ပိဏ္ဍပါတ် ဘုဉ်သ္မာမိတိ သိက္ခာ  
ကရဏီယာ။

34. Samasūpakam piṇḍapātaṃ bhuñjissāmi ti sikkhā karaṇīyā. (Vin IV 192, 4 f.)

34. I shall eat alms food with curry in proportion; (this is) a training to be done.

နထူပကတသိက္ခာပဒံ

Nathūpakata sikkhāpadam

The rule about not from the top

၃၅. န ထူပကတော ဩမဒ္ဒိတ္တာ ပိဏ္ဍပါတံ ဘုဒ္ဓိဿာမိတံ သိက္ခာ ကရဏီယာ။

35. Na thūpakato<sup>1</sup> omadditvā piṇḍapātaṃ bhuñjissāmi ti sikkhā karaṇīyā. (Vin IV 192, 15 f.)

35. I shall not eat alms food from the top, (but) having pressed it down; (this is) a training to be done.

ဩဒနပ္ပဋိစ္စာဒနသိက္ခာပဒံ

Odanappaticchādanasikkhāpadam

The rule about hiding food

၃၆. န သူပံ ဝါ ဗျဉ္ဇနံ ဝါ ဩဒနေန ပဋိစ္စာဒေဿာမိ တိယျောကမ္ပတံ ဥပါဒါယာတိ သိက္ခာ ကရဏီယာ။

36. Na sūpaṃ vā byañjanaṃ vā odanena patīcchādessāmi bhiyyokamyataṃ upādāyā ti sikkhā karaṇīyā. (Vin IV 192, 27 ff.)

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1. Vin E\*, Nā, S\*: -pato



36. I shall not hide curry or condiment with rice because of desire to get more; (this is) a training to be done.

သူပေါဒနဝိညတ္တိသိက္ခာပဒံ

Sūpodanaviññattisikkhāpadam

The rule about asking for curry and rice

၃၇. န သူပံ ဝါ ဩဒနံ ဝါ အဂီလာနော အတ္တနော အတ္တာယ  
ဝိညာပေတွာ ဘုဉ္ဇိဿာမိတိ သိက္ခာ ကရဏီယာ။

37. Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 193, 30 ff.)

37. I shall not, when not sick, having asked for curry or rice for myself, eat it; (this is) a training to be done.

ဥဇ္ဈာနသညီသိက္ခာပဒံ

Ujjhānasaññīsikkhāpadam

The rule about finding fault

၃၈. န ဥဇ္ဈာနသညီ ပရေသံ ပတ္တံ ဩလောကေဿာမိတိ  
သိက္ခာ ကရဏီယာ။

38. Na ujjhānasaññī paresaṃ pattam olokessāmī ti sikkhā karaṇīyā. (Vin IV 194, 4 f.)

38. I shall not, finding fault, look at the bowl of others; (this is) a training to be done.

ကဗဠသိက္ခာပဒံ

Kabaḷasikkhāpadam

## The rule about mouthfuls

၃၉. နာတိမဟန္တံ ကဗဠံ ကရိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

39. Nātimahantaṃ kabaḷaṃ<sup>1</sup> karissāmī ti sikkhā  
karaṇīyā. (Vin IV 194, 15 f.)

39. I shall not make up too large a mouthful; (this is)  
a training to be done.

အာလောပသိက္ခာပဒံ

Ālopasikkhāpadaṃ

## The rule about a piece (of food)

၄၀. ပရိမဏ္ဍလံ အာလောပံ ကရိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

40. Parimaṇḍalaṃ ālopaṃ karissāmī ti sikkhā  
karaṇīyā. (Vin IV 194, 25 f.)

40. I shall make a piece (of food) into a round (ball);  
(this is) a training to be done.

သက္ကဇ္ဈဝဂ္ဂေါ စတုတ္ထော။

Sakkaccavaggo catuttho<sup>2</sup>.

The section about appreciatively; the fourth.

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1. Nā, -kava-

2. Nā omits

ကဗဠဝဂ္ဂ

e. Kavaḷavagga<sup>1</sup>

e. The section about mouthfuls

အနာဟဋ္ဌသိက္ခာပဒံ

Anāhaṭṭasikkhāpadam

The rule about not brought

၄၁. န အနာဟဋ္ဌေ ကဗဠေ မုခဒ္ဓါရံ ဝိဝရိဿာမိတံ သိက္ခာ  
ကရဏီယာ။

41. Na anāhaṭṭe kabaḷe mukhadvāram vivarissāmī ti  
sikkhā karaṇīyā. (Vin IV 195, 1 f.)

41. I shall not open my mouth when the mouthful is  
not brought to it (= until the mouthful is brought); (this is) a  
training to be done.

