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**A COMPARATIVE STUDY OF THE BHIKHHU PĀTIMOKKHA
OF THE PRINCIPAL BUDDHIST SCHOOLS**

**THE THESIS
SUBMITTED FOR THE DEGREE
OF
DOCTOR OF PHILOSOPHY
IN
THE FACULTY OF SOCIAL SCIENCES**

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CERTIFICATE

This is to certify that Ven. TRUONG THAI SIEU, a bonafide research scholar in the Department of Ancient Indian and Asian Studies, has satisfactorily prepared his thesis entitled "A Comparative Study of the Bhikkhu Pātimokkha of the Principal Buddhist Schools" under my supervision and guidance.

The present work incorporates the results of his independent study and embodies his own researches.

To the best of my knowledge and belief, the work is original and the contents of the thesis did not at any time form a basis of award of any previous degree to anyone from any University; and the present work is worthy of presentation for examination.

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Acknowledgment

Namo tassa bhagavato arahato samā sambuddhassa

The student life is the most interesting life because the purity and emptiness of mind as like the transparent and blue sky in the early morning of the Spring season without covering any black cloud.

Our future will follow step by step going to school every day. The school is a place where anyone can get good conduct, new knowledge, happiness, skilful career...

Ph.D. or Doctor is the only first step to enter into the threshold of the world, no more, no less. We must study again and again because man as well as our surroundings always change and there are many marvellous things being discovered.

Family, school and society play an important role for training a man.

The Buddhism has five main kinds of education, such as:

- | | |
|----------------------------|--------------------------|
| 1. Education by body | 4. Education by silence |
| 2. Education by speech | 5. Education by practice |
| 3. Education by punishment | |

It applies not only to monk and nun but also to layman and laywoman.

The final purpose of the Buddhist education is:

- How to teach everybody to see the way of the enlightenment
- How to obtain sainthood in the present life
- How to return this world to help all people to be free from suffering
- How to keep peace of mind.

The University of Delhi where I got M.A. degree –in Buddhist studies, gave me so many unforgettable images, in which, I, during two years, learnt some experiences of the teaching from professors and all lively activities as well as its good organizational system.

Magadha University was located in Bihar State, Northern India where many Buddhist vestiges have been discovered and an ancient famous University of India was also looked for, named: Nalanda University.

I went there with a very simple dream.

It is not to see the most important professor amongst of the great professors.

It is not to learn a new theory of Buddhism.

It is not to get Ph.D. degree that is more valuable than other Universities.

In a few early days, with whole hearted help of professor Yagat Kishore Mishra, Head of Ancient India and Asian Studies, I get an admission in Magadha University. I'm every thankful for his kindness.

I'm very happy to accept Dr. Krishna Murari, a respectable Professor as my supervisor. He gave me many pieces of precious advices, my deep gratitude always directs to him, I never forget his honest mind.

I always remember honourable scholars, some paragraphs in your books which are quoted in this thesis, my small heart has all of your pretty faces.

How to see images of many groups of monks every morning going to ask for alms in front of layman or non layman's house. At noon, they go to a forest to take their given meals together, after that, all of them meditate under the shades of trees.


The Pātimokkhas do not only help them to get a happy life but also protect them from five dangerous desires (wealth, sex, fame, food and sleep).

So, their minds are very pure, their hearts are very generous

On other hand, they have both: compassion and wisdom.

I would like to thank for all and wish everybody to get peace of mind.

Delhi 9-India
March, 2002



TRUONG THAI SIEU

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Abbreviations

The six schools:

- | | | | |
|----|------------------------|---|--------|
| 1. | Theravādivinaya | : | Thera |
| 2. | Dharmaguptavinaya | : | Dharma |
| 3. | Mahāsaṅghikavinaya | : | Mahā |
| 4. | Mahīsāsakavinaya | : | Mahī |
| 5. | Mūlasarvāstivādivinaya | : | Mūla |
| 6. | Sarvāstivādivinaya | : | Sarvā |

Adikammika	:	Adi
Adhikarana samatha	:	Adhi
Aniyata	:	Ani
Dhammapāda	:	Dhp.
Dukkata	:	Duk.
Nissaggiyā pācittiya	:	Nip.
Pācittiya	:	Pā.
Pāli	:	P.
Pāli Text Society	:	P.T.S.
Pārājika	:	Pārā.
Pāṭidesaniya	:	Pāṭi
Sanghadisesa	:	San
Sanskrit	:	S.
Sekhiya	:	Sekhi
Thullaccaya	:	Thu.
Translated	:	Trans.
Volume	:	Vol.

CHAPTER I

Introduction

Buddhism appeared in India over twenty-five centuries ago. Now, it is one of the famous religions in the world, although, its doctrine was not changed but almost activities of the monks, nuns, novices, female novices as well as lay-men, lay-women are not like a few years of the early Buddhism because it is no longer in Northern India as it was in the ancient period.

What are the essentials of Buddhism?

That is : Triratna or Three Refuges or Triple Gems : Buddha - Dhamma and Sangha.

The Buddha

He, before becoming the Buddha, was an outstanding prince, his father named: Siddhodana, the powerful king ruled Kapilavatthu, an ancient kingdom of Northern India, in 540's B.C., his mother named : Māyā, the most beautiful queen, his wife named: Yasodhara and his son named: Rāhula.

In green years, he gave up the throne, the nice wife and the lovely son, he, with a noble purpose to find out a way in which everybody is free from suffering, went to the thick forest alone.

After six years, thinking deeply on this matter and practising meditation, he found out that way. At that time, he came back Vārānasi, near Benares at Deer Park where his five old ascetic friends were living. Here, he preached his first sermon named Dhammacakkhappavattana Sutta (The Turning of the Wheel of Dhamma) to them.

After listening to and thinking this sermon, several new ideas illuminated in their mind as the rays of lightning flashed in the dark sky. They requested the Buddha to accept them as his disciples, the Buddha called them: Ehi bhikkhū: come, monks. In this world, for the first time, the Three Refuges were established.

- The Buddha : It is the very Sakyamuni Buddha
 The Dhamma : It is the very Dhammacakkhappavattanasutta
 The Sangha : It is the very five old ascetic friends⁽¹⁾

The Dhamma

The 80 years old Buddha, on the full moon day, entered into the Mahāparinibbāna; the rainy season of that year, 500 Arahantas organized the first Buddhist Council at Sattapannigūhā (Seven - Leaves - Cave), near the Hot Spring, in Rājagaha, under the leadership of Mahākassapa and under the support of Ajatasattu, the king of Magadha, in which the sutta was recited by the venerable Ānanda, the venerable Upāli recited the Vinaya and the Abhidhamma was added latter by many Buddhist commentators or other scholars.

The content of this thesis touches upon only the six principal Buddhist schools that will be compared together, the pātimokkha of the Dharmaguptavinaya is the most popular one, therefore it is chosen among them to be the main Pātimokkha, such as:

- | | |
|---------------------------|-------------------------------|
| 1. The Theravādivinaya | 4. The Mahīśasakavinaya |
| 2. The Dharmaguptavinaya | 5. The Mūlasarvāstivādivinaya |
| 3. The Mahāsamghikavinaya | 6. The Sarvāstivādivinaya |

The Pātimokkha of the Theravada that belongs to the Sthaviravadin, was recorded by the Pālibhāsā, it was translated into English, Chinese ... and it is very popular in Thailand, Cambodia, Laos, Miamar, Srilanka... The rest were recorded by the Sanskrit language and were translated into English, Chinese, Vietnamese, Japanese, Tibetan ... languages, they are popular in China, Vietnam, Japan, Korean...

What is the Pātimokkha?

* The Pāṭimokkha (Pāli) which is derived from the Prātimokṣa (Sanskrit) is made of two words : the prefix Prāti meaning separate or against, and the root $\sqrt{\text{muc}}$ meaning to be free from or to liberate, so Pāṭimokkha or Prātimokṣa mean to be free from (defilements); on the other hand, the pāṭimokkha is the rules of the monks. We can find out many examples of this term in the Tripitaka, such as:

- The Pāṭimokkha as gem for embellishing body.
- The Pāṭimokkha as float, raft, boat, ship... for crossing over stream, river, sea...
- The Pāṭimokkha as a solid dyke for preventing inundation.
- The Pāṭimokkha as a brave guardian for guarding six organs.
- The Pāṭimokkha as a store house of the numberless merit.
- The Pāṭimokkha is the one of the Three fold Training (Sīla-Samādhi-Pañña)

The Pāṭimokkha plays the most important role in the Buddhism and the Buddhist ethics always depends on the Pāṭimokkha, so, those who want to become a nobleman, should often keep it voluntarily. It has never prohibited anyone from having belief in (Buddhism) or not; or having to follow or not, this is an original thought in the Buddhism.

There are five main types of the Pāṭimokkha.

1. The Pāṭimokkha for the monks (250 rules).
2. The Pāṭimokkha for the nuns (350 rules).
3. The Pāṭimokkha for the female probationers (6 rules)²
4. The Pāṭimokkha for the male, female novices(10 rules)
5. The Pāṭimokkha for the laymen, Laywomen (5 rules).

How to keep it? and

Why do you violate that rule?

Those are the questions, you should try to understand them clearly.

It has four prime categories, such as:

- | | |
|------------------------|---------------------------|
| 1. To do is to keep | 3. To stop is to keep |
| 2. To do is to violate | 4. To stop is to violate. |

In the field of the Vinaya, there are special cases, the following quotations should be made clear to them.

1. To do is to keep

He has extra robes or bowls, he should give them to another monks, if he does not do that, he violates a rule.

2. To do is to violate

He does not allow to kill human beings, if he does that, he violates a rule.

1. To stop is to keep

He is admonished by the monks upto three times, if he stops (abandons) it, this is good (or to keep the rule).

4. To stop is to violate

Whoever monk should attend the Uposatha day for the Sangha (reciting the Pāṭimokkha day) two times in a month, if he stops to attend, he violates a rule.

The Pāṭimokkha which is one of the most important parts in the Tripitaka, is main principle of the daily life of the monks or nuns, it has the two pāṭimokkhas:

The first is the Pāṭimokkha of the monks

The second is the Pāṭimokkha of the nuns

Here, the Pāṭimokkha of the monks will be discussed and presented in the next chapter.

In the Dharmaguptavinaya, the Pāṭimokkha of the monks has 250 rules which are divided into the following eight parts:

I. Pārājika

It means: Defeat, expelled from the Order. It consists of 4 rules:

1. Sexual intercourse.
2. Taking what is not given.
3. Depriving of a human being's life
4. Telling false about the of the supernatural power.

Whoever monk commits any one of these 4 rules, he will be expelled from the Order, because he committed the gravest offence.

II. Sanghādisesa

It means: Requiring, suspension from the Order, Formal meeting.

It consists of 13 rules:

In these thirteen rules, the first nine become offence at one, if he violates; the rest awaits until the end of the third admonition of monks. Whoever monk commits any one of these 13 rules, he must undergo three punishments and his activities concerning to the Order as well as his privileges are suspended. There punishments:

1. Parivāsa

He should live alone in a small and bad room, for as many days he hid his offence for so many days he must be lived alone.

2. Mānatta

After the completion of Parivāsa, he should live alone further six days in order to make himself happy.

3. Abbhāna

When the six days of Mānatta just finish, he is rehabilitated by a group of twenty monks in the Abbhāna ceremony. If that group is lacking by even one, he is not rehabilitated and these monks are blameworthy.

III Aniyata

It means : Undetermined. It consists of two rules:

1. Sitting with a girl or a woman in a secret place, which is fit for sexual intercourse.
2. Sitting with a girl or a woman in an open place, which is not fit for sexual intercourse.

These two rules depend on the report of:

- (a) The monk who concerned with this matter
- (b) The trustworthy lay woman who saw this matter

The first rule

He can commit one of the three rules:

- (a) Pārājika,
- (b) Sanghādisesa,
- (c) Pācittiya

The second rule

He can commit one of the two rules:

- (a) Sanghādisesa
- (b) Pācittiya

Their natures are such, so they are called undetermined rules.

IV Nissaggiya pācittiyā

It means: To be given up.

It consists of 30 rules, which are divided into 10 small groups, such as:

- | | |
|---------------------|-------------------|
| 1. Garment | 6. Sheep's wool |
| 2. Rainy garment | 7. Medicine |
| 3. Garment material | 8. Gold or silver |
| 4. Bowl | 9. Commerce |
| 5. Rug, mattress | 10. Gift. |

Whoever monk commits any one of these 30 rules, his extra possession should be given to another monk.

V. Pācittiyā

It means: Expiation or Express regret.

There is a difference between the schools, Theravāda and Mahāsaṅghika which have 92 rules, the rest have 90 rules. They are divided into 20 small groups, such as:

- | | |
|--------------------------|------------------------------|
| 1. Uttering | 11. Nun |
| 2. Sleeping | 12. Preaching dhamma |
| 3. Eating | 13. Using the Order's things |
| 4. Drinking | 14. King |
| 5. Liquor | 15. Army |
| 6. Bed, rug | 16. Jewel |
| 7. Reciting the rules | 17. Bathing |
| 8. Killing animal | 18. Digging the ground |
| 9. Destroying sprout | 19. Concealing |
| 10. Worrying other monk. | 20. Garment |

Whoever monk commits anyone of these 90 rules, he should express his regret to another monk because it is not a serious offence

VI. Pāṭidesaniyā

It means : To confess (sin). It consists of 4 rules:

- | | |
|-----------------------------|---|
| 1. Receiving food from nun | 3. Receiving food from a very poor layman |
| 2. Eating in layman's house | 4. Living in a dangerous place. |

Whoever monk commits any one of these 4 rules, he confesses his offence to another monk, saying: "I am blameworthy".

VII. Sekhiyā

It means: To be trained

There is a difference of figure between the schools,

Theravāda	has	75 rules
Dharmagupta	has	100 rules
Mahāsaṅghika	has	66 rules
Mahīśāsaka	has	108 rules
Mūlasarvāstivāda	has	108 rules
Sarvāstivāda	has	113 rules

These are divided into 10 small groups, such as:

- | | |
|---------------------------------------|-------------------------|
| 1. Garment | 6. Respecting the stupa |
| 2. Going to the layman's house | 7. Spitting |
| 3. Sitting down in the layman's house | 8. W.C. |
| 4. Eating | 9. Keeping a bowl |
| 5. Preaching dhamma | 10. Climbing on a tree |

Whoever monk commits anyone of these 100 rules, he should be trained again by a senior monk. These are the most minor rules among 250 rules.

VIII. Adhikarana samatha

It means: A dispute, which is settled by a peaceful method.

It consists of 7 methods.

1. The legal principle of the presence needs to carry out, it should be done.
2. The legal principle of the recollection needs to carry out, it should be done.
3. The legal principle of the lunatic needs to carry out, it should be done.
4. The confession of sin to punish needs to carry out, it should be done.
5. Looking for the nature of the sin needs to carry out, it should be done.

6. Looking for the sin by a majority of monks needs to carryout, it should be done.
7. As grass covering over land needs to carry out, it should be done.

Any dispute which occurred between a monk and another monk, or a monk and many monks, or a group of monks to a group of monks, all of them live together in the same monastery or other monastery, will be settled by these seven methods.

Actually, the nature of these seven methods are not the rules but they are regarded as the rules because they help the Order to be pure and to be in harmony again. So important the Pāṭimokkha is, that every monk should remember it in order to carry it out in the daily life. The Pāṭimokkha of the monks that has 250 rules, which are too much to remember.

Bimbisāra, the king of the Magadha, with his suggestion that: all the monks must recite the Pāṭimokkha on the Uposatha ceremony day, two times in a month. Therefore the Buddha accepted his suggestion and organized the Uposatha ceremony day.

From the early years to till date, according to the Buddhist tradition, every monk should attend the Uposatha ceremony day, two times in a month (the full - moon day and the last-moon day). In the Uposatha ceremony, it has only one senior monk who recites the Pāṭimokkha, the rest listen to him. Any monk who has committed serious offences as well as minor one, except the four Pārājikas, has to undergo the punishments (serious offences) or has to confess to another monk (minor offences) until he becomes pure again, at that time, he can attend the Uposatha ceremony. The Uposatha ceremony is held in the boundary (simā) of the monastery or in caves, or in forests, or anywhere, were agreed by the Order of that residence and it is held only one time, the second time is not allowed on the same day.

How to recite the Pāṭimokkha in the Uposatha ceremony day?

Generally, the Pāṭimokkha is recited from the preface to the seven Adhikaranasamatha, without any break. But there are ten dangerous circumstances when the Pāṭimokkha is shortened. How is it shortened?

It consists of three of five ways, such as:

The first of five ways

1. The Preface is recited, the rest are cancelled.
2. The preface and the 4 pārājika
3. The preface, the 4 pārājika and the 13 sanghādisesa
4. The preface, the 4 pārājika, the 13 sanghādisesa and the 2 aniyata
5. All of them are recited.

The second of five ways

1. The preface and the 4 pārājika,
2. The preface, the 4 pārājika and the 13 sanghādisesa
3. The preface, the 4 pārājika, the 13 sanghādisesa and the 2 aniyata
4. The preface, the 4 pārājika, the 13 sanghādisesa, the 2 aniyata and the 30 nissaggiga pācittiya
5. All of them are recited

The third of five Ways

1. The preface, the 4 pārājika and the 13 sanghādisesa
2. The preface, the 4 pārājika, the 13 sanghādisesa and the 2 aniyata
3. The preface, the 4 pārājika, the 13 sanghādisa, the 2 aniyata and the 30 nissaggiya pācittiya

4. The preface, the 4 pārajika, the 13 sanghādisesa, the 2 aniyata, the 30 nissaggiya pāttiyā and the 90 pācittiyā
5. All of them are recited

And last but not the least, it has an extreme dangerous case, a senior monk declares that: Today is the Uposatha day, you should be purifying your body, speech and mind, after that all of them dissolve.

The Sangha

The four monks upward who live together in a monastery or a certain place are called the Sangha. They have to have two noble characteristics: Purity and Unity, as the Buddha defined. From the five early monks at Deer park, Isipatana, it developed gradually to seven, eleven until sixty-one, at that time the Buddha said to them: "I am delivered, O bhikkhus, from all fetters, human and divine; you, O bhikkhus, are also delivered from all fetters, human and divine. Go, ye now, O bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men. Let not two of you go the same way".⁴

Thanks to the Buddha who preached dhamma to every body as well as the incessant efforts of the sangha, the monks were opened quickly, at last, a large community of the monks consists of 1.250 bhikkhus.⁵

After the Buddha entered into the Mahāparinibbāna, the monks, replacing him, continued his works, due to the great influence of the Buddha, and the pure doctrine, and the noble purpose, and the large community of the monks, so Buddhism was also spread easily everywhere.

The final purpose of a monk being to obtain Sainthood, so every monk should exert himself to get that result even in this present life.

What is more he should plunge into the world helping and saving everyone to be free from suffering, he should co-operate with other people in building a new society and preserving old culture as well as other nice traditions.

In the past, the monks had cultivated the beautiful achievements in which many strenuous efforts and wisdom had poured into Buddhism land, it was in full bloom with many splendid colours lasting till now, we are longing to smell its sweet perfume.

We wish from this generation to other generations and in the future also enjoying this deep flavour. So, what must we do now?

We must always remember the Sangha's substance that is unity.

We must know clearly a monk's nature that is purity.

We must be courageous to plunge into society being necessary.

We must go on the wisdom and compassion way.

Depending on the Creator or to pray to the God that never occurs in Buddhism.

Now we have to start, no waiting.

For me, I am a "new researcher" no more no less, I have tried my best to write it, however, certainly, this thesis has many mistakes, I would like to welcome correction from Buddhist scholars and non-Buddhists.

Thanks a lot.

Notes

1. The name of five old ascetic friends: (Pāli and Sanskrit)

(a) An̄ṅkoṇḍañña

(a) Ājñāta kandinya

(b) Bhaddiya

(b) Bhadrīka

- (c) Vappa (c) Vāspa
 (d) Mahānāma and (d) Mahānāman and
 (e) Assaji (e) A'svajit
2. The female probationer (6 rulers)
- (a) Not sexual intercourse (d) Not lying
 (b) Not stealing (e) Not drinking wine
 (c) Not killing (f) Not eating food after noon
3. Ten dangerous cases
- √ (a) Danger from the king
 (b) Danger from human brigands
 (c) Danger from fire
 (d) Danger from human enemy
 (e) Danger from non-human enemy
 (f) Danger from water
 (g) Danger from a beasts of pray
 (h) Mortal danger
 (i) Danger of loosing chastity and
 (j) Danger from creeping things.

The Theravāda saṅgha, Rabindra Bijaya, Barua

Published in February, 1978, p. 122

4. Mahāvagga - Vol. 13. P.T.S. P. 112.
 5. Mahāvagga Vol. 13. P.T.S. P. 143.

CHAPTER II

Comparative Study of the Pāṭimokkhas of Six Principal Schools of Buddhism

In 2500 years, Buddhism underwent several violent changes, which brought in the vicissitudes of the monks' life. But the Pāṭimokkha is always the foundation of all monastic activities and Buddhist missionaries. It is very fortunate for Buddhism that the Pāṭimokkha of the six schools of Buddhism are all the same, they have only some differences of the minor rules.

In this thesis, Name, Place, Promulgation and Punishment are compared together [in 6 schools] in order to find out the similarities as well as the dissimilarities of them.

Section A: Comparison of the four Pārājika

O, venerable sirs, these are four pārājika rules as known from the Pāṭimokkha sutta recited a fortnight.

Pārājika 1

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule.

1. The first time :

The son of a Kalandaka, the great merchant there, was named Sudinna² p. 21

2. The second time :

Now at that time, a certain monk p. 38

3. The third time :

A great company of monks, dwellers at Vesali and sons of the Vajjins. p. 40

B. Place of occurrence.

The three times : Vesāli p. 21

C. Time of occurrence: Not recorded

D. Promulgation

Yo pana bhikkhu bhikkhūnam sikkhāsā jivasama panno sikkhaṃ apaccakkhāya dubbalyaṃ anāvikatvā methunaṃ dhammam patiseveyya antamaso tiracchānagataya pi, pārājiko hoti asamvāso' ti³ p. 23.

Whatever monk, possessed of the training and mode of life for monks, but not disavowing the training and not declaring his weakness should indulge in sexual intercourse, even with an animal, is one who is defeated, he is not in communion. p. 41.

E. Punishment

Each of these four pārā. has four different degrees in punishment such as:

Pārā., Thu. , Duk., and Adi.

1. Pārā.
 - 1.1 Subject.
 - 1.1.1 The nature of Bhikkhu is not broken yet².
 - 1.1.2 He wants to indulge in sexual intercourse .
 - 1.1.3 His male organ enters into the female organ, even for the length of a fruit of the sesame plant.
 - 1.1.4 He has pleasure in one of the three stages:

a. Entering	b. Remaining	c. Taking out
-------------	--------------	---------------
 - 1.2 Object
 - 1.2.1 His own mouth.
 - 1.2.2 At any one of the three places.

* Three kinds of female

- Human women
- Non-human females

- Female animals
- * Three kinds of hermaphrodites:
 - Human hermaphrodites
 - Non-human hermaphrodites
 - Animal hermaphrodites

1.2.3 At any one of the two places

- * Three kinds of eunuchs
 - Human eunuchs
 - Non-human eunuchs
 - Animal eunuchs
- * Three kinds of males
 - Human males
 - Non human males
 - Animal males

If any monk who, indulges in sexual intercourse, is not a true recluse, he is called one who is defeated. Therefore, he who cannot live with the Order together, is expelled from the communion.

2. Thu.

- 2.1.1 If any monk teaches another monk to indulge in sexual intercourse, the later makes love.
- 2.2 He indulges in sexual intercourse but his male organ doesn't inter yet female organ.
- 2.3 These are not three main places.
- 2.4 If he makes love with a dead woman body that was undecomposed.

3. Duk.

- 3.1 If any monk teaches another monk to make love but he doesn't do.
- 3.2 He has an illicit relationship with a plaster decoration or with wooden doll

4. Adi.

- 4.1 If he is an ignorant monk.

- 4.2 If he has not pleasure in the three stages.
 4.3 If he is mad, unhinged, afflicted with pain monk p. 51.
 4.4 Before this rule was promulgated.

II. The vinaya of the Dharmagupta⁵

A. The name of bhikkhu who violated this rule

1. The first time

時迦蘭陀村須提那子 p. 569c

At that time, there is a monk named Sudinna who lived in Kalandaka village.

2. The second time

爾時有跋闍子比丘 p. 570c

At that time, the monk of the Vajjins.

3. The third time

有一乞食比丘 p. 571a

A certain monk

B. Place of occurrence

The first, second and third time have the same place : Vesāli

C. Time of occurrence: Not recorded.

D. Promulgation

若比丘共比丘同戒，若不還戒，戒
 不自悔犯不淨行乃至共畜生，是比丘
 波羅夷不共住。 p. 571a

Whoever monk possessed of the training and mode of life for monks, but not disavowing the training, has the same rules with other monks, and not declaring his weakness should have sexual intercourse, even with an animal, is one who is defeated, he is no longer in the Order.

E- Punishment : The same

III. The vinaya of the last four schools

Name of schools				
Maha ⁶ Vol. 22	Mahi ⁷ Vol. 22	Mula ⁸ Vol. 23	Sarva ⁹ Vol.23	
Sudinna ¹⁰ p. 229a	1/ Sudinna, p.2b 2/ A certain monk, p. 3c 3/ Vajjins p. 4a	1/ Sudinna p. 628a 2/ A certain monk, p. 629c	1/ Sudinna p. 1a 2/ Vajjins p. 1c 3/ A certain monk, p. 2a	The name of bhikkhu who violated this rule
Vesali ¹¹ p. 229a	1/ Vesāli p. 2b 2/ Savatthi p. 3c 3/ Rajagaha p. 4a	Vesāli p. 628a	1/ Vesāli p. 1a 2/ Savatthi p. 1c 3/ Kosala p. 2a	Place of occurrence
p. 231b ¹²	1/ p. 3c 2/ p. 3c 3/ p. 4b	1/ p. 629b 2/ p. 629c	1/ p. 1c 2/ p. 1c 3/ p. 2a	Promulgation
The same				Punishment

Comparison: Pārāijika 1

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Thera, Dharma, Mahī, Mūla, and Sarva,
Sudinna, the son of the Kalandaka.

* Mahā: Yasa, he is also of the Kalandaka
with different name.

2. The second time

- | | | |
|---|--|---|
| * Thera, Mahī, and Mūla: a certain monk | | * Dharma, and Sarva: the son of the Vajjins |
| | | * Mahā: two sons of the Licchavi |

3. The third time

- | | | |
|---|--|---|
| * Thera, Mahī, and Mūla, : not recorded | | * Dharma, Mahā and Sarva, : a certain monk. |
|---|--|---|

B. Place of occurrence

1. The first time

All the them have the same place : Vesāli

2. The second time

- | | | |
|---|--|-----------------------------|
| * Thera, Dharma, Mahā, and Mūla : Vesāli. | | * Mahī, and Sarva: Sāvatti. |
|---|--|-----------------------------|

3. The third time

- | | | |
|-----------------------------------|--|--|
| * Thera, Dharma and Mahā: Vesāli. | | * Mahī : Rājagaha |
| | | * Mūla : Not recoded. * Sarva : Kosala |

C. Time of occurrence

- | | | |
|---|--|---|
| * Thera, Dharma, Mahī, and Sarva: not recorded. | | * Mahā: in the fifth year after the Buddha obtained enlightenment ¹³ |
| | | * Mūla: until the thirteenth year after the Buddha obtained enlightenment ¹⁴ |

D. Promulgation¹⁵

Their contents have four main points such as:

1. He does not withdrawn from this rule
2. He does not declare his weakness
3. He has sexual intercourse with any one.
4. Even though with an animal.

E. Punishment

They also have four different degrees of punishment such as:

Pārā., Thu., Duk., and Adī.

If any monk commits this rule, he is no longer in the Order because it is one of the four heaviest sins.

Pārājika: 1

Name of rule	Name of schools						Result
	Thera	Dharma	Mahā	Mahī	Mūla	Sarva	
Methu dhamma Sexual	3	3	18	3	2	3	Name
	3	3	18	3	2	3	Place
	No	No	5	No	13	No	Time
	3	3	18	3	2	3	Promulgation
	4	4	4	4	4	4	Punishment

Notes

1. There are two schools [the Theravāda (pāli) and the Dharmagupta (chinese)] that are quoted.
2. * Sacred books of the Buddhist Vol. X., P.T.S, Trans. IB. Horner, 1984.
Four pārājikas in this book
3. * The vinaya pitaka vol. III, P.T.S. in 1984.
Four pārājikas in this books.
4. Bhikkhu
Bhikkhū' ti : Bhikkhako'ti bhikkhu,
Bhikkhācariyam ajjhūpagato 'ti bhikkhu,
Bhinnapatadharo 'ti bhikkhu,
Sāmaññāya bhikkhu ,
Patiññāya bhikkhu,
Ehi bhikkhū 'ti bhikkhu
Tihi sarāgamanehi upasampanno 'ti. Bhikkhu,
Bhadro bhikkhu,
Sāro bhikkhu,
Sekho bhikkhu,
Asekho bhikkhu,
Samaggena Saṃghena ñatticatutthena kammena akuppena thānārahena
upasampanno 'ti bhikkhu,
Tatra yvāyaṃ bhikkhu samggena saṃghena ñatticatūtthena kammena akuppena
thānārahena upasampanno āyaṃ imasmiṃ atthe adhippeto bhikkhu 'ti. p. 24

Bhikkhu

He is a monk because:

- 1- He is a beggar for alms.
- 2- He submits to wandering for alms.
- 3- He is one who wears the patchwork cloth.

- 4- A monk by the designation (of others).
 - 5- A monk on account of his acknowledgment.
 - 6- A monk is called "Come, monk"
 - 7- A monk is endowed with going to the three refuge
 - 8- A monk is auspicious
 - 9- A monk is the essential
 - 10- A monk is a learner
 - 11- A monk is an adept
 - 12- A monk means one who is endowed
 - * With harmony for the Order
 - * With the resolution at which the motion is put three times and then followed by the decision.
 - * With action (in accordance with dhamma and the discipline)
 - * With stead fastness
 - * With the attributes of a man perfected.
 - Whatever monk is endowed
 - * With harmony for the Order
 - * With the resolution at which the motion is put three times, and then followed by the decision.
 - * With action (in accordance with dhamma and the discipline)
 - * With stead fastens and the attributes of a man perfected.
- p. 42.

5. Vol. 22, No. 1428, p. 567a. The Taisho Shimshu, Daizakya Takakusu Junjiro and Wantanable Kaiyoku, Tokyo, Daizo Shuppan Company, 1924, 1934.
6. Vol. 22, No. 1425, p. 227a. The Taisho Shimshu...
7. Vol. 22, No. 1421, p. 1a. The Taisho Shimshu...
8. Vol. 23, No. 1442, p 627a. The Taisho Shimshu...
9. Vol. 23, No. 1435, p. 1a. The Taisho Shimshu
- 10, 11 and 12: They have 18 times.
13. Vol. 23, p. 628a
14. The Buddha was staying in Vesāli, in the 5th year after the Buddha was obtained enlightenment, at that time, on the 2nd day of the 5th half – month in the winter season, in the afternoon , when a setting man's shadow, with his face to ward the East, fell down one and half man. p. 238a
15. All rules are promulgated by the Buddha because of aiming to ten good benefits.

In the Vinaya of the Theravāda has only one time before the first pārājika but the three last ones it is repeated when a new rule is promulgated. Its content is the same but its order has a few differences, as following quotations:

1. **The Theravāda**
Dasa atthasase paṭiṇā.

1. Saṅgha suṭṭhutaṃ
2. Saṅgha phāsutaya
3. Dummañkūmaṃ puggalaṃ niggahāya
4. Pesalaṃ bhikkhūnaṃ phāsu viharāya
5. Diṭṭhadha mmikānaṃ āsavānaṃ samvarāya
6. Samparāyikānaṃ āsavānaṃ paṭighātāya
7. Appasannānaṃ pasādāya.
8. Pasannānaṃ bhīyobhāvāya.
9. Saddhamma ṭṭhitiyā.
10. Vinayānuggahāya.

The rules of the monks that are founded on ten reasons:

1. For the excellence of the Order
2. For the comfort of the Order
3. For the restraint of evil-minded men
4. For the ease of well-behaved monks
5. For the restraint of the cankers belonging to the here and now.
6. For the combating of the cankers belonging to other worlds.
7. For the benefit of non-believers
8. For the increase in the number of believers
9. For the establishing dhamma indeed
10. For following the rules of restraint.

Vol X, p. 37-38.

2. The Dharmagupta Vol. 22. p. 570c.

1. 一 攝 取 於 僧
2. 二 令 僧 歡 喜
3. 三 令 僧 安 樂
4. 四 令 未 信 者 信
5. 五 已 信 者 令 增 長
6. 六 難 言 者 令 調 順
7. 七 慚 愧 者 得 安 樂
8. 八 迷 斷 現 在 有 漏
9. 九 斷 未 來 有 漏
10. 十 正 法 得 大 徑

Pārājika 2

I. The Vinaya of the Theravāda**A. The name of Bhikkhu who violated this rule.**

1. The first time : The venerable Dhaniya, the potter's son p. 64
2. The second time: The group of six monks p. 72

B. Place of occurrence

1. The first and the second time : Rājāgaha p. 64

C. Time of occurrence. : *Magadho Seniyō Bimbisāra* p. 43.
The king of Magadha, Seniyō Bimbisara.**D. Promulgation**

Yo pana bhikkhu gāma vā araṇṇā vā adinnaṃ theyyasamkhātaṃ ādiyeyya yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyūṃ vā bandheyūṃ vā pabbājeyyūṃ vā coro'si bālo'si mūlho'si theno'sīti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno ayam pi pārājiko hoti asaṃvāso' ti, p. 46.

“Whatever monk should by means of theft take from a village or from the jungle what has not been given to him in such manner of taking as kings, catching a thief in the act of stealing, would flog him or imprison him or banish him, saying, “you are a robber, you are foolish, you are wrong, you are a thief” even so a monk, taking what is not given him, is also one who is defeated, he is not in communion”. p. 73.

E. Punishment

It also has four different degrees in punishment such as:

Pārā., Thu., Duk., and Adi.

1 Pārā.

1.1 Subject

1.1.1 The nature of bhikkhu is not broken yet.

1.1.2 He intends to steal anything which is worth five māsakas or more (than five māsakas) and keeps it as his ownership.

- 1.1.3 He knows clearly anything which is worth five māśakas or more.
- 1.1.4 He sees exactly anything which belongs to the owner of someone else.
- 1.1.5 He steals himself anything which is worth five māśakas or tells anyone to do that or orders to others to bring it to him.
- 1.1.6 He moves himself anything which is worth five māśakas or commands anyone to do that.
- 1.2 Object
 - 1.2.1 Whatever is worth five māśakas or more
 - 1.2.2 Whatever should be moved from a place to other place.
- 2 Thu.
 - 2.1 He intends to steal anything which is worth five māśakas when he takes it which is not worth five māśakas.
 - 2.2 He intends to steal anything which is not worth five māśakas
 - 2.3 Stolen thing is not worth five māśakas but he thinks that it is five māśakas or more than.
 - 2.4 Stolen thing belongs to someone's owner but he thinks that it is not.
 - 2.5 He is doubtful of stolen thing which has owner.
 - 2.6 He touched stolen thing but it is not moved yet from one place to other place.
- 3. Duk.
 - 3.1 He intends to steal anything which is worth five māśakas or more than but he does not touch it yet.
 - 3.2 He intends to steal anything which is not worth five māśakas he touched it but it is not moved yet.
 - 3.3 Whatever is not worth five māśakas and it belongs to other but he thinks that it has not owner.
- 4. Adi.
 - 4.1 He thinks that it is given to him.
 - 4.2 He thinks that it is his.
 - 4.3 He thinks that it was thrown off.
 - 4.4 He thinks that it belongs to close relations

4.5 He intends to borrow it for use.

4.6 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

檀尼迦, 陶師子

p. 572b

Dhaniya, the potter's son.

B. Place of occurrence

羅闍城

p. 572c

Rājagaha, the capital of Magadha,

C. Time of occurrence

摩竭國, 瓶沙王

p. 572c

King, Bimbisana of Magadha.

D. Promulgation

若比丘若在村邊, 若在靜處不共
盜心取, 隨不共取法, 若為王王大
臣所捉, 若殺若縛若驅出國或是
賊汝癡汝無所知, 是比丘波羅
夷不共住。

p. 573b

Whatsoever bhikkhu shall take from a village or from a forest anything not given, which is counted as a theft for which a king or a king's (officers) would seize the thief, and slay, or bind or banish or impose a fine, saying, "Oh thou art fool, thou art stupid and thou art a thief"- the bhikkhu who in that manner takes the thing not given, has fallen into a pārājika, he should not be in communion with others.

W. Pachow, p. 72²

E. Punishment : The same.

III. The vinaya of the last four schools.

Name of schools				
Maha ³ vol.22	Mahi ⁴ vol.22	Mūla vol.23	Sarva ⁵ vol.23	
1/ Dhaniya p.238a 2/A certain monk, p.241c	1/Dhaniya p.5b 2/Many monks p.6a	Dhaniya p. 635c	Dhaniya p. 3b	The name of bhikkhu who violated this rule
Rajagaha p.238a	1/Rajagaha p.5b 2/Savatthi p.6a	Rajagaha p. 635c	Rajagaha p. 3b	Place of occurrence
1/p. 241c 2/p. 242b 3/p. 244a	1/ p. 6a 2/ p.6a	p. 637a	p. 4a	Promulgation
The same				Punishment

Comparison: Pārājika 2

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

All of them have the same name: Dhaniya, the potter's son

2. The second time

- | | |
|--|---------------------------------|
| * Dharma , Mūla and Sarva : not recorded | * Thera: the group of six monks |
| | * Mahā :a certain monk |
| | * Mahī: many monks |

B. Place of occurrence

1. The first time

All the them have the same place: Rājagaha

2. The second time

- | | |
|---|----------------------------|
| * Dharma, Mūla and Sarva : not recorded . | * Thera, and Mahā:Rājagaha |
| | * Mahī: Sāvatti |

C. Time of occurrence

- * Thera, Dharma and Mahā: Seniya Bimbisāra, Magadha king
- * Mahī, Mūla and Sarva : Ajātusattu, Magaddha king

D. Promulgation

Although the number of promulgation is different but their contents are the same, there are four main points, such as:

1. He takes anything which is not given to him.
 2. It is from a village or a forest.
 3. King or minister captures, imprisons, banishes, or kills him.
 4. They said that, " you are a robber, foolish, wrong, thief. ..."
- E. **Punishment** : The same.

If any monk commits this rule, he is no longer in the Order because it is one of the four heaviest sins.

Pārājika 2

Name of rule	Name of schools						Result
	Thera	Dharma	Mahā	Mahī	Mūla	Sarva	
Adinnādāna Taking what is not given	2	1	2	2	1	1	Name
	2	1	3	2	1	1	Place
	Seniya Bimbisāra	Seniya Bimbisāra	Seniya Bimbisāra	Ajātasattu	Ajātasattu	Ajātasattu	Time
	2	1	3	2	1	1	Promulgation
	4	4	4	4	4	4	Punishment

Notes:

1. Atha kho vassakāro brāhmano Magadhamahāmatto yena rājā Māgadho Seniyo Bimbi saro ten' upatsamkamī, p. 43.
Then the brahmim vassakāra, the chief minister in Magadha, went up to king Seniyo Bimbisara of Magadha, p. 68.
2. A comparative study of the Prātimoksa, W. Pachow, Motilal, Delhi, 2000
3. The Buddha was staying in Rājagaha, now, in the 6th year after he has obtained Enlightenment. At that time, the 10th day of the second half-month in the winter seasons, in the afternoon when a sitting man's shadow with his face toward the East, fell down two men and a half, this rule was promulgated by the Buddha.
4. Ajātasattu king
5. King of Magadha country is Vedehi's son named : Ajātasattu.