ဘုဉ္ဇမာနသိက္ခာပဒံ

Bhuñjamānasikkhāpadam

The rule about eating

၄၂. န ဘုဉ္ဇမာနော သဗ္ဗံ ဟတ္ထံ မုခေ ပက္ခိပိဿာမိတံ  
သိက္ခာ ကရဏီယာ။

42. Na bhuñjamāno sabbam hattham mukhe  
pakkhipissāmī ti sikkhā karaṇīyā. (Vin IV 195, 10 f.)

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1. S<sup>c</sup> so; other sources omit



42. I shall not put the whole hand into my mouth when eating; (this is) a training to be done.

သကဗဠသိက္ခာပဒံ

Sakabaḷasikkhāpadam

The rule about full (with food)

၄၃. န သကဗဠေန မုခေန ဗျာဟရိဿာမိတိ သိက္ခာ ကရဏီယာ။

43. Na sakabaḷena<sup>1</sup> mukhena byāharissāmī ti sikkhā karaṇīyā. (Vin IV 195, 19 f.)

43. I shall not speak with my mouth full; (this is) a training to be done.

ပိဏ္ဍုက္ခေပကသိက္ခာပဒံ

Piṇḍukkhepakasikkhāpadam

The rule about tossing up a lump

၄၄. န ပိဏ္ဍုက္ခေပကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ ကရဏီယာ။

44. Na piṇḍukkhepakam bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 195, 27 f.)

44. I shall not eat tossing up a lump of food (into my mouth); (this is) a training to be done.

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1. Ñā, S\*: -kava-

ကဗဠာဝစ္ဆေဒကသိက္ခာပဒံ

Kabaḷāvacchedakasikkhāpadam

The rule about breaking up a mouthful

၄၅. န ကဗဠာဝစ္ဆေဒကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

45. Na kabaḷāvacchedakam<sup>1</sup> bhuñjissāmī ti sikkhā  
karaṇīyā. (Vin IV 196, 1 f.)

45. I shall not eat breaking up a mouthful; (this is) a  
training to be done.

အဝဂဏ္ဏကာရကသိက္ခာပဒံ

Avagaṇḍakāraḥkasikkhāpadam

The rule about stuffing out (the cheeks)

၄၆. န အဝဂဏ္ဏကာရကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

46. Na avagaṇḍakāraḥkam bhuñjissāmī ti sikkhā  
karaṇīyā. (Vin IV 196, 11 f.)

46. I shall not eat stuffing out my cheeks; (this is) a  
training to be done.

ဟတ္ထနိဒ္ဓါနကသိက္ခာပဒံ

Hatthaniddhunakasikkhāpadam

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1. Ñā: S\*: kava-

The rule about shaking the hand about

၄၇. န ဟတ္ထနိဒ္ဓန္နကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ ကရဏီယာ။

47. Na hatthaniddhunakam<sup>1</sup> bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 196, 21 f.)

47. I shall not eat shaking my hand about ; (this is) a training to be done.

သိတ္ထာဝကာရကသိက္ခာပဒံ

Sitthāvakāraṇasikkhāpadam

The rule about scattering rice about

၄၈. န သိတ္ထာဝကာရကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ ကရဏီယာ။

48. Na sitthāvakāraṇam bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 196, 31 f.)

48. I shall not eat scattering rice about; (this is) a training to be done.

ဇိဝှိနိစ္ဆာရကသိက္ခာပဒံ

Jivhānicchāraṇasikkhāpadam

The rule about putting the tongue out

၄၉. န ဇိဝှိနိစ္ဆာရကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ ကရဏီယာ။

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1. Nā, S<sup>o</sup>: -ddhū-



49. Na jivhānicchārakam̐ bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 197, 6 f.)

49. I shall not eat putting my tongue out; (this is) a training to be done.

စပုစပုကာရကသိက္ခာပဒံ

Capucapukāarakasikkhāpadam̐

The rule about making a chomping noise

(= smacking my lips)

၅၀. န စပုစပုကာရကံ ဘုဒ္ဓိဿာမိတိ သိက္ခာ ကရဏီယာ။

50. Na capucapukāarakam̐ bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 197, 13 f.)

50. I shall not eat making a chomping noise (= smacking my lips); (this is) a training to be done.

ကဗလ္လဝဂ္ဂေါ ပဉ္စမော။

Kaḷavaggo pañcamo<sup>1</sup>.

The section about mouthfuls; the fifth.

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1. Ñā omits

## သုရသုရဝဂ္ဂ

f. Surusuruvagga<sup>1</sup>

f. The section on making a sucking noise

သုရသုရကာရကသိက္ခာပဒံ

Surusurukāra<sup>1</sup>kasikkhāpadam

The rule about making a sucking sound

၅၁. န သုရသုရကာရကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ  
ကရဏိယာ။

51. Na surusurukārakam bhuñjissāmī ti sikkhā  
karaṇīyā. (Vin IV 197, 34 f.)

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

ဟတ္ထနိလ္လေဟကသိက္ခာပဒံ

Hatthanilleh<sup>1</sup>hakasikkhāpadam

The rule about licking the hand

၅၂. န ဟတ္ထနိလ္လေဟကံ ဘုဉ္ဇိဿာမိတိ သိက္ခာ  
ကရဏိယာ။

52. Na hatthanillehakam bhuñjissāmī ti sikkhā  
karaṇīyā. (Vin IV 198, 5 f.)

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1. S\* reads: -vaggo; otehr titles have; - vagga  
(except for next vagga title, p. 104) ; other sources omit

52. I shall not eat licking my hand; (this is) a training to be done.

ပတ္တနိလ္လေဟကသိက္ခာပဒံ

Pattanillehakasikkhāpadam

The rule about licking the bowl

၅၃. န ပတ္တနိလ္လေဟကံ ဘုဒ္ဓိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

53. Na pattanillehakam bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 198, 11 f.)

53. I shall not eat licking the bowl; (this is) a training to be done.

ဩဋ္ဌနိလ္လေဟကသိက္ခာပဒံ

Oṭṭhanillehakasikkhāpadam

The rule about licking the lips

၅၄. န ဩဋ္ဌနိလ္လေဟကံ ဘုဒ္ဓိဿာမိတိ သိက္ခာ  
ကရဏီယာ။

54. Na oṭṭhanillehakam bhuñjissāmī ti sikkhā karaṇīyā. (Vin IV 198, 17 f.)

54. I shall not eat licking my lips; (this is) a training to be done.

သမိသသိက္ခာပဒံ

Sāmisasikkhāpadam

The rule about soiled by food



၅၅. န သာမိသေန ဟတ္ထေန ပါနိယထာလကံ  
ပဋိဂ္ဂဟေဿာမိတိ သိက္ခာ ကရဏီယာ။

55. Na sāmisenā hatthena pāṇiyathālakam paṭigga-  
hessāmī ti sikkhā karaṇīyā. (Vin IV 198, 34 f.)

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

သသိတ္ထကသိက္ခာပဒံ

Sasitthakasikkhāpadam

The rule about with rice grains

၅၆. န သသိတ္ထကံ ပတ္တဇောဝနံ အန္တရဃရေ ဆဇ္ဈေဿာမိ-  
-တိ သိက္ခာ ကရဏီယာ။

56. Na sasitthakam pattadhovanam antaraghare  
chaddessāmī ti sikkhā karaṇīyā<sup>1</sup>. (Vin IV 199, 15 f.)

56. I shall not among the houses (= in a village) throw  
away bowl-washing (water) with rice grains in it; (this is) a  
training to be done.

ဆတ္တပါဏိသိက္ခာပဒံ

Chattapāṇisikkhāpadam

The rule about one with an umbrella in hand

၅၇. န ဆတ္တပါဏိဿ အဂီလာနဿ ဓမ္မံ ဒေသေဿာမိတိ  
သိက္ခာ ကရဏီယာ။

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1. Ñā adda: samatimsa bhojanapatisamyutta