Pārājika 3

I. The Vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

- | | | |
|----|---|--------|
| 1. | The first time : Migalandika ¹ | p. 68 |
| 2. | The second time : The group of six monk | p. 113 |

B. Place of occurrence

- | | | |
|----|--|--------|
| 1. | The first and the second time: Vesāli ³ | p. 68. |
|----|--|--------|

C. Time of occurrence: Not recorded.

D. Promulgation

Yo pana bhikkhu sañcicca manusaviggahaṃ jivitā voropeyya sathahārakaṃ vāssa pariyeseyya maraṇavaṇṇam vā samvaṇṇeyya maraṇāya vā samādapeyya ambho purisa kiṃ tuyh'iminā pāpakena dujjivitena matan te jivitā seyyo'ti, iticittamano cittasaṃkappo anekapariyāyena maraṇavaṇṇam vā samvaṇṇeyya maraṇāya vā samādapeyya, ayaṃ pi pārājiko hoti asaṃvāso 'ti. p. 73

Whatever monk should intentionally deprive a human being of life, or should look about so as to be his knife bringer, or should praise the beauty of death, or should incite (anyone) to death, saying: "Hullo there, my man, of what use to you is this evil, difficult life? Death is better for you than life" or who should deliberately and purposefully in various ways praise the beauty of death or should incite (anyone) to death: he also is one who is defeated, he is not in communion". p. 126.

E. Punishment

Each of these four Pārā. has four different degrees in punishment such as:

Pārā., Thu., Duk and Adi.

- | | |
|-------|--|
| 1 | Pārā |
| 1.1 | Subject |
| 1.1.1 | The nature of bhikkhu is not broken yet |
| 1.1.2 | He intends to kill them. |
| 1.1.3 | He knows exactly that that is human being. |

- 1.1.4 He kills them with his body and his speech.
- 1.1.5 He kills object accurately.
- 1.2. Object
 - 1.2.1 A human being and a human embryo.
 - 1.2.2. That man has been died by his means.
- 2. Thu..
 - 2.1 It is a human being, but he still has doubt.
 - 2.2 He kills the eight classes of supernatural beings¹ or animals that transform into mankind.
 - 2.3 He kills object wrongly.
 - He kills them but they don't die, only wounded.
- 3. Duk.
 - 3.1. His kills the eight classes of supernatural beings or animals that transform into mankind but they don't die.
 - 3.2. He kills human beings but they aren't injured at all by his means.
 - 3.3. He kills human beings but he still has doubt (they are not human beings) and they don't die.
- 4. Adi.
 - 4.1 He doesn't intend to kill.
 - 4.2. He is a manslaughter.
 - 4.3. If he is a lunatic man....

II The Vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

勿力伽文維提

p. 575c

A monk named Migalandika

B. Place of occurrence:

毘舍離： Vesāli

p. 575c

C. Time of occurrence: Not recorded.

D. Promulgation

若比丘故自手斷人命持刀與人斃
 譽死快勸死咄男子用此惡活寧死

不生作如是心思惟種種方便歎
 譽死快勸死是比自沒罪莫不共住

P. 576b

Whatsoever bhikkhu shall knowingly deprive of life a human being or a man-like being, with his own hand or with a knife, or shall seek out an assassin for him, or shall instigate him to self destruction, or utter the praises of death saying thus: "O man, what is the use of this sinful life". It is better for you to die than to live". In following his inclination of taking delight in death, instigating him to kill himself and to speak in praise of self-destruction to him, so that the man dies as a consequence there of, this bhikkhu has fallen into a pārājika,

W. Pachow, p. 72.

E. **Punishment:** The same**III. The vinaya of the last four schools**

Name of schools				
Maha vol.22	Mahi vol. 22	Mula vol. 23	Sarva vol. 23	
1/ } A ill 2/ } monk 3/ } p. 253c 4/ Migalandika p.254b	1/ Migalandika p. 7b 2/ } many 3/ } monks 4/ } p. 7c 5/ }	Migalandika And Many monks p. 659c	Migalandika p. 7c	The name of bhikkhu who violated this rule
Vessali p. 257c	Vesali p. 7a	Vesali p. 659c	Vesali p. 7b	Place of occurrence
1/ p. 253c 2/ } 3/ } p. 254b 4/ }	1/ } 2/ } p. 7c 3/ } and 4/ } p. 8a 5/ }	p. 659c	p. 8b	Promulgation
The same				Punishment

Comparison: Pārājika 3

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Dharma, Mūla and Sarva.: one time		* Thera : two times * Mahā : four times * Mahī : five times
-------------------------------------	--	---

Migalandika, all of the six schools, was called a killer, but it has a different recognition of him, as follows:

* Thera	:	He is a sham recluse
* Dharma	:	He is a bhikkhu
* Mahā	:	He is a heretic
* Mahī	:	He is "so-called" Migalandika
* Mūla and Sarva.	:	He is a brahmana

In China, Migalandika was translated into three names such as:

* 1. 勿力伽提	2. 彌隣	方每陀羅
	3. 鹿杖	

B. Place of occurrence

All of them have the same place : Vesāli

C. Time of occurrence

* Thera, Dharma, Mahī, Mūla and Sarva.: not recorded		* Mahā: in the 6 th year after the Buddha obtained enlightenment ² .
--	--	--

D. Promulgation

* Dharma, Mūla and Sarva.: one time		* Thera : two times * Mahā : four times * Mahī : five times
-------------------------------------	--	---

Although the number of promulgation is different but their contents are the same. they are divided into eight kinds of killing:

1. Don't kill anyone
2. Don't kill a human embryo
3. Don't kill together
4. Don't kill yourself
5. Don't bring knife etc. to anyone to kill
6. Don't drink toxic drug
7. Don't fall down
8. Don't praise the death

E. Punishment : The same

If any monk commits this rule, he is no longer in the Order because it is one of four the heaviest sins.

Pārājika 3

Name of rule	Name of schools						Result
	Thera	Dharma	Mahā	Mahī	Mūla	Sarva	
Manussa Viggaha Deprive a human being of	2	1	4	5	1	1	Name
	1	1	1	1	1	1	Place
	No	No	1	No	No	No	Time
	2	1	4	5	1	1	Promulgation
	4	4	4	4	4	4	Punishment

Notes

- | | | | | | |
|---------|-----|---|-----------|------|---|
| Deva | 天 | , | Nāga | 龍 | , |
| Yakṣa | 夜叉 | , | Gandharva | 乾闥婆 | , |
| Asura | 阿修羅 | , | Garuḍa | 迦樓羅 | , |
| Kinnara | 緊那羅 | , | Mahoraga | 摩睺羅伽 | , |

- This rule was laid down with reference to many convalescent bhikkhu in connection with Mrgavana, the heretic, by the Blessed One, while he was staying at Vesāli. It was laid down in the morning of the 9th day of the 3rd fortnight of the 6th year in the winter, after the Buddha's Enlightenment. At that time, the shadow, cast down, on the ground, of a man sitting in the Northern direction, was equal to the height of one man and a half.

W. Pachow, p.73.

Pārājika 4

I. The Vinaya of the Theravāda

A. The name of bhikkhu who violated this rule
The first and the second time : Many monks p. 87

B. **Place of occurrence**
The first and the second time : Vesāli p. 87

C. **Time of occurrence** : Not recorded.

D. **Promulgation**

*yo pañña bhikkhu anabhlījanam uttarīmanussadhammaṃ attūpanāyikaṃ
alamariyāñānadassamaṃ samudācareyya iti jānāmi iti passamīti, tato aparena
samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā āpanno visuddhāpekkho
evam vadeyya: ajānam evaṃ āvuso avacaṃ jānāmi, apassaṃ passāmi, tucchaṃ musā
vilapin ti, aññitra adhimānā, ayaṃ pi pārājiko hoti asaṃvāso 'ti* p. 91.

Whatever monk should boast, with reference to himself of a state of further men, sufficient ariyan knowledge and insight, though not knowing it fully, and saying: “this I know, this I see” then if later on, he being pressed or not being pressed, fallen, should desire to be purified, and should say: “Your reverence, I said that I know what I do not know, see what I do not see, I spoke idly, falsely, vainly”, apart from the undue estimate of himself, he also is one who is defeated, he is not in communion, p. 159.

E. **Punishment**

Each of these four Pāra. has four different degrees in punishment such as:

Pārā., Thu., Duk., and Adī.

1. Pārā.

1.1. Subject

1.1.1. The nature of bhikkhu is not broken yet.

1.1.2. He tells lie intentionally for fame, for gain and for anything.

1.1.3. He boasts that he possessed superhuman knowledge, the insight, the extraordinary..., but , he has not attained at all.

1.2 Object

1.2.1. Listeners understand what he said.

1.2.2. He speaks to human being and he knows exactly that that is a human being.

1.2.3. The superhuman knowledge, the insight, the extraordinary...

2. Thu.

2.1. Listeners hear, but they don't understand what he said.

2.2. Listeners are good human beings, but he thinks they are not human beings.

2.3. Here, there are many listeners, but he thinks no body there, and listeners are not there, but he thinks they are here.

2.4. The eight classes of supernatural beings and animals transform into mankind heard and understood what he said.

3. Duk.

Listeners are not human beings, they hear, but they don't understand what he said.

4. Adi.

4.1. He thinks he attained the superhuman knowledge, the insight, the extraordinary.

4.2. He said what he thought.

4.3. If he is a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

1. The first time

衆多比丘

Many monks

Vol. 22, p. 577b

2. The second time

一增上慢比丘

: An arrogant monk.

p.578a

B. Place of occurrence

毘舍離 Vesāli

p. 577b

C. Time of occurrence :

Not recorded.

D. Promulgation

若此空定無所知自承棄言，我得上人
 法我已入聖智勝法我知是我見見彼
 於異時若問若不問欲自清淨故作是
 說我定不知不見言知言見虛誑妄
 語，除增上慢是此空波羅夷不共住。

p578a

Whatsoever bhikkhu, without possessing any knowledge and without seeing the extraordinary qualities, shall regard himself as if he had known and had seen or had accomplished the insight of the noble ones saying: "Thus do I know, thus do I perceive" and at some subsequent time whether on being questioned or without being questioned, this bhikkhu, shall be desirous of being cleaned from his fault, and shall say, "when I knew not I said that I knew, when I saw not, I said that I saw telling a fruitless falsehood" then, unless he so spoke through undue confidence, he too, has fallen into a pārājika. He should not be in communion with others,

W. Pachow, p. 74

E. Punishment : The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī. vol.22	Mūla. vol.23	Sarva. vol.23	
1/Many monks p. 258c 2/Two monks p. 259c	1/ & 2/ many monks p. 9a	1/ & 2/ many monks p. 675c	1/ & 2/ many monks p. 11c	The name of bhikkhu who violated this rule
1/ & 2/ Savatthi p.257c	1/ Vesali, p.9a 2/ Savatthi, p.9c	1/ & 2/ Vesali, p.668c	1/ Vesali, p.11a 2/ Savatthi, p.12b	Place of occurrence
1/ p. 259c 2/ p. 260c	1/ p. 9b 2/ p. 9c	1/ p. 676a 2/ p. 676c	1/ p. 12b 2/ p. 12c	Promulgation
The same				Punishment

Comparison: Pārājika 4

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

*Thera, Dharma, Mahā and Mahī.:
many monks

* Mūla and Sarva.: after the rainy season,
many monks

2. The second time

* Thera, Mahī, Mūla and Sarva.: many monks	* Dharma : an arragant monk * Mahā : two monks
---	---

B. Place of occurrence

1. The first time

* Thera, Dharma, Mahī, Mūla and Sarva.: Vesāli	* Mahā : Sāvatti
---	------------------

2. The second time

* Thera, Dharma and Mūla : Vesāli	* Mahā., Mahī. and Sarva.: Sāvatti
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C. Time of occurrence

* Thera, Dharma, Mahī, Mūla. and Sarva.: not recorded	* Mahā: the 6 th year in the winter ¹
--	---

D. Promulgation

1. The first time
Their contents are the same, having four main points:
 - a. He does not possess any knowledge and the extraordinary qualities are not seen.
 - b. But he said that: "Thus do I know, thus do I perceive"
 - c. After that, he was questioned or without, he should be desirous of being cleaned from his fault
 - d. He said that: "I knew not, I saw not?"
2. The second time
All of them have a sentence more: Unless he spoke so through undue confidence.

E. Punishment : The same.

If any monk commits this rule, he is no longer in the Order because it is one of the four heaviest sins.

Pārājika 4

Name of rule	Name of schools						Result
	Thera	Dharma	Mahā	Mahī	Mūla	Sarva	
Uttarimanussadh amma Telling of supernatural	2	2	2	2	2	2	Name
	1	1	1	2	1	2	Place
	No	No	1	No	No	No	Time
	2	2	2	2	2	22	Promulgation
	4	4	4	4	4	4	Punishment

[†]
Uddiḥha kho āyasmanto cattāro pārājikā dhammā yesaṃ bhikkhu aññataraṃ vā añña taram vā āpajjivā na labhati bhikkhuhi saddhim saṃvāsam, yathā pure tatha pacchā pārājiko hoti asamavāso. tathayasmante pucchāmi kacci'ttha parisuddhā, dutiyam pi pucchāmi kacci'ttha parisuddha. tatiyam pi pucchāmi kacci'ttha parisuddha. parisuddh' etthāyasmanto, tasmā tuṅhi, evam etaṃ dharayāmi. vol. III p. 109

Set forth for the venerable ones are the four things involving defeat. A monk, having fallen into one or other of these, is not in communion with the monks; as before, so after, he is one who is defeat, he is not in communion. Therefore I ask the venerable ones: I hope that you are quite pure in this matter? A second time I ask: I hope that you are quite pure in this matter? A third time I ask: I hope that you are quite pure in this matter? The venerable ones are quite pure in this matter, therefore they are silent. Thus, do I understand. vol. x., p. 191

Note:

1. This rule was laid down with reference to the bhikkhu in a village and the bhikkhu of undue confidence by the Blessed One, while he was staying at vesāli. It was laid down in the afternoon of the 13th day of the 4th fortnight of the 6th year in the winter, after the Buddha's Enlightenment, At the time, the shadow, cast down, on the ground of a man sitting in the Eastern direction, was equal to the height of three men and a half. W. Pachow, p.75

Section B : Comparison of Thirteen Samghādisesa

Samghādisesa 1¹

The venerable ones, this is the thirteen Samghādisesa as known from Pātimokkha, recited each half month.

I. The Vinaya of the Theravāda

A. The name of bhikhu who violated this rule

- | | | | |
|----|------------------|------------|---------|
| 1. | The first time : | Seyyasaka | p. 110. |
| 2. | The second time | Many monks | p.112 |

B. Place of occurrence : Sāvatti p. 110

C. Promulgation

Saṅcetanikā sukkavisatṭhi aññatra supinantā Samghādiseso ' ti p.112

Intentional emission of semen except during a dream is an offence requiring a formal meeting of the Order, p. 196.

D. Punishment

Each of these 13 Sam. has four different degrees of punishment such as:

Sam., Thu., Duk. and Adi. :

1. Sam.
 - 1.1 Subject.
 - 1.1.1. The nature of bhikkhu is not broken yet.
 - 1.1.2. He intends to stimulate his male organ, finally, his semen is issued.
 - 1.2. Object: Semen issued.
2. Thu.
 - 2.1. He intends to stimulate his male organ, finally, his semen is not issued yet.
 - 2.2. He teaches another monk and this monk does that, his semen is issued.
3. Duk.
 - 3.1. He teaches another monk, this monk does that, but his semen is not issued yet.

3.2. He looks at “ his branch” sexual organ with passionate mind.

4. Adi.

4.1. If he is dreaming.

4.2. If he is lunatic man. ...

II. The Vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

1. The first time: The venerable Udāyi. Vol. 22, p. 579 a
 2. The second time: A certain monk. p.579b

B. Place of occurrence

Sāvatti. p. 579a

C. Promulgation

若比丘故弄陰失精除
 夢中僧做婆尸沙。

p. 579c

Whoever monk intends to stimulate sexual organ, his semen issued, except in a dream, that is a Sam.

D. Punishment : The same

III. The vinaya of the last four schools:

Name of schools				
Maha.vol.22	Mahi.vol.22	Mula.vol.23	Sarva.vol.23	
1/尸利耶婆 p. 262a	1/ Udāyi p. 10b	1/ Udāyi p. 680b	1/ Udāyi p. 13c	The name of bhikkhu who violated this rule
2/ two monks p. 263a	2/ many monks p. 10b	2/ many monks p. 681a	2/ many monks p. 14a	
Sāvatti. p. 262a	Sāvatti. p. 10b	Sāvatti. p. 680b	Sāvatti. p. 13c	Place of occurrence
1/ p. 262c 2/ p. 263b	1/ p. 10b 2/ p. 10c	1/ p. 681a 2/ p. 681a	1/ p. 14a 2/ p. 14b	Promulgation
The same				Punishment

Comparison: Samghādisesa 1

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Dharma, Mahī, Mūla and Sarva.: Udāyi	* Thera : Seyyasaka * Mahā : 尸利耶婆
--	--------------------------------------

2. The second time

* Thera, Mahī, Mūla and Sarva.: many monks	* Dharma : one monk * Mahā : two monks
---	---

B. Place of occurrence

They have the same place : Sāvatti

C. Promulgation

1. The first time : Their contents are the same.
2. The second time: Their contents are also the same and have a phrase : except on dream

D. Punishment : The same

Note

1. The thirteen Sam. have some points to be paid attention:
 - a. All of them did not record the time of occurrence.
 - b. Five schools have ten benefits before a rule except the Theravāda.
 - c. They have the same general punishment.
 - d. The first nine rules belong to individual, so he does, he becomes offender at once, while the later four rules become sins until the end of the third admonition because they belong to the community of the Order.
 - e. If any monk violates anyone of thirteen rules, the nature of that monk that is prejudiced seriously but it is not broken yet.

Samghādisesa 2

I. The Vinaya of the Theravāda

A. The name of bhikkhu who violated this rule:

The venerable Udāyi,

p. 119

B. Place of occurrence :

Sāvatti

p.119

C. Promulgation

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātuḡāmena saddhiṃ kāyasamsaggaṃ samāpajjeya hatthagāhaṃ vā venigaāhaṃ vā aññatarassa vā aññitarassa vā aṅgassa parāmasanaṃ, saṃghdiseso 'ti. p. 120.

Whatever monk, affected by desire with perverted heart, should come into physical contact with a woman, holding her hand, or holding a braid of her hair, or rubbing against any one or other of her limbs: this is an offence entailing a formal meeting of the Order, p. 202.

D. Punishment

Each of these 13 Sam. has four different degrees in punishment, such as:

Sam., Thu., Duk. and Adi.

1. Sam.
 - 1.1 Subject.
 - 1.1.1. The nature of bhikkhu is not broken yet.
 - 1.1.2. He has desire.
 - 1.2. Object.
 - 1.2.1. It is a woman and he thinks her to be a woman.
 - 1.2.2. He touches her body.
2. Thu.
 - 2.1. He, with desiring, touches on man, or hermaphrodite or eunuch.
 - 2.2. He, with desiring, touches on woman but he thinks her to be man.
 - 2.3. He, with desiring, touches on female animal or female yakkha which can transform into man-kind.
3. Duk.
 - 3.1. He, without desiring, touches on woman's body.
 - 3.2. He, with desiring, touches on a dead woman.
 - 3.3. He, with desiring, touches on woman's dress.
4. Adi.
 - 4.1. He has not desire.
 - 4.2. If he is a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

The venerable Udāyi.

Vol. 22, p. 580b

B. Place of occurrence

Sāvatti

p. 580b

C. Promulgation

若比丘女姪欲意共女人身相
觸，若捉手若捉髮，若觸一
身分者，僧伽婆尸沙。

p. 580b

Whoever monk, with desiring mind, touches woman's body or holds her hand, holds her hair or touches one part of her body, that is a Sam.

D. Punishment : The same

III. The vinaya of the last four schools:

Name of schools				
Mahā.vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
Udāyi p. 264a	Udāyi p. 10b	Udāyi p. 682a	Udāyi p. 14c	The name of bhikkhu who violated this rule
Rājagaha p. 264a	Sāvatti. p. 10b	Sāvatti. p. 681c	Sāvatti. p. 14c	Place of occurrence
p. 265c	p. 11a	p. 683c	p. 15a	Promulgation
The same				Punishment

Comparison: Samghādisesa 2

Similarities

Dissimilarities

- A. The name of bhikkhu who violated this rule.**
They have the same name : Udāyi

B. Place of occurrence

Thera., Dharma., Mahī.,
Mūla. and Sarva. : Sāvatti.

Mahā.: Rājagaha.

C. Promulgation

Their contents are the same. The Sarvā. adds some details: holding her arm or her head...
or from upward to downward .

D. Punishment : The same

Note

1. There are four stories which talked about Udāyi:
 - * The first story, the Buddha was staying in Rājagaha.
 - * The rest, the Buddha was staying in Sāvatti.

p. 264a

Samghādisesa 3

I. The vianya of the Theravāda

A. The name of bhikkhu who violated this rule:

The venerable Udāyi.

p. 127.

B. Place of occurrence : Sāvatti.

p. 127

C. Promulgation

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya

yathā taṃ yuvā yuvatim methunupasaṃhitāhi samghādiseso 'ti,

p. 128.

Whatever monk, affected by desire, with perverted heart, should offend a woman with lewd words concerned with unchastity, as, for example, a youth to a young woman, it is an offence entailing a formal meeting of the Order. p. 215.

D. Punishment

Each of these 13 Sam., has four different degrees in punishment such as:
Sam., Thu., Duk. and Adi.

1. Sam.
 - 1.1 Subject.
 - 1.1.1. The nature of bhikkhu is not broken yet.
 - 1.1.2. He has desire.
 - 1.1.3. He speaks to a woman with lewd, evil, vulgar words which connect with sexual intercourse.
 - 1.2. Object.
 - 1.2.1. It is a woman.
 - 1.2.2. A listener hears and understands what he said.
2. Thu.
 - 2.1. He has desire.
 - 2.2. It is a woman but he thinks her not to be a woman.
 - 2.3. He speaks to a hermaphrodite, eunuch, female yakkha... with lewd, evil, vulgar words which connect with sexual intercourse.
 - 2.4. A listener hears and does not understand what he said.
3. Duk.
 - 3.1. He has no desire.
4. Adi.
 - 4.1. If he is explaining the dhamma (ex: unpurity meditation).
 - 4.2. If he is lunatic man...

II The vinaya of the Dharmagupta

A. Name of bhikkhu violated this rule.

The venerable Udāyi.

vol. 22, p. 581b

B. Place of occurrence :

Sāvatti.

p. 581b.

C. Promulgation

若比丘有姪欲意與女人麁惡姪欲語，
隨所說麁惡姪欲語僧伽婆尸沙。 p. 581c

Whoever monk, with desiring mind, speak to a woman with lewd, evil, vulgar words

which connect with sexual intercourse, it is due to those words, that is Sam.

D. Punishment: The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā.vol.22	Mahi.vol.22	Mūla.vol.23	Sarva.vol.23	
Udāyi p. 268a	Udāyi p. 11b	Udāyi p. 684a	Udāyi p. 15c	The name of bhikkhu who violated this rule
Rājagaha p. 267c	Sāvatti. p. 11b	Sāvatti. p. 684a	Sāvatti. p. 15c	Place of occurrence
p. 268b	p. 11c	p. 684a	p. 16a	Promulgation
The same				Punishment

Comparison: Samghādisea 3

Similarities

A – The name of bhikkhu who violated this rule:

They have the same name: Udāyi

Dissimilarities

B. Place of occurrence

* Thera, Dharma, Mahī, Mūla. and Sarva.: Sāvātthi	* Mahā : Rājagaha
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C. Promulgation

* Dharma, Mahī and Sarva : the same contents	* Thera and Mahā : adding detail: as a young boy as a young girl. * Mūla : adding detail as husband, as wife
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D. Punishment : The same.**Samghādisesa 4****I. The vinaya of the Theravāda****A. The name of bhikkhu who violated this rule.**

The venerable Udāyi.

p. 131

B. Place of occurrence:

Sāvātthi

p. 131

C. Promulgation

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugamassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya etad aggaṃ bhagini pāricariyānaṃ yā mādisaṃ silavataṃ kālyānadhammam brahmacāriṃ etena dhammena pāricareyyā'ti methunupasaṃhītena saṃghādiseso'ti.

p. 133

Whatever monk, affected by desire, with perverted heart should speak in praise of ministering to sense pleasure for self in the presence of women folk, saying: sister, this is the highest kind of ministrations: that a woman should minister to one like me, virtuous, of good conduct, leading the Brahma life, in this fashion, meaning with what is connected with sexual intercourse – that is an offence entailing a formal meeting of the Order.

p 224 – 225

D. Punishment

Each of these 13 Sam. has four different degrees in punishment such as:

Sam. , Thu. , Duk. and Adi.

1. Sam.
 - 1.1 Subject
 - 1.1.1. The nature of bhikkhu is not broken yet.
 - 1.1.2. He has desire.
 - 1.1.3. He speaks to a woman that : “O!” sister, you should offer sexual intercourse to me, that is the highest service”.
 - 1.2. Object.
 - 1.2.1. It is a woman.
 - 1.2.3 A listener hears and understands what he said.
2. Thu.
 - 2.1. He has desire.
 - 2.2. It is a woman but he thinks her not to be a woman.
 - 2.3. A listener hears and does not understand what he said.
 - 2.4. He speaks to a hermaphrodite or eunuch or female yakkha... with his request which connects with sexual intercourse.
3. Duk.
 - 3.1. He has no desire.
4. Adi.
 - 4.1. He has no desire
 - 4.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

The venerable Udāyi.

vol 22., p. 582a

B. Place of occurrence

Sāvatti.

C. Promulgation

若比丘在女界欲意於女人前自美歎
身言：大妹，我修梵行持戒精進修善法可
將是女界欲法供養我，如是供養第一最
僧伽如婆尸沙。

p. 582a

p.582b

Whoever monk, with desiring mind, praises himself, in front of a woman, saying: “O! sister, you should offer sexual intercourse to me, that is the highest service, because I kept rules very well, did good deeds, followed Brahma life”, that is a Sam.

D. **Punishment :** The same.

III. **The vinaya of the last four schools:**

Name of schools				
Mahā.vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
Udāyi p. 269c	Udāyi p. 11c	Udāyi p. 685a	Udāyi p. 16c	The name of bhikkhu who violated this rule
Sāvatti. p. 269c	Sāvatti. p. 11c	Sāvatti. p. 685a	Sāvatti. p. 16c	Place of occurrence
p. 270b	p. 12c	p. 685c	p. 17a	Promulgation
The same				Punishment

Comparison: Samghādisesa 4

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

They have the same name : Udāyi

B. Place of occurrence

They have the same place : Sāvatti

C. Promulgation

* Thera, Dharma, Mahā., Mūla.and Sarva.:
the same contents

* Mahī : Not recorded this sentence: “I
kept rules very well, did good deeds and
followed Brahma life”.

D. **Punishment :** The same.

Samghādisesa 5

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

The first and the second time : The venerable Udāyi. p. 135

B. Place of occurrence :

Sāvatti p. 135

C. Promulgation

yo pana bhikkhu sañcarittaṃ samāpajjeyya itthiyā vā purisamatim purissassa vā itthimatim jayattane vā jarattane vā antamaso taṃkhanikāya pi, samghādisesa 'ti. p. 139.

Whatever monk should act as a go between for a woman with a man in mind, or for a man with a woman in mind, whether as a wife or as a mistress or even as a temporary wife, there is an offence entailing a formal meeting of the Order. p. 236

D. Punishment

Each of these 13 Sam. has four different degrees in punishment such as :

Sam., Thu., Duk. and Adi.

1. Sam.

1.1. Subject.

1.1.1. The nature of bhikkhu is not broken yet.

1.1.2. He conveys the words of a man to a woman or conveys the words of a woman to a man.

1.1.3. He decides an engagement.

1.2 Object .

Man and woman become either a couple or for the purpose of adultery, even for a moment.

2. Thu.

2.1. If he accepts, he examines, but he does not convey.

2.2. If he does not accept, but he examines and he conveys.

2.3. He can decide one side, either man or woman side.

3. Duk.

3.1. If he accepts, but he does not examine and he does not convey.

3.2. If he does not accept, and he does not examine, but he conveys.

4. Adi.
 4.1. If he does not accept, he does not examine and he does not convey.
 4.2. If he is a lunatic man...

II - The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

A monk named Kāla¹

vol.22., p. 582c

B. Place of occurrence

Rājagaha.

p. 582c

C. Promulgation

若比丘往來彼此媒嫁持男意語女
 持女意語男若爲或婦事若爲私通
 至須臾頃僧伽婆尸沙。

p. 583a

Whoever monk should go and come back as a go-between, conveying the words of a man to a woman or conveying the words of a woman to a man, either for becoming a wife or for the purpose of adultery, even for a moment that is a Sam.

D. Punishment : The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā.vol.22	Mahī ² .vol.22	Mūla.vol.23	Sarva.vol.23	
Kāla p. 271a	1/ Udāyi p. 12a 2/ A group of 6 monks, p.12c	Kāla and a group of 6 monks. p. 686b	Kāla p. 18a	The name of bhikkhu who violated this rule
Sāvatti. p. 271a	Sāvatti. p. 12a	Sāvatti. p. 685c	Sāvatti. p. 18a	Place of occurrence
p. 271c	1/ p. 12b 2/ p. 12c	p. 686b	p. 18bc	Promulgation
The same				Punishment

Comparison: Samghādisesa 5

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Dharma, Mahā. and Sarva.: Kāla		* Thera and Mahī : Udāyi * Mūla : Kāla and a group of six monks
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2. The second time

* Dharma, Mahā., Mūla. and Sarva.: Not recorded		* Thera : Udāyi * Mahī : A group of six monks
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B. Place of occurrence

* Thera, Mahā., Mahī, Mūla. and Sarva. : Sāvatti		* Dharma : Rājagaha
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C. Promulgation

1. The first time

* Dharma, Mahā., Mūla. Sarva.,: the same contents		* Thera and Mahī : Not recorded this phrase: “Even as a temporary wife”
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2. The second time

* Dharma, Mahā., Mūla. and Sarva.,: not recorded		* Thera and Mahī : the same contents
--	--	--------------------------------------

D. Punishment : The same .

Notes:

1. Kāla may be the venerable Udāyi because he has a black complexion.
(Kāla: dark or black).
2. Even Bimbisāra also went to him (Udāyi) in order to ask national affairs.

vol. 22, p. 12a

Samghādisesa 6

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

The monks of Ālavī country.

p. 144

B. Place of occurrence

Rājagaha.

p. 144

C. Promulgation

Saññācīkāya pana Bhikkhunā kutim kārāyamānena assāmikam attuddesaṃ pamāṇikā kāretabhā, tatr' idaṃ pamāṇaṃ: dīghaso dvādasa vidatthiyo sugatavidatthiyā tiriyaṃ satt' antarā bhikkhu abhinetabhā vatthudesanāya, tehi bhikkhūhi vatthum desetabbaṃ anārambham suparikkamanam sārambhe ce bhikkhu vatthusmiṃ aparikkamane saññācīkāya kutim kareyya bhikkhu vā anabhineyya vatthudesanāya pamāṇaṃ vā atikhāmeyya, saṃghādiseso'ti., p. 149.

A monk begging in company for having a hut built which has no benefactor, for his own advantage, should make it according to measure. This is the measure: in length, twelve spans of a span of the accepted length; in width seven spans inside. Monks should be brought for marking out the site. A site not involving destruction and with an open space round it, should be marked out by these monks. If that monk should build a hut, begging himself for a site which involves destruction and which has not an open space round it, or if he should not bring the monks for marking out a site, or if he should exceed the measure, there is an offence entailing a formal meeting of the Order, p. 253.

D. Punishment

Each of these 13 Sam. has four different degrees in punishment such as:

Sam. , Thu. , Duk. and Adi.

1. Sam.
 - 1.1 Subject
 - 1.1.1. The nature of bhikkhu is not broken yet.
 - 1.1.2. Whoever monk, begging himself, having no donor, builds his hut himself.
 - 1.1.3. Whoever monk, begging himself, having no donor, builds his hut himself, it is not free from danger or obstacle site.
 - 1.1.4. Whoever monk, begging himself, having no donor, builds his hut himself, with exceeding the limited measure.
 - 1.1.5. Whoever monk, begging himself, having no donor, builds his hut himself without asking to other monks to show him a building site.

It consists of the four above elements (2 →5), that is a Sam.

- 1.2. Object.

1.2.1. Hut - measure - building site.

1.2.2. To ask to other monks.

2. Thu.

2.1. Whoever monk, begging himself, having no donor, builds his hut himself, it is right measure, free from danger and obstacle site, but without asking to other monks.

2.2. Whoever monk, begging himself, having no donor, builds his hut himself, it is right – free from danger and obstacle site, asking to other monks, but with exceeding the limited measure.

2.3. Whoever monk, begging himself, having no donor, builds his hut himself, it is right measure, asking to other monks, but not free from danger and obstacle site.

3. Duk.

If a monk builds a hut, the site not having been marked out involving destruction, not with an open space round it, there is an offence entailing a formal meeting of the Order together with two offences of wrong doing. p. 258.

4. Adi.

4.1. If he builds a cave in a mountain.

4.2. If he builds a house for the Buddha or for the Sangha.

4.3. If he builds a house which is right measure and which is free from danger and obstacle site and asking to other monks show a building site.

4.4. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

A certain monk of country vol. 22, p. 548

B. Place of occurrence

Rājagaha. p. 584a

C. Promulgation

石 此 乞 自 求 作 屋 無 主 自 爲 己 當 應 量 依
是 中 量 者 長 佛 十 二 槃 手 女 屠 七 槃 手 當
餘 此 乞 指 授 處 所 彼 此 乞 當 指 示 處 所
無 雜 處 無 妨 處 若 此 乞 有 雜 處 女 屠
處 自 求 作 屋 無 主 自 爲 己 不 將 餘
此 乞 指 授 處 所 若 過 量 作 者 僧 伽
婆 尸 沙

p. 585 b

Whoever monk begging himself for a hut built, having no donor and doing himself, should make it a following measure; it measure; in length the Buddha's twelve spans and width the Buddha's seven spans. This monk must ask to other monks in order to show him a building site, which is free from danger, and obstacle site. If that monk should build a hut, begging himself for a site which is a blind-alley and dangerous place, he doesn't ask to other monks show him a building site and exceeds the measure, that is a Sam.

D. **Punishment :** The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
Many monks of 曠野園 p. 276b	Many monks of Ālavī country p. 13a	Many monks p. 688a	Many monks of Ālavī country p. 20b	The name of bhikkhu who violated this rule.
曠野精舍 p. 276b	Sāvatti p. 13a	Sāvatti p. 688a	Ālavī p. 20b	Place of occurrence.
p. 277c	p. 14a	p. 688b	p. 20c	Promulgation.
The same				Punishment

Comparison: Samghādisesa 6

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahī, and Sarva : the monks of
Ālavī country.

* Dharma and Mahā : the same monks

曠野園比丘

* Mūla: many monks

B. Place of occurrence

* Thera, and Dharma : Rājagaha

* Mahā.: 曠野精舍

* Mahī. and Mūla : Sāvatti

* Sarva : Ālavī

C. Promulgation

Their contents are the same and have five main points as follows :

1. He begs money himself.
2. He builds a hut himself.
3. He builds a hut which is the right of measure (length and width)
4. He invites other monks to show building site for him.
5. It is free from blind-alley and dangerous place.

D. Punishment : The same.

Samghādisesa 7

I. The vianya of the Theravāda**A. The name of bhikkhu who violated this rule.**

The venerable Channa

p. 155

B. Place of occurrence

Kosambī

p. 155

C Promulgation

*Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ : : .
bhikkhū : abhinetabbā vatthudesanāya, tehi bhikkhūhi vatthuṃ desetabhaṃ anārambhaṃ
saparikkamanaṃ sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ
kāreyya bhikkhū vā anabhineyya vatthudesanāya, saṃghādises' ti,* p. 156.

If there is a monk building a large vihāra for his own advantage, having a benefactor, monks should be brought for marking out a site. A site should be marked out by these monks, not involving destruction, with an open space round it. If a monk should build a large vihāra on a site involving destruction, not with an open space round it, or if he should

not bring monks to mark out a site, there is an offence entailing a formal meeting of the Order. p. 267.

D. Punishment

Each of these 13 Sam. has four different degrees in punishment such as:
Sam. , Thu. , Duk. and Adi.

1. Sam.

1.1. Subject

1.1.1. The nature of bhikkhu is not broken yet.

1.1.2. If a monk wants to build a big house with a donor, he does not invite other monks to come and show him a building site.

1.1.3. If a monk wants to build a big house with a donor, he invites other monks to come and show him a building site which is not free from danger and obstacle site.

It consists of the two above elements (2 → 3), that is a Sam.

1.2. Object.

1.2.1. Big house – a building site

1.2.2. To ask to other monks.

2 & 3. Thu. and Duk.

If a monk builds a big house with a donor, he does not invite other monks to come and show him a building site, which is a dangerous and obstacle place and if a big house is built but it is not completed, he commits three sins: one Thu. and two Duk.

4. Adi.

4.1. The Order show him a building site, which is free from danger and obstacle place.

4.2. Building a big house for the Order or for everybody.

4.3. It is made by thatch or by leaves.

4.4. If he is a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

The venerable Channa

vol. 22, p.586b

B. Place of occurrence

Kosambi

p. 586b

C. Promulgation

若比丘欲作大房，有主爲已作，當將
 餘比丘往指授處所，彼此乞應指授處
 所無難處無妨處，若比丘有難處妨處
 作大房有主爲已作不將餘比丘往
 看指授處所，僧伽婆尸沙。

p. 586c

If a monk wants to build a big house with a donor, he should invite other monks to come and show him a building site, which is free from danger and obstacle. If that monk should build, with a donor, a big house which is a blind alley and dangerous place, he does not invite other monks to come and show him a building site, that is a Sam .

D. Punishment : The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
The venerable Channa p. 279a	The venerable Channa p. 14b	The venerable Channa and group of 6 monks p. 689a	The venerable Channa p. 21b	The name of bhikkhu who violated this rule.
Kosambī p. 279a	Kosambī p. 14b	Kosambī p. 689a	Kosambī p. 21b	Place of occurrence.
p. 280a	p. 14c	p. 691a	p. 21b	Promulgation.
The same				Punishment

Comparison: Samghādisesa 7

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

*. Thera, Dharma, Mahā., Mahī. and
Sarva.: The venerable Channa

* Mūla: The venerable Channa and a
group of six monks

B. Place of occurrence

They have the same place : Kosambī

C. Promulgation

Their contents are the same:

1. Building a large house
2. Having a benefactor
3. Asking to other monks
4. Being free from blind-alley and dangerous place.

D. Punishment : The same

Samghādisesa 8

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

Two monks: Mettiya and Bhummmajaka.

p. 160

B. Place of occurrence

Rājagaha.

p. 158

C. Promulgation

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya app eva nāma naṃ imanahā brahmacariyā cāveyyaṃ ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā amūlakañ c'eva taṃ adhikaranaṃ hoti bhikkhu ca dosaṃ patitṭhāti, samghādiseso 'ti.,

p. 163.

Whatever monk, malignant, malicious and ill-tempered, should defame a monk with an unfounded charge involving defeat, thinking: "thus, perhaps may I drive him away from

his Brahma life ” then, if afterwards he, being pressed or not being pressed, the legal question turning out to be unfounded, if the monk confesses his malice, it is an offence entailing a formal meeting of the Order, p. 281.

D. Punishment

Each of these 13 Sam. has four different degrees in punishment such as:

Sam. , Thu., Duk. and Adi.

1. Sam.

1.1. Subject .

- 1.1.1. The nature of bhikkhu is not broken yet.
- 1.1.2. In his mind, it is angry , malicious, ill-tempered
- 1.1.3. He intends to destroy other monk’s pure life.
- 1.1.4. He has spoken.

1.2 Object.

- 1.2.1. A monk does not commit Pārā.
- 1.2.2. One of the four Pārā.
- 1.2.3. A listener understands what he said.
- 1.2.2. Thu.

A listener does not understand what he said.

3. Duk.

If a monk has a pure life, he never commits one of the four pārā., if he speaks with unseen, unheard, and unsuspected words, that is a Duk.

4. Adi.

1. If he is lunatic man,
2. He jokes or he speaks alone.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

There is a monk, named Mettiya.

vol. 22., p. 587c

B. Place of occurrence

Rājagaha.

p. 587a

- C. **Promulgation** 若此之惡毒所覆故非波羅夷
 此之以此無根波羅夷法語欲壞彼清
 淨行若於異時若問若不問，知此事
 無根說我惡毒故作是語若此之作
 是語者僧伽婆尸沙。 p.588b

Whoever monk, being in anger, malicious, ill-tempered, hostile, should defame a monk with grounded less involving defeat, he wants to destroy that monk's pure life. Afterwards, when he is pressed or not pressed, being known this matter is grounded less, he determines and says, "I spoke in anger", that is a Sam.