57. Na chattapāṇissa agilānassa dhammaṃ desessāmi<sup>1</sup> ti sikkhā karaṇīyā. (Vin IV 200, 9 f.)

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

ဒဏ္ဍပါဏိသိက္ခာပဒံ

Daṇḍapāṇisikkhāpadaṃ

The rule about one with a staff in hand

၅၈. န ဒဏ္ဍပါဏိသ အဂိလာနသ ဓမ္မံ ဒေသေသာမိတိ သိက္ခာ ကရဏီယာ။

58. Na daṇḍapāṇissa agilānassa dhammaṃ desessāmi ti sikkhā karaṇīyā. (Vin IV 200, 25 f.)

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

သတ္တပါဏိသိက္ခာပဒံ

Satthapāṇisikkhāpadaṃ

The rule about one with a knife in hand

၅၉. န သတ္တပါဏိသ အဂိလာနသ ဓမ္မံ ဒေသေသာမိတိ သိက္ခာ ကရဏီယာ။

59. Na satthapāṇissa agilānassa dhammaṃ desessāmi ti sikkhā karaṇīyā. (Vin IV 200, 36 f.)

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1. Ñā throughout: desissāmi

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

အာဝုဓပါဏိသိက္ခာပဒံ

Āvudhapāṇisikkhāpadam

The rule about one with a weapon in hand

၆၀. န အာဝုဓပါဏိသ အဂိလာနသ ဓမ္မံ ဒေသေသာမိတိ သိက္ခာ ကရဏိယာ။

60. Na āvudhapāṇissa agilānassa dhammam desessāmi ti sikkhā karaṇīyā. (Vin IV 201, 6 f.)

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

သုရုသုရုဝဂ္ဂေါ ဆဋ္ဌော။

Surusuruvaggo chaṭṭho<sup>1</sup>.

The section on making a sucking noise; the sixth.




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1. Ñā omits



ပါဒကဝဂ္ဂ

g. Pādukavagga<sup>1</sup>

g. The section on shoes

ပါဒကသိက္ခာပဒံ

Pādukasikkhāpadam

The rule about shoes

၆၁. န ပါဒကာရူဠဿ အဂီလာနဿ ဓမ္မံ ဒေသေဿာမိတံ သိက္ခာ ကရဏီယာ။

61. Na pādukārūḥassa agilānassa dhammam desessāmī ti sikkhā karaṇīyā. (Vin IV 201, 14 f.)

61. I shall not teach the Dhamma to one wearing shoes (who is) not sick; (this is) a training to be done.

ဥပါဟနသိက္ခာပဒံ

Upāhanasikkhāpadam

The rule about sandals

၆၂. န ဥပါဟနာရူဠဿ အဂီလာနဿ ဓမ္မံ ဒေသေဿာမိတံ သိက္ခာ ကရဏီယာ။

62. Na upāhanārūḥassa agilānassa dhammam desessāmī ti sikkhā karaṇīyā. (Vin IV 201, 21 f.)

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1. S\* so (reading pādukavago for pādukāvaggo); other sources omit

62. I shall not teach the Dhamma to one wearing sandals (who is) not sick; (this is) a training to be done.

ယာနသိက္ခာပဒံ

Yānasikkhāpadam

The rule about vehicles

၆၃. န ယာနဂတဿ အဂိလာနဿ ဓမ္မံ ဒေသေဿာမိတိ သိက္ခာ ကရဏီယာ။

63. Na yānagatassa agilānassa dhammam desessāmī ti sikkhā karaṇīyā. (Vin IV 201, 25 f.)

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

သယနသိက္ခာပဒံ

Sayanasikkhāpadam

The rule about couches

၆၄. န သယနဂတဿ အဂိလာနဿ ဓမ္မံ ဒေသေဿာမိတိ သိက္ခာ ကရဏီယာ။

64. Na sayanagatassa agilānassa dhammam desessāmī ti sikkhā karaṇīyā. (Vin IV 202, 3 f.)

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

ပလ္လတ္တိကသိက္ခာပဒံ

Pallatthikasikkhāpadam

The rule about lolling

၆၅. န ပလ္လတ္တိကာယ နိသိန္နဿ အဂိလာနဿ ဓမ္မံ  
ဒေသေသာမိတံ သိက္ခာ ကရဏီယာ။

65. Na pallatthikāya nisinnassa agilānassa dhammam  
desessāmī ti sikkhā karaṇīyā. (Vin IV 202, 12 f.)

65. I shall not teach the Dhamma to one who sits  
lolling (= holding on to his knees?) (who is) not sick; (this  
is) a training to be done.

ဝေဠိတသိက္ခာပဒံ

Veṭṭhitasikkhāpadam

The rule about wrapped round

၆၆. န ဝေဠိတသိသဿ အဂိလာနဿ ဓမ္မံ ဒေသေသာမိ  
-တံ သိက္ခာ ကရဏီယာ။

66. Na veṭṭhitasāsassa<sup>1</sup> agilānassa dhammam desessāmī  
ti sikkhā karaṇīyā. (Vin IV 202, 12 f.)

66. I shall not teach the Dhamma to one with his  
head wrapped around (with a turban) (who is) not sick; (this  
is) a training to be done.

ဩဂုဏ္ဍိတသိက္ခာပဒံ

Oguṇṭhitasikkhāpadam

The rule about covered up

၆၇. န ဩဂုဏ္ဍိတသိသဿ အဂိလာနဿ ဓမ္မံ  
ဒေသေသာမိတံ သိက္ခာ ကရဏီယာ။

1. Vin E\*, Nā, S\*: -tṭh-



67. Na oḡuṇṭhitasīsassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Vin IV 202, 34 f.)

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

ဆမာသိက္ခာပဒံ

Chamāsikkhāpadam

The rule about on the ground

၆၈. န ဆမာယံ နိသီတိတွာ အာသနေ နိသိန္ဓယ အဂိလာနယ ဓမ္မံ ဒေသေယာမိတိ သိက္ခာ ကရဏီယာ။

68. Na samāyaṃ<sup>1</sup> nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Vin IV 203, 11 f.)

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

နိစာသနသိက္ခာပဒံ

Nīcāsanasikkhāpadam

The rule about low seats

၆၉. န နိစေ အာသနေ နိသီတိတွာ ဥစ္စေ အာသနေ နိသိန္ဓယ အဂိလာနယ ဓမ္မံ ဒေသေယာမိတိ သိက္ခာ ကရဏီယာ။

69. Na nīce āsane nisīditvā ucce āsane nisinnassa

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1. C<sup>\*</sup>: - ya.

agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Vin IV 203, 22 f.)

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

ဌိတသိက္ခာပဒံ

ṭhitasikkhāpadaṃ

The rule about standing

၇၀. န ဌိတော နိသိန္ဓဿ အဂိလာနဿ ဓမ္မံ ဒေသေယျာမိတိ သိက္ခာ ကရဏီယာ။

70. Na ṭhito nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Vin IV 204, 33 f.)

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

ပစ္ဆတောဂမနသိက္ခာပဒံ

Pacchatogamanasikkhāpadaṃ

The rule about going behind

၇၁. န ပစ္ဆတော ဂစ္ဆန္တော ပုရတော ဂစ္ဆန္တဿ အဂိလာနဿ ဓမ္မံ ဒေသေယျာမိတိ သိက္ခာ ကရဏီယာ။

71. Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā. (Vin IV 205, 4 f.)

71. I shall not while going behind teach the Dhamma to one going in front (who is) not sick; (this is) a training to

be done.

ဥပ္ပထေနဂမနသိက္ခာပဒံ

Uppathenagamanasikkhāpadam

The rule about going beside a path

၇၂. န ဥပ္ပထေန ဂစ္ဆန္တော ပထေန ဂစ္ဆန္တဿ အင်္ဂါနဿ  
ဓမ္မံ ဒေသေဿာမိတိ သိက္ခာ ကရဏီယာ။

72. Na uppathena gacchanto pathena gacchantassa  
agilānassa dhammam desessāmī ti sikkhā karaṇīyā<sup>1</sup>. (Vin  
IV 205, 10 f.)

72. I shall not while going beside a path teach the  
Dhamma to one going on the path (who is) not sick; (this is)  
a training to be done.

ဦတောဥစ္စာရသိက္ခာပဒံ

<sup>2</sup>ṭhito-uccārasikkhāpadam

The rule about defecating while standing

၇၃. န ဦတော အင်္ဂါနော ဥစ္စာရံ ဝါ ပဿာဝံ ဝါ  
ကရိဿာမိတိ သိက္ခာ ကရဏီယာ။

73. Na ṭhito agilāno uccāram vā passāvam vā  
karissāmī ti sikkhā karaṇīyā. (Vin IV 205, 16 f.)

73. I shall not, (when) not sick, defecate or urinate or  
while standing up; (this is) a training to be done.

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1. Nā adda: soḷasa dhammadesanāpaṭisaṃyuttā