- D. **Punishment** : The same.

III. The vinaya of the last four schools;

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
Mettiya - bhummajaka and a group of 6 monks, p. 280b	Mettiya and Bhummajaka p. 15b	Mettiya and Bhummajaka p. 696a	Mettiya - bhummajaka p. 22a	The name of bhikkhu who violated this rule.
Sāvatti p. 280a	Rājagaha ¹ p. 15a	Rājagaha p. 697c	Rājagaha p. 22a	Place of occurrence.
p. 280c	p. 16c	p. 697c	p. 23a	Promulgation.
The same				Punishment

Comparison: Samghādisesa 8

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahī., Mūla. and Sarva. : Mettiya
and Bhummajaka

* Dharma : Mettiya
* Mahā : Mettiya and a group of six
monks

B. Place of occurrence

* Thera, Dharma, Mahī., Mūla.and Sarva.: | * Mahā : Sāvatti
Rājagaha

C. Promulgation

Their contents are the same:

1. He is angry, malicious, hostile and unhappy
2. He defames a pure monk or unfounded charge
3. He is pressed or not pressed.
4. He speaks in hostility, unhappiness.

D. Punishment : The same.

Note:

At that time, the Buddha was staying in Rājagaha, everyday, Bimbisāra, king of Magadha had invited 500 monks by 500 monks to take lunch at his royal palace.

vol. 22, p. 15a

Samghādisesa 9

I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule:**

Two monks : Mettiya and Bhummajaka.

p. 166

B. Place of occurrence

Rājagaha.

p. 166

C. Promulgation

Yo pana bhikkhu bhikkhuṃ dutṭho doso appatito aññbbāgiyassa adhikaraṇassa kiñci desam lesamattam upādāya pārājikena dhammena anuddhamseyya app eva nāma nam imamhā brahmacariyā cāveyyan ti, tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā aññbhāgiyañ c' eva tam adhikaraṇam hoti koci deso lesamatto upādinno bhikkhu ca dosam patitṭhāti, samghādiseso 'ti.

p. 168.

Whatever monk, malignant, malicious all ill-tempered should defame a monk with a charge involving defeat, taking up some point as a pretext in a legal question really belonging to something else, saying: "Thus, perhaps may I drive him away from this Brahma-life"; then, if afterwards, he, being pressed or not being pressed, the legal question turning out to belong to something different, if the monk confesses his malice and (confesses) having taken up some point as a pretext: it is an offence entailing a formal meeting of the Order.

p. 290

D. Punishment

Each of these 13 Sam. has four different degrees in punishment, such as:

Sam., Thu., Duk. and Adi.

1. Sam.

1.1 Subject

The nature of bhikkhu is not broken yet.

1.2. Object

1.2.1 An other monk.

1.2.2. Ten pretexts : Birth – name – family – characteristic – offence – bowl –robe –teacher – preceptor and lodging

If a monk commits one of 13 Sam., he has a wrong view, without seen, heard and suspected, or using an other petty detail of the four Pārā., he refers this monk committing one of the four Pārā., that is a Sam.

A pure monk and an impure monk, they are the same: birthday, name.... lodgings, he rebukes him (a pure monk) or using an other petty detail of the four Pārā. without seen, heard and suspected, that is a Sam.

2. Thu.

If a monk who uses another details of the four pārā. to be unfounded, defames another monk but he says unclearly.

3. Duk.

There is the wrong view that in the evil speech there is a grave offence, an offence requiring expiation, an offence which ought to be confessed, an offence of wrong –doing.

p. 295 vol. 1.

4. Adi.
 4.1. If he is a lunatic man,
 4.2. He jokes, or he speaks lonely,

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

Mettiya bhummajaka monk.

Vol. 22, p. 589b

B. Place of occurrence

Rājagaha

p. 589b

C. Promulgation

若此比丘以真恚故於異分事中取片非
 波羅夷此比丘以無根波羅夷法言欲
 壞彼清淨行彼於異時若問若不問知
 是異分事中取片是比丘言我真恚故作
 是語作是語者僧伽婆尸沙。

p. 589c

Whoever monk, being in anger, malicious, ill-tempered, hostile, picks up a few petty details which connects with something else he should defame a monk with involving defeat, he wants to destroy that monk's pure life. Afterwards, when he is pressed or not pressed, being known this matter is picking up a few petty details which connect with something else, he determines and says: "I spoke in is anger", that is a Sam.

D. Punishment : The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
A group of six monks p. 281a	Mettiya - bhummajaka p. 16b	Mettiya and Bhummajaka p. 699b	Mettiya – bhummajaka p. 23b	The name of bhikkhu who violated this rule.
Rājagaha p. 281a	Rājagaha p. 16b	Rājagaha p. 699b	Rājagaha p. 23b	Place of occurrence.
p. 281b	p. 16c	p. 699c	p. 23c	Promulgation.
The same				Punishment

Comparison: Samghādisesa 9

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mūla.and Sarva.: Mettiya and Bhummajaka

* Dharma and Mahī :
Mettiyabhummjaka monk
They are also called : Mettiya monk
and Bhummajaka monk
* Mahā : a group of six monks

B. Place of occurrence :

They have the same place : Rājagaha

C. Promulgation

Their contents are the same¹

1. Angry – malicious - hostile – unhappy...
2. Defame – pure monk – with petty details
3. Being pressed or not being pressed.
4. Speaking in hostility – unhappiness.

D. Punishment: The same.

Note:

1. They have the same place, the same story, but their personages are different, as following details :
 - * Thera and Dharma : The venerable Dabba, the Mallian monk, makes love with the nun Mettiya
 - * Mahā : A few nuns kowtow to the venerable Dabba, suddenly the wind blowing makes their robes touch his knee, then he flicks them off.
 - * Mahī : The venerable Dabba makes love with the nun Sthūlananda.
 - * Mūla : The venerable Dabba makes love with the nun Uppalavannā.
 - * Sarva : The venerable Dabba with two nuns stand closely at one place

Samghādisesa 10
I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule:**

A monk named Devadatta.

p. 171

B. Place of occurrence

Rājahaha.

p. 171

C. Promulgation

Yo pana bhikkhu samaggassa saṃghassa bhedāya parakkameyya bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam assa vacanīyo: māyasmā samaggassa saṃghassa bhedāya parakkami bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi, samet' āyasmā samghena, samaggo hi saṃgho sammodamāno avivadamāno ekuddesophāsu viharatīti. Evañcaso bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyam samanubhāsitabbo tassa paṭinissaggāya yāvatatiyaṃ ce samanubhāsiyamāno tam paṭinissajjeyya, ice etaṃ kusalaṃ no ce paṭinissajjeyya, saṃghādiseso 'ti.

p.172 –173

Whatever monk should go forward with a schism of the Order which is harmonious, or should persist in taking up some legal question leading to a dissension: that monk should be spoken to thus by the monks : “Do not, venerable one, go forward with a schism of the Order which is harmonious, or persist in taking up some legal question leading to a

dissension. Let the venerable one be associated with the Order: for the Order is harmonious, on friendly terms, not quarrelsome, it devells comfortably under a single rule. And if that monk, after he has been spoken to thus by the monks, should persist, that monk should be admonished up to three times by the monks together concerning his giving up such a course. Should he give it up after being admonished up to three times, this is good, should he not give it up, there is an offence entailing a formal meeting of the Order".

p.300

D. Punishment

Each of these 13 Sam. has four different degrees in punishment, such as:

Sam., Thu., Duk. and Adi.

1. Sam.
 - 1.1. Subject .
 - 1.1.1. The nature of bhikkhu is not broken yet.
 - 1.1.2. He intends to destroy the harmony of the Order.
 - 1.1.3. He should be admonished by the bhikkhus.
 - 1.2. Object.
 - 1.2.1. This work was progressed.
 - 1.2.2. One theory was put forward to improve the activities of the Order.
 - 1.2.3. He becomes to commit a Sam., until the end of the third resolution of the Order.
2. Thu.
 - 2.1. The first resolution ends, if he gives it up, he becomes to commit one Thu.
 - 2.2. The second resolution ends, if he gives it up, he becomes to commit two Thu.
3. Duk.
 - 3.1. The first admonition of one monk that ends, if he gives it up, he becomes to commit one Duk.
 - 3.2. The second admonition of three monks that ends, if he gives it up, he becomes to commit two Duk.

4. Adi.
 4.1. He gives it up, when he has just heard an admonition
 4.2. If he is a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule:

A monk named: Devadatta.

vol 22. p. 591c

B. Place of occurrence

Rājagaha

p. 591b

- C. **Promulgation** 若比丘欲壞和合僧方便
 受壞和合僧堅持不捨彼比丘應諫
 是比丘大德莫壞和合僧莫方便壞和合僧
 莫受壞僧法堅持不捨大德應與僧和
 合與僧和合歡喜不諍同一師學如水
 乳合於佛法中有增益安樂住是比丘
 如是諫時堅持不捨彼比丘應三諫捨
 此事故乃至三諫時捨者善不捨者僧伽
 婆尸沙。 p. 595a

Whatever bhikkhu endeavours to cause a division in the Samgha which is in harmony or persists in emphasizing the points calculated to cause a division, that bhikkhu should be admonished by the bhikkhu: "O! Venerable sir, do not endeavour to cause a division in the Samgha which is in harmony and also do not persist in emphasizing the points calculated to cause a division, Sir, you should have communion with the Samgha, because, the Samgha being in harmony, there will be happiness and absence of disputation. They will be happily and peacefully, with one mind and under one doctrine, just as the combination of water and milk. Sir, you abandon your expedients to cause a division in the Samgha". If the bhikkhu being thus admonished by other bhikkhu, still persists in doing so and does not give it up, he should be admonished a second and third time. If he abandons his expedients, it is well, but if he does not, that is a samghādisesa. W.Pachow, p. 82

C. **Punishment:** The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
Devadatta p. 281c	Devadatta p. 18a	Devadatta p. 700b	Devadatta p. 24b	The name of bhikkhu who violated this rule.
Rājagaha p. 281c	Rājagaha p. 18b	Rājagaha p. 700b	Rājagaha p. 24b	Place of occurrence.
p. 282c	p. 20bc	p. 704ab	p. 25b	Promulgation.
The same				Punishment

Comparison: Samghādisesa 10

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

They have the same name: Devadatta .

B. Place of occurrence

They have the same place : Rājagaha.

C. Promulgation

Their contents are the same, such as:

1. He wants to destroy the harmony of the Order .
2. He holds firm to his purpose.
3. Many monks should admonish him .
4. We have to be in harmony with the Order as combination of water and milk.

5. We, without of disputation, are happy and useful in the Order.
6. After three times of resolution which end, he does not give up, that is a Sam.

D. Punishment: The same.

Samghādisesa 11

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule :

Kokalika, Katamorakatissa and the son of the lady Khanda and Samuddadatta, p.174

B. Place of occurrence

Rājagaha. p. 174

C. Promulgation

Tass'eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā eko vā dve vā tayo vā, evaṃ vadeyyūṃ : māyasmanto etaṃ bhikkhuṃ kiñci avacuttha, dhammavādī c'eso bhikkhu vinayavādi c'eso bhikkhu amhākañ c'eso bhikkhu chandañ ca ruciñ ca ādāya voharati, jānāti no bhāsati, amhākaṃ p'etaṃ khamatīti. te bhikkhu bhikkhūhi evaṃ assu vacanīyā: māyasmanto evaṃ avacuttha, na c'eso bhikkhu dhammavādi na c'eso bhikkhu vinayavādi, māyasmantānaṃ pi saṃghabhedo ruccittha, samet' āyasmantānaṃ saṃghena, samaggo hi saṃgho sammodamāno avivadamāno ekuddeso phāsu viharatīti evañ ca te bhikkhu bhikkhūhi vuccamānā tath 'eva paggaṇheyyūṃ, te bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ tassa patinissaggāya. yāvatatiyañce samanubhāsiyamānā taṃ patinissajjeyyūṃ ice etaṃ kusalaṃ, no ce patinissajjeyyūṃ, saṃghādieso' ti, p. 175.

If a monk has monks : one or two or three, who throw in their lot with him or take his part, and if these should speak thus : “Do not, venerable ones say anything against this monk; this monk is one who speaks dhamma, this monk is one who speaks vinaya; and this monk, adopting our desire and objective, gives expression to them; he knows that what he says for us seems also good to us.” These monks should be spoken to thus by monks : “Do not,

venerable ones, speak thus. This monk is not who speaks dhamma, this monk is not one who speaks vinaya. Please do not let a schism in the Order seem good to the venerable ones, let the venerable ones be at one with the Order, for the Order being harmonious and on friendly terms, not quarrelsome, dwells comfortably under one rule.” If these monks having been spoken to by the monks should persist, then these monks should be admonished up to three times by these monks in a body, for giving up their course. If these, having been admonished up to three times, should give it up, that is good, if they should not give it up that is an offence entailing a formal meeting of the Order. p. 305.

D. Punishment

Each of these 13 Sam. has four different degrees in punishment, such as :

Sam., Thu., Duk. and Adi.

1. Sam.

1.1 Subject

1.1.1. The nature of these bhikkhus are not broken yet

1.1.2. They support to destroy the harmony of the Order .

1.1.3. They are admonished by the monks.

1.2. Object

1.2.1 The Order is divided into many different small groups.

1.2.2. The Order, the third resolution ends, they commit a Sam.

2. Thu.

2.1 The Order's the first resolution ends, if they give it up, they commit one Thu.

2.2. The Order's the second resolution ends, if they give it up, they commit two Thu.

3. Duk.

Not thinking an act which is legally valid to be an act which is not legally valid, is an offence of wrong-doing. p. 307.

4. Adi.

4.1. They give it up, when they have just heard an admonition.

4.2. If they are lunatic men...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

Many monks supported Devadatta who destroyed the harmony of the Order.

vol.22, p. 595c

B. Place of occurrence

Rājagaha.

p. 595c

C. Promulgation

若比丘有餘伴黨若一若二若三乃至無
 效彼比丘言語是比丘大德莫諫此比丘此
 比丘是法語比丘律語此比丘此比丘所言
 我等喜樂此比丘所言我等忍可彼比丘言
 大德莫作是說言此比丘法語比丘律語
 比丘此比丘所言我等喜樂此比丘所言
 我等忍可然此比丘非法語比丘非律語
 比丘大德莫欲破壞和合僧汝等當樂欲
 和合僧大德共僧和合歡喜不諍同一師
 學如水乳合於佛法中有增益安樂住
 是比丘如是諫時堅持不捨彼比丘應
 三諫捨是事故乃至三諫捨者善不捨
 者僧伽婆尸沙。

p. 596ab

The bhikkhu who endeavouring to cause a division in the Samgha, has other bhikkhu, one or two or three who are his friends agreeing with his disagreeable words and these partisan bhikkhu speak to other bhikkhu: "Venerable sirs, do not admonish this bhikkhu for anything regarding this matter. Why so? Because, this bhikkhu speaks according to the Dharma, he speaks according to

what is good, he never speaks what is not dhamma and what is not good; he knows what to speak and not otherwise. Whatever has been spoken by him is approved by us, whatever he wishes to adopt, we also wish to adopt". Then let those partisan bhikkhu be admonished by the bhikkhu thus : "Say not, venerable sirs, that "this bhikkhu speaks according to the dhamma, that he speaks according to what is good, that he never speaks what is not dhamma and what is not good, that he knows what he speaks and not otherwise, that whatever has been spoken by him is approved by us, that whatever he wished to adopt, we also wish to adopt" Sirs! Do not take delight in helping the schism of the Samgha, you should gladly help in furthering the harmony of the Samgha. Why? Because the Samgha being in harmony, there will be happiness and absence of disputation. They will live with one mind under one doctrine, just as the combination of water and milk. Sirs, you abandon these partisan disagreeable words. "If those bhikkhus when they have been thus spoken to by the bhikkhus, should persist as before, those bhikkhus should be admonished a second and third time. If they give up their course, it is well, but if they abandon it not, that is a samghādises.

W. Pachow. p. 84

D. Punishment : the same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
A group of six monks p. 283b	Many monks support Devadatta p. 21a	Kokalika and four monks p. 704c	Many monks support Devadatta p. 25c	The name of bhikkhu who violated this rule.
Sāvatti p. 283b	Rājagaha p. 21a	Rājagaha p. 704b	Rājagaha p. 25c	Place of occurrence.
p. 284ab	p. 21ab	p. 704c	p. 25c& 26a	Promulgation.
The same				Punishment

Comparison: Samghādisesa 11

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Dharma : Mahī , and Sarva : The name of monks are not enumerated.

* Thera : Kokālika,
Katamorakatissaka, the son of the lady Khanda and Samuddadatta
* Mahā : a group of six monks
* Mūla : Kokālika

B. Place of occurrence

*Thera, Dharma, Mahī. Mūla.and Sarva.: Rājagaha.

* Mahā : Sāvatti

C. Promulgation

Their contents are the same, such as:

1. They support a monk who destroys the harmony of the Order.
2. They hold firm to their purpose.
3. Many monks admonish them.
4. This monk is not one who speaks dhamma and vinaya very well.
5. They are admonished three times.
6. The Order's three times of resolution which end, they do not give up, that is a Sam.

D. Punishment : the same.

Samghādisesa 12¹

I. The vinaya of the Theravāda

A. The name of the bhikkhu who violated this rule:

There are two members : Assaji and Punabbasu.

p. 179

B. Place of occurrence

Sāvatti.

p. 179

C. Promulgation

Bhikkhu pan'eva aññataram gānaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro, tassu kho pāpakā samācārā ussanti c'eva suyyanti ca kulāni ca tena dutthāni dissanti c'eva suyyanti ca so bhikkhu bhikkhūhi evaṃ assa vacanīyo: āyasmā kho kuladāsako pāpasamācāro, āyasmato kho pāpakā samācāra dissanti c'eva suyyanti ca kulāni cāyasmataṃ dutthāni dissanti c'eva suyyanti ca. pukkamat' āyasmā imamahā āsāvā, alan te idhavāsenā'ti evañca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya: chandagāmino ca bhikkhu dosagāmino ca bhikkhū mohagāmino ca bhikkhū bhāyagāmino ca bhikkhū, tādsikāya āpattiyā ekaccaṃ pabbajenti ekaccaṃ na pabbajentiti. so bhikkhu bhikkhūhi evaṃ assa vacanīyo: māyasmā evaṃ avaca, na ca bhikkhū chandagāmino na ca bhikkhū dosagāmino na ca bhikkhu mohagāmino na ca bhikkhū bhāyagāmino, āyasma kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācāra dissanti c'eva suyyanti ca kulāni cāyasmataṃ dutthāni dissanti c'eva suyyanti ca: pakkamat' āyasmā imamahā āvāsā, alan te idhāvasena'ti. evañ ca so bhikkhu bhikkhūhi vuccamano tath 'eva pagganheyya, so bhikkhu bhikkhūhi yāvattiyam samanubhāsitaṃ tassa patinissaggaya yāvattiyam ce samanubhāsiyamāno tam patinissajjeyya, ice etam kusalaṃ. no ce patinissajjeyya, saṃghadiseso'ti,

p. 184.

If a monk lives depending on a certain village or little town, and is one who brings a family into disrepute and is of depraved conduct, and if his evil conduct is seen and heard, and families corrupted by him are seen and also heard, let that monk be spoken to thus by the monks: "The variable one is one who brings families into disrepute, and is of depraved conduct. The venerable one's depraved doings are seen and heard, and families corrupted by the venerable one are seen and also heard, let the venerable one depart from this residence, you have lived here long enough" And if this monk having been spoken to thus by the monks should say to these monks: "The monks are followers of desire and the monks are followers of hatred and the monks are followers of stupidity and the monks are followers of fear; they banish some for such an offence, they do not banish others", thus monk should be spoken to this by the monks: "Venerable one, do not speak thus. The monks are not followers of desire and the monks are not followers of hatred and the monks are not followers of stupidity and the monks are not followers of fear. The

venerable one is one who brings families into disrepute and is of depraved and conduct. The depraved doings of the venerable one are seen and heard, and families corrupted by the venerable one are seen and heard. Let the venerable depart from this residence; the venerable one has dwelt in this residence long enough". If this monk, when spoken to thus by the monks, should persist as before, that monk should be admonished up to three times by the monks for giving up his course. If after being admonished up to three times, he gives up that course, it is good. If he does not give it up, it is an offence entailing a formal meeting of the Order".

p. 324-325.

D. Punishment

Each of these 13 Sam. has four different degrees in punishment, such as:

Sam., Thu., Duk. and Adi.

1. Sam.
 - 1.1 Subject.
 - 1.1.1 The nature of these bhikkhus are not broken yet.
 - 1.1.2. They have evil deeds and corrupt families.
 - 1.1.3. They hold firm to their evil deeds.
 - 1.2. Object.
 - 1.2.1. Their evil deeds are seen, heard and known.
 - 1.2.2. The other monks admonish them.
 - 1.2.3. The Order's the third resolution which ends, they commit a Sam.
2. Thu.
 - 2.1. The Order's the first resolution which ends, if they give up, they commit one Thu.
 - 2.2. The Order's the second resolution which ends, if they give up, they commit two Thu.
3. Duk.

If they said that : The Order have: desire, hatred, fear and ignorance, they commit one Duk.
4. Adi.
 - 4.1. If they, with purpose offering the Buddha-Dhamma and Sangha, plant flower trees.
 - 4.2. They give up, when they have just heard an admonition.
 - 4.3. If they are lunatic men.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

There are two monks: Assagi and Punabbasu.

Vol.22, p. 596c

B. Place of occurrence

Sāvātthi.

p. 596c

C. Promulgation

若比丘依聚落若城邑住，污他家行
 惡行污他家亦見亦聞，行惡行亦見亦聞。
 諸比丘當語是比丘言，大德污他家行
 惡行，污他家亦見亦聞，行惡行亦見亦聞。
 大德汝污他家行惡行，今可遠此聚落
 去不須住此。是比丘語彼比丘作是語
 大德諸比丘有愛有恚有怖有癡有如是
 是同罪比丘，有馬區者有不馬區。諸比丘
 報言，大德莫作是語有愛有恚有怖有
 癡有如是是同罪比丘有馬區者有不馬區。而
 諸比丘不愛不恚不怖不癡大德污他
 家行惡行，污他家亦見亦聞，行惡行
 亦見亦聞。是比丘如是諫時堅持不
 捨者，彼比丘應再三諫捨此事故乃至
 三諫捨者善，不捨者僧伽婆尸沙。

p. 598ab

If a bhikkhu or (bhikkhus) taking residence in a city or in a village practice evil deeds and corrupt (other) families, and such deeds are seen, heard, and known, let those bhikkhus be spoken to by

the other bhikkhus thus : "Venerable sirs, the act of your practicing evil deeds and corrupting other families has been seen, heard and known; sirs, you should not stay here and go away now from this place". If those bhikkhus should reply to the bhikkhus thus: "Venerable sirs, the bhikkhus are in the path of longing, malice, fear and ignorance. Why? Because, there are bhikkhus who having committed a fault of a like nature, some of whom are sent away, and some not sent away". Then those bhikkhus should be spoken to by the bhikkhus thus: "Say not so, venerable sirs that the bhikkhus are in the path of longing, malice, fear and ignorance, and that they send not some away from the bhikkhus for their having committed a fault of a like nature, while they send others away" Why? Because the bhikkhus are not in the path of longing, malice, fear and ignorance. The act of your practising evil deeds and corrupting other families has been seen, heard and known. Sirs, do abandon the words such as "in the path of longing, malice, fear and ignorance" you should not stay here and go away now from this place". If those partisan bhikkhus being thus admonished by the bhikkhus should persist in doing as before and would not give it up, those bhikkhus should be admonished by the bhikkhus a second time, and a third time. If they abandon the cause, it is well, if they do not, that is a samghādisesa. W. Pachow. p. 85-86

D. Punishment : The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
A group of six monks p. 286c	Assaji and Punabbasu p. 21c	Assaji, Punabbasu and one more monk.p.705a	Assaji and Punabbasu p. 26b	The name of bhikkhu who violated this rule.
Sāvatti p. 286c	Sāvatti p. 21c	Sāvatti p. 705a	Sāvatti p. 26b	Place of occurrence.
p. 289a	p. 22bc	p. 706c	p. 27ab	Promulgation.
The same				Punishment

Comparison: Samghādisesa 12

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dhrama, Mahī and Sarva : Assaji and Punabbasu.

* Mahā : a group of six monks

* Mūla : Assaji and Punabbasu.

B. Place of occurrence

They have the same place: Sāvatti.

C. Promulgation:

Their contents are the same, such as:

1. They have evil deeds and corrupt layman's families, such evil deeds are seen, heard, and known.
2. They are sent packing and some are not.
3. They hold firm to their purpose.
4. The monks do not have desire, hatred, fear and ignorance.
5. They are amonished three times.
6. After three times of resolution which end, they do not give up, that is a Sam.

D. Punishment : the same.

Note :

Thera., Mahā. and Mahī: It is the last rule.

Dharma., Mūla and Sarva: It is the 12nd rule.

Samghādisesa 13

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule :

The venerable Channa.

p. 177

B. Place of occurrence

Kosambī.

p. 177

C. Promulgation

Bhikkhu pan'eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammika vuccamāno attānam avucaniyam karoti, mā mam āyasmanto kiñci avacuttha kalyānaṃ vā pāpakaṃ vā, aham p'āyasmante na kiñci vakkhāmi kalyānaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā'ti. : so bhikkhu bhikkhūhi evaṃ assa vacaniyo: māyasmā attānaṃ avacaniyaṃ akāsi, vacanīyaṃ eva āyasmā attānaṃ karotu, āyasmāpi bhikkhū vadetu saha dhammena, bhikkhū pi āyasmantaṃ vakkhanti saha dhammena, evaṃ samvaddhā hi tassa bhagavato parisā yad idaṃ aññamaññavacanena aññamañña vū^hhāpaneā'ti - evañ ca so bhikkhu bhikkhūhi vuccamāno tath'eva pagganheyya, so bhikkhu bhikkhuhi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya. yāvatatiyañ ce samanubhāsīyamāno taṃ paṭinissajjeyya, ice etaṃ kusalaṃ , no ce paṭinissajjeyya, saṃghādiseso'ti.

p. 178.

If a monk is one who is difficult to speak to, and if himself being spoken to by the monks according to dhamma concerning the courses of training included in exposition, he reckons himself as one not to be spoken to saying: "Do not say anything to me, venerable ones, either good or bad, and I will not say anything to the venerable ones, either good or bad; refrain venerable ones, from speaking to me", (then) that monk should be spoken to thus by the monks: "Do not, venerable ones, reckon yourself as one not to be spoken to; let the venerable one reckon himself as one to be spoken to; let the venerable one speak to the monks in accordance with dhamma, and then the monks will speak to the venerable one in accordance with dhamma. Thus is the multitude increased for the lord, that is to say by

speaking with one another, by assisting one another. And if that monk when he has been spoken to by the monks should persist as before, then that monk should be admonished up to three times by the monks together for giving up his course. And if after being admonished up to three times by the monks together, he gives up his course, that is good, if he does not give it up, there is an offence entailing a formal meeting of the Order". p. 311.

D. Punishment

Each of these 13 Sam. has four different degrees in punishment, such as:

Sam., Thu., Duk. and Adi.

1. Sam.

1.1. Subject

1.1.1. The nature of bhikkhu is not broken yet.

1.1.2. He has a bad temper and prevent him is difficult.

1.1.3. He holds firm to his bad temper.

1.2. Object.

1.2.1. The other monks admonish him.

1.2.2. The Order's the third resolution which ends, he commits a Sam.

2. Thu.

2.1. The Order's the first resolution which ends, if he gives up, he commits one Thu.

2.2. The Order's the second resolution which ends, if he gives up, he commits two Thu.

3. Duk.

According to the motion, there is an offence of wrong doing

p. 313

4. Adi.

4.1. He gives up when he has just heard an admonition.

4.2. He jokes or he speaks alone.

4.3. If he is a lunatic man,

II. The vianaya of the Dharmagupta

A. The name of bhikkhu who violated this rule :

The venerable Channa.

vol. 22, p. 599a

B. Place of occurrence

Kosambī.

p. 599a

C. Promulgation

若比丘惡性不受人語於戒法中諸比丘
 如諫已自身不受諫語言諸大德莫向
 我說若好若惡我亦不向諸大德說若好
 若惡諸大德且止莫諫我彼比丘諫是比丘
 大德莫自身不受諫語，大德自身當受諫語
 大德如法諫諸比丘，諸比丘亦如法諫大德
 如是佛弟子象得增益展轉相諫展轉
 相教展轉懺悔是比丘如是諫時堅持不
 捨彼比丘應三諫捨是事故乃至三諫捨
 者善，不捨者僧伽婆尸沙。

p. 599c

Should a bhikkhu possess a bad temper and is difficult to be spoken to, and when he is spoken to by the bhikkhus in accordance with the Dhamma and vinaya touching the rules of patimokkha concerning which he has been guilty, will not allow anything to be said to him and thus he will say: "Venerable sirs, say nothing to me, either good or bad! and I will say nothing, either good or bad, to you. You need not, venerable sirs, advise me anything" Let that bhikkhu be admonished by the bhikkhus thus: "Sir, the bhikkhus speak in accordance with the dhamma and vinaya touching the rules of the patimokkha concerning which you have been guilty. Do not make yourself a person, who cannot be spoken to; make yourself rather, sir, a person to whom we can speak. Speak to the bhikkhus sir, in accordance with the dhamma and vinaya; and the bhikkhus, sir, will speak in accordance with the dhamma and vinaya to you. Why so? Because thus has the sangha of the Tathāgata grown large, that is to say, by mutual converse, by mutual advice, so that one may save the other from falling into sin. Sir, do give up the practice of being a person who cannot be spoken to". If that bhikkhu being thus admonished by the bhikkhus should persist as before and would not

give it up, he should be admonished by the bhikkhus a second time and a third time. If he can abandon the course, it is well, if he does not, that is a samghādisea. W. Pachow, p. 87.

D. **Punishment** : The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
The venerable Channa p. 284c	The venerable Channa p. 21b	The venerable Channa p. 707a	The venerable Channa p. 27c	The name of bhikkhu who violated this rule.
Kosambī p. 284c	Kosambī p. 21b	Kosambī p. 707a	Kosambī p. 27c	Place of occurrence.
p. 286a	p. 21bc	p. 708a	p. 27c	Promulgation.
The same				Punishment

Comparison: Samghādisea 13

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule :

They have the same name : Channa

B. Place of occurrence

The have the same place: Kosambī

C. Promulgation

Their contents are the same, such as:

1. He has a bad temper and to prevent him is difficult.
2. He holds firm to his bad temper.
3. The Order should be recommended together

4. He is admonished three times.
5. After three times of resolutions, he does not give up, that is a Sam.

D. Punishment : The same.

Uddiṭṭhā kho āyasmanto terasa saṃghādisesā dhammā, nava paṭhamāpattika cattāro yāvatatiyakā, yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā yāvatihama jānaṃ paticchādeti tāvatihama tena bhikkhunā akāmā parivatthabbaṃ, parivutthaparivāsena bhikkhunā uttariṃ chārattaṃ bhikkhumānattāyapaṭipajjitabbaṃ. ciṅṇamānato bhikkhu yattha siyā vīsatiḡaṇo bhikkhusaṃḡho tattha so bhikkhutabbo ekena pi ce ūno vīsatiḡaṇo bhikkhusaṃḡho taṃ bhikkhuṃ abbheyya so ca bhikkhu anabhīto te ca bhikkhū ḡārayhā. ayaṃ tattha sāmīci. tatthāyasmante pucchāmi kacci'ttha parisuddhā tatiyaṃ pi pucchāmi kacci'ttha parisuddhā parisuddh' etthāyasmanto, tasmā tuṃhi, evaṃ etaṃ dhārayāmīti

p. 186

The thirteen matters which require a formal meeting of the Order have been set down, venerable ones, nine which become offence at once, and four which are not completed until the third admonition.

If a monk offends against one or other of these, for as many days as he knowingly conceals his offence, for so many days should probation be spent by this monk, even against his will. When this monk has spent his probation, a further six days are to be allowed for the monk's mānatta discipline. If, when the monk has performed the mānatta discipline the company of monks numbers twenty, that monks may be rehabilitated. But if the Order of monks should rehabilitate that monk when numbering less than twenty even by one, that monk is not rehabilitated and these monks are blameworthy. This is the proper course there. Now I ask the venerable ones: I hope that you are pure in this matter? A second time I ask: I hope that you are pure in this matter? A third time, I ask: I hope that you are pure in this matter? The venerable ones are pure in this matter, therefore they are silent. Thus, do I understand?

p. 328

Section C: Comparison of Two Aniyata¹

The venerable ones, this is the two Aniyata as known Patimokkha, recited each half month.

Aniyata 1

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule:

The venerable Udāyi. p. 187

B. Place of occurrence

Sāvatti. p. 187

C. Promulgation

Yo pana bhikkhu mātugānena saddhiṃ eko ekāya raho paṭicchanne āsane alaṃkammaṇiye nisajjaṃ kappeyya, tam enaṃ saddheyyavacasā upāsika disvā tiṇṇaṃ dhammānaṃ aññtarena vadeyya pārājikena vā saṃghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijanamāno tiṇṇaṃ dhammānaṃ aññtarena kāretabbho pārājikena vā saṃghādisesena vā pācittiyena vā yena vā sā saddheyyavacasā upāsika vadeyya, tena so bhikkhu kāretabbo. ayaṃ dhammo aniyato 'ti. p. 188

Whatever monk should sit down together with a woman, the one with the other, in a secret place on a secluded, convenient seat, and if a trustworthy woman lay-follower seeing him should speak concerning a certain one of three matters: either one involving defeat, or one entailing a formal meeting of the Order or one involving expiation and the monk himself acknowledging that he was sitting down, should be dealt with according to a certain one of the matters: as to whether it is one involving defeat, or as to whether it is one entailing a formal meeting of the Order, or as to whether it is one involving expiation. Or that monk should be dealt with according to what that trustworthy woman lay-follower should say. This is an undetermined matter. p. 332.

D. Punishment

1. It depends on either monk or lay-woman
2. That monk, until accepts himself that he violated one of the three sins: Pārā. Or Sam. Or Pā.

II. The vinaya of the Dharmagupta**A. The name of Bhikkhu who violated this rule**

The venerable Udāyi

vol. 22 p. 600b

B. Place of occurrence

Sāvattthi.

p. 600b

C. Promulgation

若比丘共女人獨在屏覆處障處可依
 婬處坐說非法語有任信優婆私於
 三法中一一法說若波羅夷若僧伽
 婆尸沙，若波逸提，是坐比丘言，我犯
 是罪，於三法中應一一治，若波羅夷，
 若僧伽婆尸沙，若波逸提如任信優
 婆私所說應如法治是比丘，是名
 不定法。

p. 600c

Whatever monk shall take a seat with a woman in a solitary protected place suitable for carrying out lustful desires; when a female devotee, trustworthy of speech charges him one or other of the three offences, viz., either under the Pārājika, or under the Samghādisesa or under the Pācittiya rules if that monk acknowledges. "I sat in such a place", then let him be dealt with according to the circumstances reported for a Pārājika, or for a Samghādisesa or for a Pācittiya, or let that monk be dealt with under other rules under which the female devotee, trustworthy in speech, shall lay it to his charge, this is the first Aniyata. W. Pachow, p. 90

D. Punishment: The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
Udāyi p. 289c	Upananda p. 22c	Udāyi p. 710a	Udāyi p. 28b	The name of bhikkhu who violated this rule.
Sāvatti p. 289c	Sāvatti p. 22c	Sāvatti p. 710a	Sāvatti p. 28b	Place of occurrence.
p. 290b	p. 22c	p. 710b	p. 28c	Promulgation.
The same				Punishment

Comparison: Aniyata 1

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā., Mūla.and Sarva.: Udāyi. | * Mahī : Upananda

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Their contents are the same, such as:

1. He sits down with a woman in a solitary protected place, which is suitable for carrying out lustful desires.
2. A lay-woman reports this matter to the Order.
3. He accepts himself, he violated one of the three sins: Pārā. Or Sam. Or Pā.

D. Punishment: The same.

Note:

1. These two rules are called undermined rules because:

* Name of sin, which is not determined yet.

* It depends on either monk or lay- woman (this woman has to obtain one of the three holy lives)

* Sotāpana

* Sakadāgāmi

* Anāgāmi

* That monk until accepts himself; he violated one of the three or one of the two sins:

- One of the three sins: Pārā. Or Sam. Or Pā.

- One of the two sins: Sam. Or Pā.

Aniyata 2

I. The Vinaya of the Theravāda

A. The name of Bhikkhu who violated this rule:

The venerable Udāyi.

p. 191

B. Place of occurrence :

Sāvatti.

p. 191

C. Promulgation

Na h'eva kho pana paṭicehannaṃ āsanaṃ hoti nālaṃkammaniyaṃ, alaṅ ca kho hoti mātagāmaṃ duṭṭhullāhi vācāhi obhāsituṃ yo pana bhikkhu tathārūpe āsane mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, taṃ enaṃ saddheyyavacasā upāsika disvā dvinnaṃ dhammaṃ aññitarena vadeyya saṃghādisesesa vā pācittiyena vā, nisajjaṃ bhikkhu patijānamāno dvinnaṃ dhammānaṃ aññitarena kāretabbo saṃghādisesena vā pācittiyena vā yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ pi dhammo aniyato'ti

p. 191.

And furthermore, if there is not a seat which is secluded and convenient, but sufficiently so for speaking to a woman with lewd words, then whatever monk should sit down on such a

seat together with a woman, the one with the other, in a secret place, and a trustworthy woman lay-follower seeing him should speak concerning a certain one of two matters: either one entailing a formal meeting of the Order, or one involving expiation, and the monk himself acknowledging that he was sitting down, should be dealt with according to a certain one of two matters: as to whether it is one entailing a formal meeting of the Order, or as to whether it is one involving expiation. Or that monk should be dealt with according to what that trustworthy woman lay follower should say. This again is an undetermined matter.

p. 337

D. Punishment:

1. It depends on either monk or lay-woman.
2. That monk, until, accepts himself, he violated one of the two sins: Sam. Or Pā.

II. The Vianya of the Dharmagupta

A. The name of bhikkhu who violated this rule:

The venerable Udāyi

Vol.22, p. 601a

B. Place of occurrence:

Sāvatti.

p. 601a

C. Promulgation:

若比丘與女人在露現處不可依女姓處坐作
 麤惡語有住信優婆私於二法中一一法
 說，若僧伽婆尸沙，若波逸提，是坐比丘自
 言我犯是事於二法中應一一法治，若僧
 伽婆尸沙，若波逸提，如住信優婆私
 所說應如法治是比丘是名不定法

p. 601b

Whatever monk, shall take a seat with a woman in an open place not suitable for carrying out lustful desires but convenient for addressing a woman with wicked and obscene words, and if a female devotee, trustworthy of speech charges him with one or the other of the two offences, viz.,

either under Samghādisesa or under Pācittiya rules, if the monk acknowledges : "I sat in such a place", then let him be dealt with according to the circumstances reported for a Samghādisesa or for a Pācittiya; or let that monk be dealt with under rules which the female devotee, trustworthy of speech, shall lay it to his charge, this is the second Aniyata. W. Pachow, p. 91

D. Punishment: The same.

III. The vinaya of the last four schools:

Name of schools				
Mahā. vol.22	Mahī.vol.22	Mūla.vol.23	Sarva.vol.23	
Udāyi p. 290c	Upananda p. 23a	室利边 p. 711a	尸利比边 p. 29a	The name of bhikkhu who violated this rule.
Sāvatti p. 290c	Sāvatti p. 23a	Rājagaha p. 711a	Sāvatti p. 29a	Place of occurrence.
p. 290c	p. 23a	p. 711a	p. 29a	Promulgation.
The same				Punishment

Comparison: Aniyata 2

Similarities

Dissimilarities

A – The name of Bhikkhu who violated this rule:

* Thera, Dharma, and Mahā : Udāyi

* Mahī : Upananda

* Mūla.and Sarva.: 室利边

B. Place of occurrence

* Thera, Dharma, Mahā., Mahī.and Sarva.
:Sāvatti

* Mūla :Rājagaha

C. Promulgation

Their contents are the same, such as:

1. He sits down with a woman in an open place, which is not suitable for carrying out lustful desires.
2. A lay-woman reports this matter to the Order.
3. He accepts himself, he violated one of the two sins: Sam. Or Pā.

D. Punishment: The same.

Uddiṭṭha kho ājasmanto dve aniyatā dhammā tatthayasmante pucchāmi kacci'ttha parisuddhā. dutiyaṃ pi pucchāmi kacci'ttha parisuddhā. tatiyaṃ pi pucchāmikacci' ttha parisuddhā. parisuddh' ethāyasmanto, tasmā tumki, evaṃ etaṃ dhārayāniti. p. 194

Set forth, venerable ones are the two undetermined matters. In this connection I ask the venerable ones: I hope that you are pure in this matter? A second time I ask: I hope that you are pure in this matter? A third time I ask: I hope that you are pure in this matter? The venerable ones are pure in this matter, therefore they are silent. Thus, do I understand.

p. 340

CHAPTER III

Section A: Comparison of Thirty Nissaggiyā Pācittiyā¹.

I me kho panāyasmanto tiṃsa nissaggiya pācittiyā dhammā uddesam āgacchanti.

Vol. III, p. 195²

These thirty rules, venerable ones, for offences of expiation involving forfeiture, come up for recitation

Vol. XI (trans), p. 1³

Nissaggiyā pācittiyā 1⁴

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

1. The first time

Chabbaggiyā bhikkhūnaṃ

Vol. III, p. 195.

A group of six monks

2. The second time

Āyasmanto Sāriputtassa

p. 195

For the venerable Sāriputta

B. Place of occurrence

Tena samayena buddho bhagavā vesāliyaṃ viharati.

p. 195

At one time, the Buddha was staying in Vesāli

C. Promulgation

Nitthitacīvarasmiṃ bhikkhunā ubbhata-smiṃ kaṭhine dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ, tam atikkāmayato nissaggiyaṃ pācittiyaṃ ti

Vol. III, p. 196

When the robe material is settled, when a monk's Kathina have been removed, an extra robe may be worn at most ten days. For him who exceeds that (period), there is an offence of expiation involving forfeiture.

Vol XI, p. 5

D. Punishment

Each of these Nip has three different degrees in punishment, such as:

Nip, Duk. and Adi.

1. Nip.

- 1.1. The nature of bhikkhu is not broken yet⁵

- 1.2. The effectiveness of Kathina had been finished

- 1.3. Three robes had been made up and are ready to wear.
- 1.4. There are many extra robes or any a piece of cloth which is measured 40 cm width and 20cm length.
- 1.5. Intending to keep them
- 1.6. Do not give them to other monks
- 1.7 It was over 10 days
2. Duk.
- 2.1. The extra robe or an extra piece of cloth which are illegal one. He does not give them to another monk, he changes them, that are one Nip and one Duk.
- 2.2. It was over 10 days, up to eleventh day, do not give, until twelfth day, that is one Nip and one Duk.
How many days have passed, how many Duk. he was been got.
- 2.3. Up to eleventh day, do not assign, do not batter one thing for another, give them to other monks that is a Nip.
- 2.4 Intending to cut them reducing size or destroying them in order to contain them.
3. Adi
- 3.1. To contain only in ten days
- 3.2. Up to tenth day, to give them to other monks
- 3.3. A piece of clothe is under size
- 3.4. It is over ten days, but it is burnt or lost.
- 3.5. If he is a lunatic man, unhinged, in pain ⁶
- 3.6. A beginner ⁷

II. The vinaya of the Dharmagupta

A The name of bhikkhu who violated this rule

1. The first time

時有六君等此等畜長衣

Vol. 22, p. 601c

At that time, a group of six monks contained extra robes.

2. The second time

欲以奉大迦葉

p. 601c

Wanting to offer the venerable Mahā Kassapa one robe.

B. Place of occurrence

爾時佛在舍衛國

p. 601c

At one time, the Buddha was staying in Sāvātthi.

C. Promulgation

若比丘衣已竟迦絰那衣已出畜衣
經十日不淨方得畜，若過十日尼
薩耆造逸提

p. 602

If the robes for the monk are ready and the Kathina robe is out (offered), he may keep an extra robe which is considered as a gift of imparity up to a period of ten days, if he goes beyond that, that is Nip.

W. Pachow, p. 91.

D. Punishment : The same.**III. The vinaya of the last four schools**

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
1. Nanda, Upananda p. 291a	1. A group of six monks p. 23a	1. Many monks p. 711a	A group of six monks p. 29c	The name of bhikkhu who violated this rule
2. For Vesāli monks p. 292a	2. Pātheyyakā bhikkhu p. 23b 3. Sāriputta p. 23b	2. For Mahā kassapa p. 711b		
Vesāli p. 292a	Savātthi p. 23a	Sāvātthi p. 711a	Rājagaha p. 29c	Place of occurrence
p. 292a	1. p. 23a 2. p. 23b	1. 711b 2. 711c	p. 30a	Promulgation
The same				Punishment

Comparison: Nip. 1**Similarities****Dissimilarities****A – The name of bhikkhu who violated this rule:****1. The first time**

* Thera, Dharma, Mahī and Sarva:
A group of six monks

* Mūla : many monks
* Mahā : Nanda and Upananda

2. The second time

* Thera and Mahī: For Sāriputta
* Dharma and Mūla : For Mahā Kassapa

* Mahā : Vesāli monks
* Sarva : not recorded

B. Place of occurrence

* Thera, Mahā and Sarva : Vesāli

* Dharma, Mahī and Māla
Sāvatti**C. Promulgation**

Although their times are not same but they have four same main points :

1. Three robes are already
2. Kathina robe have been removed
3. Containing extra robes
4. At most ten days.

D. Punishment : The same.**Notes :**

1. There are only two schools (Thera and Dharma) that are quoted from this chapter to next ones, the rest can be seen the supplement.
2. The thirty Nip are in vol. III.
3. The thirty Nip (Trans) are in Vol XI
4. Before every rule, it has ten benefits short of Thera
5. This matter no longer repeated in the next rules
6. and 7. These matters no longer repeated in the next rules

Nissaggiyā pācittiya 2**I. The vinaya of the Theravāda****A. The name of bhikkhu who violated this rule.**

1. The first time

Tena kho pana samayena bhikkhū bhikkhūnaṃ hatthe cīvaram p. 198

At that time monks, entrusting robes to the hands of (other) monks.

2. The second time

Tena kho pana samayena aññataro bhikkhu Kosambiyaṃ gilāno hoti, p. 198

At that time a certain monk became ill in Kosambī.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 198

"At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine ekarattam pi ce bhikkhu ticīvarena vippavaseyya aññatra bhikkhusammutiya, nissaggiyam pacittiyam ti. p. 199.

When the robe material is settled, when a monks's kathina (privileges) have been removed, if this monk should be away, separated from the three robes, even for one night, except on the agreement of the monks, there is an offence of expiation involving forfeiture. p. 15

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk. and Adi.

1. Nip

1.1. Three robes were already them

1.2. Kathina robe had been removed

1.3. While separated sleeping elsewhere leaving one of three robes

2. Duk.

Short of three robes, other one, that is Duk.

3. Adi.

3.1. The permission of the Order

3.2. The sun has not arisen yet

3.3. If he is a lunatic man.

II The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

1. The first time:

云 若 六 比丘

A group of six monks. vol. 22, p. 603a

2. The second time

有一 比丘 有 草 乾 痛 癢

There is a monk being sick. p. 603b

B. Place of occurrence

爾 時 佛 在 舍 衛 國

p. 603a

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘衣已竟迦絺那衣已捨，三夜
中若離一一夜異處宿除僧羯磨，
尼薩耆造逸提。 p. 603c

When the monk's three robes have been already finished and the monk's Kathina have been removed, if a monk should be away, separated, from his one of three robes, even for one night, short of the permission of the Order, that is a Nip.

D. Punishment : The same

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
1. Many monks p. 293c, 2. For Sāriputta p. 294a	1. A group of 17 monks p. 23c 2. A rubbish robe monk p. 23c	1. Many monks keep more three robes p. 712b 2. For Mahā Kassapa p. 712bc	1. A group of six monks p. 31b 2. As illness of Sāriputta and an ill monk p. 31c	The name of bhikkhu who violated this rule
Sāvatti p. 293c	Sāvatti p. 23c	Sāvatti p. 712b	Rājagaha p. 31b	Place of occurrence
p. 295a	1. p. 23b 2. p. 23c	1. p. 712b 2. p. 712c	p. 31bc	Promulgation
The same				Punishment

Comparison: Nip. 2**Similarities****Dissimilarities****A - The name of bhikkhu who violated this rule****1. The first time**

* Thera, Mahā and Mūla: many monks

* Dharma and Sarva :
A group of six monks
* Mahī: A group of 17 monks

2. The second time

* Thera and Dharma : A certain ill monk

* Mahā and Sarva : for Sāriputta and an ill monk
* Mahī : For heavy robe.
* Mūla : for Mahā Kassapa and an ill monk.

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī, and
Mūla : Sāvattī

* Sarva : Rājagaha

C. Promulgation

They also have the same five main points:

1. Three robes are already them
2. Kathina robe have been removed
3. Not allowed to leave anyone of the three robes
4. Even for one night
5. Except with the permission of the Order

D. Punishment: The same.

Nissaggiyā pācittiya 3

I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

*Tena kho pana samayena aññatarassa bhikkhuno akālacīvaraṃ uppannaṃ
hoti* p. 202

At that time a robe accrued to a certain monk not at the right time. p. 24

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattīyaṃ viharati p. 202

At one time, the Buddha was staying in Sāvattī .

C. Promulgation

*Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine bhikkhuno pan'eva akālacīvaraṃ
uppajjeyya, ākañkhamānena bhikkhunā patiggahetabbaṃ, patiggahetvā khippaṃ eva
kāretabbaṃ. no c'assa pāripūri māsaparaman tena bhikkhunā tam cīvaram
nikkhipitabbaṃ ūnassa pāripūriyā satiyā paccāsāya, tato ce uttariṃ nikkhipeyya
satiyāpi paccāsāya, nissaggiyaṃ pācittiyaṃ ti* p. 203

When the robe material is settled, when a monk's kathina (privileges) have been removed, if robe material should accrue to the monk not at the right time, it may be accepted by that monk if he so wish. Having accepted it, it should be made up quickly. But if it is not sufficient for him, that robe material may be laid aside by that

monk for a month at most, should he have any expectation that the deficiency may be supplied. If he should lay it aside for longer than that, even with the expectation (of the deficiency being supplied) there is an offence of expiation involving forfeiture.

p. 25-26

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk. and Adi.

1. Nip
 - 1.1. Three robes were already
 - 1.2. Kathina robe had been removed
 - 1.3. If he was short of one of the three robes .
 - 1.4 He allows to contain cloth, not at the right time, for one month at most
 - 1.5. The thirty first day at sunrise
2. Duk
 - 2.1. If should be forfeited to an individual or to a group or to the Order. If they do not give back this robe to him.
 - 2.2. If he thinks that a month has elapsed when it has not elapsed. p. 29
3. Adi
 - 3.1. Till on the thirtieth day, he should have it made up quickly.
 - 3.2. If within a month it is allotted, lost, assigned, bestowed, destroyed, burnt.
 - 3.3. If he is a lunatic man..

II. The vinaya of the Dhamagupta

A. The name of bhikkhu who violated this rule

六名比丘 A group of six monks. vol 22, p. 604c

B. Place of occurrence

爾時佛在舍衛國。 p. 604b
At one time, the Buddha was staying in Sāvattthi

C. Promulgation

若比丘衣已竟遊紆那衣已終
若比丘得非時衣欲須便受受
已疾疾成衣，若足者善不足者
得畜一月無滿足故若過
畜尼薩耆波逸提。 p. 605a

When the three robes have been made ready and taken up at the time of (receiving the) Kathina robe by the Bhikkhu, if he gets a robe out of season, it may be accepted by him should be in need of it. But he should get it made (as a robe of a Bhikkhu) at once and keep it. If it is sufficient, it is well, if not, it may be kept up to the end of a month by that Bhikkhu should he have any hope that the deficiency may be supplied. If he keeps it beyond the time of one month, that is a Nip. W. Pachow, p.93

D. **Punishment:** The same

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
For Aniruddha p. 298b	A group of six monks p. 24b	Many monks p. 714c	A group of six monks p. 33b	The name of bhikkhu who violated this rule
Sāvatti p. 298b	Sāvatti p. 24b	Sāvatti p. 714c	Rāja-gaha p 33b	Place of occurrence
p. 298c	p. 24c	p. 715a	p. 33bc	Promulgation
The same				Punishment

Comparison: Nip. 3

Similarities

Dissimilarities

A –The name of bhikkhu who violated this rule:

* Dharma, Mahī and Sarva : A group of 6 monks

* Thera : A certain monk
* Mahā : for the venerable Aniruddha
* Mūla : Many monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Mūla: Sāvatti

* Sarva : Rājagaha.

C. Promulgation

They also have for same main points:

1. Three robes are already
2. Kathinya robe has been removed
3. He can get many extra cloths not at the right time.
4. Containing them one month at most because of waiting for cloth enough.

D. **Punishment :** The same.

Nissaggiyā pācittiya 4

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

1. The first time
Āyasmā Udāyi: The venerable Udāyi. p. 208
2. The second time
Tena kho pana samayena bhikkhū kukkucāyanta p. 209
Then scrupulous monks

B. Place of occurrence

Tena samayena buddho bhagavā Rājagahe viharati p. 207
At one time, the Buddha was staying in Rājagaha.

C. Promulgation

Yo pana bhikkhu aññātikāya bhikkhunīya hatthato cīvaram patiggaṇheyya
aññātra pārivattakā, nissaggiyaṃ pācittiyaṃ ti. p. 209

Whatever monk should accept a robe from the hand of a nun who is not a relation,
except in exchange there is an offence of expiation involving forfeiture. p. 40

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:
Nip, Duk and Adī

1. Nip
 - 1.1. He accepts a robe from nun who is not a relation
 - 1.2. He accepts a robe from a nun who is not a relation but he thinks that a nun is a relation.
2. Duk

He accepts a robe from a nun who is a relation but he thinks that a nun is not a relation.
3. Adī
 - 3.1. He accepts a robe from a nun who is a relation.
 - 3.2. He accepts a robe from a nun who is not a relation, except in exchange
 - 3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

1. The first time

時有一比丘 There is a monk. vol 22, p. 606b

2. The second time

諸比丘皆畏慎 Many scrupulous monks p. 606c

3. The third time

時祇提中二部僧得施衣 p. 606c

The Order of monks and the Order of nuns in Sāvatti, both were offered clothes.

B. Place of occurrence

時佛在羅閱國. p. 605c

At one time, the Buddha was staying in Rājagaha

C. Promulgation

若比丘從非親里比丘尸取衣除
貿易尼薩耆漫逸提. p. 606c

Whoever monk should accept a robe from a nun who is not a relation, except in exchange, that is Nip.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva Vol 23	
Ananda, Udāyi and 善 解 monk p. 299b	1. Upananda p. 25c 2. A certain monk p. 26b 3. The Order of monks and nuns p. 26b	1. Upananda p. 726c 2. A group of 6 monks and an old monk p. 727 c	1. A group of 6 monks p. 42b 2. The Order of monks and nuns p. 42c	
Sāvatti p. 299b	Sāvatti p. 25a	Sāvatti p. 722b	Sāvatti p. 42a	Place of occurrence
p. 299c	1. p. 26b 2. p. 26b 3. p. 26c	1. p. 727a b 2. p. 728a	1. p. 42c 2. p. 43a	Promulgation
The same				Punishment

Comparison: Nip. 4

Similarities

Dissimilarities

A –The name of bhikkhu who violated this rule:

	1. The first time
* Mahā and Mahī : Upananda	*Thera : Udāyi * Dharma : A certain monk * Mahā : Ananda, Udāyi, and 善角羊 monk *. Sarva : A group 6 monks
	2. The second time
* Thera and Dharma: A scrupulous monk	* Mahā : Not recorded * Mahī : A certain monk * Mūla : A group of 6 monks * Sarva : the Order of monks and the Order of nuns.
	3. The third time
* Thera, Mahā, Mūla and Sarva : not recorded	* Dharma and Mahī : The Order of monks and the Order of nuns.
	B. Place of occurrence
* Mahā, Mahī, Mūla and Sarva : Sāvatti	* Thera and Dharma : Rājagaha
	C. Promulgation

Although their promulgations are not the same but their contents are the same.

1. A monk accepts a robe from a nun who is a relation
2. A monk accept a robe from a nun who is not a relation
3. A monk accepts a robe from a nun who is not a relation, except in exchange.

D. Punishment : The same.

Notes :

1. It is the 5th rule.
2. It is the 5th rule.

Nissaggiyā pācittiya 5

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule.

Tena kho pana samayena āyasmā Udāyi

At that time, the venerable Udāyi

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 205

At one time, the Buddha was staying in Sāvattī

C. Promulgation

Yo pana bhikkhu aññātikāya bhikkhuniyā purānacīvaram dhovāpeyya vā rajāpeyya vā ākotapeyya vā, nissaggiyam pācittiyam ti p. 206.

Whatever monk should get a soiled robe washed or dyed or beaten by a nun who is not a relation, there is an offence of expiation involving forfeiture. p. 31

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adi

1. Nip and 2. Duk

1.1. He gives an order to a nun who is not a relation to wash, or to dye, to beat an old robe, there are three Nip.

1.2. He gives an order to a nun who is not a relation to wash, to dye, not to beat an old robe, there are two Nip and one Duk.

1.3. He gives an order to a nun who is not a relation to wash, to dye, to beat an old robe, there is one Nip and two Duk.

1.4. He gives an order to a nun who is not a relation to wash, to dye and to beat an old robe but she does not wash, dye and beat old robe, there are three Duk

1.5. He gives an order to a nun who is not a relation to wash, to dye and to beat new robe, there is one Nip.

3. Adi

3. 1. He gives an order to a nun who is a relation to wash, to dye and to beat an old robe.

3.2. He gives an order to a nun who is not a relation to wash, to dye and to beat an old robe while he is sick.

3.3. He is a lunatic man.....

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule.**

時尊者迦留陀表 The venerable Udāyi. vol 22., p. 607a

B. Place of occurrence

爾時佛在舍衛國 p. 607a

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

p. 607bc

Whatever monk shall cause his old robes to be washed, dyed or beaten by a nun not related to him, that is a Nip. W. Pachow p. 94

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva Vol 23	
Udāyi and Ananda p. 300bc	Upananda and many monks p. 26c	Udāyi p. 721c	Udāyi p. 43a	The name of bhikkhu who violated this rule
Sāvatti p. 300b	Sāvatti p. 26c	Sāvatti p. 720c	Sāvatti p. 43a	Place of occurrence
p. 300c	1. p. 26c 2. p. 27a	p. 722a	p. 43b	Promulgation
The same				Punishment

Comparison: Nip. 5

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mūla and Sarva :
Udāyi

* Mahā : Udāyi and Ananda
* Mahī : Upananda and many monks

B. Place of occurrence

They have the same place: Sāvatti

C. Promulgation

Although they were promulgated one time or two times but their contents are the same.

1. A monk requests a nun who is not a relation to wash , to dye,or to beat an old robe.
2. A monk requests a nun who is a relation to wash,to dye or to beat an old robe.

D. Punishment: The same.

Notes :

1. It is the 4th rule
2. It is the 4th rule

Nissaggiyā pācittiya 6

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

1. The first time
Āyasmā Upanando p. 210
The venerable Upananda, the son of the Sakyans.
2. The second time
Sambahulā bhikkhū: Many monks. p. 211

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.210
At one time, the Buddha was staying in Sāvattī.

C. Promulgation

Yo pana bhikkhu aññātakam gahapatiṃ vā gahapātāniṃ vā cīvaraṃ viññāpeyya samayā, nissagipācittiyam tathāyam samayo: acchinacīvarovā hoti bhikkhu nathacīvaro vā, ayam tatha samayo'ti. p.212

Whatever monk should ask a man or woman householder who is not a relation (of his) for a robe, except at the right time there is an offence of expiation involving forfeiture. This is the right time in this case: if a monk becomes one whose robe is stolen or whose robe is destroyed, in this case this is right time. p. 47

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adī.

1. Nip

- 1.1. A monk asks a man or a woman householder who is not a relation for a robe
- 1.2. A monk asks a man or a woman householder who is not a relation for a robe, short of special cases¹
2. Duk
 - 2.1. A monk does not wear clothes.
 - 2.2. If he thinks that a man is not a relation when he is a relation.
 - 2.3. If he is in doubt as to whether a man is a relation p. 48
3. Adi
 - 3.1. A monk asks a man or a woman householder who is a relation for a robe
 - 3.2. If it is short of a special case
 - 3.3. If he is a lunatic man...

III. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

1. The first time

跋維陀采畢子

Vol. 22, p. 608a

The venerable Upananda, the son of the Sakyans

2. The second time

諸比丘皆畏慎

Many scrupulous monks p. 608c

3. The third time

時有象負比丘在拘薩羅國

p. 608c

At that time, there are several monks of Kosambi country

B. Place of occurrence

爾時佛在舍衛國

p. 608a

At one time, the Buddha was staying in Sāvātthi

C. Promulgation

若比丘從非親里居士蓋居士婦
乞衣除餘時局薩青波逸提餘
時者若比丘奪衣失衣燒衣漂
衣是言冒餘時

p. 609b

Whoever monk should ask a layman or a laywoman who is not a relation for a robe that is Nip short of special cases. These are special cases: if monk's robe is stolen, is lost, is burnt, is carried away by water.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
1. Upananda p. 301c 2. 60 monks p. 302 a	1. Upananda p. 27a 2. Many monks p. 27b	1. Upananda p. 728b 2. 40 Monks p. 729b	1. Upananda p. 44b 2. Monk 波 羅 p. 44c	The name of bhikkhu who violated this rule
Sāvātthi p. 301c	Savātthi p. 27a	Sāvātthi p. 728a	Sāvātthi p. 44a	Place of occurrence
1. p. 302a 2. p. 302b	1. p. 27b 2. p. 27c	1. p. 729a 2. p. 729b	1. p. 44c 2. p. 45a	Promulgation
The same				Punishment

Comparison: Nip. 6

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

They have the same name : Upananda

2. The second time

* Thera, Dharma and Mahi: Many monks

* Mahā : A group of 60 monks

* Mūla : A group of 40 monks

* Sarva : Bala monk

B. Place occurrence

The have the same place : Sāvātthi

C. Promulgation

Although their promulgations are not the same but their contents are the same.

1. A monk begs a man or a woman householder who is not a relation for a robe.
2. A monk begs a man or a woman householder who is not a relation for a robe short of special cases.

D. Punishment : The same.

Note:

1. These are special cases:
 - a. His robe is burnt
 - b. His robe is stolen
 - c. His robe is lost away
 - d. His robe is carried away by water.
 - e. His robe is eaten by rats or white ants...

Nissaggiyā pācittiya 7

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena chabbaggiyā bhikkhū acchinnacīvarake bhikkhū p. 213

At that time, the group of six monks and monks whose robes were stolen.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati. p.213

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Tañ ce aññatako gahapati vā gahapatānī vā bahūhi cīvarehi abhihattham pavāreyya, santaruttaparaman tena bhikkhunā tato cīvaram sādītābham, tato ce uttarim sādīyeyya, nissaggiyam pācittiyān ti. p. 214

If a man or a woman householder who is not a relation, asking (a monk), should invite him (to take material for) many robes, then at most (material for) an inner and an upper robe should be accepted as robe material by that monk; if he should accept more than that, there is an offence of expiation involving forfeiture. p. 51

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk, and Adi.

1. Nip

1.1. If his robe was stolen, burnt, lost...

1.2. A man or a woman householder who is not a relation gives him many robes.

1.3. If he accepts more than two robes.

A that time the group of six monks and monks whose robes were stolen.

2. Duk

If he begs more than two robes

3. Adi

3.1. He accepts only one robe.

3.2. He is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

時有象多比丘及六羣比丘
遇賊失衣。

Vol. 22, p. 609c

There are monks whose robes were stolen by thieves and a group of six monks.

B. Place of occurrence

爾時佛在舍衛國。

p. 609c

At one time, the Buddha was staying in Sāvātthi,

C. Promulgation

若比丘失衣奪衣燒衣漂衣若非
親里居士居士婦女自恣請受其衣是
比丘當知是受衣若過者尼薩耆波迦提

p. 610a

If a monk whose robe was stolen, lost, burnt or carried away by water, there is a man or a woman householder who is not a relation should invite him to have many robes, if he should accept more [two robes] that is Nip.

D. Punishment :The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Upananda and a group of 60 monks p. 303a	Many monks and A group of 6 monks p. 27c	A group of 40 monks and a group of 60 monks p. 730a	Monk and a group of 6 monks p. 45a	The name of bhikkhu who violated this rule
Sāvātthi p. 303a	Sāvātthi p. 27c	Sāvātthi p. 729c	Sāvātthi p. 44c	Place of occurrence
p. 303b	p. 28a	p. 731a	p. 45b	Promulgation
The same				Punishment

Comparison: Nip. 7

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule

* Thera, Dharma and Mahī : Many monks and a group of 6 monks

* Mahā : Upananda and a group of 60 monks

* Mūla : two groups: 40 monks and 6 monks

* Sarva : Bala monk and a group of 6 monks

B. Place of occurrence

They have the same place: Sāvatti

C. Promulgation

They have three main points:

1. His robe was stolen, burnt, lost, carried away by water
2. A man or a woman householder gives him many robes.
3. He should accept only two robes.

D. Punishment : The same.

Nissaggiyā pācittiya 8

I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule:**

Ayyam Upanandam cīvarena acchādessāmiti p. 215

I will offer venerable Upananda a robe.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvatti yaṃ viharati p. 215

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Bhikkhuṃ pan'eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpanaṃ upakkhataṃ hoti iminā cīvaracetāpanena cīvaraṃ cetāpetvā itthannānaṃ bhikkhuṃ cīvarena acchādessamīti. tatra ce so bhikkhu pubbe appavārito upasamkamitvā cīvare vikappaṃ āpajjeyya sādhu vata maṃ āyusmā iminā cīvaracetāpanena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehīti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ ti. p. 216

In case a robe fund comes to be laid by for a monk by a man or a woman householder who is not a relation (of his), thinking: "I will present the monk so and so with a robe, having got the robe in exchange for this robe fund, then, if that monk, out of desire for something fine, approaching before being invited, should put forward a consideration with regard to a robe, saying: "Indeed it would be well; do let the venerable one, having got a robe like this or like that in exchange for this robe fund, present it to me", there is an offence of expiation involving forfeiture" p. 55

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk, and Adi

1. Nip

1.1. A man or a woman householder who is not relation

1.2. He goes to a man a woman householder's house and suggests: "you should give me a robe like this or like that"

1.3. The offer gives him and he obtains that robe.

2. Duk

2.1. The offer does not give him a robe like this or like that.

2.2. He does not obtain that robe.

3. Adi

3.1. If he is invited before.

3.2. If he is a lunatic man..

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

跋難陀

Upananda

vol. 22, p. 610c

B. Place of occurrence

爾時佛在舍衛國

p. 610b

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘居士居士女婦舍兒等此等辦
衣價持是衣價買如是衣共其中
比丘是比丘便到居士家言買如
是衣共我為好故，若得者尼薩耆
波逸提

p. 611a

It the price for a robe has been set apart for a particular monk by a man or a woman householder saying: "I shall get such a robe with such an amount of robe fund and give it to such a monk", if that monk before the offer has been made to him, goes to the place of the householder or the householder's wife, and desirous of getting something fine, on a certain pretext saying thus:" It is good indeed that you have set

apart such an amount of robe fund for buying such a robe for me" -for something fine,
and if he obtains that robe that is a Nip. W.Pachow, p. 95-96

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananda p.304b	Upananda p. 28a	Upananda p. 731 b	Upananda p. 45c	The name of bhikkhu who violated this rule
Sāvātthi p. 304b	Savātthi p. 28a	Sāvātthi p. 731b	Sāvātthi p. 45c	Place of occurrence
p. 304c & p. 305a	p. 28b	p. 732c	p. 45c & p. 46a	Promulgation
The same				Punishment

Comparison: Nip. 8

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī , Mūla and
Sarva : Upananda

* Mahā : Nanda and Upananda

B. Place of occurrence

They have the same place: Sāvātthi

C. Promulgation

* Thera, Mahā, Mahī, Mūla and
Sarva : one time

* Dharma : two times

* All of them have the same contents :

1. A man or a woman householder wants to offer a robe to a monk.
2. That monk goes to him or her and suggests: you should buy a robe for me like this or like that
3. He is désirous of getting something fine

* Dharma : there is no sentence - "... who is not a relation"

D. Punishment : The same.

Nissaggiyā pācittiyā 9

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Ahaṃ ayyaṃ Upananda Sakyaputtaṃ cīvarena acchādessāmīti p. 217

I will offer the venerable Upannada, the son of the Sakyans with a robe.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattīyaṃ viharati. p. 217

At one time, the Buddha was staying in Sāvattī.

C. Promulgation

Bhikkhuṃ paṇ'eva udissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpanā upakkhatā honti imehi mayaṃ paccekacīvaracetāpanehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuṃ cīvarehi acchādessāmā'ti tatra ce so bhikkhupubbe appavārīto upasaṃkamitvā cīvare vikappaṃ āpajjeyya sādhu vata mam āyasmanto imehi paccekacīvaracetāpanehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādeṭṭha ubho'va santā ekenā'ti, kalyānakamyatam upādāya, nissaggiyā pācittīyaṃ ti. p. 218

In case various robe funds come to be laid by for a monk by two menhouseholder or by (two) womenhouseholders who are not relation (of his), thinking: " We will present the monk so and so with robes, having got various robes in exchange for the various robe fund", then if that monk, out of desire for something fine, approaching before being invited, should put forward a consideration with regard to a robe, saying: "Indeed it would be well; do let the venerable ones, having got a robe like this or like that in exchange for the various robe funds, present it to me, the two together with one" there is an offence of expiation involving forfeiture". p. 59

D. Punishment:

Each of these 30 Nip was three different degrees in punishment, such as:

Nip, Duk and Adi.

1. Nip

1.1 Two men or two women householders who are not a relation.

1.2 He goes to two men a two women householders' house and suggests:" you should pool robe funds together and give me only one robe like this like that.

- 1.3 They give him and he obtains that robe.
2. Duk
 - 2.1. They don't give him a robe like this like that.
 - 2.2. He does not obtain that robe.
3. Adi
 - 3.1. If he is invited before
 - 3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

跋難陀 采翠子

Vol. 22, p. 611c

The venerable Upananda, the son of the Sakyans

B. Place of occurrence

爾時佛在舍衛國。

p. 611b

At one time, the Buddha was staying in Sāvātthi.

C. Promulgation

若比丘二居士居士女婦各與比丘辦
衣價我曹辦如是衣價與某中比
丘，是比丘到二居士家作如是言，善
哉辦如是如是衣價與我共作一衣
慳好故，善得者居士薩耆波逸提。

p. 612a

If the price for a robe has been set apart for a monk by each of two householders or by each of two wives of householders, saying: "We shall buy such robes with such an amount of robe fund and give then to such and such a monk" if that monk, before the offer has been made to him, goes to the place of the householders or that of the wives of the householders, on a certain pretext, saying thus: "It is good indeed that you have set apart such an amount of robe fund, you combine (the efforts) as one and buy me a robe" for getting something fine, and then if he obtains that robe that is a Nip.

W. Pachow, p. 97

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananda p. 304b	Upananda p. 28b	Upananda p. 733 a	Upananda p. 46a	The name of bhikkhu who violated this rule
Sāvātthi p. 305a	Savātthi p. 28b	Sāvātthi p. 733a	Sāvātthi p. 46a	Place of occurrence
p. 305b	p. 28c	p. 733a	p. 46b	Promulgation
The same				Punishment

Comparison: Nip. 9

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla
and Sarva: Upananda

* Mahā : Nanda and Upananda

B. Place of occurrence

They have the same place : Sāvātthi

C. Promulgation

* Thera, Mahā, Mahī, Mūla and
Sarva : one time

* Dharma : two times

* All of them have the same contents :

1. Two men or two women householders want to offer a robe to a monk.
2. That monks goes to two men or two women's houses and suggests: you should pool robe funds together and give me only one robe like this like that.
3. He is desirous of getting something fine

* Dharma : there is no sentence - "... who is not a relation"

D. Punishment: The same.

Nissaggiyā pācittiya 10

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena āyasmato Upanandassa Sakyaputtassa p. 219

At that time, the venerable Upananda, the son of the Sakyans.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati. p. 219

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Bhikkhum pan'eva uddissa rājā vā rājabhoggo vā brāhmano vā gahapatiko vā dūtena cīvaracetāpanam pahineyya iminā cīvaracetāpanena cīvaram cetāpetvā itthānāmam bhikkhum cīvarena acchādehiti. so ce dūto tam bhikkhum upasamkamitvā evam vadeyya: idam kho bhante āyasmantaṃ uddissa cīvaracetāpanam ābhataṃ, patigganhātu āyasmā cīvaracetāpanam ti, tena bhikkhunā so dūto evam assa vacanīyo: na khow mayam āvuso cīvaracetāpanam patigganhāma, cīvaraṃ ca kho mayam patigganhāna kālena kappiyan ti. so ce dūto tam bhikkhum evam vadeyya: atthi panāyasmanto koci veyyāvaccakaro' ti, cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro niddisitabbo āramiko vā upāsako vā eso kho āvuso bhikkhūnam veyyāvaccakaro'ti so ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum upasamkamitvā evam vadeyya yam kho bhante āyasmā veyyāvaccakaram niddisi saññatto so mayā, upasamkamatvā āyasmā kālena, cīvarena tam acchādessatīti, cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro upasamkamitvā dvittikkhattum codetabbo sāretabbo attho me āvuso cīvarena'ti; dvittikkhattum codiyamāno sāriyamāno tam cīvaram abhinipphādeyya, ice etam kusalam. no ce abhinipphādeyya, catukkhattum pañcakkhattum chakkhattuparaman tunhibhūtena uddissa thātabbam catukkhattum pañcakkhattum chakkhattuparamam tunhibhūto uddissa tithamāno tam cīvaram abhinipphādeyya, ice etam kusalam tato ce uttarim vāyamamāno tam cīvaram abhinipphādeyya, nissaggiyam pācittiyam no ce abhinipphādeyya, yat'assa cīvaracetāpanam ābhataṃ tattha sāmam vā gantabbum dūto vā pāhetabbo: yam kho tumhe āyasmanto bhikkhum uddissa cīvara cetāpanam pahinittha na tam tassa bhikkhuno kiñci attham, anubhoti, yañjanī'āyasmanto sakam, mā vo sakam vinassā'ti ayam tattha sāmīcīti.

p. 221-222

In case a king or one in the service of a king or a brahmin or a householder should send a robe-fund for a monk by a messenger, saying: "Having got a robe in exchange for this robe-fund, present the monk so and so with a robe", then if this messenger, approaching that monk, should say: "Honoured sir, this robe fund was brought for the venerable one; let the venerable one accept this robe fund," then the messenger should be spoken to thus by this monk: "Sir, we do not accept a robe fund, but we accept a robe if it is at the right time and if it is allowable". If this messenger should say to the monk: "But is there some one who is the venerable one's attendant? Then monks, an attendant should be pointed out by the monk in need of robe - either one who is engaged in the monastery or a lay follower saying: "This is the monk's attendant" If this messenger, instructing this attendant, approaching that monk, should speak thus: "Honoured sir, I have instructed the person whom the venerable one pointed out as an attendant; let the venerable one approach at the right time, (and) he will present you with a robe", then, monks, if that monk is in need of a robe, approaching that attendant, he should state and remind him two or three times, saying: 'Sir, I am in need of a robe". If while stating and reminding two or three times, he succeeds in obtaining that robe, that is good. If he does not succeed in obtaining it, he should stand silently for it four times, five times, six times at the utmost, that is good. If he, exerting himself further than that, succeeds in obtaining that robe, there is an offence of expiation involving forfeiture.

If he does not succeed in obtaining it, he should either go himself to where the robe fund was brought from for him, or a messenger should be sent to say: "that robe fund which you, sirs, sent for a monk, is not of any use to that monk. Let the gentlemen make use of their own, let your own things be not lost". This is the proper course in this case".

p. 65-66

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adi

1. Nip
 - 1.1. There is a king, a minister, a brahmin, a lay man or a lay woman offering a robe fund for a monk.
 - 1.2. He sends a robe fund to a layman keeping it.

- 1.3. He goes to a lay- man's house more than three times, saying: "I need a robe",
 1.4. He goes to a lay- man's house more than six times, standing silently for it.
 1.5. He obtains a robe.
 2. Duk
 If, stating less than three times, standing less than six times, he thinks them to
 be more, there is an offence of wrong-doing p. 69
 3 Adi
 3.1. He goes to a layman's house less than three times and less than six times,
 standing silently for it.
 3.2. He is lunatic man....

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

跋難陀 釋子

Vol. 22, p.612b

The venerable Upananda, the son of the Sakyans.

B. Place of occurrence

爾時佛在舍衛國

p. 612b

At one time, the Buddha was staying in Sāvātthi.

C. Promulgation

若比丘若王若大臣若婆羅門若居士居士婦女遺
 使爲比丘送衣價持如是衣價時某申比丘
 彼使人至此乞所語比丘言大德今爲汝故
 送是衣價受取是比丘應語彼使如是言
 我不應受此衣價我若須衣乞時靜淨當受
 彼使語比丘言大德有執事人不須衣比丘
 應語言百若僧伽藍民若優婆塞此是比丘
 執事人常應諸比丘執事時彼使往至執事
 人所此衣價已還至此乞所作如是言大德所
 示某申執事人我已持衣價大德時知時往彼處
 得衣須衣比丘當往執事人所若二反若三反爲作憶
 念應語言我須衣若二反若三反爲作憶念若得衣
 者善若不得衣四反五反六反在前默然立若四
 反五反六反在前默然往得衣者善若不得衣
 過是求得者尼薩耆波提若不得衣從所得衣價處
 若自往若遺使往語言汝先遺使持衣價時某申
 比丘是比丘竟不得汝還取莫使失此是時

p. 613ab

If a king, or a minister or a Brāhmana or a householder sends through a messenger the price of a set of robes for a particular monk, and if this messenger after going to the monk's place thus speaks to that monk: " O venerable sir, do you know that this robe fund has been sent by the king or the minister or the Brāhmana or the householder?. Sir, do accept it ": Then monk should answer the messenger thus: It is the custom of the monk, that they should not accept the price of robes. But when we are in need of robes, if we get the suitable (pure) cloth, we may take it and promptly make a robe with it and keep it as well". If then that messenger speaks to the monk" O Sir, have you got any agent who often serves the monk?" Then the monk who is in need of the robe should point out to him the agent, such as the guard of the monastery or a householder and tell him: " These are the people who often manage affairs on behalf of the monks." When the agent is shown, the messenger speaks to him thus: " O! good agent, you buy such a set of robes with such an amount of robe fund and give it to such and such a monk. when that monk is in need of it he will come to you and you give it to him" Having requested and instructed the agent either personally or by sending a man, the messenger returns to the monk and informs him: "O! venerable sir, I have requested and instructed the agent who was pointed out, that when you are in need of robes, you might go and take it from him and he is sure to give it to you". This monk being desirous of getting the robe should then go to the agent to ask him for it and speak thus: " I need the robe", In the second and the third time he should also beg for it in the same manner. If he succeeds in obtaining the robes, it is well. Should he not succeed in obtaining them, let him up to the fourth , fifth or sixth time go and stand silently in front of the agent. If while so standing silently in front of him up to the fourth, fifth, or sixth time, he should succeed in obtaining the robe, it is well. Should he not succeed in thus obtaining it, but by exerting himself beyond that limit to get the robe, if he were to obtain - it that is a Nip. But if he should not succeed in obtaining it, let him either go himself or send a messenger to the place whence the robe fund was brought to him and say thus: "The robe fund, which you sent for such and such a monk, has in no wise benefited that monk. You should know this and not let your money go to ruin". This is the proper course in the matter.

W. Pachow, p 97-98

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananda p. 305b	Upananda p. 28c	Upananda p. 733a	Upananda p. 46c	The name of bhikkhu who violated this rule
Sāvatti p. 305b	Rājagaha p. 28c	Rājagaha p. 733a	Sāvatti p. 46c	Place of occurrence
p.305c&p.360a	p.29a	p.734c	p. 47a	Promulgation
The same				Punishment

Comparison: Nip. 10

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī , Mūla and Sarva
: Upananda

* Mahā : Nanda and Upananda

B. Place of occurrence

*. Thera, Dharma, Mahā and Sarva :
Sāvatti

* Mahī and Mūla: Rājagaha

C. Promulgation

Their contents are the same:

1. A king or a minister or a brahmin or a lay- man or a lay-woman... offers robe fund to a monk.
2. He is not allowed to accept robe fund, he should send to a layman keeping it.
3. When he needs a new robe going to lay man's house.
4. If he does not obtain it, he can go there three times, saying: I need a new robe., or six times standing silently for it.
5. If he does not obtain it, he must inform to him or her who offers a robe fund.