2. Nā (for p.s): tayo pakinnaka



ဟရိတေဥစ္စာရသိက္ခာပဒံ

Harite-uccārasikkhāpadam

The rule about defecating on green plants

၇၄. န ဟရိတေ အဂိလာနော ဥစ္စာရံ ဝါ ပဿာဝံ ဝါ ခေဋ္ဌံ  
ဝါ ကရိဿာမိတိ သိက္ခာ ကရဏီယာ။

74. Na harite agilāno uccāram vā passāvam vā kheḷam  
vā karissāmī ti sikkhā karaṇīyā. (Vin IV 205, 25 f.)

74. I shall not, (when) not sick, defecate or urinate or  
spit on green plants; (this is) a training to be done.

ဥဒကေဥစ္စာရသိက္ခာပဒံ

Udake-uccārasikkhāpadam

The rule about defecating in water

၇၅. န ဥဒကေ အဂိလာနော ဥစ္စာရံ ဝါ ပဿာဝံ ဝါ ခေဋ္ဌံ  
ဝါ ကရိဿာမိတိ သိက္ခာ ကရဏီယာ။

75. Na udake agilāno uccāram vā passāvam vā kheḷam  
vā karissāmī ti sikkhā karaṇīyā. (Vin IV 206, 22 f.)

75. I shall not, (when) not sick, defecate or urinate or  
spit into water; (this is) a training to be done.

ပါဒုကဝဂ္ဂေါ သတ္တမော။

Pādukavaggo sattamo<sup>1</sup>.

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1. Ñā: tayo pakinnakā (for p. s.)

The section about shoes; the seventh.

ဥဒ္ဓိန္ဒြာ ခေါ် အာယသ္မန္တော သေခိယာ ဓမ္မာ။ တတ္ထာယသ္မန္တော  
ပုစ္ဆာမိ ကစ္ဆိတ္ထ ပရိသုဒ္ဓါ ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္ဆိတ္ထ ပရိသုဒ္ဓါ တတိယမ္ပိ  
ပုစ္ဆာမိ ကစ္ဆိတ္ထ ပရိသုဒ္ဓါ ပရိသုဒ္ဓတ္ထာယသ္မန္တော တသ္မာ တုဏှိ  
ဇေမေတံ ဓာရယာမိတိ။

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  
tuṇhī, evameva dhārayāmi ti. (Vin IV 206, 31-35)

Recited, venerable sirs, are the rules of training.

Herein I ask the venerable ones: Are you pure in  
this? A second time I ask: Are you pure in this? A third time  
I ask: Are you pure in this? The venerable ones are pure in  
this; therefore they are silent. Thus I record it.

သေခိယာ နိဋ္ဌိတာ။

sekhiyā<sup>1</sup> niṭṭhitā.

The rules training are finished.

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1 S<sup>c</sup> adds: dhammā

## အဓိကရဏသမထာ

J. Adhikaraṇasamathā

J. The settlement of legal processes

ဣမေ ခေါ ပနာယသ္မန္တော သတ္တ အဓိကရဏသမထာ ဓမ္မာ  
ဥဒ္ဓေသံ အာဂစ္ဆန္တိ။

<sup>1</sup>Ime kho pan'āyasmanto satta<sup>2</sup> adhikaraṇasasmathā  
dhammā uddesaṁ āgacchanti.

Now, venerable sirs, these seven matters for  
settlement of legal processes come up for recitation.

ဥပ္ပန္နုပ္ပန္နာနံ အဓိကရဏာနံ သမထာယ ဝူပသမာယ  
သမ္မုခါဝိနယော ဒါတဗ္ဗော။

သတိဝိနယော ဒါတဗ္ဗော။

အမူဠဝိနယော ဒါတဗ္ဗော။

ပဋိညာယ ကာရေတဗ္ဗံ။

ယေဘုယျသိကာ။

တဿပါပိယသိကာ။

တိဏဝတ္ထာရကောတိ။

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1. S<sup>c</sup> adda: adhikaraṇasamatha

2. Ñā: sattadhi-



Uppannuppannānaṃ adhikaraṇānaṃ samathāya  
vūpasmāya

sammukhāvinayo dātabbo,

sativinayo dātabbo,

amūḷhavinayo dātabbo,

paṭiññāya kāretabbam<sup>1</sup>,

yebhuyyasikā,

tassapāpiyasikā<sup>2</sup>,

tiṇavatthārako ti.

For the settlement, for the stilling of legal processes  
whenever they may arise:

1. A verdict "in the presence of" may be given;
2. A verdict of mindfulness may be given;
3. A verdict of insanity may be given;
4. It may be carried out according to what is  
admitted;
5. The decision of the majority;
6. By (giving a penalty) to one for further evil;
7. The covering up (as) with grass.