D. **Punishment** : The same.

Nissaggiyā pācittiya 11

1. **The vinaya of the Theravāda**
 - A. **The name of bhikkhu who violated this rule**
Tena kho pana samayena chabbaggiyā bhikkhū p. 224
 At that time, the group of six monks
 - B. **Place of occurrence**
Tena samayena buddho bhagavā Ālavīyaṃ viharati p. 224
 At one time, the Buddha was staying in Ālavī
 - C. **Promulgation**
Yo pana bhikkhu kosiyamissakaṃ santhataṃ kārāpeyya,
nissaggiyaṃ pācittiyaṃ ti. p. 224.
 Whatever monk should cause a rug to be made mixed with silk, there is an
 offence of expiation involving forfeiture p. 72

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk, and Adi

1. Nip
 - 1.1 Making a new rug
 - 1.2. Mixing with new silk.
 - 1.3 It has been done
2. Duk
It has not been done yet
3. Adi
 - 3.1. It has ready been done
 - 3.2. It was a used one
 - 3.3 If he is a lunatic man..

II. The vinaya of the Dharmagupta

- A. **The name of bhikkhu who violated this rule.**

時六群比丘

At that time, the group of six monks vol. 22, p. 613c

- B. **Place of occurrence**

爾時佛在曠野園界

At one time, the Buddhas was staying in Ālavī

p. 613c

- C. **Promulgation** 若此多雜野无若絲
作新臥具尼薩耆波逸提 p. 614a

Whatsoever Bhikkhu shall have a rug or a mat made with new silk, that is a Nip.

W. Pachow, p. 100

- D. **Punishment:** The same.

III The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
A certain monk p. 307c	Many monks p. 34c	Many monks p. 735c	Monks of Kosambī country p. 47c	The name of bhikkhu who violated this rule
Vesāli p. 307c	Ālavī p. 34c	Sāvathi p. 735c	Kosambī p. 47c	Place of occurrence
p.308a	p. 34c & 35a	p. 735c	p. 47c	Promulgation
The same				Punishment

Comparison: Nip. 11

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

- * Thera and Dharma : A group of six monks
- * Mahī and Mūla : many monks

- * Mahā : A certain monk
- * Sarva : monks of Kosambī country

B. Place of occurrence

- * Thera, Dharma and Mahī :
Ālavī : 曠野國?

- * Mahā : Vesāli
- * Mūla : Sāvathi
- * Sarva : Kosambī

C. Promulgation

Although their orders are not the same but their contents are the same:

1. Making a new rug
2. Mixing with new silk.

- D. **Punishment :** The same.

Notes :

1. It is the 13th rule
2. It is the 21st rule

Nissaggiyā pācittiya 12

1. **The vinaya of the Theravāda**
 - A. **The name of bhikkhu who violated this rule**
Tena kho pana samayena chabaggiya bhikkhū p.225
 At that time, the group of six monks
 - B. **Place of occurrence**
Tena samayena buddho bhagavā Vesāḷiyam viharati p. 225
 At one time, the Buddha was staying in Vesāli
 - C. **Promulgation**
Yo pana bhikkhu subddhakālakānaṃ elakalomānaṃ santhatam kārāpeyya, nissaggiyaṃ pacittiyaṃ ti. p. 225
 Whatever monk should cause a rug to be made of pure black sheep's wool, there is an offence of expiation involving forfeiture. p. 74
 - D. **Punishment :**
 Each of these 30 Nip has three different degrees in punishment, such as:
 Nip, Duk, and Adi
 1. Nip.
 - 1.1. Making a new rug
 - 1.2. It is made of pure black sheep's wool.
 2. Duk
 It has not been done yet.
 3. Adi.
 - 3.1. It has ready been done
 - 3.2. If he is a lunatic man...
- II **The vinaya of the Dharmagupta**
 - A. **The name of bhikkhu who violated this rule.**
 時六君子比丘 The group of six monks. vol. 22, p. 614a
 - B. **Place of occurrence**
 爾時佛在毘舍離 p. 614a
 At one time, the Buddha was staying in Vesāli.
 - C. **Promulgation**
 若比丘以新純黑羈羊毛作新臥

具尼薩耆波逸提。

p. 614b

Whatsoever bhikkhu shall have a new mat made of pure black wool of goat,
that is a Nip.

W. Pachow, p. 101

D. **Punishment** : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 306c	Monks of Vajjin country p. 35a	Many monks p. 736a	A group of 6 monks p. 48a	The name of bhikkhu who violated this rule
Vesāli p. 306c	Kosambī p. 35a	Sāvatti p. 736a	Rājagaha p. 48a	Place of occurrence
p. 307b	p. 35a	p. 736a	p. 48a	Promulgation
The same				Punishment

Comparison: Nip. 12

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, and Sarva :
A group of 6 monks

* Mahā and Mūla : many monks
* Mahī : monks of Vajjin country

B. Place of occurrence

* Thera, Dharma and Mahā : Vesāli

* Mahī : Kosambī
* Mūla : Sāvatti
* Sarva : Rājagaha

C. Promulgation

Their orders are not the same but their contents are the same:

1. Making a new mat
2. It is made of pure black sheep's wool.

D. **Punishment** : The same.

Notes :

1. It is the 11th rule
2. It is the 22nd rule.

Nissaggiyā pācittiya 13

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena chabbaggiyā bhikkhū p. 226

At that time, the group of six monks

B. Place of occurrence

Tena samayena budho bhagavā Sāvattiyam viharati p. 226

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Navam pana bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakālakānaṃ elakalomānaṃ ādātabhā tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ anādā ce bhikkhu dve bhāge suddhakālakānaṃ elakalomānaṃ tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ navam santhataṃ kārāpeyya, nissaggiyaṃ pācittyan ti. p. 226

When a new rug is being made for a monk, two portions of pure black sheep's wool may be taken, the third of white, the fourth of reddish brown colours. If a monk should cause a new rug to be made not taking two portions of pure black sheep's wool, the third of white, the fourth of reddish brown colours, there is an offence of expiation involving forfeiture. p. 77

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adi.

1. Nip
 - 1.1. Making a new rug
 - 1.2. It is not made of a half portion pure black and the rest are: white and reddish brown.
2. Duk
 - It has not been done yet
3. Adi
 - 3.1. It has ready been done.
 - 3.2. It is made of a half portion pure black and the rest are: white and reddish brown.
 - 3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

勝六君年比丘

Vol. 22, p. 615

At that time, the group of six monks

B. Place of occurrence

爾時佛在舍衛國

p. 615 a

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘作新臥具應用二分系屯黑羊毛三分白四分極若比丘不用二分黑三分白四分極作新臥具者尼薩耆波 p. 615a 逸提

If a bhikkhu is desirous of making a mat or a rug, two parts thereof should be taken of pure black wool of goat, the third part of white wool and the fourth part of wool of inferior quality. If a bhikkhu should have a new rug made without taking two parts of pure black wool, the third of white, and the fourth of inferior quality, that is a Nip.

W. Pachow, p. 101

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 307b	Monks of Vajjin country p. 35a	Many monks p. 736b	A group of 6 monks p. 48a	The name of bhikkhu who violated this rule
Vesāli p. 307b	Kosambī p. 35a	Sāvatti p. 736	Rājagaha p. 48a	Place of occurrence
p. 307c	p. 35b	p. 736b	p. 48b	Promulgation
The same				Punishment

Comparison: Nip. 13

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Sarva : A group of 6 monks

* Mahā and Mūla : many monks

* Mahī : monks of Vajjin country

B. Place of occurrence

- | | |
|------------------------------------|--------------------|
| * Thera, Dharma and Mūla : Sāvatti | * Mahā : Vesāli |
| | * Mahī : Kosambī |
| | * Sarva : Rājagaha |

C. Promulgation

Their contents are the same:

1. Making a new rug or mat
2. He should make it following two kinds:
 - a. Quality and
 - b. Quantity

D. Punishment : The same.**Notes :**

1. It is the 11th rule.
2. It is the 23rd rule.

Nissaggiyā pācittiya 14
I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

1. The first time

Tena kho pana samayena bhikkhū

p. 227

At that time, many monks

2. The second time

Tena kho pana samayena aññataro bhikkhu kosambiyam gilāno hoti.

p. 227

At that time, in Kosambī, a certain monk became sick.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p. 227

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Navam pana bhikkhunā santhatam kārapetvā chabbassāni dhāretabbam, orena ce channam vassānam tam santhatam vissajjtvā vā avissajjtvā vā aññam navam santhatam kārapēyya aññtra bhikkhusammutiyā, nissaggiyam pacittyan ti p. 229

A new rug which a monk has had made should last for six year. If, within the six year, whether he has got rid of or has not got rid of that (former) rug, he should have a new rug made, except on the agreement of the monks, there is an offence of expiation involving forfeiture. p. 81

D. Punishment :

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adi.

1. Nip
 - 1.1 He makes a new rug more
 - 1.2. He does not get rid of the old rug
 - 1.3. His rug has not been used enough 6 years
 - 1.4 He does not allow to make a new rug more.
2. Duk

It has not been done yet
3. Adi
 - 3.1. It has ready been done
 - 3.2. The Order allows him to make a new rug
 - 3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

1. The first time

時云君羊比乞

Vol. 22, p. 615c

At that time, a group of six monks

2. The second time

時有此乞得乾痛瘕

p. 615c

At that time, there is a weak monk.

B. Place of occurrence

爾時佛在舍衛國

p. 615c

At one time, the Buddha was staying in Sāvattthi

C. Promulgation

若比乞作新臥具持至六年若

減六年不捨故更作新臥具 p. 616a

屆薩耆漫逸提。

If a bhikkhu be desirous of making a new rug, his old rug must have been used for six full years. If he should have another new rug made within six years, whether he has left or not the old one, unless with the permission of the Samgha, that is a Nip

W. Pachow, p. 101

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ¹ Vol 22	Mūla Vol 23	Sarva Vol 23	
1. Many monks p. 308 b 2. An ill monk p. 308b	1. Monks of Vajjin country p. 35b 2. A certain monk p. 35b	1. Many monks p. 736 b 2. Many power monks p. 736c	A group of 6 monks p. 48b	The name of bhikkhu who violated this rule
1. Vesāli p. 308b 2. Sāvattihi p. 308b	Kosambī p. 35b	1. Sāvattihi p. 736b 2. Ālavī. p. 736c	Rājagaha p. 48b	Place of occurrence
1. p. 308b 2. p. 308c	1. p. 35b 2, p. 35c	1. p. 736c 2. p. 736c & p. 737 a	p. 48c	Promulgation
The same				Punishment

Comparison: Nip. 14

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

*Thera, Mahā and Mūla : many monks

* Dharma and Sarva : A group of 6 monks

* Mahī : Monks of Vajjin country

2. The second time

* Thera, Dharma, Mahā, and Mahī :
A certain monk

* Mūla : A power monk
* Sarva : not recorded

B. Place of occurrence

* Thera, Dharma and Mūla: Sāvattihi

* Mahā : Vesāli
* Mahī : Kosambī
* Sarva : Rājagaha

C. Promulgation

They have two times except on Sarva but their contents are the same:

1. Making a new rug
2. He has to use it for six full years
3. He does not allow to make a new rug more except on the agreement of the Order.

D. Punishment : The same.

Note :

1. It is the 24th rule.

Nissaggiyā pācittiya 15

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Kass'imāni bhikkhave santhatāni tahaṃ tahaṃ ujjhitāniti p.232

How is it, monks , that there are these discarded rugs here and there? p. 86

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.230

At one times, the Buddha was staying in Sāvattihī

C. Promulgation

Nisīdanasanthatam pana bhikkhunā kārayamānena puranasanthatassa sāmantā sugatavidatthi ādātābbā dubbannakaranāya, anādā ce bhikkhu purānasanthatassa sāmantā sugatavidatthim navaṃ nisīdanasanthatam kārapeyya, nissaggiyam pācittiyam ti. p.232.

When , (with the addition of part of) a rug, (a piece of) cloth to sit upon is being made for a monk, (a piece) the breadth of the accepted span must be taken from all round an old rug in order to disfigure it. If a monk should have made (with the addition of part of a rug, a new (piece of) cloth to sit upon without taking (a piece) the breadth of the accepted span from all round an old rug, there is an offence of expiation involving forfeiture. p. 87

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adī.

1. Nip
 - 1.1 Making a new rug
 - 1.2. He does not use a piece of the breadth of the Sugata's span from each of the four sides of the old seat rug to disfigure the colour.
 - 1.3. It has been ready finished
 2. Duk
 - It has not been done yet
 3. Adi
 - 3.1. It has ready been done
 - 3.2. Taking a piece of the old seat rug to cover four corners of new one.
 - 3.3. If he is a lunatic man.....

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

諸比丘嫌坐具

Vol. 22, p. 616c

Many monks dislike seat rug.

B. Place of occurrence

爾時佛在舍衛國

p. 616c

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

若比丘作新坐具當取故者縱廣一搩
手帖著新者上壞色故若作新坐具不取故
者縱廣一搩手帖著新者上用壞色故
薩耆邊逸提

p. 617a

If a bhikkhu makes a new seat rug, a piece (of the breadth) of the Sugata's span must be taken from each of the old seat rug in order to disfigure the good colour (of new one).

If the bhikkhu does not take a piece of the breadth of the Sugata's span from the old seat rug to disfigure the colour, that is a Nip. W. Pachow , p. 102

D. Punishment : The same. .

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ¹ Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 309a	Monks of Vajjin country p. 35c	Many monks p. 737b	Monks' room p. 49b	The name of bhikkhu who violated this rule
Vesāli p. 309a	Kosambī p. 35c	Sāvatti p. 737a	Sāvatti p. 49b	Place of occurrence
p. 309a	p. 35c	p. 737c	p. 49c	Promulgation
The same				Punishment

Comparison: Nip. 15

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā and Mūla :
many monks

* Mahī : monks of Vajjin country
* Sarva : monks' room

B. Place of occurrence

* Thera, Dharma, Mūla and Sarva :
Sāvatti

* Mahā : Vesāli
* Mahī : Kosambī

C. Promulgation

Their contents are the same, however their orders are not homogenous

1. Making a new seat
2. He must use a piece of the breadth of the Sugata's span from the old seat rug to cover four corners of the new seat rug in order to disfigure the good colour.

D. Punishment : The same.

Note :

1. It is the 25th rule

Nissaggiyā pācittiya 16

1. **The vinaya of the Theravāda**

A. **The name of bhikkhu who violated this rule**

Tena kho pana samayena aññatarassa bhikkhuno p. 233

At that time, a certain monk

B. **Place of occurrence**

Tena samayena buddho bhagavā Sāvātthiyaṃ viharati p. 233

At one time, the Buddha was staying in Sāvātthi

C. **Promulgation**

Bhikkhuno pan'eva addhānamaggapatipannassa elakalomāni uppajjeyyūṃ ākañkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamaṃ sahatthā hāretabbāni asante hārake, tato ce uttarim hareyya asante pi harake nissaggiyaṃ pācittiyaṃ ti. p. 233

Sheep's wool may accrue to a monk as he is going along a road. It may be accepted by that monk, if he likes, but having accepted it, it should be conveyed in his (own) hands for three yojanas at the utmost, if there are no carriers. If he should convey it further than that, even if there are no carriers, there is an after of expiation involving forfeiture p. 91

D. **Punishment**

Each of these 30 Nip has three different degrees in punishment, such as :
Nip, Duk, and Adi.

1. Nip

1.1. He carries sheep's wool himself

1.2. If he carries it further three yojanas

2. Duk

He requests bhikkhuni to carry it further three joyanas¹

3. Adi

3.1. He carries it for three yojanas or less than

3.2. If he is a lunatic man..

II. **The vinaya of the Dharmagupta**

A. **The name of bhikkhu who violated this rule**

時跋維陀釋子

Vol. 22, p. 617b

The venerable Upananda, the son of the Sakyans

B. Place of occurrence

爾時世尊在舍衛國

p. 617b

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

若比丘道路行得羊毛者無人持得
自持乃至三由旬者無人持自持過三
由旬尼薩普逸逸提

p. 617c

If a bhikkhu while walking on the road, gets some goat's wool, he should carry it, if there is no carrier found up to a distance of three yojanas, if he carries it further, that is Nip.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
1. Udāyi p. 309b 2. 60 monks p. 309c	1. Many monks. p. 35c 2. A certain monk. p. 36a	A group of 6 monks p. 738a	Many monks p. 49c	The name of bhikkhu who violated this rule
Vesāli p. 309b	Savāthi p. 35c	Sāvatti p. 738a	Rājagaha p.49c	Place of occurrence
p. 309c	1. p. 36a 2. p. 36a	p. 738c	p. 50a	Promulgation
The same				Punishment

Comparison: Nip. 16

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Mahī and Sarva : many monks

* Thera : A certain monk

* Dharma : Upananda

* Mahā : Udāyi

* Mūla : a group of 6 monks

2. The second time

* Thera, Dharma, Mūla and Sarva : not
recorded

* Mahā : 60 monks

* Mahī : A certain monk

B. Place of occurrence

* Thera, Dharma, Mahī , Mūla and
Sarva : Sāvattthi

* Mahā : Vesāli

C. Promulgation

Although their times, their orders are not same but their contents are the same

1. He carries sheep's wool himself
2. He does not allow to carry it further three yojanas.

D. Punishment : The same.

Notes:

1. An unit of measurement in ancient India. According to:
 - * Rhys Davids : 7 or 8 miles
 - * Childers : 12 miles
 - * William : A royal day's march for the army
2. It is the 26th rule

Nissaggiyā pācittiya 17

1. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Tena kho pana samayena chabbaggiya bhikkhū

p. 234

At that time, the group of six monks

B. Place of occurrence

Tena samayena budho bhagavā Sakkesu viharati kapilavattusmiṃ

Nigrodhārane

p. 234

At one time, the Buddhas was staying in Sakyans at Kapilavatthu in

Nigrodhārāma.

C. Promulgation

Yo pana bhikkhu aññātikāya bhikkhuniyā elakalomāni dhovāpeyya vā

rajāpeyya vā vijatapeyya vā, nissaggiyaṃ pacittyan ti.

p. 235

Whatever monk should have sheep's wool washed or dyed or combed by a nun who is not a relation, there is an offence of expiation involving forfeiture. p. 95

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as :

Nip, Duk and Adi.

1. Nip and 2. Duk
 - 1.1 He requests a bhikkhuni who is not a relation to wash, to dye and to comb sheep's wool.
 - 1.2 If the nun who is not a relation, only washes, not dyes, not combs, there are two offences : one Nip and one Duk.
 - 1.3 If the nun who is not a relation, only washes, dyes, not combs, there are two offences: one Nip and one Duk.
 - 1.4 If the nun who is not a relation, does not wash, dye, and comb, there are three offences Duk.
3. Adi.
 - 3.1. If the nun is a relation
 - 3.2. If he is a lunatic man. ...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時六君年比丘

Vol. 22, p. 618a

At that time, a group of six monks

B. Place of occurrence

爾時佛在釋迦國迦毘羅衛尼
拘律園

p. 618a

At one time, the Buddha was staying in Sakyans at Kapilavatthu in

Nigrodhārāma garden

C. Promulgation

若比丘使比丘尼非親里浣染摻
羊毛者, 尼薩耆波逸提。

p. 618b

Whatsoever bhikkhu gets goat's wool washed, or dyed, or combed by a bhikkhuni who is not related to him that is a Nip.

W. Pachow, p.103

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ¹ Vol 22	Mūla Vol 23	Sarva Vol 23	
Udāyi p. 310a	Many monks p. 36a	Udāyi p. 739a	Udāyi p. 50b	The name of bhikkhu who violated this rule
Vesāli p. 310a	Sāvātthi p. 36a	Sāvātthi p. 739a	Sāvātthi p.50b	Place of occurrence
p. 310b	1. p. 36b 2. p. 36b	p. 740a	p. 50b	Promulgation
The same				Punishment

Comparison: Nip. 17

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma : A group of 6 monks
* Mahā, Mūla and Sarva : Udāyi

* Mahī : many monks

B. Place of occurrence

* Thera, Dharma and Mahā : Vesāli

* Mahī, Mūla and Sarva : Sāvātthi

C. Promulgation

* Dharma and Mahī : Two times, the rest has one time

Their contents are the same:

1. He can request nun who is a relation to wash, to dye and to comb his sheep's wool
2. He cannot request nun who is not a relation to wash, to dye and to comb his sheep's wool.

D. Punishment : The same.

Note

1. It is the 27th rule

Nissaggiyā pācittiya 18

1. **The vinaya of the Theravāda**
 - A. **The name of bhikkhu who violated this rule**
Tena kho pana samayena āyasmā upanando Sakyaputto p. 236
 At that time, the venerable Upananda, the son of the Sakyans
 - B. **Place of occurrence**
Tena ssamayena buddho bhagavā Rājagahe viharati p. 236
 At one time, the Buddhas was staying in Rājagaha
 - C. **Promulgation**
*Yo pana bhikkhu jātarūparajataṃ uggaṇḥeyya vā uggaṇhāpeyya vā
 upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ ti.* p. 237
 Whatever monk should take gold and silver, or should get another to take it
 (for him), or should consent to its being kept in deposit (for him), there is an
 offence of expiation involving forfeiture. p. 102
 - D. **Punishment**
 Each of these 30 Nip has three different degrees in punishment, such as:
 Nip, Duk and Adi.
 1. Nip
 - 1.1. He takes it (gold or silver or money at any form) himself or
 - 1.2. He causes another to take it (for him) or
 - 1.3. He consents to its being kept in deposit (for him)
 2. Duk
 - 2.1. If he thinks that it is gold and silver when it is not gold and silver.
 - 2.2. If he is in doubt as to whether it is not gold and silver p. 105
 3. Adi
 - 3.1. If he thinks that it is not gold and silver when it is not gold and silver
 - 3.2. If, taking it or causing (another) to take it within a monastery or within a
 house, he lays it aside, thinking" it will be for him who will take it." p.105
 - 3.3. If he is a lunatic man.....

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

跋難陀

The venerable Upananda. vol. 22, p. 618c

B. Place of occurrence

爾時佛在羅閱城

p. 618c

At one time, the Buddhas was staying in Rājagaha

C. Promulgation

若比丘自手提鉢羞金銀若教人提
若置地受者尼薩耆邊逸捉

p. 619b

Whatsoever bhikkhu shall receive gold or silver with his own hand, or get someone to receive for him or takes it from ground (for him), that is Nip. W. Pachow, p. 104

D. Punishment : The same.

III The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī ¹ Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda, Upananda and Udāyi p. 311a	Nanda and Upananda p. 37a	A group of 6 monks p. 740b	A group of 6 monks p. 51a	
Rājagaha p. 310c	Rājagaha p. 37a	Sāvatti p. 740b	Rājagaha p. 51a	Place of occurrence
p. 311b	p. 37b	p. 740c	p.51b	Promulgation
The same				Punishment

Comparison: Nip. 18

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

- * Thera and Dharma : Upananda
- * Mūla and Sarva : A group of six monks

- * Mahā : Nanda, Upananda and Udāyi
- * Mahī : Nanda and Upananda

B. Place of occurrence

- * Thera, Dharma, Mahā, Mahī and Sarva : Rājagaha

- * Mūla : Sāvatti

C. Promulgation

- * All of them have two same sentences as follows :
1. He takes it himself
 2. He causes another to take it (for him)

- * Mahā and Mūla are lacking in a sentence : He takes it from ground (for him)
- * Mahā has an other sentence. He is greedy of it.

D. Punishment : The same.

Note :

1. It is the 30th rule

Nissaggiyā pācittiya 19

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena chabbaggiyā bhikkhū p. 239

At that time, the group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā sāvatthiyam viharati p. 239

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu nānappakāraṃ rūpiyasamvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ ti. p. 239

Whatever monk should engage in various transactions in which gold and silver is used, there is an offence of expiation involving forfeiture. p. 106

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as: Nip, Duk and Adi.

1. Nip
If he buys or sells or exchanges gold or silver in order to get profit
2. Duk
- 2.1. If he thinks that it is gold and silver when it is not gold and silver
- 2.2. If he is in doubt as to whether it is not gold and silver p. 108

3. Adi.
 3.1. If he thinks that it is not gold and silver when it is not and silver
 3.2. If he is a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時跋維陀

vol. 22, p. 619c

At that time, the venerable Upananda.

B. Place of occurrence

爾時世尊在羅洹城

p. 619c

At one time, the Buddha was staying in Rājagaha.

C. Promulgation

若比丘種種賣買宝物者
 尼薩耆波逸提

p. 620a

Whatever bhikkhu shall buy and sell various kinds of articles with gold and silver, that is a Nip.

W. Pachow p. 104

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananda p. 313c	Nanda and Upananda p. 36a	Upananda p. 742a	A group of 6 monks p. 51c	The name of bhikkhu who violated this rule
Vesāli p. 313c	Rājagaha p.36c	Sāvatti p. 741c	Rājagaha p.51c	Place of occurrence
p. 314a	p.37a	p. 742a	p. 51c	Promulgation
The same				Punishment

Comparison: Nip. 19**Similarities****Dissimilarities****A – The name of bhikkhu who violated this rule:**

- * Thera and Sarva : A group of 6 monks
- * Dharma and Mūla : Upananda
- * Mahā and Mahī : Nanda and Upananda

B. Place of occurrence

- * Dharma, Mahī and Sarva : Rājagaha
- * Thera and Mūla : Sāvatti
- * Mahā : Vesāli

C. Promulgation

Their orders are not same but their contents are the same:

If he buys or sells or exchanges gold or silver etc... in order to get profits

D. Punishment : The same.**Notes:**

1. It is the 20th rule

2. It is the 29 the rule

Nissaggiyā pācittiya 20
1. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Tena kho pana samayena āyasamā upanando sakyaputto. p. 240

At that time, the venerable Upananda, the son of the Sakyans

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati. p. 240

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu nānappakāraṃ kayavikkayam samāpajjeyya, nissaggiyaṃ pācittiyam ti p. 241

Whatever monk should engage in various kinds of bartering, there is an offence of expiation involving forfeiture. p.111

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:
Nip, Duk and Adi.

1. Nip

He buys or sells or exchanges in various kinds of goods.

2. Duk

If he transgresses, saying: " Give this for that, take this for that, barter this for that, get this in exchanges for that" p. 111

3. Adi.

3.1. If he asks the value, points it out to one who makes it legally allowable, saying: "This is ours, and we want this and that" p. 112

3.2. If he is a lunatic man....

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

時跋難陀采畢子

Vol. 22, p. 620b

At that time, the venerable Upananda, the son of Sakyans

B. Place of occurrence

爾時世尊在舍衛國。

p. 620b

At one time, the Buddha was staying in Sāvathi

C. Promulgation

若比丘種種販賣居薩耆邊逸提

p. 621a

Whatever bhikkhu shall engage in any one of the various kinds of buying and selling, that is a Nip

W. Pachow p. 105

D. Punishment : The same.**III. The vinaya of the last four schools**

Name of Schools				
Mahā Vol 22 ¹	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
A group of 6 monks p. 312c	Upanada p. 36b	A group of 6 monks p. 743c	Upananda p. 52a	The name of bhikkhu who violated this rule
Savātthi p. 312c	Savātthi p. 36b	Sāvātthi p. 743c	Savātthi p.52a	Place of occurrence
p. 312c	p. 36c	p. 743c	p. 52c	Promulgation
The same				Punishment

Comparison: Nip. 20

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī and Sarva :
Upananda

* Mahā and Mūla : A group of 6
monks

B. Place of occurrence

They have the same place : Sāvatti

C. Promulgation

Although their orders are not same but their contents are the same:

He buys or sells or exchanges in various kinds of goods etc. in order to get profits.

D. Punishment : The same.

Notes :

1. It is the 19th rule

2. It is the 28th rule.

Nissaggiyā pācittiya 21

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

1. The first time

Tena kho pana samayena chabbaggiyā bhikkhū

p. 242

At that time, a group of six monks

2. The second time

Tena kho pana samayena āyasmato Ānandassa atirekapatto uppanno hoti, p. 243

At that time, the venerable Ānanda has an extra bowl.

B. Place of occurrence

Tena samayena buddho bhagavā sāvattiyam viharati

p. 242

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Dasāhaparamaṃ atirekapatto dhāretabbo, tam atikkamayato nissaggiyaṃ pācittiyān ti.

p. 243

An extra bowl may be kept for at most ten days. For him who exceeds that (period), there is an offence of expiation involving forfeiture. p. 114

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adi.

1. Nip

1.1 There is an extra bowl.

1.2 Intending to contain it

1.3 Do not give it to other monk

1.4 It is over ten days

2. Duk

If he thinks that the ten days have elapsed when they have not elapsed. p.116

3. Adi

3.1. If within ten days it is allotted, assigned, bestowed, lost, destroyed, broken. p. 116

3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

1. The first time

時六群比丘

vol. 22, p. 621c

At that time, the group of six monks

2. The second time

時阿難得蘇摩國貴價鉢

p. 621c

At that time, the venerable Ānanda kept a valuable bowl of Soma country

B. Place of occurrence

爾時佛在舍衛國

p. 621c

At that time, the Buddha was staying in Sāvātthi

C. Promulgation

若比丘畜長鉢屆薩普波逸提

p. 622a

Whatever bhikkhu should keep an extra bowl, ten days at most, it was over that, does not assigned, that is a Nip.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ¹ Vol 22	Mūla Vol 23	Sarva Vol 23	
1. Many monks p. 314b 2. Many monks p. 314c	1. Upananda p. 34b 2. A certain monk. p. 34c	Upananda p. 744a	A group of 6 monks p. 53b	The name of bhikkhu who violated this rule
1. Sāvatti p. 314 b 2. Vesāli p. 314c	Savāthi p. 34b	Sāvatti p. 744a	Rājagaha p.53b	Place of occurrence
1. p. 314c 2. p. 314c	1. p. 34c 2. p. 34c	p. 744b	p. 53b	Promulgation
The same				Punishment

Comparison: Nip. 21

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

- | | | |
|---|--|---|
| * Thera, Dharma and Sarva : A group
of 6 monks | | * Mahā : many monks
* Mahī and Mūla Upananda |
|---|--|---|

2. The second time

- | | | |
|---|--|--|
| * Thera and Dharma : Ānanda ²
* Mūla and Sarva : not recorded | | * Mahā : many monks
* Mahī : A certain monk |
|---|--|--|

B. Place of occurrence

1. The first time

- | | | |
|---|--|--------------------|
| * Thera, Dharma, Mahā, Mahī and
Mūla Sāvatti | | * Sarva : Rājagaha |
|---|--|--------------------|

2. The second time

- | | | |
|---|--|-----------------|
| * Thera, Dharma, Mahī, Mūla and
Sarva : not recorded | | * Mahā : Vesāli |
|---|--|-----------------|

C. Promulgation

Their orders, times, contents are not same

1. The first time

* Thera, Dharma, Mūla and Sarva : The monk do not allow to keep an extra bowl	* Mahā and Mahī : The monks allow to keep an extra bowl only one day or one night.
---	--

2. The second time

All of them have the same

The monks are allowed to keep an extra bowl within ten days.

D. Punishment : The same.

Notes :

1. It is the 20th rule
2. * Thera : The venerable Ānanda kept an extra bowl in order to offer it to the venerable Sāriputta.
* Dharma : the venerable Ānanda kept an extra bowl so that he offers it to the venerable Mahā Kassapa.

Nissaggiyā pācittiya 22

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena chabbaggiyā bhikkhū p. 245

At that time, a group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sakkesu viharati Kapilavatthusmiṃ

Nigrodhārāme. p. 244

At one time, the Buddha was staying in Sakkyans at Kapilavatthu in Nigrodhārāma

C. Promulgation

Yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navaṃ pattam cetāpeyya, nissaggiyaṃ pācittiyam. tena bhikkhunā so patto bhikkhuparīsāya nissajjitabbo, yo ca tassā bhikkhuaparisāya pattapariyanto so tassa bhikkhuno padātabbo ayaṃ te bhikkhu patto yāva bhedanāya dhāretabbo'ti ayam tattha sāmīciti p. 246

Whatever monk should get another new bowl in exchange for a bowl mended in less than five places, there is an offence of expiation involving forfeiture. That bowl is to

be forfeited by that monk to the company of monks, and whatever is that last bowl belonging to that company of monks, that should be given to this monk with the words : "Monk, this is a bowl for you: it should be kept until it breaks" That is the proper course in this case". p.121

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as :
Nip, Duk and Adi.

1. Nip
 - 1.1 He had one bowl
 - 1.2. He can still use it although it has four cracks which are caulked
 - 1.3. He asks for a new bowl.
 - 1.4. He got it ready.
2. Duk
If it is laid aside in the wrong place or used for improper purposes or given away. p. 124
3. Adi
 - 3.1. If the bowl is broken
 - 3.2. If he is invited
 - 3.3 If he asks for a relation
 - 3.4. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時跋難陀釋子

Vol. 2, p. 623a

At that time, the venerable Upananda, the son of the Sakyans

B. Place of occurrence

爾時世尊在舍衛國

p. 623a

At one time, the Buddha was staying in Sāvattthi

C. Promulgation

若比丘畜鉢減五綴不漏更求新
鉢為好故而墜者漫逸規、彼比丘
應往僧中捨展轉取最下鉢與之
令持乃至破應持是持。

p. 623b

Whatsoever bhikkhu shall ask for a new bowl when his old one is broken in less than five places for the sake of having something fine, that is a Nip. The bowl of this bhikkhu must be forfeited by him to the bhikkhu sangha, and whosoever in that company of bhikkhu shall have the worst bowl, to him it shall be given and he should be instructed thus: "This, bhikkhu, is thy bowl, it must be kept until it breaks". This is the right course in this case.

W. Pachow, p. 105

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ¹ Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks, Nanda and Upananda p. 315a	Upananda p. 34a	Upananda p. 744c	Upananda p. 54a	The name of bhikkhu who violated this rule
Savātthi p. 315a	Savātthi p. 34a	Savātthi p. 744b	Savātthi p. 54a	Place of occurrence
p. 315b	p. 34a	p. 745c	p. 54b	Promulgation
The same				Punishment

Comparison: Nip. 22

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Dharma, Mahā, Mahī, Mūla and
Upananda

* Thera : A group of 6 monks
* Mahā : Many monks, Nanda and
Upananda

B. Place of occurrence

* Dharma, Mahā, Mahī, Mūla and
Sarva : Sāvātthi

* Thera : Kapilavatthu

C. Promulgation

Their contents are the same:

1. He asks for a new bowl
2. His bowl has four cracks which are caniked

D. Punishment : The same.

Note :

1. It is the 19th rule

Nissaggiyā pācittiya 23

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena chabbaggiyā bhikkhū p. 256
At that time, a group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Rājagahe viharati p. 256
At one time, the Buddha was staying in Rājagaha

C. Promulgation

*Yo pana bhikkhu sāmam suttam viññāpetvā tantavāyehi cīvaram vāyāpeyya,
nissaggiyam pācittiyam ti.* p. 256

Whatever monk, himself asking for yarn, should have robe material woven by weavers, there is an offence of expiation involving forfeiture. p 143

D. Punishment

Each of these 30 Nip generally has three different degrees in punishment, such as : Nip Duk and Adi. In this rule, there are two matters² which are divided into four cases as follows :

1. { 1.1 A man gives yarn
1.2. A weaver } the both are not the relations
There are two offences : a. Nip, b. Duk.
2. { 2.1 A man gives yarn
3.2. A weaver } the both are the relations
There is no offence.
3. { 3.1 A man who gives yarn is a relation
3.2. A weaver who is not a relation }
There is an offence that is Nip.
4. { 4.1 A man who gives yarn is not a relation
4.2. A weaver who is a relation }
There is an offence, that is Duk.
It is not an offence ,if he is lunatic man....

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時跋維陀 釋子

Vol. 22, p. 624a

At that time, the venerable Upananda, the son of Sakyans

B. Place of occurrence

爾時世尊在舍衛國。

p. 624a

At one time, the Buddha was staying in Sāvātthi

C. Promulgation

若比丘自乞索縷線使非親里織師
織依衣者尼薩耆波逸提

p. 624b

Whatsoever bhikkhu shall himself ask for yarn, and have it woven into cloth by employing a weaver not related to him, that is Nip. W. Pachow, p. 106

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ³ Vol 22	Mahī ⁴ Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananda p. 320b	A group of 6 monks p. 29b	Upananda p. 746b	A group of 6 monks p. 55a	The name of bhikkhu who violated this rule
Savātthi p. 320b	Savātthi p. 29a	Savātthi p. 746b	Rājagaha p. 55a	Place of occurrence
p. 320b	p. 29b	p.748a	p. 55a	Promulgation
The same				Punishment

Comparison: Nip. 23

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahī and Sarva : A group of 6 monks

* Dharmā and Mūla: Upananda
* Mahā : Nanda and Upananda

B. Place of occurrence

* Dharmā, Mahā, Mahī and Mūla : Sāvātthi

* Thera and Sarva : Rājagaha

C. Promulgation

Their orders and their contents have a few differences

1. The first sentence : All of them are the same_ "He asks for yarn himself"
 2. The second sentence : They are different
- * Thera, Mahā and Mahī are not recorded
- * Dharma, Mūla and Sarva have the same sentence_ " who is not a relation".

D. Punishment : The same.

Notes :

1. It is the 26th rule
2. A man who gives yarn and a man who weaves yarn
3. It is the 26th rule.
4. It is the 11th rule

Nissaggiyā pacittiya 24

The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Āgato ayyam Upanandam cīvarena acchādessāmīti p. 257

When I come back,I will present master Upananda with robe material. p. 145

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 257

At one time, the Buddha was staying in Sāvattī.

C. Promulgation

Bhikkhum pan'eva uddissa aññātako gahapati vā gahapatāni vā tantavāyehi cīvaram vāyāpeyya. tatra ce so bhikkhu pubbe appvārīto tantavāye upasaṅkamtivā cīvare vikappaṃ āpajjeyya idaṃ kho āvuso cīvaram maṃ uddissa viyyati, āyatañ ca karotha vitthatañ ca appitañ ca suvītañ ca suppavāyitañ ca suvilekhitañ ca suvitacchitañ ca karotha, app eva nāma mayaṃ pi āyasmantānaṃ kiñcimattaṃ anupadajjeyyāma'ti evañ ca so bhikkhu vatvā kiñcimattaṃ anupadajjeyya antamaso piṇḍapātamaṃ pi, nissaggiyaṃ pacittiyaṃ ti. p. 259

A man or woman householder who is not a relation may cause robe material to be woven by weavers for a monk. Then if that monk, before being invited, going up to the weavers, should put forward a consideration with regard to the robe material, saying -" Now sirs, this robe material is being specially woven for me. Make it long

and wide and rough, and make it evenly woven and well woven and well scraped and well combed. If you do so we could give the venerable ones something or other in addition” And if the monk, speaking thus, should give something or other in addition, even as little as the contents of a begging-bowl, there is an offence of expiation involving forfeiture. p 148

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as :

Nip Duk and Adi.

1. Nip
 - 1.1 A householder or his wife who is not a relation gives yarn and rents weaver.
 - 1.2. Before, he has not been invited by the donor.
 - 1.3. He goes to weaver and suggests : weave it long-broad-nicely and long wearing
 - 1.4 After that, he gives him (her) something such as his price or even a price equal to that of a meal.
 - 1.5 He obtains that robe material.
2. Duk
 - 2.1. He does not get that robe material yet.
 - 2.2 If he thinks that he is not a relation when he is a relation
3. Adi
 - 3.1. He asks for yarn from a relation
 - 3.2. If he has been invited before
 - 3.3 If he is a lunatic man..

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

跋難陀 釋子

Vol. 22, p. 624c

The venerable Upananda, the son of the Sakyans

B. Place of occurrence

爾時世尊在舍衛國

p. 624c

At one time, the Buddha was staying in Sāvattī

C. Promulgation

若比丘居士居士女等使織解無比丘
織作衣彼此受先不受自盜講便經織
師所語言此衣為我作共我杜好織

令廣大堅緻我當亦多與汝價是比乞
此價乃至一食直若得衣者尼薩耆漫
逸提。

p. 625b

A householder, or the wife of a householder, not related to the bhikkhu, shall have the cloth woven for him by weavers, if that bhikkhu, before the offer has not been made to him, he goes to the weaver on a certain pretext, and says to him: "Do you know this cloth which you are making is for me? Weave it nicely, make it long and broad, I shall give some little tip, later, he gives him something or even a price equal to that of a meal, that is a Nip

W. Pachow, p. 107

D. **Punishment:** The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananda p. 320c	Upananda p. 29b	Upananda p. 748b	Upananda p. 55c	The name of bhikkhu who violated this rule
Savātthi p. 320c	Savātthi p. 29b	Savātthi p. 748b	Savātthi p. 55c	Place of occurrence
p. 321c	p. 29c	p. 749b	p. 56a	Promulgation
The same				Punishment

Comparison: Nip. 24

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla and
Sarva : Upananda

* Mahā : Nanda and Upananda

B. Place of occurrence

All of them have the same place : Sāvātthi

C. Promulgation

Although their orders and times (Dharma: two times) are not same but their contents are the same, such as:

1. A house holder or his wife who is not a relation, gives yarn and rents weaver
2. He has not been invited by the donor before;
3. He goes to weaver and suggests: Weave it long broad nicely and long wearing....
4. He gives (him) her a little tip money.

D. Punishment : The same.

Notes :

1. It is the 27th rule
2. It is the 27th rule
3. It is the 12th rule

Nissaggiyā pācittiya 25

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena āyasmā Upanando Sakyaputto. p. 254

At that time, the venerable Upananda, the son of the Sakyans

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 254

At one time, the Buddha was staying in Sāvattī

C. Promulgation

*Yo pana bhikkhu bhikkhussasāmaṃ cīvaram datvā kupito anattamano
acchindeyya vā acchindāpeyya vā, nissaggiyam pācittiyam ti* p. 255

Whatever monk, himself having given a robe to a monk, angry and displeased, should tear it away or should cause it to be torn away, there is an offence of expiation involving forfeiture. p. 140

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adi.

1. Nip
 - 1.1 He has given a robe to another monk.
 - 1.2. He tears it away or should cause it to be torn away because of being angry and displeased.
 - 1.3 He got it.
2. Duk

He requests another monk to take it away
3. Adi.
 - 3.1. Borrowing another's robe for wearing
 - 3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

跋難陀

Upananda.

vol.22, p. 626a

B. Place of occurrence

爾時佛在舍衛國

p. 626a

At that time, the Buddha was staying in Sāvattī.

C. Promulgation

若比丘先與比丘衣後惡恚若自奪
若教人奪取還我衣來不與汝若此
自還衣彼取衣者尼薩耆波逸提

p. 626a

Whatsoever bhikkhu, when he has given a robe to another bhikkhu, shall, thereafter, being angry, malicious or displeased with him, take it away or has it taken away, saying : "O! Bhikkhu, give me back the robe, it is not given to you", that is a Nip.

W.Pachow, p.108

C. Punishment : The same .

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananda p. 318c	Upananda p. 29c	Nanda p. 749c	Upananda p.56c	
Savātthi p. 318b	Savātthi p. 29c	Sāvattthi p. 749c	Savātthi p.56c	Place of occurrence
p. 319a	p. 30a	p. 750c	p. 57a	Promulgation
The same				Punishment

Comparison: Nip. 25

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

This rule has four matters :

1. Master

* Thera, Dharma, Mahī and Sarva :
Upananda

* Mahā : Nanda and Upananda
* Mūla : Nanda

2. Disciple

* Dharma and Mūla : Nanda's disciple
* Mahī and Sarva : Upananda's
disciple

* Thera : A certain monk
* Mahā : Many disciples of Nanda
and Upananda

3. Disciple's name

* Mahī : Mūla and Sarva : his name
Dharma

* Thera, Dharma and Mahā : not
recorded

4. A monk who tears it away

* Thera, Dharma, Mahī and Sarva :
Upananda

* Mahā and Mūla : Nanda

B. Place of occurrence

All of them have the same place : Sāvattthi

C. Promulgation

Their orders are not the same but their contents are the same :

1. He has given a robe to another monk.
2. He tears it away
3. He should cause it to be torn away
4. He gets it

D. Punishment : The same.

Notes

1. It is the 24th rule
2. It is the 13th rule

Nissaggiyā pācittiya 26

1. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena āyasmā Pilindavaccho p. 248
At that time, the venerable Pilindavaccha

B. Place of occurrence

Tena samayna buddho bhagavā Sāvattiyam viharati p. 248
At one time, the Buddha was staying in Sāvattihī

C. Promulgation

Yānē kho pana tāni gilānānaṃ bhikkhūnaṃ patisāyaniyaṇi bhesajjāni seyyath'idaṃ : sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni. taṃ atikkāmayato nissaggīyaṃ pācittiyaṃ ti p. 251
Those medicines which may be partaken of by ill monks, that is to say, ghee, fresh butter, oil, honey, molasses: accepting these, they may be used as a store for at most seven days. For him who exceeds that (period) there is an offence of expiation involving forfeiture. p. 131

D. Punishment

Each of these 30 Nip has three different degrees in punishment such as :

Nip, Duk an Adi.

1. Nip
 - 1.1. He is sick
 - 1.2. He may be used four or five medicines²

1.3 Beyond seven days.

2. Duk

If he thinks that the seven days have not elapsed when they have elapsed. p. 133

3. Adi.

3.1 If he thinks that the seven days have not elapsed when they have no elapsed. p. 133

3.2 If he is a lunatic man....

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時畢凌伽婆蹉弟子

Vol.22, p. 627c

Many disciples of the venerable Pilindavaccha

B. Place of occurrence

爾時佛在舍衛國

p. 626c

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘有痲藥酥油生酥蜜石
蜜齋七日得服若過七日服者尼
薩耆波逸提。

p. 628a

Whatever sick bhikkhu takes five kinds of medicines : ghee, oil, fresh butter, honey and molasses. The sick bhikkhu may enjoy them and store them up to the seventh day for use. If he keeps them beyond seven days, that is Nip. W. Pachow, p. 111

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ³ Vol 22	Mahī ⁵ Vol 22	Mūla ⁶ Vol 23	Sarva ⁷ Vol 23	
For 60 ill monks p. 316c	Many monks p. 31b	Pilindavaccha's disciples p. 759b	Pilindavaccha's disciples p. 60c	The name of bhikkhu who violated this rule
Benares ⁴ p. 316c	Rājagaha p. 30c	Rājagaha p. 759b	Savātthi p.60c	Place of occurrence
p. 316c	p. 31c	p. 759b	p. 61a	Promulgation
The same				Punishment

Comparison: Nip. 26

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mūla and Sarva : many disciples of the venerable Pīlindavaccha	* Mahā : for 60 ill monks * Mahī : many monks
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B. Place of occurrence

* Thera, Dharma and Sarva : Sāvatti	* Mahā : Benares * Mahī and Mūla Rājagaha
-------------------------------------	--

C. Promulgation

Their orders are not same but their contents are the same :

1. If he is a sick monk
2. He may be used five medicines .
3. For seven days

D. Punishment : The same.

Notes :

1. It is the 23rd rule
2. Four medicines : ghee, oil, honey and molasses.
Five medicines : ghee, oil, honey, molasses and fresh butter
3. It is the 23rd rule
4. There are four places. Vol. 22, p. 316b
 - a. Sāvatti b. Vesāli c. Kapilavatthu d. Benares
5. It is the 15th rule . 6. It is the 30th rule 7. It is the 30th rule.

Nissaggiyā pācittiya 27

1. The vinaya of the Theravāda¹
- A. **The name of bhikkhu who violated this rule**
Chabbaggiyā bhikkhū p. 252
A group of six monks
- B. **Place of occurrence**
Tena samayena buddho bhagavā Sāvattiyam viharati p. 252

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Māso seso gimhānan ti bhikkhunā vassikasātikacīvaraṃ pariyesitabbaṃ, addhamāso seso gimhānan ti katvā nivāsetabbaṃ orena ce māso seso ghimhānan ti vassikasātikacīvaraṃ pariyeseyya oren'addhamāso seso gimhānan ti katvā nisāseyya, nissaggiyaṃ pācittiyaṃ ti. p. 252-253

If he thinks, " A month of hot weather remains robe material as a cloth for the rains should be looked about for by that monk. If he thinks "Half a month of the hot weather remains" making it, should be put on. If he thinks, " More than a month of the hot weather remains" and should look about for robe material as a cloth for the rains, if he thinks, " More than half a month of the hot weather remains", and making it, should put it on, there is an offence of expiation involving forfeiture". p. 135

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as :

Nip, Duk and Adi.

1. Nip

1.1. More than a month of the rainy season, he looks for a robe for the rainy season.

1.2. More than half a month of the rainy season, he uses it.

2. Duk

2.1 If he thinks that more than a month of the rainy season when there is less. p. 137

2.2. If he thinks that more than half a month of the rainy season when there is less. p. 137

3. Adi

3.1. A month of the rainy season, he looks for a robe for the rainy season

3.2. Half a month of the rainy season, he uses it.

3.3 Less than a month of the rainy season, he looks for a robe for the rainy season.

3.4 Less than half a month of the rainy season, he uses it.

3.5 If he is a lunatic man...

II. The vinaya of the Dhamagupta

A. The name of bhikkhu who violated this rule

阿那六群比丘

At that time, a group of six monks

Vol. 33, p. 630a

B. Place of occurrence

爾時佛在舍衛國。

p. 628c

At one time, the Buddha was staying in Sāvatti

C. Promulgation

春殘一月在當求雨浴衣半月應
用浴衣比至過一月前求雨浴衣
過半月前用浴衣薩耆沒逸提。

p. 630a

When a month of the spring season is still left, the bhikkhu begs a robe for the rainy season, and when half a month of the spring season is left, let him use it. If the bhikkhu begs a robe for the rainy season when more than a month has yet to run, or if he uses it when more than half a month of the spring season has yet to run, that is a Nip,

W. Pachow, p. 110

D. Punishment: The same.

III The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
An old monk p. 319c	Many monks p. 33a	A group of 6 monks p. 757a	A group of 6 monks p. 58c	The name of bhikkhu who violated this rule
Sāvatti p. 319c	Sāvatti p. 32b	Sāvatti p. 757a	Rājagaha p.58c	Place of occurrence
p. 319c	p. 33b	p. 757a	p. 59a	Promulgation
The same				Punishment

Comparison: Nip. 27

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mūla and Sarva : A group of 6 monks

* Mahā : An old monk
* Mahī : many monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Mūla : Sāvatti

Sāvatti : Rājagaha

C. Promulgation

Their orders are not same but their contents are the same

1. Before a month of the rainy season
2. He can look for a robe for the rainy season
3. Before half a month of the rainy season
4. He can use it.

D. Punishment : The same.

Notes :

- | | |
|--------------------------|------------------------|
| 1. It is the 24th rule . | 2. It is the 25th rule |
| 3. It is the 17th rule | 4. It is the 28th rule |

Nissaggiyā pācittiya 28

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena bhikkhū p. 260
At that time, many monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyaṃ viharati p. 260
At one time, the Buddha was staying in Sāvattihī

C. Promulgation

*Dasāhanāgataṃ kattikatemāsipuṇṇamaṃ bhikkhuno paṇ'eva accekacīvaraṃ
uppajjeyya, accekaṃ, maññamānena bhikkhunā paṭiggahetabbam,
paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbam tato ce uttarim
nikkhipeyya, nissaggiyam pācittiya ti* p. 261

If a special robe should accrue to a monk ten days before the full moon of the (first) kattika, three monks (of the rains having passed), it may be accepted by that monk if he thinks of it (as something) special, having accepted it, it should be laid aside until

the robe season. But if he should lay it aside for longer than that, there is an offence of expiation involving forfeiture. p. 153

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as:

Nip, Duk and Adi.

1. Nip

- 1.1. It is a very urgent robe
- 1.2. He knows that : It is a very urgent robe
- 1.3. Ten days before
- 1.4. If he accepts it more than ten days before
- 1.5. If he lays it aside for longer than the robe season.

2. Duk

If he thinks that it is a very urgent robe when it is not a very urgent robe.

3. Adi.

- 3.1. Ten days before, he accepts it
- 3.2. Until the robe season, he lays it aside
- 3.3. If he is a lunatic man....

II. The vinaya of the Dhamragupta

A. The name of bhikkhu who violated this rule

時六君等比丘

Vol. 22, p. 630c

At that time, a group of six monks

B. Place of occurrence

爾時世尊在舍衛國

p. 631a

At one time, the Buddha was staying in Sāvattthi

C. Promulgation

若比丘十日竟夏三月諸比丘得急
施衣比丘知是急施衣當受受已乃至
衣時應畜若過畜者居薩普遺提

p. 631b

If bhikkhu gets a robe as a gift on a special occasion ten days before the end of the rainy season, he may accept it with his own hand if he needs a robe. And he may keep it till the robe time. Should he keep it beyond that, that is a Nip. W. Pachow, p. 108

D. Punishment : The same.

III The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ¹ Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
A group of 6 monks p. 321c	Many monks p. 33c	A group of 6 monks p. 751a	Many monks p. 57b	The name of bhikkhu who violated this rule
Sāvatti p. 321c	Sāvatti p. 33b	Sāvatti p. 750c	Sāvatti p. 57b	Place of occurrence
p. 322a	p. 33c	p. 754c	p. 58c	Promulgation
The same				Punishment

Comparison: Nip. 28

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahī and Sarva : many monks

* Dharma, Mahā and Mūla : A group of 6 monks

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation

Their orders are not same but their contents are the same :

1. It is a very urgent robe
2. He knows that : It is a very urgent robe
3. He accepts it and lays it aside until the robe season.

D. Punishment : The same.

Notes

1. It is the 18th rule
2. It is the 26th rule
3. It is the 27th rule.

Nissaggiyā pācittiya 29

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena bhikkhū

At that time, many monks

p. 262

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 262

At one time, the Buddha was staying in Sāvathi.

C. Promulgation

Upavassam kho pana kattikapunnamam yāni kho pana tāni āraññakāni senāsanāni sāsāṅkasammattāni sappatibhayāni tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇam cīvarānaṃ aññitaraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid eva paccayo tena cīvarena vippavāsāya, chārattaparamam tena bhikkhunā tena cīvarena vippavasitabbam. tato ce uttarim vippavaseyya aññatra bhikkhusammutiyā, nissaggiyam pācittiyam ti. p. 263

Having spent the rains up to the full moon of Kattika, in case a monk who is staying in such lodgings as those jungle lodgings which are held to be dangerous and frightening, so desires, he may lay aside one of his three robes inside a house, and should there be any reason for that monk to be away, separated from that robe that monk may be away, separated from that robe for at most six nights. Should he be away, separated (from it) for longer than that, except on the agreement of the monks, there is an offence of expiation involving forfeiture. p.157

D. Punishment

Each of these 30 Nip has three different degrees in punishment, such as :

Nip, Duk and Adi.

1. Nip

1.1. The three months of the rainy season are over

1.2. The full moon day of the next month is also over.

1.3 He lives in forest where there has many dangers and thieves.

1.4 He may lay aside one of his three robes inside people's house, at most six nights.

1.5 If he should exceed at most six nights.

2. Duk

If he thinks that it is more when it is less than six nights, p. 159

3. Adi.

3.1 If he is away, speared for six nights

3.2. If he is away, separated for less than six nights

3.3. If there is the agreement of the monks p. 159

3.4 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時六羣比丘

Vol. 22, p. 632b

At that time, a group of six monks

B. Place of occurrence

爾時佛住舍衛國

p. 632a

At one time, the Buddha was staying in Sāvātthi.

C. Promulgation

若比丘夏三月竟後迦提一月滿在
阿蘭若有疑恐懼處住比丘如在如是
處係三衣中欲留一衣置舍如諸
比丘有因緣離衣宿乃至六夜若過
者尼薩耆波逸提

p. 632b

When the three months of the summer are over, but the eighth month is not yet complete, due to intercalation, if a bhikkhu's residence in the forest and his mind is driven away by doubt, fear and danger, he may, if he desires, leave one or other of his three robes in a hut (inside a village), and if there be any ground he may go away from the boundary of (his residence) and sleep without them up to the six nights. Should be exceed that limit, that is a Nip

W. Pachow, p. 109

E. **Punishment** : The same.

III The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī ¹ Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
Many monks p. 323a	Many monks p. 32a	A group of 6 monks p. 756c	The venerable p. 57a	
Sāvātthi p. 323a	Sāvātthi p. 31c	Sāvātthi p. 755a	Sāvātthi p.57a	Place of occurrence
p. 323b	p. 32a	p. 756c	p. 57b	Promulgation
The same				Punishment

Comparison: Nip. 29**Similarities****Dissimilarities****A – The name of bhikkhu who violated this rule:**

* Thera, Mahā and Mahī : many monks

* Dharma and Mūla : A group of 6 monks
* Sarva : the venerable

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation

Their orders are not same but their contents are the same :

1. - He may lay aside one of his three robes inside people's house
2. At most six nights

D. Punishment : The same.**Notes :**

1. It is the 16th rule
2. It is the 27th rule
3. It is the 26th rule

Nissaggiyā pācittiya 30
1. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Atha kho chabbaggiyā bhikkhū

p. 265

Hence, a group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p. 265

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu jānam samghikam lābham parinataṃ attano parināmeyya, nissaggiyam pācittiyam ti

p. 265

Whatever monk should knowingly appropriate to himself an apportioned benefit belonging to the Order, there is an offence of expiation involving forfeiture.

p. 161

D. Punishment :

Each of these 30 Nip has three different degrees in punishment, such as :
Nip Duk and Adi.

- 1 Nip.
 - 1.1 If he knows that it is a dedicating gift which belongs to the Order
 - 1.2. He should cause it to return to him
2. Duk
 - 2.1. He should cause it to return to one, two , or three monks.
 - 2.2. He should cause it to return to the Shrine.
3. Adi
 - 3.1. If he does not know that it is a dedicating gift which belongs to the Order
 - 3.2. He should cause it to return to him or, one, two, three another monks.
 - 3.3. If he is a lunatic man...

II. The vinava of the Dhamagupta**A. The name of bhikkhu who violated this rule**

時跋維陀釋子

Vol. 22, p. 633a

At that time, the venerable Upananda the son of the Sakayans

B. Place of occurrence

爾時佛在舍衛國

p. 633a

At one time, the Buddha was staying in Sāvattthi.

C. Promulgation

若比丘知是僧物自求入己者
尼薩耆波逸提。

p. 633b

Whatever bhikkhu, knowing that the donor is desirous of dedicating articles to the Saṅgha, shall cause it to be diverted to himself, that is a Nip.

W. Pachow, p. 111

D. Punishment : The same.

III The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ¹ Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
A group of 6 monks p. 324a	Upananda p. 30b	Upananda p. 758a	A group of 6 monks p. 59b	The name of bhikkhu who violated this rule
Sāvatti p. 323c	Rājagaha p. 30b	Sāvatti p. 757c	Sāvatti p. 59a	Place of occurrence
p. 324a	1. p. 30c 2. p. 30c	p. 758c	p. 59c	Promulgation
The same				Punishment

Comparison: Nip. 30

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahā and Sarva : A group of six monks

* Dharma, Mahī and Mūla : Upananda

B - Place of occurrence

* Thera, Dharma, Mahā, Mūla and Sarva : Sāvatti

* Mahī : Rājagaha

C. Promulgation

Their times and their orders are not the same and their contents have a few differences

1. The first time

* Thera, Mahā, Mūla and Sarva : having full meanings
a. He knows that the gift belongs to the Order.
b. He should cause it to return to him

* Dharma and Mahī : lacking in one sentence - " If he knows that"

2. The second time

* Thera, Mahā, Mūla and Sarva : not recorded

* Dharma and Mahī : having full meanings
a. He knows that the gift belongs to the Order
b. He should cause it to return to him.

D. Punishment : The same.

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā tatthāyasmante pucchāmi : kacci'ttha parisuddhā dutiyaṃ pi pucchāmi, kacci'ttha parisuddhā. tatiyaṃ pi pucchāmi : kacci'tha parisuddhā- parisuddh'etthāyasmanto, tasmā tuṃhī, evaṃ etaṃ dhārayāmi . p. 266

Venerable ones, recited are the thirty rules for offences of expiation involving forfeiture. Concerning them, I ask the venerable ones : I hope that you are quite pure in this matter? And a second time I ask: I hope that you are quite pure in this matter? And a third time I ask: I hope that you are quite pure in this matter, therefore they are silent, thus do I understand this. p. 163

Notes

1. It is the 14th rule
2. It is the 29th rule
3. It is the 29th rule

Section B : Comparison of Ninety Pācittiya

I me kho panāyasmanto dvenaviti pācittiyā dhammā uddesaṃ āgacchanti .

Vol.IV, p. 1²

These ninety two rules, venerable ones, for offences of expiation come up for recitation .

Vol XI, p. 165³

Pācittiya 1

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena Hatthako Sakyaputto.

Vol IV, p. 1

At that time, Hatthaka, the son of Sakyans

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyāṃ viharati

p. 1

At one time, the Buddha was staying in Sāvattī

C. Promulgation⁴

Sampajānamusāvāde pācittiyanti

p. 2

In telling a conscious lie, there is an offence of expiation

p. 166

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as :

Pā, Duk and Adi.

1. Pā.

1.1. The nature of bhikkhu is not broken yet⁵

1.2. Intending to tell a lie.

1.3. His speech is different in his mind

1.4. Listener knows clearly what he said

2. Duk

2.1. His speech is not clear

2.2. In reciting Pātimokkha, after three times asking: " Are you pure in this matter?" If he is not pure, he keeps silence.

3. Adi.

3.1. He saw what and said that he saw it.

He did not see anything and said that he did not see anything.

3.2. He has heard what saying has heard

He has not heard what saying has not heard

3.3 If he speaks in fun

3.4 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. **The name of bhikkhu who violated this rule**

釋迦子字象力

Vol. 22, p. 634a⁶

Hatthaka, the son of Sakyans

B. **Place of occurrence**

爾時佛在釋迦國憐迦維羅衛 p. 634a

At one time, the Buddha was staying in Kapilavatthu

C. **Promulgation**

若此知而妄言者邊逸提 p. 634b

Whatever bhikkhu tells a lie knowingly, that is a Pā. W. Pachow, p. 11

D. **Punishment** : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
尸利耶婆 p. 324c	沙蘭法 師比丘 and many monks p. 37b	1. Rāhula p. 760b 2. 法手 p. 761b	訶曼釋 子比丘 p. 63b	The name of bhikkhu who violated this rule
Sāvatti p. 324c	Sāvatti p. 37b	1. Rājagaha p. 760b 2. Sāvatti p. 761b	Sāvatti p. 63b	Place of occurrence
p. 325a	p. 37c	p. 762b	p. 63c	Promulgation
The same				Punishment

Comparison: Pā. 1

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Thera, Dharma and Sarva :
Hatthaka, the son of the Sakyans

* Mahā : 尸利耶婆
* Mahī : 沙蘭 and many monks

2. The second time

* Thera, Dharma, Mahā, Mahī and Mūla : monk
Sarva : not recorded

B. Place of occurrence

1. The first time

* Thera, Mahā, Mahī and Sarva : Dharma : Kapilavatthu
Sāvatti Mūla : Rājagaha

2. The second time

* Thera, Dharma, Mahā, Mahī and Mūla : Sāvatti
Sarva : not recorded

C. Promulgation

Although their places and their names of bhikkhus are not the same but their contents are the same: To tell lie knowingly

D. Punishment

In order to become a pure monk again, he should confess his sin quickly to other monk if he commits this rule because this sin prevents him going to enlightenment.

Notes :

1. There are three groups :
 - a. Thera and Mahā have ninety two Pācittiyas
 - b. Mahī has ninety one Pācittiyas
 - c. Dharma, Sarva and Mūla have ninety Pācittiyas
2. Ninety two Pācittiyas are in this vol.
3. Ninety two Pācittiyas (trans) are in this vol.
4. There are two groups:
 - a. Before every rule, it has ten benefits : Dharma, Sarva and Mahā.
 - b. Before every rule, it has not ten benefits : Thera, Mahī and Mūla
5. This matter no longer repeated in the next rules
6. Ninety pācittiyas are in Vol 22.

Pācittiya 2

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena chabbaggiyā bhikkhū

At that time, a group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.4
 At one time, Buddhas was staying in Sāvatti

C. Promulgation

Omasavāde pācittiyam ti p.6
 In insulting speech there is an offence of expiation p.173

D. Punishment :

Each of these 90 Pā has three different degrees in punishment, such as:
 Pā, Duk and Adi.

1. Pā

- 1.1 He insults other monk, saying: you commit Pāra., Sam., Nip., Pā., Duk
 1.2. He insults anybody with : birth, name, clan work, craft, disease,
 distinguishing mark passion, attainment and mode of address p. 173

2. Duk.

If one who is ordained, desiring... to shame one who is not ordained, speaks thus:
 "There are here some members of low castes., we are not learned people,
 experienced, wise, clever people, not speakers of dhamma, a bad born is not for us,
 but a good born is to be expected for us", for each sentence there is an offence of
 wrong doing. p. 183

3. Adi.

- 3.1. If he is aiming at (explaining) dhamma
 3.2. If he is aiming at (explaining) the teaching.
 3.3. If he is a lunatic man... p. 185

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

時六君等比會 Vol 22, p. 634c

At that time, a group of six monks

B. Place of occurrence

爾時佛在舍衛國 p. 634c

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘種種類望此等言語者總逸提 p. 635b

Whoever monk abuses with birth etc. , that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
A group 6 monks p. 325b	A group of 6 monks p. 37c	A group of 6 monks p. 763c	A group of 6 monks p. 64a	
Sāvatti p. 325b	Sāvatti p. 37c	Sāvatti p. 763c	Rājagaha p. 64a	Place of occurrence
p. 325b	p. 38a	p. 765b	p. 64b	Promulgation
The same				Punishment

Comparison: Pā 2

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: A group of six monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and
Mūla : Sāvatti

* Sarva : Rājagaha

C. Promulgation

Their contents are the same : To abuse anybody

D. Punishment: The same.

Pācittiya 3

I. The vinaya of the Theravāda

A. **The name of bhikkhu who violated this rule**

Tena kho pana samayena chabbaggiyā bhikkhū p. 12

At that time, a group of six monk

B. **Place of occurrence**

Tena samayena buddho bhagavā Sāvattiyam viharati p. 12

At one time, the Buddha was staying in Sāvatti

C. **Promulgation**

Bhikkhupesūññe pācittiyā ti. p.12

In slander by monks, there is an offence of expiation p. 186

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adi.

1. Pā
He slanders this monk between that monk
2. Duk
He slanders this monk between that novice or layman, or lay woman
3. Adi.
 - 3.1. If he is not making clear
 - 3.2. If he is not desiring dissension p. 189
 - 3.3. If he is a lunatic man....

II The vinaya of the Dhamragupta**A. The name of bhikkhu who violated this rule**

時六群比丘

Vol. 22, p. 636a

At that time, a group of six monks

B. Place of occurrence

爾時佛在舍衛國。

p.636a

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘兩舌語波逸提。

p. 636c

Whoever monk slanders, that is Pā .

D. Punishment : The same.**III. The vinaya of the last four schools**

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
A group 6 monks p. 326b	A group of 6 monks p. 38a	A group of 6 monks p. 766c	A group of 6 monks p.66a	
Sāvatti p. 326b	Sāvatti p. 38a	Sāvatti p. 767c	Rājagaha p. 66a	Place of occurrence
p. 326b	p. 38b	p. 769c	p. 66c	Promulgation
The same				Punishment

Comparison: Pā. 2

Similarities

Dissimilarities

A -- The name of bhikkhu who violated this rule:

All of them have the same name: A group of six monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and
Mūla : Sāvatti

* Sarva : Rājagaha

C. Promulgation

Their contents are the same : He slanders other monks.

D. Punishment : The same.

Pācittiya 4

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena āyasmā Anuruddho p. 17

At that time, the venerable Anuruddho

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 17

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu mātugāmena sahaseyyam pācittiyam ti p. 19

Whatever monk should lie down in a sleeping place with a woman, there is
an offence of expiation p. 201

D Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi

1. Pā.

1.1 He sleeps with a woman :

- In the same room

- The both lie down

- At night, when the sun arises

1.2. If he sleeps with ten women he commits ten Pā

2. Duk.

2.1. If he sleeps with a female yakkha, a eunuch, a female animal.

2.2. If he thinks that it is a woman when it is not a woman.

3. Adi.
 3.1 If he sits down while the woman is lying down.
 3.2. If the both sit down
 3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時尊者阿那律

p. 637a

At that time, the venerable Anuruddha

B. Place of occurrence

爾時佛在舍衛國

Vol. 22, p.637a

At one time, Buddha was staying in Sāvatti

C. Promulgation

若比丘與婦女同室宿者波逸提 p. 638a

Whoever monk sleeps with a woman in the same room, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Anuruddha p. 381c	Anuruddha p. 59b	Anuruddha p. 849b	Anuruddha p.112c	
Sāvatti p. 381c	Sāvatti p. 59c	Sāvatti p. 849b	Sāvatti p. 112c	Place of occurrence
p. 382a	p. 59c	p. 850a	p. 113b	Promulgation
The same				Punishment

Comparison: Pā. 4

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: The venerable Anuruddha.

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation

Their orders are not the same but their contents are the same: He sleeps with a woman in the same room.

D. Punishment : The same.

Notes :

- | | |
|------------------------|------------------------|
| 1. It is the 6th rule | 4. It is the 65th rule |
| 2. It is the 69th rule | 5. It is the 65th rule |
| 3. It is the 56th rule | |

Pācittiya 5**I The vinaya of the Theravāda****A. The name of bhikkhu who violated this rule**

- | | |
|--|--------|
| 1. The first time | |
| Navaka bhikkhū | p. 15 |
| New monks or young monks | |
| 2. The second time | |
| Bhikkhū āyasmantam Rāhulaṃ etad avocum. | p. 16 |
| Monks spoke thus to the venerable Rāhula | p. 195 |

B. Place of occurrence

- | | |
|--|-------|
| 1. The first time | |
| Tena samayena buddho bhagavā Āḷaviyaṃ viharati | p.15 |
| At one time, the Buddha was staying in Ālavī | |
| 2. The second time | |
| Bhagavā kosambiyaṃ viharati | p. 16 |
| The Buddha was staying in Kosambī | |

C. Promulgation

Yo pana bhikkhu anupasampanna uttaridvirattatirattaṃ sahasayyaṃ
kappeyya, pācittiyaṃ ti p. 16

Whatever monk should lie down in a sleeping place with one who is not
ordained for more than two or three nights, there is an offence of expiation
p. 196

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adī.

- | | |
|-----------------------|--|
| 1. Pā | |
| He sleeps with a man: | |

- Who is not ordained
- In the same room
- More than three nights
- When the sun arises

2. Duk

2.1 If he sleeps with another kind

2.2. If he thinks that one is not ordained when he is ordained

2.3. If it is half covered, half closed round p. 197

3. Adi.

3.1 If he sleeps with a man who is not ordained one or two nights

3.2. If he sits down while one who is not ordained is lying down.

3.3. If it is fully closed round but not fully covered p. 197

3.4 If he a lunatic man...

II. The vinaya of the DharmaguptaA. **The name of bhikkhu who violated this rule**

1. The first time : Vol. 22, p. 638a

六君羊比丘 A group of six monks

2. The second time: p. 638b

諸比丘 Many monks

B **Place of occurrence**

1. The first time: p. 638a

曠野土城 Ālavī ?

2. The second time: p. 638b

拘睢毘國 Kosambī

C. **Promulgation**

若比丘與未受大戒人共宿過二
宿至五宿過三宿。 p. 638c

Whoever monk shall lie down at night in the same room with a person who is not ordained, two nights up to third night, that is a Pā .

D. **Punishment : The same.**

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A director of affair in a monastery p. 365b	1. Many monks p. 40a 2. A certain monk p. 40b	1, An old monk p. 839a 2. Upananda p. 840a	1. Many young monks and novices p. 105b 2. many monks p.105 b	The name of bhikkhu who violated this rule
Ālavī p. 365b	1. Ālavī p. 40a 2. Kosambi p. 40a	1. Sāvatti p. 838c 2. Kosambī p. 839a	1. Ālavī p. 105b 2. Sāvatti p. 105b	Place of occurrence
p. 365c	1.p. 40a 2. p. 40b	p. 840b	p. 105c	Promulgation
The same				Punishment

Comparison: Pā. 5

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

- * Thera : Many young monks
- * Dharma : A group of six monks
- * Mahā : A director of affair in a monastery
- * Mahī : Many monks
- * Mūla: An old monk
- * Sarva : Many young monks and novices

2. The second time

- * Thera, Dharma and Sarva : many monks
- * Mahā : not recorded
- * Mahī : A certain monk
- * Mūla : Upananda

B. Place of occurrence

1. The first time

- * Thera, Dharma, Mahā, Mahī and Sarva : Ālavi
- * Mūla : Sāvatti

2. The second time

- * Thera, Dharma, Mahī and Mūla : Kosambī
- * Sarva : Sāvatti
- * Mahā: not recorded

C. Promulgation

Their orders, their times and their contents are not the same

* Thera, Dharma and Mahī : two times	* Mahā, Mūla and Sarva : one time
* Thera, Dharma, Mahī, Mūla and Sarva: He can sleep with one who is not ordained in the same room two or three nights.	* Mahā : He can sleep.... up to fourth night

D. Punishment : The same.

Notes :

- | | |
|------------------------|------------------------|
| 1. It is the 42nd rule | 3. It is the 54th rule |
| 2. It is the 7th rule | 4. It is the 54th rule |

Pācittiya 6

The vinaya of the Theravāda¹

- A. The name of bhikkhu who violated this rule**
Tena kho pana samayena chabbaggiyā bhikkhū p. 14
At that time, a group of six monks
- B. Place of occurrence**
Tena samayena buddho bhagavā Sāvattiyam viharati p. 14
At one time, the Buddha was staying in Sāvattī
- C. Promulgation**
Yo pana bhikkhu anupasampannam padaso dhammaṃ vāceyya,
pācittiyā ti. p. 14
Whatever monk should make one who is not ordained speak dhamma line
by line, there is an offence of expiation. p. 190
- D. Punishment**
Each of these 90 Pā has three different degrees in punishment, such as :
Pā, Duk and Adi.
1. Pā
He chants dhammas and laws with one who is not ordained.

2. Duk
If he should not recommend learners, "Let me speak ending, after that you will speak".
3. Adi.
3.1. If he finishes, learners repeat again.
3.2. If he is lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六 君 羊 比 乞

Vol. 22, p. 638c

A group of six monks

B. Place of occurrence

爾 時 佛 在 曠 野 城

p. 638c

At one time, the Buddha was staying in Ālavī

C. Promulgation

若 比 乞 與 未 受 戒 人 共 言 誦 者 波 逸 提

p. 639a

Whoever monk should speak dhamma and law with one who is not ordained, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
A director of affair in a monastery p. 366c	Many monks p. 39c	A group of 6 monks p. 771c	Monks of Ālavī country p. 71a	
Ālavī p. 336c	Ālavī p. 39c	Sāvattthi p. 771c	Ālavī p. 71a	Place of occurrence
p. 336c	p. 40a	p. 771c	p. 71a	Promulgation
The same				Punishment

Comparison: Pā. 6

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Mūla : A group of six monks

* Mahā : A director of affair in a monastery

* Mahī : Many monks

* Sarva : Many monks of Ālavī country.

B. Place of occurrence

* Dharma, Mahā, Mahī, and Sarva :
Ālavī

* Thera and Mūla : Sāvattī

C. Promulgation

Their contents are the same: He chants dhammas and laws with one who is not ordained yet.

D. Punishment : The same.

Note:

1. It is the 4th rule

Pācittiya 7

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena āyasmā Upanando Sakyaputto chabbaggiyehi bhikkhūhi saddhiṃ bhandanakato hoti. p. 30

Now at that time the venerable Upananda, the son of the Sakyans, came to be making a quarrel with the group of six monks p.219

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattīyaṃ viharati p. 30

At one time, the Buddha was staying in Sāvattī

C. Promulgation

Yo pana bhikkhu bhikkhussa duṭṭhullam āpattiṃ anupasampannassa āroceyya aññatṛca bhikkhusammutiyā, pācittīyaṃ ti. p. 31

Whatever monk should speak of a monk's very bad offence to one who is not ordained, except on the agreement of the monk's, there is an offence of expiation p. 220

D. Punishment

Each of these 90 Pā has three different degrees in punishment such as :

Pā, Duk and Adī.

1. Pā.

He speaks of a monk's offence to one who is not ordained

2. Duk
 - 2.1. He speaks of a monk's offence which is not clear
 - 2.2. He commits offence and he speaks of himself, his offence to one who is not ordained.
3. Adi
 - 3.1. He is caused by the Order
 - 3.2. If he is a lunatic man...

II. The vinaya of the Dhamragupta

A. The name of bhikkhu who violated this rule

1. The first time : Vol.22, p. 639b

六羣比丘 A group of six monks

2. The second time : p. 639b

舍利弗 Sāriputta

B. Place of occurrence

爾時佛在羅閱城

p. 639a

At one time, the Buddha was staying in Rājagaha

C. Promulgation

若比丘比丘犯嚴惡罪向未受大戒人說說逸提

p. 639b

Whatever bhikkhu knowing the grave offence of another bhikkhu tells it to a person who has not yet received the higher ordination, except when there is the permission of the Sangha, that is a Pā. W.Pachow, p 115

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla Vol 23	Sarva ⁴ Vol 23	
Nanda p. 337b	1. A group of 6 monks p. 40c 2. Sāriputta p.41a	1. A group of 6 monks p. 772b 2. Many monks p. 773b	A group of 6 monks p. 72b	The name of bhikkhu who violated this rule
Sāvattī p. 337b	Sāvattī p. 40c	Sāvattī p. 772a	Rājagaha p. 72b	Place of occurrence
p. 338a	1. p. 41a 2. p. 41a	1. p. 772c 2. p. 773b	p. 72c	Promulgation
The same				Punishment

Comparison: Pā. 7

Similarities

Dissimilarities

A –The name of bhikkhu who violated this rule:

1. The first time

<p>* Thera, Dharma, Mahī, Mūla and Sarva: A group of 6 monks</p>		<p>* Mahā : Nanda</p>
--	--	-----------------------

2. The second time

<p>* Thera, Mahā and Sarva : not recorded</p>		<p>* Dharma and Mahī : Sāriputta * Mūla : many monks</p>
---	--	--

B. Place of occurrence

<p>* Thera, Mahā, Mahī and Mūla : Sāvatti</p>		<p>* Dharma and Sarva : Rājagaha</p>
---	--	--------------------------------------

C. Promulgation

Although their orders and their times are not the same but their contents are the same :

Whatever monk should speak an other monk's bad offence to one who is not ordained, except on the agreement of the Order.

D. Punishment : The same.

E.

Notes

- | | |
|-----------------------|-----------------------|
| 1. It is the 9th rule | 3. It is the 8th rule |
| 2. It is the 9th rule | 4. It is the 8th rule |

Pācittiya 8

I. The vinaya of the Theravāda.

A. The name of bhikkhu who violated this rule

Tena kho pana samayena sambahulā sandiṭṭha sambhattā bhikkhū p. 23

At that time, many monks who were friends and companions p.208

B. Place of occurrence

Tena samayena buddho bhagavā Vesāliyaṃ viharati p. 23

At one, time the Buddha was staying in Vesāli.

C. Promulgation

Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya,
bhūtasmiṃ pācittiya ti . p.25

Whatever monk should speak of a condition of further men to one who is not
ordained, if it is a fact, there is an offence of expiation. p211

D. Punishment

Each of these Pā 90 has three different degrees in punishment, such as :

Pā, Duk and Adi

1. Pā

1.1 He speaks of his own superhuman power to a person who is not ordained

1.2. If it is true

2. Duk

2.1. If he speaks indirect speech

2.2. If another monk does not agree with him.

3. Adi.

3.1. If he speaks of what is true to person who is ordained

3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

婆求園比丘

Vol. 22, p. 639c

Many monks lived in the bank of the river Vaggumudā

B. Place of occurrence

爾時佛在毘舍離

p. 639c

At one time, the Buddha was staying in Vesāli

C. Promulgation

若比丘向未受大戒人說過人法
言我見是我知是實者波逸提 . p. 639c

Whatever bhikkhu speaks of his own a superhuman power, e.g. in seeing or
knowing, in the presence of a person not yet ordained and say, "Thus I know and
thus I see" even if it be true that is a Pā.