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1. Ñā (for p.k.): paṭiññātakaraṇam; S<sup>c</sup> v.L: paṭiññātakāra

2. Vin E<sup>c</sup>: -piyya-

ဥဒ္ဓိဋ္ဌာ ခေါ် အာယသ္မန္တော သတ္တ အဓိကရဏသမထာ ဓမ္မာ။  
တတ္ထာယသ္မန္တေ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ဒုတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ  
ပရိသုဒ္ဓါ တတိယမ္ပိ ပုစ္ဆာမိ ကစ္စိတ္ထ ပရိသုဒ္ဓါ ပရိသုဒ္ဓေတ္တာ -  
ယသ္မန္တော တသ္မာ တုဏှိ ဝေမေတံ ဓာရယာမိတိ။

အဓိကရဏသမထာ နိဋ္ဌိတာ။

Uddiṭṭhā kho āyasmanto satta<sup>1</sup> adhikaraṇasamathā  
dhammā. Tatth' āyasmante pucchāmi kacci' ttha parisuddhā?  
Dutiyam pi pucchāmi kacci' ttha parisuddhā? Tatiyam pi  
pucchāmi kacci' ttha parisuddhā? Parisuddh' etth' āyasmanto,  
tasmā tuṇhī, evametam dhārayāmīti<sup>2</sup>.

Recited, venerable sirs, are the seven matters for the  
settlement of legal processes.

Herein I ask the venerable ones: 'Are you pure in  
this? A second time I ask: Are you pure in this? A third time  
I ask: Are you pure in this? The venerable ones are pure in  
this; therefore they are silent. Thus I record it.

The settlement of legal processes is finished.

ဥဒ္ဓိဋ္ဌံ ခေါ် အာယသ္မန္တော နိဒါနံ  
ဥဒ္ဓိဋ္ဌာ စတ္တာရော ပါရာဇိကာ ဓမ္မာ  
ဥဒ္ဓိဋ္ဌာ တေရသ သံဃာဒိသေသာ ဓမ္မာ  
ဥဒ္ဓိဋ္ဌာ ဒွေ အနိယတာ ဓမ္မာ

1. Ñā: sattādhi-

2. Ñā adds: sattādhikaraṇasamathā nitṭhitā; Se adds:  
adhikaraṇasamathā dhammā nitṭhitā

ဥဒ္ဓိဋ္ဌာ တိသ နိဿဂ္ဂိယာ ပါစိတ္တိယာ ဓမ္မာ

ဥဒ္ဓိဋ္ဌာ ဒွေနုဝတိ ပါစိတ္တိယာ ဓမ္မာ

ဥဒ္ဓိဋ္ဌာ စတ္တာရော ပါဋိဒေသနိယာ ဓမ္မာ

ဥဒ္ဓိဋ္ဌာ သေခိယာ ဓမ္မာ

ဥဒ္ဓိဋ္ဌာ သတ္တ အဓိကရဏသမထာ ဓမ္မာ ဧတ္တကံ တဿ  
ဘဂဝတော သုတ္တာဂတံ သုတ္တပရိယာပနံ အနုဒ္ဓမာသံ ဥဒ္ဓေသံ  
အာဂစ္ဆတိ တတ္ထ သဗ္ဗေဟေဝ သမဂ္ဂေဟိ သမ္မောဒမာနေဟိ  
အဝိဝဒမာနေဟိ သိက္ခိတဗ္ဗန္တိ။

ဝိတ္တာရုဒ္ဓေသော ပဉ္စမော။

Uddiṭṭham kho āyasmanto nidānam,

uddiṭṭhā cattāro pārājikā dhammā,

uddiṭṭhā terasa saṅghādisesā dhammā

uddiṭṭhā dve aniyatā dhammā,

uddiṭṭhā tiṃsa nissaggiyā pācittiya dhammā

uddiṭṭhā dvenavuti pācittiya dhammā,

uddiṭṭhā cattāro pāṭidesanīyā dhammā

uddiṭṭhā sekhiyā dhammā

uddiṭṭhā satta<sup>1</sup> adhikaraṇasamathā dhammā,

ettakam tassa Bhagavato suttāgatam suttapariyā-  
pannam anvaddhamāsam<sup>2</sup> uddesam āgacchati. Tattha sabbe<sup>3</sup>  
eva samaggehi sammadamānehi avivadamānehi<sup>3</sup>  
sikkhitabbanti.