W. Pachow, p. 115

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva ² Vol 23	
Many monks p. 337a	Many monks lived in the bank of the river Vaggumūda p. 40c	500 monks p. 773c	Many monks lived in the bank of the river Vaggumudā p. 71b	The name of bhikkhu who violated this rule
Sāvatti p. 337a	Vesāli p. 40b	Vesāli p. 773c	Vesāli p. 71b	Place of occurrence
p. 337a	p. 40c	p. 774b	p. 72b	Promulgation
The same				Punishment

Comparison: Pā. 8

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī and Sarva : Many monks lived in the bank of the river Vaggumudā.	* Mahā : many monks * Mūla : 500 monks
--	---

B. Place of occurrence

* Thera, Dharma, Mahī, Mūla, and Sarva: Vesāli	* Mahā : Sāvatti
---	------------------

C. Promulgation

Although their orders are not same but their contents are the same, having main points :

1. He speaks of a condition of further men
2. To person who is not ordained.
3. It is a fact

D. Punishment : The same.

Notes:

1. It is the 7th rule
2. It is the 7th rule

Pācittiya 9

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

1. The first time and the second time

Tena kho pana samayena āyasmā Udāyi p. 20

At that time, the venerable Udāyi

2. The third time

Tena kho pana samayena chabbaggiya bhikkhū p. 22

At that time, a group of six monks

B. Place of occurrence

Tena samayna buddho bhagavā Sāvattiyam viharati p. 20

At one time, the Buddha was staying Sāvattī

C. Promulgation

Yo pana bhikkhu mātugāmassa uttarichappañcavācāhi dhammam deseyya,
aññatra viññunā purisaviggahena, pācittiyam ti p. 22

Whatever monk should teach dhamma to women in more than five or six sentences, except a learned man (be present), there is an offence of expiation p. 206

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adī.

1. Pā

He teaches dhamma to a woman or women more than five or six sentences

2. Duk

2.1. If he teaches dhamma in more than five or six sentences to a female yakkha or to a female departed one or to a eunuch or to an animal in woman's form.

2.2. If he thinks that it is a woman when it is not a woman p.207

3. Adī.

3.1. If he teaches dhamma in five or six sentences to a woman

3.2. If he teaches dhamma to a woman or women in less than five or six sentences

3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

1. The first time

時尊者迦留陀表

Vol. 22, p. 640a

At that time, the venerable Udāyi

2. The second time:

諸比丘

Many monks

p. 640b

3. The third time:

諸比丘

Many monks

p. 640c

B. Place of occurrence

爾時佛在舍衛國。

p. 640a

At one time, the Buddha was staying in Sāvatti

C. Promulgation若比丘與女人說法過五句語
除有知男子被逸提。

p. 640c

Whoever monk should teach dhamma to woman in more than five or six sentences, except a learned man is present, that is a Pā.

D. Punishment : The same.**III. The vinaya of the last four schools**

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Udāyi p. 335b	1. Upananda p. 38b 2. A certain monk p. 38c 3. Many monks p. 39a	1. Udāyi p. 770b 2. Many monks p. 771a 3. A group of 6 monks p. 771a	Udāyi p. 70b	The name of bhikkhu who violated this rule
Sāvatti p. 335b	Sāvatti p. 38b	Sāvatti p. 770b	Sāvatti p. 70b	Place of occurrence
1. p. 335c 2. p. 336a	1. p. 38c 2. p. 38c 3. p. 39a	1. p. 771a 2. p. 771a 3. p. 771b	p. 70c	Promulgation
The same				Punishment

Comparison: Pā. 9

Similarities

Dissimilarities

A. The Name of bhikkhu who violated this rule**1. The first time**

* Thera, Dharma, Mahā, Mūla and
Sarva: Udāyi

* Mahī : Upananda

2. The second time

* Dharma and Mūla : many monks
* Mahā and Sarva : not recorded

* Thera : Udāyi
* Mahī : A certain monk

3. The third time

* Thera and Mūla : A group of 6
monks
* Dharma and Mahī : Many monks
* Mahā and Sarva : not recorded

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation

Although their name of bhikkhu violated this rule, their orders and their times are not the same but their contents are the same, they have three main points :

1. Whatever monk does not allow to teach dhamma to a woman or women
2. He can teach dhamma to a woman or women in five or six sentences.
3. He can teach dhamma to a woman or women in more than five or six sentences, except a learned man is present

D. Punishment : The same.

Notes :

- | | |
|-----------------------|-----------------------|
| 1. It is the 7th rule | 4. it is the 5th rule |
| 2. It is the 5th rule | 5. It is the 5th rule |
| 3. It is the 4th rule | |

Pācittiya 10

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena Ālavikā bhikkhū

At that time, the monks of Ālavī

B. Place of occurrence

Tena samayena buddho bhagavā Ālavīyaṃ viharati p. 32

At one time, the Buddha was staying in Ālavī

C. Promulgation

Yo pana bhikkhu pathaviṃ khaṇeyya vā khaṇāpeyya vā pācittiyaṃ ti p. 33

Whatever monk should dig the ground on have it dug, there is an offence,
of expiation p. 223

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

1.1. He digs himself the ground

1.2. He commands another to dig the ground

1.3. He burns fire on the ground

2. Duk

2.1. He digs the ground which is almost stone, little soil

2.2. If he thinks that it is ground when it is not ground p. 224

3. Adi

3.1. If he digs the ground which is mixed one

3.2. If he prepares for the ground for meditation walking

3.3. If he is a lunatic man..

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

The first time and the second time:

言 羣 六 人

Vol 22, p. 641a

A group of six monks

B. Place of occurrence

爾 時 佛 在 曠 野 國

p. 641a

At one time, the Buddha was staying in Ālavī?

C. Promulgation

若 比丘 自 手 掘 地 若 教 人 掘 者
違 逆 提。

p. 641b

Whoever monk should dig the ground or commands another to dig the ground, that is Pā.

D. **Punishment** : The same.

III. **The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A director of affair in a monastery p. 384c	1. A certain monk p. 60c 2. A group of 6 monks p. 60c	A group of 6 monks p. 854a	The monks of Ālavī p. 117b	The name of bhikkhu who violated this rule
Ālavī p. 384c	Ālavī p. 60c	Sāvattī p. 854a	Ālavī p. 117b	Place of occurrence
p. 384c	1. p. 60c 2. p. 60c 3. p. 60c	p. 854a	p. 117b	Promulgation
The same				Punishment

Comparison: Pā. 10

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Thera and Sarva : the monks of Ālavī

* Mahā : A director of affair in a monastery

* Dharma and Mūla : A group of 6 monks

* Mahī : A certain monks

2. The second time

* Thera, Mahā, Mūla and Sarva : not recorded

* Dharma and Mahī : A group of six monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Sarva: Ālavī

* Mūla : Sāvattī

C. Promulgation

Their orders and their times are not the same but their contents have two main points :

1. He digs the ground
2. He commands another to dig the ground

D. Punishment: The same.**Notes:**

- | | |
|------------------------|------------------------|
| 1. It is the 73rd rule | 3. It is the 73rd rule |
| 2. It is the 59th rule | 4. It is the 73rd rule |

Pācittiya 11

- I. The vinaya of the Theravada**
- A. The name of bhikkhu who violated this rule:**
Tena kho pana samayena Ālavikā bhikkhā p. 34
At that time, the monks of Ālavī
- B. Place of occurrence**
Tena smayena buddho bhagavā Āḷaviyaṃ viharati p. 34
At one time, the Buddha was staying in Ālavī
- C. Promulgation**
Bhūtagāmapātabyatāya Pācittiyan ti p. 34
For destruction of vegetables growth there is an offence of expiation
p. 227
- D. Punishment**
Each of these 90 pā has three different degrees in punishment, such as:
Pā, Duk and Adi.
1. Pā
 - 1.1. He should destroy seed, grass, plant or tree.
 - 1.2. He commands another to do that
 2. Duk
 - 2.1. If he thinks that it is a seed when it is not a seed
 - 2.2. He shakes tree ripe fruits fall down.
 3. Adi
 - 3.1. He cuts off dry grass or plant.
 - 3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

有一曠野比丘

Vol. 22, p. 641c

There is a certain monk of Ālavī

B. Place of occurrence

爾時佛在曠野城

p. 641c

At one time, the Buddha was staying in Ālavī

C. Promulgation

若比丘壞鬼神村波逸提

p. 641c

Whoever monk should destroy the village of ghost and spirit that is a Pā¹

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
A director of affair in a monastery p. 339a	Monks of Ālavī country p. 41c	1. An odd monk p. 775c 2. A group of 6 monks p. 776a	1. Monks of Ālavī country p. 74c 2. An old monk p. 75a	
Ālavī p. 339a	Ālavī p. 41c	1 & 2 Sāvattī p. 775c	1. Ālavī p. 74c 2. Sāvattī p. 75a	Place of occurrence
p. 339a	1. p. 41c 2. p. 41c 3. p. 42a	p. 776b	p. 75a	Promulgation
The same				Punishment

Comparison: Pā. 11

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Thera, Mahī and Sarva : monks of Ālavī country

* Dharma : A certain monk of Ālavī country

* Mahā : A direction of affair in a monastery

* Mūla : An old monk²

2. The second time

- | | |
|---|---|
| * Thera, Dharma, Mahā and Mahī : not recorded | * Mūla : A group of 6 monks
* Sarva : An old monk ³ |
|---|---|

B. Place of occurrence

1. The first time

- | | |
|--|------------------|
| * Thera, Dharma, Mahā, Mahī and Sarva: Ālavī | * Mūla : Sāvathi |
|--|------------------|

2. The second time

- | | |
|---|----------------------------|
| * Thera, Dharma, Mahā and Mahī : not recorded | * Mūla and Sarva : Sāvathi |
|---|----------------------------|

C. Promulgation

Their times and their contents have a few differences

- | | |
|--|---|
| * Thera, Dharma, Mahā, Mūla and Sarva: one time
* The first sentence : All of six schools are the same - " He should destroy seed, grass, plant or tree..."
* The second sentence : Thera, Dharma, Mahā and Sarva are not recorded | * Mahī : Three times

* The second sentence: Mahī and Mūla are the same - " He commands another to do that" |
|--|---|

D. Punishment : The same.

Notes

1. The village of ghost and spirit means : the sprout of seed, grass, plant...
- 2 & 3 Mahallaka : Old, Stupid, Ignorant , Foolish. It was translated into Chinese as follows:

- a. 摩訶羅
- b. 摩訶盧
- c. 摩訶羅
- d. 莫訶羅
- e. 莫訶洛迦

Pācittiya 12

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

The first time and the second time:

Tena kho pana samayena āyasmā channo p. 35

At that time, the venerable Channa.

B. Place of occurrence

Tena samayena buddho bhagavā kosambiyam viharati p. 35

At one time, the Buddha was staying in Kosambī

C. Promulgation

Aññavā^{da}ka vihesake pācittiyan ti p. 36

In evasion, in vexing, there is an offence of expiation p.232

D. Punishment :

Each of these 90 Pā has three different degrees in punishment, such as :

Pā,

Duk and Adi.

1. Pā

There are two Pā in this rule :

1.1. He avoids many questions from other monks

1.2. He importunes other monks

2. Duk

If he thinks that it is a legally valid act when it is not a legally valid act

p. 233

3. Adi

3.1. If, thinking 'There will come to be schism in the Order or dissension in the Order," he does not speak p. 233

3.2. If he is a lunatic man....

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

The first time and the second time

時尊者闍陀比丘

Vol. 22, p. 642a

At that time, the venerable Channa

B. Place of occurrence

爾時世尊在拘跋竭

p. 642a

At one time, the Buddha was staying in Kosambī

C. Promulgation

若比丘妄作異語惱他者波逸提

p. 642c

Whatever monk should importune other monks, that is a Pā

D. Punishment: The same.**III. The vinaya of the last four schools**

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla ¹ Vol 23	Sarva ² Vol 23	
The venerable Channa p. 340a	1 & 2 A group of 6 monks p. 42a	The venerable Channa p. 778a	1 & 2 The venerable Channa p. 76b	
Kosambī p. 340a	Sāvatti p. 42a	Kosambī p. 778a	Kosambī p. 76b	Place of occurrence
p. 340b	1. p. 42a 2. p. 42b	p. 778c	1. p. 76b 2. p. 76c	Promulgation
The same				Punishment

Comparison: Pā. 12

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:**1. The first time**

* Thera, Dharma, Mahā, Mūla and Sarva: The venerable Channa

* Mahī : A group of 6 monks

2. The second time

* Thera, Dharma and Sarva: The venerable Channa

* Mahā and Mūla : not recorded

* Mahī : A group of 6 monks

B. Place occurrence

* Thera, Dharma, Mahā, Mūla and Sarva: Kosambī

* Mahī : Sāvatti

C. Promulgation

Although their orders and their times are not the same but their contents are the same. They have two main points, such as:

1. He avoids many matters which are put for him
2. He vexes other monks

3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時慈地比丘

Vol 22. p. 642a¹

At that time, Mettiyabhummajaka monk

B. Place of occurrence

爾時世尊在羅閱城

p. 642a

At one time, the Buddha was staying in Rājagaha

C. Promulgation

若比丘嫌罵波逸提

p. 642b

Whatever monk should reproach, that is Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
A group of 6 monks p. 341a	Mettiya bhummajaka p. 42b	Mettiya and Bhummajaka p. 777a	Mettiyabhummajaka p.75c	
Sāvatti p. 340c	Rājagaha p. 42b	Rājagaha p. 777a	Rājagaha p. 75c	Place of occurrence
p. 341b	1. p. 42b 2.p. 42b	p. 778a	1. p. 75c 2. p. 76a	Promulgation
The same				Punishment

Comparison: Pā. 13

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla and
Sarva: Mettiya and Bhummajaka

* Mahā : A group of 6 monks

B. Place of occurrence

* Thera, Dharma, Mahī, Mūla and
Sarva:
Rājagaha

* Mahā : Sāvatti

C. Promulgation

* Thera, Dharma, Mahī and Sarva : Two
times

* Mahā and Mūla : One time

* All of six schools : The same contents:

1. He abuses a director of affair who is chosen by the Order in a monastery.
2. He reproaches a director of affair who is chosen by the Order in a monastery.

D. Punishment : The same.

Notes :

1. These are two names of two monks but Dharma and Mahī combined them into one monk's name.
2. It is the 12th rule
3. It is the 12th rule

Pācīyā 14

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena bhikkhū p. 39
At that time, many monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 39
At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu samghikaṃ mañcam vā pītham vā bhisim vā Kocchaṃ vā
ajjhokāse santharītvā vā santharāpetvā vā taṃ pakkamanto n'eva
uddhareyya na uddharapeyya anāpuccham vā gaccheyya pācittiyā ti p. 39

Whatever monk, spreading or having spread in the open air a couch or a chair or a mattress or as a stool belonging to the Order, setting forth, should

neither remove it or nor have it removed, or should go away without asking
(for permission), there is an offence of expiation p. 239

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as :
Pā, Duk and Adi.

1. Pā

In the open air

1.1 He spreads mattress, chair, couch... belonging to the Order.

After that

1.2. He should neither remove it nor have it removed

1.3. He should go away

2. Duk

If he thinks that it belongs to the Order when it belongs to an individual p.

242

3. Adi.

3.1. If, having removed it he goes away

p.

242

3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

特有十七羣比丘

Vol. 22, p. 643c

A group of seventeen monks

B. Place of occurrence

爾時佛在舍衛國

p. 643c

At one time, the Buddha was staying in Sāvātthi

C. Promulgation

若比丘取僧坐床木床各臥具坐
褥露地自敷若教人敷捨去不自舉
不教人舉造逸提。

p. 643c

Whatsoever bhikkhu who has put out, or got another to put out, in the open,
the furniture of the Sangha such as a chair, a bedstead, a mat, or a carpet for
sitting and lying on it. If he does not while going away, put it back or cause
it to be put back, that is a Pā W. Pachow, p. 118

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 342a	1. A certain monk p. 42b 2. A group of 6 monks p. 42c 3. A group of 6 monks p. 42c	1. Many monks p. 779c 2. Many monks p. 780c	Many monks p. 76c	The name of bhikkhu who violated this rule
Vajjin country p. 341c	Vesāli p. 42b	Sāvatti p. 779c	Sāvatti p. 76c	Place of occurrence
p. 342a	1. p. 42c 2. p. 42c 3. p. 42c	1. p. 780a 2. p. 780c	p. 77a	Promulgation
The same				Punishment

Comparison: Pā. 14

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Thera, Mahā, Mūla and Sarva : Many monks

* Dharma : A group of 17 monks

* Mahī : A certain monk

2. The second time

* Thera, Dharma, Mahā and Sarva : not recorded

* Mahī : A group of 6 monks

* Mūla : Many monks

3. The third time

* Thera, Dharma, Mahā, Mūla and Sarva: not recorded

* Mahī : A group of 6 monks

B. Place of occurrence

* Thera, Dharma, Mūla and Sarva : Sāvatti

* Mahā : Vajjin Country

* Mahī : Vesāli

C. Promulgation

Their times are not same, but their contents are the same, such as:

1. He spread mattress himself
2. He commands another spreading

3. He should neither removed it or nor let it removed
4. He should go away.

D. Punishment: The same.

Pācittiya 15

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena sattarsavaggiyā bhikkhu p. 41

Now at that time a group of seventeen monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam vharati p.41

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu saṅghike vihare seyyamsanharitvā vā santharāpetvā vā
taṃ pakkamanto n'eva uddhareyya na uddharāpeyya anāpuccham vā
gaccheyye pācittiyā ti p. 41

Whatever monk, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it nor have it removed, or should go a way without asking (for permission), there is an offence of expiation. p. 243

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

In a dwelling

1.1. He spreads mattress, a carpet, a bedcover, a ground-covering, a straw mat...

1.2. He commands another to spread ...

After that

1.3. He should neither remove it nor have it removed

1.4. He should go away

2. Duk

- 2.1 If he thinks that it belongs to the Order when it belongs to an individual p. 245
- 2.2 If he thinks that it belongs to an individual when it belongs to an individual (but) to another individual p. 245
3. Adi
- 3.1. If, having removed it, he goes away
- 3.2. If, having caused it to be removed, he goes away p. 245
- 3.3. If, he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

有客比丘

Vol.22, p. 644b

A certain guest monk

B. Place of occurrence

爾時佛在舍衛國

p. 644b

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘於僧房中敷僧臥具若自敷
若教人敷若坐若臥者時不自舉不
教人舉 波逸提

-p. 644c

Whatsoever bhikkhu has put or got another to put out a bedstead in the dwelling place of the bhikkhus for sitting or lying on it while going away, he does not put it back or cause it to be back, that is a Pā

W. Pachow, p. 199

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 342b	A group of 17 monks p. 43b	1. Two monks p. 783c 2. Many monks p. 784a	Two guest monks p.77c	
Sāvatti p. 342b	Vesāli p. 43b	Sāvatti p. 783c	Sāvatti p. 77c	Place of occurrence
p. 342c	p. 43b	1. p. 784a 2. p. 785b	p. 78a	Promulgation
The same				Punishment

Comparison: Pā. 15

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

1. The first time

* Thera, and Mahī : A group of 17 monks

* Dharma : A certain guest monk
* Mahā : Many monks
* Mūla : Two monks-one old, one young
* Sarva : Two guest monks

2. The second time

* Thera, Dharma, Mahī, Sarva, and Mahā: not recorded

* Mūla : Many monks

B. – Place of occurrence

* Thera, Dharma, Mahā, Mūla and Sarva:
Sāvatti

* Mahī : Vesāli

C. – Promulgation

Their contents are the same , such as:

In a dwelling

1. He spreads himself a mattress or a carpet or a bed cover or a ground covering or a straw mattress which belongs to the Order.
2. He commands another monk to spread...
After that
3. He should neither remove it nor have it removed
4. He should go away.

D. Punishment : The same.

Pācittiya 16

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena chabbaggiyā bhikkhū

p. 42

At that time a group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā sāvattiyam viharati

p.42

At one time, the Buddha was staying in Sāvattthi

C. **Promulgation**

Yo pana bhikkhu saṅghike vihāre jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya yassa sambādho bhavissati so pakkamissatīti etad eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ ti. p.43

Whatever monk should lie down in a sleeping place in a dwelling belonging to the Order, knowing that he is encroaching upon (the space intended for) a monk arrived first, saying" He for whom it becomes too crowded may depart", doing it for just this object, not for another, there is an offence of expiation. p. 248

D. **Punishment**

Each of these 90 Pā has three different degrees in punishment, such as: Pā, Duk and Adi.

1. Pā

In the Order's room

- 1.1. He knows that this is a sleeping place of other monks
- 1.2. He inserts and lies down on sleeping place of other monks who arrived first.
- 1.3. He comes there late
- 1.4. He does that what for the other monks arrived first, go away.

2. Duk

- 2.1. If he sits down on it or lies down on it.
- 2.2. If he thinks that it belongs to the Order when it belongs to an individual p. 249

3. Adi.

- 3.1. He does not know that is a sleeping place of other monks
- 3.2. If he is an ill man
- 3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. **The name of bhikkhu who violated this rule**

1. The first time

時六君羊此位

At that time, a group of six monks

2. The second time:

諸比丘

Many monks

p. 645b

B. Place of occurrence

爾時佛在舍衛國。

p. 645a

At one time, the Buddha was staying in Sāvattī

C. Promulgation

若比丘知先比丘住處後來巧強於中
 間敷臥具宿念言彼若嫌寢者自當避
 我去作如是因緣非餘非威儀波
 逸想。

p. 645b

Whatsoever bhikkhu, in a dwelling place of the bhikkhus, knowing the other bhikkhus have already spread their beds, shall spread his bedding or cause it to be spread there by force and think thus: "Those don't like it, they may go away." If there is no other cause than this, that is a Pā. W. Pachow, p. 120

D. Punishment : The same.**III. The vinaya of the last four schools**

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
1. A group of 6 monks p. 344a 2. A group of 6 monks p. 344a	1. A group of 6 monks p. 44a 2. A group of 6 monks p. 44a 3. Many monks p. 44b	Udayi p. 786c	Udayi p. 78c	The name of bhikkhu who violated this rule
1. Kosambī p. 344a 2. Sāvattī p. 344a	Kosambī p. p44a	Sāvattī p. 786c	Sāvattī p. 78c	
p. 344b	1. p. 44a 2. . 3. p.44b 4. .	p. 787a	p.79a	Promulgation
The same				Punishment

Comparison: Pā. 16

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:**1. The first time**

- | | |
|---|--------------------------|
| * Thera, Dharma, Mahā and Mahi:
A group of 6 monks | * Mulā and Sarva : Udāyi |
|---|--------------------------|

2. The second time

- | | |
|--|---|
| * Thera, Mūla and Sarva : not recorded | * Mahā and Mahī : A group of 6 monks
* Dharma : Many monks |
|--|---|

3. The third time

- | | |
|---|---------------------|
| * Thera, Dharma, Mahā, Mūla and Sarva: not recorded | * Mahī : Many monks |
|---|---------------------|

B. Place of occurrence**1. The first time**

- | | |
|---|---------------------------|
| * Thera, Dharma, Mūla and Sarva:
Sāvatti | * Mahā and Mahī : Kosambī |
|---|---------------------------|

2. The second time

- | | |
|---|-----------------|
| * Thera, Dharma, Mahī, Mūla and Sarva: not recorded | * Mahā: Sāvatti |
|---|-----------------|

C. Promulgation**1. The times**

- | | |
|---|---|
| * Thera, Mahā, Mūla and Sarva: one time | * Dharma : two times
* Mahī : four times |
|---|---|

2. The contents

In general, all of six schools have four main points as follows :

1. He knows that that is a sleeping place of other monks
2. He inserts and lies down
3. He comes there late
4. He does that to make the other monks arriving first, go away

In particular,

- | | |
|--|---|
| * Thera, Dharma, Mahā and Mūla:
lacking in a sentence_ " He commands another monk preading his bed" | * Mahī and Sarva : having this sentence |
| * Thera, Mahā and Mūla : lacking in a | * Dharma, Mahī and Sarva: having this |

sentence_ " By force he encroaches | sentence
other monk's sleeping place"

D. Punishment : the same.

Notes :

- | | | | |
|----|---------------------|----|---------------------|
| 1. | It is the 17th rule | 3. | It is the 17th rule |
| 2. | It is the 17th rule | 4. | It is the 17th rule |

Pācittiya 17

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule:

Chabbaggiyā bhikkhū p.44
A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā sāvatthiyaṃ viharati p.44
At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu bhikkhuṃ kupito anattamano saṃghikā vihārā
nikkaḍḍheyya vā nikkaddhāpeyya vā, pācittiyaṃ ti p. 44

Whatever monk, angry, displeased, should throw out a monk or cause him
to be thrown out from a dwelling place belonging to the Order, there is an
offence of expiation. p. 251

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk, and Adi.

1. Pā

In the Order's room

1.1. He is angry or displeased

1.2. He should drag a pure monk out of the Order's room .

1.3 He should drag two (three) pure monks out of the Order's room he commits
two (three) Pā

- 1.4 A group of monks should drag a pure monk out of the Order's room, all of them commit Pā.
 1.5 He commands another to drag a pure monk out of the Order's room.
 2. Duk
 2.1 The throws another monk's thing outside
 2.2. He shuts the door, another monk cannot come in.
 3. Adi.
 3.1. He should drag an impure monk out of the Order's room.
 3.2. If he is not angry or displeased
 3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六君等比丘

Vol. 22, p. 645c

A group of six monks

B. Place of occurrence

爾時佛在舍衛國。

p. 645c

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘瞋他比丘不喜僧房舍中住
若自齎出教他齎出波逸提

p. 646a

Whoever monk being angry or displeased with another monk should drag him out or cause him to be dragged out of the Order's room, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 6 monks and Nanda, Upananda p. 343a	A group of 6 monks p. 43b	Udāyi p. 785c	A group of 6 monks p. 78b	
Sāvatti p. 343a	Sāvatti p. 43b	Sāvatti p. 785c	Sāvatti p. 78b	Place of occurrence
p. 344b	1) 2) p.43c. 3)	1.p. 786b 2. p.786c	p.78bc	Promulgation
The same				Punishment

Comparison: Pā. 17

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī and Sarva: A group of six monks	* Mahā : A group of 6 monks, Nanda and Upananda * Mūla : Udāyi
---	---

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation**1. The times**

* Thera, Dharma, Mahā and Sarva: one time	* Mahī : three times * Mūla : two times
---	--

2. The contents

In general, all of them have three main points as follows:

1. He is angry or displeased
2. He should drag a pure monk out of the Order's room.
3. He commands another to do that.

In particular,

* Thera, Dharma, Mūla and Sarva: lacking in a sentence-He said, "You must go out"

* Mahā and Mahī : having this sentence

D. Punishment : The same.**Notes:**

- | | |
|-------------------------|-------------------------|
| 1. It is the 16th rule. | 3. It is the 16th rule. |
| 2. It is the 16th rule. | 4. It is the 16th rule. |

Pācittiya 18**I. The vinaya of the Theravāda****A. The name of bhikkhu who violated this rule:**

Tena kho pana samayena dve bhikkhū

At that time, two monks

p. 46

B. Place of occurrence

Tena samayena buddho bhagavā sāvatthiyaṃ viharati p. 45

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu saṅghike vihare uparivehasakutiya āhaccapādaṃ
mañcaṃ vā pithaṃ vā abhinisīdeyya vā abhinipajjeyyā vā, pacittiyaṃ ti

p. 46

Whatever monk, in a lofty cell with an upper part, in a dwelling place
belonging to the Order, should sit down, or lie down on a couch or chair
with removable feet, there is an offence of expiation p. 255

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

In the Order's room

He should hastily sit down or lie down on a couch or a chair or a bed with
removable feet.

2. Duk

If he thinks that it belongs to the Order when it belongs to an individual

p. 256

3. Adi.

3.1 He should carefully sit down or lie down on a couch or a chair or a bed.

3.2. Their feet stand firmly

3.3. If he is a lunatic man....

II The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

諸比丘

Many monks

Vol. 22, p. 646a

B. Place of occurrence

爾時佛在舍衛國。

At one time, the Buddha was staying in Sāvatti.

p. 646a

- C. **Promulgation** 若比丘居若重閣上脫
脚系羅床若木床若坐若臥被逸規, p. 646a
Whoever monk, in a room or an upper part, should sit down or lie down on
a wooden bed or a string bed with removable feet, that is a Pā.

D. **Punishment** : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Two monks p. 344c	A guest monk p.44b	Upananda p. 788b	Two guest monks p.79a	The name of bhikkhu who violated this rule
Alavī p. 344c	Sāvatti p. 44b	Sāvatti p. 788b	Sāvatti p. 79a	Place of occurrence
p. 344c	p. 44b	p.789a	p. 79a	Promulgation
The same				Punishment

Comparison: Pā. 18

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera and Mahā: Two monks

* Dharma : Many monks

* Mahī : A guest monk

* Mūla : Upananda

* Sarva : Two guest monks

B. Place of occurrence

* Thera, Dharma, Mahī, Mūla and
Sarva: Sāvatti

* Mahā: Alavī

C. Promulgation

Their orders, their times and their contents are the same. They have main point as follows:

* He should hastily sit down or lie down on a couch or a chair or a wooden bed with

removable feet in the Order's room

D. Punishment : The same.

Pācittiya 19

I. The vinaya of the Theravāda¹**A. The name of bhikkhu who violated this rule:**

Tena kho samayena Ālavikā bhikkhu p. 48

At that time, the monks of Ālavī

B. Place of occurrence

Tena samayena buddho bhagavā Ālaviyaṃ viharati p.48

At one time, the Buddha was staying in Ālavī .

C. Promulgation

Yo pana bhikkhu jānam sappānakam udakaṃ tiṇaṃ vā mattikaṃ vā
siñceyya vā siñcāpeyya vā, pācittiyaṃ ti p.49

Whatever monk, knowing that the water contains life, should sprinkle on
grass or on clay or should have them sprinkled, there is an offence of
expiation. p.261

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk, and Adi.

1. Pā.

1.1. He knows that there are creatures in the water.

1.2. He should sprinkle it on grass or on clay.

1.3. He commands another to do that.

2. Duk

If he thinks that it contains life when it does not contain life p.262

3. Adi.

3.1. There are not creatures in the water.

3.2. If he did not know

3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

尊者闍陀比乞

The venerable Channa

Vol. 22. p. 646b

B. Place of occurrence

爾時世尊在毘羅國

p. 646b

At one time, the Buddha was staying in Kosambī

C. Promulgation

若比丘知水有虫盖自澆泥若草
若教人澆者波逸提。

p. 646c

Whoever monk, knowing that, there are creatures in the water, should sprinkle it on mud or on grass or command other to do that, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
A director of affair in a monastery p.344c	Channa and Udāyi p.44c	Channa p. 789b	Channa p.79c	The name of bhikkhu who violated this rule
Ālavī p. 344c	Kosambī p. 44c	Kosambī p. 789b	Kosambī p. 79c	Place of occurrence
p. 345a	p. 45a	p.789b	p. 79c	Promulgation
The same				Punishment

Comparison: Pā. 19

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Dharma, Mūla and Sarva: Channa

*Thera : The monks of Ālavī

* Māha : A director of affair in a
monastery

* Mahī : Channa and Udāyi

B. Place of occurrence

* Dharma, Mahī, Mūla and Sarva:
Kosambī

* Thera and Mahā: Ālavī

C. Promulgation

1. The times

* Thera, Mahā, Mahī, Mūla and
Sarva: one time

* Dharma : two times

2. The contents

In general, all of them have three main points such as:

1. He knows that there are creatures in the water
2. He sprinkles it on grass or on clay or on mud
3. He commands other to do that.

Only Mahī has two more:

1. He takes bath
2. He drinks it

D. Punishment : The same.

Notes :

1. It is the 20th rule
2. It is the 20th rule

Pācittiya 20

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule:

Tena kho pana samayena āyasmato Channa p. 47

At that time, the venerable Channa

B. Place of occurrence

Tena samayena buddho bhagavā kosambiyam viharati p.47

At one time, the Buddha was staying in Kosambī

C. Promulgation

Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena yāva dvāraḥkoṣā
aggalaṭṭhapanāya ālokaṇḍhiparikammāya dvitticchadanassa pariyaṃ
appaharite ṭhitena adhiṭṭhātabbaṃ tato ce uttari appaharite pi ṭhito
adhiṭṭhaheyya, pācittiyā ti p.47

When a large dwelling place is being built for a monk, an enclosure of two or three roofings may be determined upon for placing the door bolts, for making the window holes as far as the door way, in establishing it where there are no crops. If, though established where there are no crops, he should determine upon (something) more than that, there is an offence of expiation p. 257

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adi.

1. Pā

He should, being desirous of constructing a big house, have doors, windows and other decorations and to cover the roof with straw thrice.

2. Duk

If he thinks that it is more when it is less than two or three enclosures

3. Adi.

P. 260

3.1. If he covers the roof with straw twice

3.2. If it is in a hut, if it is in a tina grass hut

3.3. If it is for another, if it is by means of his own property

p.260

3.4. If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

尊者闍陀

Vol. 22, p. 647a

The venerable Channa

B. Place of occurrence

爾時世尊在拘睺彌國。

p. 647a

At one time, the Buddha was staying in Kosambī

C. Promulgation

若比丘作大房舍戶扇窓牖及食棗莊
飾飾具指授覆葦齊二三節若過波
逸提。

p.647a

Whoever monk should build a big house which has doors, windows and other decorations and should instruct someone to cover the roof with straw twice or thrice, he does beyond that limit, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
Channa p.345a	Channa p.44c	A group of six monks and Channa p.789c	Channa p.80a	The name of bhikkhu who violated this rule
Kosambī p. 345a	Kosambī p. 44c	Kosambī p. 789c	Kosambī p. 80a	Place of occurrence
p. 345c	p. 44c	p.791c	p. 80a	Promulgation Punishment
The same				

Comparison: Pā. 20

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and
Sarva: The venerable Channa

* Mūla: A group of six monks and
Channa

B– Place of occurrence

All of them have the same place: Kosambī

C. Promulgation

Their orders and their contents are not the same.

In general,

All of them have two main points :

1. He builds a big house
2. He instructs someone to cover the roof
with straw twice or thrice

In particular,

- * Dharma : The big house has doors, windows and other decorations.
- * Mūla: The big house has tube of water,
its walls are built with wet mud.

D. Punishment : The same

Notes:

1. It is the 19th rule
2. It is the 19th rule

Pācittiya 21

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Atha kho chabbaggiyānaṃ p.49

Then, a group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā sāvatthiyaṃ viharati p. 49

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ ti p. 51

Whatever monk, not agreed upon, should exhort nuns, there is an offence of
expiation p. 264.

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

He, not agreed by the Order, should exhort nuns

2. Duk

He, at the appointed time, does not come.

3. Adi.

3.1. If he is agreed by the Order

3.2. If he is a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六群比丘

Vol. 22, p. 648a

A group of six monks

B. Place of occurrence

爾時世尊在舍衛國

p. 647b

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘僧不差教意戒比丘尼者違 逸提 p. 648c

Whoever monk, not agreed by the Order, should exhort nuns, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda and Upananad p. 345c	A group of six monks p. 45b	A group of six monks p. 794b	A group of six monks p. 80c	The name of bhikkhu who violated this rule
Sāvatti p. 345c	Sāvatti p. 45a	Sāvatti p. 792a	Sāvatti p. 80a	Place of occurrence
p. 346a	p. 45c	1. p. 794c 2. p. 798a	p. 81a	Promulgation
The same				Punishment

Comparison: Pā. 21

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla and
Sarva:
A group of six monks

* Mahā : Nanda and Upananda

B. Place of occurrence

All of them have the same place: Sāvatti

1. The first time

Their contents are the same:

He, not agreed by the order, should exhort nuns.

2. The second time

* Thera, Dharma, Mahā, Mahī and
Sarva: not recorded

* Mūla : Except he has attained the
superman dharma

D. Punishment : The same.

Pācittiya 22

I. The vinaya of the Theravāda

A. **The name of bhikkhu who violated this rule**

Āyasmato Cūlapanthakassa

p. 54

The venerable Cūlapanthaka

B. **Place of occurrence**

Tena samayena buddho bhagavā Sāvattiyam viharati

p. 54

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Sammato ce pi bhikkhu atthamgate suriye bhikkhuniyo ovadeyya,

pācittiyan ti p.55

If a monk, even though agreed upon, should exhort nuns after sunset, there

is an offence of expiation p. 275

D. Punishment :

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

He, even if agreed upon, should exhort nuns after sunset.

2. Duk

2.1. If he thinks that the sun has set when it has not set.

2.2. If he is in doubt as to whether it has not set. p. 275

3. Adi.

3.1. He, agreed by the Order, stops exhorting nuns when the sun has not set yet.

3.2. If he is a lunatic man.

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule.**

尊者維陀

Vol. 22, p. 649c

The venerable Nanda.

B. Place of occurrence

爾時佛在舍衛國。

p. 649c

At one time, the Buddha was staying in Sāvattī

C. Promulgation

若比丘等僧差教授比丘尼乃至日暮
者波逸提。

p. 650a

Whoever monk, even though agreed by the Order, should exhort nuns until

the sun has set, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Nanda p. 346a	Banda p. 45c	Nandaka p. 803c	Nanda p. 82a	The name of bhikkhu who violated this rule
Sāvatti p. 346a	Sāvatti p. 45c	Sāvatti p.803c	Sāvatti p. 82a	Place of occurrence
p. 346b	p. 46b	p. 804a	p. 82b	Promulgation
The same				Punishment

Comparison: Pā. 22

Similarities

Dissimilarities

A . The name of bhikkhu who violated this rule:

* Dharma, Mahā and Sarva: Nanda

*Thera : Cūlpanthaka

* Mahī: Banda

* Mūla : Nandaka

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Their orders, their times and their contents are the same, they have two main points, such as:

1. He, agreed by the Order, should exhort nuns
2. He, until the darkness of the night, exhort nuns

D. **Punishment:** The same.

Pācittiya 23

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū

p. 57

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.57

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu evaṃ vadeyya: āmisahetu therā bhikkhū bhikkhuniyo
ovadantīti pācittīyan ti p. 58

Whoever monks should speak thus: "The monks who are elders are
exhorting nuns for the sake of gain," there is an offence of expiation.
p. 276

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adi.

1. Pā.
He speaks to another monks who exhort nuns for the sake of gain²
2. Duk.
If he is in doubt as to whether it is not a legally valid act p. 280
3. Adi.
- 3.1. If it is a fact.
- 3.2. If he is a lunatic man

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

云君羊比乞

Vol. 22, p. 650a

A group of six monks

B. Place of occurrence

爾時佛在舍衛國

p. 630a

At one time, the Buddha was staying in Sāvatti

**C. Promulgation 若比丘言諸比丘汝作如是語此
乞為飲食故教授比丘尼者波逸提 p. 650b**

Whoever monk speaks to another monks thus: "The monks exhort the nuns for the
sake of gain", that is a Pā.

D. **Punishment:** The same

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ³ Vol 22	Mahī ⁴ Vol 22	Mūla Vol 23	Sarva Vol 23	
A group of six monks p. 347b	A group of six monks p. 46c	Upananda p. 804c	A group of six monks p. 82c	
Sāvatti p. 347b	Sāvatti p. 46c	Sāvatti p.804b	Sāvatti p. 82c	Place of occurrence
p. 347c	p. 47a	p. 804c	p. 82c	Promulgation
The same				Punishment

Comparison: Pā. 23

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and
Sarva: A group of six monks

* Mūla : Upananda

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and
Mūla:
Sāvatti

* Sarva: Rājagaha

C. Promulgation

Although their orders are not the same their contents are the same, such as:

He speaks to another monks who exhort nuns for the sake of gain.

D. Punishment: The same

Notes:

1. It is the 24th rule.
2. For the sake of gain means:
 - a. For the sake of robes
 - b. For the sake of alms good
 - c. For the sake of lodgings
 - d. For the sake of the requisite of medicines for the sick
 - e. For the sake of honour
 - f. For the sake of respect
 - g. For the sake of reverence
 - h. For the sake of homage
 - i. For the sake of veneration
3. It is the 24th rule.
4. It is the 24th rule

p.280

Pācittiya 24

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena aññataro bhikkhu

p. 59

At that time, a certain monk.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p. 54

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya aññatra
pārivattaka, pācittian ti

p. 60

Whatever monk should give robe material to a nun who is not a relation, except in exchange, there is an offence of expiation. p. 283

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as: Pā. Duk. and Adi.