1. Ñā: sattādhī-

2. Ñā, S\*: -ddh-

3. Ñā: -va-



Vitthāruddeso pañcamo<sup>1</sup>.

Bhikkupātimokkham<sup>2</sup> niṭṭhitam.

Recited, venerable sirs, is the introduction,  
 recited are the four matters entailing defeat,  
 recited are the thirteen matters entailing a formal  
 meeting of the saṅgha,  
 recited are the two indefinite matters,  
 recited are the thirty matters entailing expiation with  
 forfeiture,  
 recited are the ninety-two matters entailing expiation,  
 recited are the four matters to be confessed,  
 recited are the rules of training,  
 recited are the seven matters for the settlement of  
 legal processes.

So much, come down in the sutta of the Bhagavant,  
 contained in the sutta, comes up for recitation every half  
 month. Herein all are to train-united, in agreement, not  
 disputing.

The recitation of the enumeration; the fifth  
 The Bhikkhu Pātimokkha is finished.




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1. B<sup>c</sup> so; other editions omit

2. Ñā: -pāṭi-

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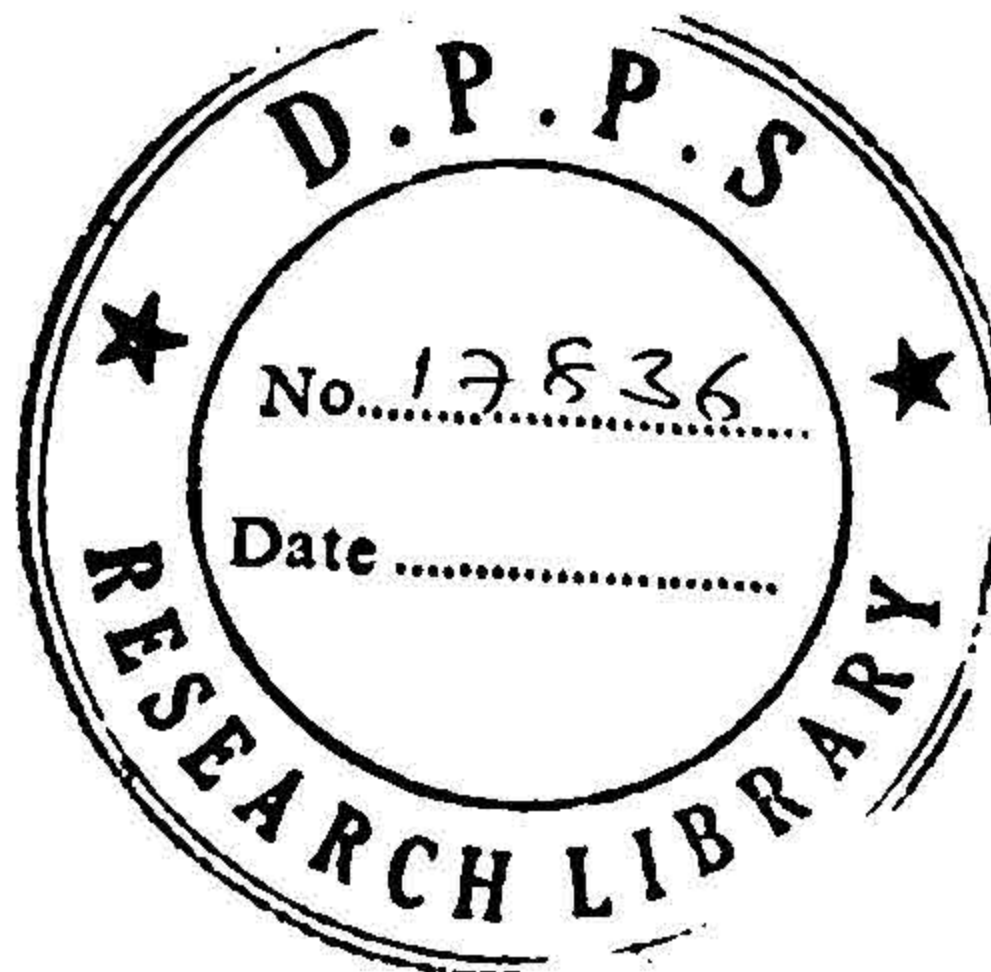
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