1. Pā.
If he gives a robe to a nun who is not a relation.
2. Duk.
If he thinks that she is not a relation when she is a relation.
3. Adi.
 - 3.1. If he gives a robe to nun who is a relation
 - 3.2. If there is a large thing for a small thing, or a small thing for a large thing p. 284
 - 3.3. If he is a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

有一乞食比丘

Vol. 22, p. 650c

A certain monk.

B. Place of occurrence

爾時佛在舍衛國。

p. 650c

At one time, the Buddha was staying in Sāvatti

C. Promulgation 若比丘非親里比丘尼 夜除貿易波逸提。

p. 651a

Whoever monk should give a robe to nun who is not a relation, except in exchange, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla Vol 23	Sarva ⁴ Vol 23	
A new monk p. 349b	A certain monks p. 47a	A certain monk p. 805a	A certain monk p. 84a	
Sāvatti p. 349b	Sāvatti p. 47a	Sāvatti p.805a	Sāvatti p. 84a	Place of occurrence
1. p. 349b 2. p. 349c	1. p. 47b 2. p. 47c	p. 805b	p. 84a	Promulgation
The same				Punishment

Comparison: Pā. 24

Similarities

Dissimilarities

A . The name of bhikkhu who violated this rule:

*Thera, Dharma, Mahī, Mūla and
Sarva:
A certain monk

* Mahā: A new monk

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Their orders, their time and their contents are not the same

* Thera, Dharma, Mahā, and
Mahī : two times

* Mūla and Sarva: one time

* Thera, Dharma, Mahā, Mahī
and Mūla have the same
contents, such as : he gives a
robe to a nun who is not a
relation, except in exchange.

* Sarva: Not recorded "Except in
exchange

D. Punishment : The same.

Notes:

- | | |
|------------------------|------------------------|
| 1. It is the 25th rule | 3. It is the 26th rule |
| 2. It is the 28th rule | 4. It is the 26th rule |

Pācittiya 25

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena āyasmā Udāyi p.60
At that time, the venerable Udāyi.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 60
At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram sibbeyya vā sabbāpeyya
vā, pācittiyam ti. p. 61

Whatever monk should sew or should cause a robe to be sewn for a nun who is not a relation, there is an offence of expiation p. 286

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā. Duk. and Adi.

1. Pā.
If he should sew or should cause a robe to be sewn for a nun who is not a relation.
2. Duk
If he is in doubt as to whether she is a relation p. 287
3. Adi.
- 3.1. He sews or causes a robe to be sewn for a nun who is a relation
- 3.2. If he a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

尊者迦留陀表

Vol. 22, p. 651

The venerable Udāyi.

B. Place of occurrence

爾時佛在舍衛國。

p. 651a

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘與非親里比丘居作衣者
波逸提。

p. 651c

Whoever monk should sew a robe for a nun who is not a relation , that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla Vol 23	Sarva ⁴ Vol 23	
Udāyi p. 349c	Udāyi p. 47c	Udāyi p. 805c	Udāyi p. 84b	The name of bhikkhu who violated this rule
Sāvatti p. 349c	Sāvatti p. 47c	Sāvatti p.805b	Sāvatti p. 84b	Place of occurrence
p. 349c	1.] p. 48a 2.]	p. 806a	p. 84c	Promulgation
The same				Punishment

Comparison: Pā. 25

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

All of the ten have the same name: Udāyi

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Their orders, their times and their contents are not the same

* Thera, Mahā, Mūla, and

Sarva:

one time

* Dharma, Mahā, Mahī, Mūla and Sarva have the same contents, such as: He sews a robe for a nun who is not a relation

* Dharma and Mahī two times.

* Thera : He sews or causes a robe to be sewn for a nun who is not a relation.

D. Punishment : The same.

Notes :

- | | |
|------------------------|------------------------|
| 1. It is the 26th rule | 3. It is the 27th rule |
| 2. It is the 29th rule | 4. It is the 27th rule |

Pācittiya 26

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena āsyasmato Udāyissa

p. 68

At that time, the venerable Udāyi.

B Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p. 68

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu bhikkhuniyā saddhim eko ekāya raho nisajjam kappeyya, pācittian ti.

p.68

Whatever monk should sit down in a private place together with a nun, the one with the other, there is an offence of expiation.

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as: Pā, Duk and Adi.

1. Pā.

If he should sit down in a private place together with a nun.

2. Duk

If he thinks that it is a private place when it is not a private place p.301

3. Adi.

3.1 If he thinks that it is not a private place when it is not a private place.

p.301

3.2. If he is a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

尊者迦留陀表

Vol. 22, p. 651c

The venerable Udāyi.

B. Place of occurrence

爾時世尊在舍衛國。

p. 651c

At one time, the Buddha was staying in Sāvattī.

C. Promulgation 是比丘與比丘尼在屏

處坐者波逸提。

p. 652a

Whoever monk should sit down in a secret place with a nun, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Udāyi p. 347c	A certain monk p. 47a	Udāyi p. 808a	Udāyi p. 84c	
Sāvattī p. 347c	Sāvattī p. 47a	Sāvattī p.808a	Sāvattī p. 84c	Place of occurrence
p. 348a	p. 47a	p. 808a	p. 85a	Promulgation
The same				Punishment

Comparison: Pā. 26

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mūla and Sarva: Udāyi	* Mahī : A certain monk
---	-------------------------

B. Place of occurrence

All of them have the same place : Sāvatti.

C. Promulgation

Although their orders are not the same but their contents are the same, such as:
He sits down in a secret place with a nun.

D. Punishment: The same.

Notes:

- | | |
|--------------------|---------------------|
| 1. It is 30th rule | 4. It is 24th rule. |
| 2. It is 25th rule | 5. It is 28th rule. |
| 3. It is 25th rule | |

Pācittiya 27

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

1. The first time

Tena kho pana samayena chabbaggiyā bhikkhu p. 62

At that time, a group of six monks

2. The second time

Tena kho pana samayena sambahulā bhikkhū ca bhikkhuniya ca p.62

At that time, many monks and many nuns.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 62

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Yo pana bhikkhu bhikkhuniyā saddhim samvidhāya ekaddhānamaggaam

paṭipajjeyya. tathayam samayo: satthagamanīyo hoti maggo

sāsañkasammato sappatibhayo, ayam tatha samayo'ti. p.63

Whatever monk, having arranged together with a nun, should go along the same high road, even among villages, except at the right time, there is an offence of expiation. In this case this is the right time: if a road becomes agreed upon as dangerous, frightening (where) one must go with a weapon. This is the right time in this case. p. 269

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as: Pā, Duk and Adi.

1. Pā

Whatever monk, by appointment, should go on a road with nun, even among village to other one.

2. Duk.

If he thinks that it was arranged when it was not arranged p. 291

3. Adi.

3.1. If it is at the right time.

3.2. If he goes not having arranged p. 291

3.3. If he is a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

1. The first time

六君等比丘

Vol. 22, p. 652a

A group of six monks

2. The second time

多比丘... 多比丘尼

p. 652b

Many monks and many nuns.

B. Place of occurrence

爾時佛在舍衛國。

p. 652a

At one time, the Buddha was staying in Sāvatti.

C. Promulgation 應比丘等比丘尼共期同一道行 從一村乃至一村除異時波逸提異時者 與賈客行者疑畏怖時是謂異時。 p. 652b

Whoever monk should go, having appointment, on a road with a nun, from village to other one, except on the right occasion, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
1. A group of 6 monks p.348b 2. Many monks and nuns p. 348b	1. Many monks and nuns p. 48a 2. A monk and a nun p. 48b	1. A group of 6 monks p. 806a 2. Many monks and nuns p. 806c	1. A group of 6 monks p. 82c 2. Many monks and nuns p. 83a	The name of bhikkhu who violated this rule
Sāvatti p. 348b	Sāvatti p. 48a	Sāvatti p.806a	1. Rājagaha p. 82c 2. Sāvatti p.83a	Place of occurrence
1. p. 348b 2. p. 348c	1. p. 48a. 2. } 3. } p.48b 4. }	1. p. 806c 2. p. 807a	1. p. 83a 2. p. 83a	Promulgation
The same				Punishment

Comparison: Pā. 27

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

1. The first time

* Thera, Dharma, Mahā, Mūla and Sarva: A group of six monks

* Mahī : Many monks and many nuns.

2. The second time

* Thera, Dharma, Mahā, Mūla, and Sarva: Many monks and nuns.

* Mahī : A monk and a nun.

B. Place of occurrence

1. The first time

* Thera, Dharma, Mahā, Mahī and Mūla: Sāvatti

* Sarva: Rājagaha

2. The second time

* Thera, Dharma, Mahā, Mahī, and Mūla : not recorded

* Sarva: Sāvatti

C. Promulgation

* Thera, Mahā, Mūla and Sarva: Two times

* Dharma : Three times

* Mahī: Four times

Although their orders and their times are not the same but their contents are the same, such as:

- * He has an appointment with a nun or she has an appointment with a monk.
- * He goes on a road with a nun
- * Even among village or from village to other one.
- * Except on the right occasion

D. Punishment: The same.

Notes :

- | | |
|------------------------|------------------------|
| 1. It is the 26th rule | 3. It is the 26th rule |
| 2. It is the 28th rule | 4. It is the 24th rule |

Pācittiya 28

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

1. The first time

Tena kho pana samayena chabbaggiyā bhikkhū p. 64

At that time, a group of six monks

2. The second time

Tena kho pana samayena sambahulā bhikkhū ca bhikkhuniyo p. 65

At that time, many monks and nuns.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 64

At one time the Buddha was staying in Sāvattī

C. Promulgation

Yo pana bhikkhu bhikkhuniyā saddhiṃ samvidhāya ekaṃ nāvaṃ
abhirūheyya uddhamgāminiṃ vā adhogāminiṃ vā aññatra tiriyaṃtaranāya,
pācittiyā ti. p.65

Whatever monk, having arranged together with a nun, should embark in one boat, going either upstream or downstream, except for crossing over to the other bank, there is an offence of expiation p. 293

D. Punishment

Each of these 90 Pā, has three different degrees in punishment, such as:
Pā, Duk and Adi.

1. Pā.

Whatever monk, by appointment, should embark in one boat with a nun,
going either upstream or downstream.

2. Duk.

If his foot is in boat and his other foot is outside boat.

3. Adi.

3.1. If it is for crossing over to the other bank

3.2. If he, not having an appointment, embarks in a boat.

3.3. If he is a lunatic man.

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

1. The first time

時有六比丘

Vol. 22, p. 652c

At that time, a group of six monks

2. The second time

時有象多比丘... 多比丘尼

p. 653a

At that time, many monks and nuns

B. Place of occurrence

爾時佛在舍衛國

p. 652c

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘與比丘尼共期同乘一船上
水下水深直渡者波逸提

p. 653a

Whatever monk, having an appointment with a nun, should go on the same
boat, going either upstream or downstream, except for crossing over to the
other bank, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
1. A group of 6 monks p.349a 2. Many monks and nuns p. 349a	1. Many monks and nuns p. 48b 2. A certain monk and nun p. 48c	1. A group of 6 monks p. 807a 2. Many monks and a certain nun p. 807a	1. A group of 6 monks p. 83b 2. Many monks and nuns p. 83c	The name of bhikkhu who violated this rule
Sāvatti p. 349a	Sāvatti p. 48b	Sāvatti p.807a	1. Rājagaha p. 83b 2. Sāvatti p.83c	Place of occurrence
1. p. 349a 2. .	1. p. 48b 2. p. 48c	1. p. 807a 2. p. 807b	1. p. 83b 2. p. 83c	Promulgation
The same				Punishment

Comparison: Pā. 28

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

1. The first time

* Thera, Dharma, Mahā, Mūla and Sarva: A group of six monks

* Mahī : Many monks and nuns

2. The second time

* Thera, Dharma, Mahā, and Sarva: Many monks and nuns.

* Mahī: A certain monk and nun
* Mūla : Many monks and a nun

B. Place of occurrence

1. The first time

* Thera, Dharma, Mahā, Mahī and Mūla: Sāvatti

* Sarva: Rājagaha

2. The second time

* Thera, Dharma, Mahā, Mahī, and Mūla : not recorded

* Sarva: Sāvatti

C. Promulgation

* Thera, Mahā, Mahī, Mūla and Sarva: Two times

* Dharma : Three times

Although their orders and their times are not the same but their contents are the same, such as:

- * He has an appointment with a nun or she has an appointment with a monk.
- * He goes on the same boat with a nun, going either upstream or downstream
- * Except for crossing over to the other bank.

D. Punishment: The same.

Notes:

- | | | | |
|----|---------------------|----|---------------------|
| 1. | It is the 27th rule | 3. | It is the 27th rule |
| 2. | It is the 29th rule | 4. | It is the 25th rule |

Pācittiya 29

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Ayyo Devadatto.. p.66

Master Devadatta and his group

B. Place of occurrence

Tena samayena buddho bhagavā Rājagahe viharati p. 66

At one time, the Buddha was staying in Rājagaha.

C. Promulgation

Yo pana bhikkhu jānaṃ bhikkhunīparīpācitaṃ pindapātaṃ bhuñjeyya,
aññatra pubbe gihisamārambhā, pācittiyā ti. p.67

Whatever monks should eat alms-food knowing that it was procured through (the intervention of) a nun, unless there is a prior arrangement with the householder, there is an offence of expiation p. 297

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.
He should eat alms food knowing that it was procured through a nun.
2. Duk.
If he thinks that it is procured when it is not procured p. 298
3. Adi.
- 3.1. If there is a prior arrangement with the householder p.299
- 3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

尊者提婆達

Vol. 22, p. 653b

The venerable Devadatta.

B. Place of occurrence

爾時佛在舍衛國。

p. 653a

At one time, the Buddha was staying in Sāvatti

C. Promulgation 若比丘知比丘尼言讚歎教

因緣得食食除檀越先有意者波逸提

p. 654a

Whoever monk should eat food, knowing that it was procured through a nun, unless the layman or laywoman has already undertaken, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Devadatta and monks p. 350a	A group of 6 monks p. 49a	A group of 6 monks p. 809b	Devadatta and monks p. 85b	
Sāvatti p. 350a	Rājagaha p. 48c	Sāvatti p.808b	Sāvatti p. 85b	Place of occurrence
p. 350c	1. 2. p.49. 3.	1. p. 809 c 2. p. 810 b	1. p. 85c 2. p. 86c	Promulgation
The same				Punishment

Comparison: Pā. 29

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā and Sarva: Devadatta and monks

* Mahī and Mūla: A group of six monks

B. Place of occurrence

* Dharma, Mahā, Mūla and Sarva: Sāvatti

* Thera and Mahī : Rājagaha

C. Promulgation

* Thera, Mūla and Sarva: Two times

* Dharma and Mahī: Three times
* Mahā : One time

Although their orders, their times are not the same, but their contents are the same, such as:

1. He eats alms-food knowing that it was procured through (the intervention of a nun).
2. Unless there is a prior arrangement with the householder.

D. Punishment: The same.

Notes:

- | | |
|------------------------|------------------------|
| 1. It is the 30th rule | 3. It is the 30th rule |
| 2. It is the 30th rule | 4. It is the 30th rule |

Pācittiya 30

I. The name of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena aññataro bhikkhu p. 132

At that time, a certain monk

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 132

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

Yo pana bhikkhu mātuḡāmena saddhiṃ samvidhāya ekaddhānamaggam
paṭipajjeyya antamaso gāmantaram pi, pācittiyam ti p.133

Whatever monk, having arranged together with a woman, should go along
the same high road, even among villages, there is an offence of expiation

p. 19

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

He, having arranged together with a woman, should go along the same high road, even among villages.

2. Duk.
 - 2.1. If the monk arranges (and) the woman does not arrange p. 19
 - 2.2. If he thinks that it is a woman when it is not a woman p.20
3. Adi.
 - 3.1. If he goes not having arranged with a woman
 - 3.2. If the woman arranges (and) the monk does not arrange p. 20
 - 3.3. If he is a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時阿那律

Vol. 22, p. 654a

At that time the venerable Aniruddha.

B. Place of occurrence

爾時佛在舍衛國。

p. 654a

At one time, the Buddha was staying in Sāvatti.

C. Promulgation 若比丘與婦女共期同一道 行乃至村間波逸提。

p. 645c

Whatever monk shall, by appointment, journey along the same road with a woman, even up to the next village, that is a Pā. W Pachow, p. 145.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A certain monk p. 381b	A certain monk p. 64a	A certain monk p. 652b	迦留羅 提舍	The name of bhikkhu who violated this rule
Vesāli p. 381b	Sāvatti p. 63c	Rājagaha p.652b	Vesāli p.115b	Place of occurrence
p. 381c	1. p. 64a 2. p. 64b 3.	p. 652b	p. 115c	Promulgation
The same				Punishment

Comparison: Pā. 30

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Mahā, Mahī, and Mūla
:
A certain monk.

* Dharma : Aniruddha
* Sarva: 迦留羅提舍

B. Place of occurrence

* Thera, Dharma, and Mahī:
Sāvattī

* Mahā and Sarva: Vesālī
* Mūla :Rājagaha

C. Promulgation

* Thera, Mahā, Mūla and Sarva:
One time

* Dharma : Two times
* Mahī : Three times

Although their orders and their times are not the same but their contents are the same, such as:

1. He goes along the same road with a woman even up to the next village.
2. He, by appointment, goes along the same road with a woman even up to the next village

D. Punishment: The same.

Notes :

- | | |
|--------------------------|-------------------------|
| 1. It is the 67th rule | 4. It is the 70th rule. |
| 2. It is the 68th rule . | 5. It is the 70th rule |
| 3. It is the 67th rule. | |

Pācittya – 31
I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Chabbaggiya bhikkhū
A group of six monks

p.69

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattīyaṃ viharati
At one time, the Buddha was staying in Sāvattī

p.69

C. Promulgation

Agilānena bhikkhunā eko āvasathapīṇḍo bhūñjitabbo. tato ce uttari
bhūñjeyya, pācittiyā ti p.70

One meal in a public rest-house may be eaten by a monk who is not ill. If
he should eat more than that, there is an offence of expiation p.304

D. Punishment:

Each of these 90Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

If he should eat more than one meal at a public rest house.

2. Duk.

If he thinks that he is not ill when he is ill p.305

3. Adi.

3.1. If he eats only one meal.

3.2. If he is ill.

3.3. If he is a lunatic man. . .

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六群比丘 Vol.22, p.654c

A group of six monks

B. Place of occurrence

爾時佛在舍衛國. p.654c

At one time, the Buddha was staying in Sāvattī

C. Promulgation 若施一食處無病比丘應
一食, 若過受者波逸提. p.655a

Whoever monk, being is not sick, should eat more than one meal at eating-
place that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ¹ Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
A certain monk p. 351b	A group of 6 monks p. 51a	A group of 6 monks p. 816b	A group of 6 monks p.89b	The name of bhikkhu who violated this rule
Sāvatti p. 351b	Rājagaha p. 51a	Sāvatti p.816a	Sāvatti p.89b	Place of occurrence
p. 351c	p. 51b	p.819a	p. 90a	Promulgation
The same				Punishment

Comparison: Pā. 31

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla and
Sarva: A group of six monks

* Mahā : A certain monk

B. Place of occurrence

* Thera, Dharma, Mahā, Mūla and
Sarva: Sāvatti

* Mahī : Rājagaha

C. Promulgation

* Thera, Dharma, Mahī, Mūla and
Sarva: Two times

* Mahā: One time

Although their orders, their times are not the same but their contents are the same, such as:

1. He can eat one meal at eating-place.
2. If he is sick, he can eat more than that.

D. Punishment : The same.

Notes

1. It is the 33rd rule
2. It is the 32nd rule
3. It is the 32nd rule

Pācittya – 32

I. The vinaya of the Theravāda¹**A. The name of bhikkhu who violated this rule**

Bhikkhusaṃgha p.76

The order of monks

B. Place of occurrence

Tena samayena buddho bhagavā Vesaliyaṃ viharati p.75

At one time, the Buddha was staying in Vesālī.

C. Promulgation

Paramparabhojane aññinatra samayā pācittiyaṃ, tatthayaṃ samayo,
gilānasamayo cīvaradānasamayo cīvarakārasamayo ayam, tattha
samayo'ti. p.77

In an out of turn meal, except at a right time, there is an offence of
expiation. In this case a right time is a time of illness, a time of giving
robes, a time a making robes, this is a right time in this case p.318

D. Punishment

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā. Duk and Adi.

1. Pā.

If he eats food many times.

2. Duk

If he does not give up a later invitation and accepts a former invitation,
when he eats only one morsel.

3. Adi.

3.1. If he eats only one meal

3.2. He can eat many times, except on the right time,

3.3. If he is a lunatic man.

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

言者比丘

Many monks

Vol.22, p.656b

B. Place of occurrence

爾時世尊在羅渴城

p.655b

At one time, the Buddha was staying in Rājagaha

- C. **Promulgation** 若比丘展轉食除餘時邊逸提，
餘時者病時，方也衣時是謂餘時。 p.657a

Whoever monk should eat food many times, that is a Pā. except on the right time.

The right time means: a time of sickness, giving robe and making robe, this is the right time.

- D. **Punishment:** The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Many monks p. 352a	Many monks p. 49b	A group of 6 monks p. 813a	Many monks p.87a	
Sāvatti p. 352b	Rājagaha p. 49b	Rājagaha p.810c	Sāvatti p.86c	Place of occurrence
p. 353c	p. 50a	p. 815b	p.89a	Promulgation
The same				Punishment

Comparison: Pā. 32

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and
Sarva: many monks

* Mūla : A group of six monks

B. Place of occurrence

* Dharma, Mahī and Mūla: Rājagaha

* Thera: Vesāli

* Mahā and Sarva: Sāvatti

C. Promulgation

* Thera, Dharma, Mahī and Sarva:
Three times

* Mahā: Four times

* Mūla: Six times

Their orders, their times are not the same.

Their contents have the same main point, such as: He eats food many times.

But their details are not the same, such as:

*Thera and Mahī :

* A time of sickness

* A time of giving robe

* Dharma, Mahā, Mūla and Sarva:

* A time of sickness

* A time of giving robe

* A time of making robe

* Mūla has two more:
* A time of doing work
* A time of walking travel

D. Punishment: The same.

Notes:

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 33 rd rule | 3. It is the 31 st rule |
| 2. It is the 31 st rule | 4. It is the 31 st rule |

Pācittya – 33

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Tena kho pana samayena Devadatto p.71

At that-time, Devadatta

B. Place of occurrence

Tena samayena buddho bhagavā Rājagahe viharati p.71

At one time, the Buddha was staying in Rājagaha

C. Promulgation

gaṇabhojane aññitra samayā pācittiyaṃ. tatthāyaṃ samayo, gilānasamayo
cīvaradānasamayo cīvarakārasamayo addhānagamasamayo nāvābhirū
hanasamayo mahāsamayo samaṇabhattasamayo, ayaṃ tattha samayo'ti.

p.74

In a group-meal, except at a right time, there is an offence of expiation. In this case, a right time is a time of illness, a time of giving robes, a time of making robes, a time of going on a journey, a time of being embarked in a boat, when there is a great scarcity, a meal – time of recluses; this is a right time in this case. p.311

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.
They, in a private group, take meal,
- 2, Duk

If he thinks that it is a group-meal when it is not a group meal.

3. Adi.
 - 3.1 If they, in a private group which has two or three monks, take meal together.
 - 3.2 If it is at a right time, such as:
 - a) Time of illness
 - b) Time of giving robes
 - c) Time of making robes going on a journey
 - d) Time of going on a journey
 - e) Time of being embarked in a boat
 - f) Time of great meeting
 - g) Time of having meal of recluses p.311
 - 3.3 If he is a lunatic man.

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時提婆達多
At that time, Devadatta

Vol. 22, p.657b

B. Place of occurrence

爾時佛在羅閱祇

At one time, the Buddha was staying in Rājagaha

p.657b

C. Promulgation

若比丘別眾食除餘時隨逸擯，餘
時者病時，作衣時，施衣時，遊行時，
乘船時，大象集時，沙門施食時，此
是時。

p.658c

Whoever monk, in a private group, should take meal together, that is a Pā.

except on the right time: time of sickness, giving robes, making robes,

going on a journey, being embarked in a boat, a great meeting and meal

time of recluses, this is the right time.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
No mention 6	Devadatta p. 50b	Devadatta p. 823b	Devadatta p.93b	The name of bhikkhu who violated this rule
	Rājagaha p. 50b	Rājagaha p.823b	Rājagaha p.93b	Place of occurrence
	p. 51a	p. 824b	p.95a	Promulgation
The same				Punishment

Comparison: Pā. 33

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

All of them have the same name: Devaddatta

B. Place of occurrence

All of them have the same place: Rājagaha

C. Promulgation

Thera, Dharma, Mahī: 8 times

*Mūla and Sarva: 7 times

Their orders, their times are not the same.

Their contents have the same main point:

They, in private group, take meal.

But their details are not the same

* Thera, Dharma and Mahī have 7
rights times

* Mūla and Sarva have 6 right times.
They did not record: Time of giving
robes.

D. Punishment : The same.

Notes:

1. It is the 32nd rule
2. It is the 40th rule
3. It is the 32nd rule
4. It is the 36th rule
5. It is the 36th rule
6. In the basic Pātimokkha has this rule but in the enlarged Mahāsamghika did not record.

Pācittya – 34

I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Aññataro piṇḍacāriko bhikkhu p.79

A certain monk walking for alms

B. Place of occurrence

Tena samayna buddho bhagavā Sāvattiyaṃ viharati p.78

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Bhikkhuṃ pan'eva kulaṃ upagataṃ pūveli vā manthehi vā abhihatthuṃ pavāreyya: ākañkhamānena bhikkhunā dvittipattapāra patiggahetabbā. tato ce uttari patiganheyya, pācittiyaṃ dvittipattapāre patiggahetvā tato nāharitvā bhikkhāhi saddhiṃ samvibhajitabbaṃ, ayaṃ tattha sāmīcāti.

p.80

If a monk, going up to a family, (who) asking, should invite him (to take) cakes or barley gruel, two or three bowlfuls may be accepted by a monk desiring them. Should he accept more than that, there is an offence of expiation. Having accepted two or three bowlfuls, having taken them back from there, they must be shared together with the monks. This is the proper course in this case. p.324

D. Punishment:

Each of these 90 Pā. has three different degrees in punishment, such as: Pā, Duk. and Adi.

1. Pā.

He should accept two or three bowlfuls and does not share them with other monks eating together.

2. Duk

If he thinks that there are more than when there are less than two or three bowlfuls. p.325

3. Adi.

3.1. If he accepts less than two, or two bowlfuls.

3.2. If he accepts two or three bowlfuls and shares them with other monks eating together.

3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

意者比丘

Vol.22, p.659a

Many monks

B. Place of occurrence

爾時佛在舍衛國

p.659a

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘至白衣家請比丘與食若麩若
麩比丘欲須者當二三鉢受還至僧伽
藍中應分與餘比丘食若比丘無病過三
鉢受持還至僧伽藍中不分與餘比丘
食者波羅提

p.659c

Whoever monk should go to the house of a layman who offers him cake or flour, if he needs them, can accept two or three bowls, coming back monastery he should share them to other monks eating together. If he is not sick, he accepts two or three bowls, coming back monastery, does not share them to other monks eating together, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
Many monks p. 360c	A certain monk p. 51b	A group of 6 monks p. 819b	Upānada p.90b	
Sāvatti p.360c	Rājagaha p. 51b	Sāvatti p.819b	Sāvatti p.90a	Place of occurrence
p.361b	p. 52a	p. 820c	p.90c	Promulgation
The same				Punishment

Comparison:Pā. 34

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera and Mahī: A certain monk

* Dharma and Mahā: Many monks

* Mūla : A group of 6 monks

* Sarva: Upānanda

B. Place of occurrence

* Thera, Dharma, Mahā, Mūla and Sarva: Sāvatti.

* Mahī : Rājagaha

B. Promulgation

* Thera, Mūla and Sarva: One time

* Dharma and Mahā: Two times

* Mahī : Three times

Their orders, their times are not the same.

Their contents have the same main points such as:

1. He goes to the house of a layman
2. He obtains two or three bowls of cake or flour
3. He shares them to other monks
4. If he is not sick.

But their details are not the same, such as:

* Mūla and Sarva did not record this sentence: if he is not sick

D. Punishment: The same.

Notes

1. It is the 37th rule
2. It is the 33rd rule
3. It is the 33rd rule.

Pācittya – 35

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena aññataro brachmano bhikkhu nimantetvā
bhojesi

p.81

Now at that time, a certain Brahmin, having invited the monks, gave them a
meal

p.326

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.81

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu bhuntāvi pavārito anārittam khādaniyam vā bhojaniyam
vā khādeyya vā bhuiñjeyya vā, pācittiyam ti p.82

Whatever monk, having eaten, being satisfied should eat or partake of solid
food or soft food that is not left over, there is an offence of expiation

p.328

D. Punishment :

Each of these 90 Pā has there different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

He, having eaten, being satisfied, should eat or partake of solid food or soft
food.

2. Duk

If he thinks that it is not left over when it is left over p.331

3. Adi

3.1 He, having eaten, be satisfied, should eat or partake of solid food or soft

food that is not left over.

3.2. If he is a lunatic man

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule.**

一比丘

Vol.22., p.660c

A certain monk

B. Place of occurrence

爾時佛在舍衛國

p.661a

At one time, the Buddha was staying in Sāvattthi

C. Promulgation

若比丘足食竟，或時受請不作
餘食法而食者波逸提。

p.661a

Whoever monk, having invitation, who has finished his full meal, eats again without making the leave of food, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
Many monks p. 354b	Upananda p. 52b	A group of 6 monks p. 822a	Udāyi p.91a	The name of bhikkhu who violated this rule
Sāvattthi p. 354b	Rājagaha p. 52a	Sāvattthi p.821a	Sāvattthi p.91a	Place of occurrence
p. 354c	p. 52c	p. 822b	p.92a	Promulgation
The same				Punishment

Comparison: Pā. 35

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera and Mahā: many monks

* Dharma : A certain monk

* Mahī : Upananda

* Mūla: A group of 6 monks

* Sarva: Udāyi

B. Place of occurrence

* Thera, Dharma, Mahā, Mūla and

* Mahī : Rājagaha

Sarva: Sāvattthi

C. Promulgation

Although their orders and their times are not the same but their contents are the same:

1. He, having eaten, being satisfied, should eat or partake of solid food or soft food.
2. He eats food again without making the leave of food.

D. Punishment: The same.

Notes:

1. It is the 33rd rule
2. It is the 34th rule
3. It is the 34th rule.

Pācittya – 36

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena due bhikkhū p. 83
At that time, two monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.83
At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu bhikkhum bhuttāvim pavāritam anatirittena khādaniyena
vā bhojaniyena vā abhihatthum pavāreyyā handa bhikkhu khāda vā bhuñja
vā'ti janam āsādanāpekkho, bhuttasniṃ pācittiyam ti. p.84

Whatever monk, asking a monk who has eaten, who is satisfied, should
invite him (to take) solid food or soft food that is not left over; saying:
Now, monk, eat or partake of, knowing, desiring to find fault with, in the
eating there is an offence of expiation p.333

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adī.

1. Pā.

He should invite another monk who has finished his full meal and arisen his seat, to eat again without making the leave of food.

2. Duk
- 2.1 If he asks him (to take), for the sake of nourishment (food to be eaten) during a watch of the night, during seven days, during life.
- 2.2 If he thinks that he was satisfied when he was not satisfied p.334
3. Adi
- 3.1 If, having caused it to be made left over, he gives it p.334
- 3.2 If he gives it, saying: "go away, conveying it for the sake of another.
- 3.3 If he is a lunatic man.

II The vinaya of the Dharmagupta

A. **The name of bhikkhu who violated this rule**

二人作比丘

Vol.22, p.661c

Two men becoming monks

B. **Place of occurrence**

爾時佛在舍衛國。

p.661c

At one time, the Buddha was staying in Sāvathi

C. **Promulgation** 若比丘知他比丘食足食已, 各 欲請不作餘食法慳慳請與食長老取 是食收是因緣非餘欲使他犯戒 彼逸提 p.662

Whoever monk, knowing other monk who has finished his full meal and arisen his seat, should invite him to eat again without making the leave of food, he wants this monk to commit rule, that is a Pā.

D. **Punishment:** The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
Ananda's two disciples and Moggallāna's two disciples p. 356b	Two monks p. 52c	An old monk p. 823a	Two monks p.92c	
Sāvathi p. 356b	Rājagaha p. 52c	Sāvathi p.822c	Sāvathi p.92c	Place of occurrence
p. 356c	p. 53a	p. 823b	p.93a	Promulgation
The same				Punishment

Comparison: Pā. 36

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

<p>* Thera, Dharma, Mahī and Sarva: Two monks</p>		<p>* Mahā: Ananda's two disciples and Moggallana's two disciples. * Mūla : An old monk</p>
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B. Place of occurrence

<p>* Thera, Dharma, Mahā, Mūla, and Sarva: Sāvattī</p>		<p>* Mahī : Rājagaha</p>
--	--	--------------------------

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as:

1. He knows other monk who has finished his meal and arisen his seat.
2. He invites him to eat again without making the leave of food.
3. He wants this monk to commit rule

D. Punishment : The same

Notes :

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 34 th rule | 3. It is the 35 th rule |
| 2. It is the 35 th rule | |

Pācittya – 37

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

Sattarasavaggiyā bhikkhū p.85

A group of 17 monks

B. Place of occurrence

Tena samayena buddho bhagavā Rājagaha viharati p.85

At one time, the Buddha was staying in Rājagaha

C. Promulgation

yo pana bhikkhu vikale khādaniyaṃ vā bhojaniyaṃ vā khādeyya vā

bhuññiyavā, pācittiyaṃ ti. p.85

je

Whatever monk should eat or partake of solid food or soft food at the wrong time, there is an offence of expiation p.336

D. Punishment:

Each of these 90 Pā. has three different degrees in punishment, such as :
Pā. Duk and Adi.

1. Pā.
If he eats food at the wrong time
2. Duk.
 - 2.1 If he thinks that it is the wrong time when it is the right time.
 - 2.2 If he accepts for the sake of nourishment (food to be eaten) during a watch of the nigh, during seven days, during life.
3. Adi.
 - 3.1 if he eats food at the right time.
 - 3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

難陀, 跋難陀及迦留陀耆 Vol.22, p.662b
Nanda, Upananda and Udayi

B. Place of occurrence

爾時佛在罽闍城 p. 662b
At one time, the Buddha was staying in Rājagaha

C. Promulgation

若比丘非時受食食者波逸提 p.662c
Whoever monk, at the wrong time, should accept food and eat it, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 359b	Udayi p. 54a	17 monks p. 824b	17 monks p.95a	
Sāvatti p. 359b	Rājagaha p. 54a	Sāvatti p.824b	Sāvatti p.95a	Place of occurrence
p. 360a	p. 54a	p. 824c	p.95b	Promulgation
The same				Punishment

Comparison: Pā. 37

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

- | | | |
|--|--|--|
| <p>* Thera, Mūla and Sarva: 17 monks</p> | | <p>* Dharma : Nanada, Udāyi and Upananda.
* Mahā : many monks
* Mahī: Udāyi.</p> |
|--|--|--|

B. Place of occurrence

- | | | |
|--|--|---------------------------------------|
| <p>* Thera, Dharma and Mahī : Rājagaha</p> | | <p>* Mahā, Mūla and Sara: Sāvatti</p> |
|--|--|---------------------------------------|

C. Promulgation

Only their orders are not the same but their time and their contents are the same,
such as: he, at the wrong time, eats food

D. Punishment: The same.

Notes:

- | | |
|------------------------------------|-------------------------------------|
| 1. It is the 36 th rule | 2. It is the 38 th rule. |
|------------------------------------|-------------------------------------|

Pācittya – 38

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

Āyasmā Belatthasīso p.86
The venerable Belattharsīsa.

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.86
At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu sannidhikāram khādaniyam vā bhojamyam vā
khādeyya vā bhujjeyya vā pācittiyam ti. p.87
Whatever monk should eat or partake of solid food or soft food that was
stored, there is an offence of expiation. p.339

D. Punishment :

Each of these 90 Pā. has three different degrees in punishment, such as:
Pā, Duk and Adi.

1. Pā.

If he should eat solid food or soft food that was stored.

2. Duk
If he thinks that it is stored when it is not stored
3. Adi.
- 3.1 If he thinks that it is not stored when it is not stored p.339
- 3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

前者迦羅

Vol.22, p.662c

The venerable Kāla

B. Place of occurrence

爾時佛在罽闍城

p.662c

At one time, the Buddha was staying in Rājagaha

C. Promulgation

若比丘宿食而食者波逸提

p.663a

Whoever monk should eat food that was stored, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā Vol 22	Mahī ¹ Vol 22	Mūla Vol 23	Sarva Vol 23	
Not mentioned	A certain monk p. 54b	Kāla p. 824c	上勝比丘 p.95b	
	Rājagaha p. 54b	Sāvatti p.824c	Sāvatti p.95b	Place of occurrence
	p. 54b	p. 825a	p.95c	Promulgation
The same				Punishment

Comparison: Pā. 38

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Dharma and Mūla : Kala

* Thera: Belatthasīsa

* Mahī: A certain monk

* Sarva : 上勝比丘

B. Place of occurrence

* Thera, Mūla and Sarva: Sāvatti

* Dharma and Mahī : Rājagaha

C. Promulgation

All of them have the same contents.
He eats food that was stored.

D. **Punishment** : The same.

Note

1. It is the 39th rule.

Pācittya – 39

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule.

Tena kho pana samayena aññataro bhikkhu p.89
At that time, a certain monk

B. Place of occurrence

Tena samayena buddho bhagavā Vesāliyaṃ viharati p89
At one time, the Buddha was staying in Vesāli

C. Promulgation

yo pana bhikkhu adinnaṃ mukhadvāram āhāraṃ āhareyya aññatra
udakadantaponā, pācittiyaṃ ti p.90
Whatever monk should convey to his mouth nutriment not given, except
water for cleansing the teeth, there is an offence of expiation p.345

D. **Punishment** :

Each of these 90 Pā. has three different degrees in punishment, such as:
Pā. Duk and Adi.

1. Pā.
If he should eat food that is not given.
2. Duk.
If he thinks that it is not given when it is given
3. Adi.
 - 3.1 He eats food that is given
 - 3.2. He drinks water himself and uses tooth-stick.
 - 3.3 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

有一比丘

Vol.22, p.663b

A certain monk

B. Place of occurrence

爾時佛在舍衛國。

p.663b

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘不受食若藥著口中除水
及楊枝漫逸提。

p.663c

Whoever monk should eat food that is not given, except on water and tooth stick, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla Vol 23	Sarva Vol 23	
Aniruddha p.357a	Many monks and Mahā Kassapa p. 53a	Mahākala p. 825a	Mahā kala p.95c	
Sāvatti p.357a	Rājagaha p. 53a	Sāvatti p.825a	Sāvatti p.95c	Place of occurrence
p. 357b	p. 53b	p. 826c	p.96b	Promulgation
The same				Punishment

Comparison: Pā. 39

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera and Dharma : A certain monk

* Mahā : Aniruddha

* Mahī : many monks and Mahā
kassapa

* Mūla and Sarva: Mahākala

B. Place of occurrence

* Dharma, Mahā, Mūla and Sarva:
Sāvatti

* Thera : Vesāli

* Mahī : Rājagaha

C. Promulgation

Although their orders, their times are not the same but their contents are the same, such as:

1. He eats food that is not given.
2. Except on water and tooth stick.⁴

D. Punishment : The same.**Notes:**

1. It is the 40th rule
2. It is the 35th rule
3. It is the 37th rule
4. There recorded : except water for cleaning the teeth.

Pācittya – 40**I. The vinaya of the Theravāda¹****A. The name of bhikkhu who violated this rule**

chabbaggiyā bhikkhū p.87

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.87

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

yāni kho pana tāni paṇītabhojanāni seyyath'īdam sappi navanītam telam
madhu phānītam maccho mamsam khiram dallhi, yo pana bhikkhu
evar ūpāni paṇītabhojanāni agilano attano atthaya vāññāpetv a bhuñjeyya,
pācittiyam ti. p.88

Whatever are sumptuous food⁴, that is to say, ghee, fresh butter, oil, honey,
molasses, fish, meat, milk, curbs. Whatever monk who is not ill, having
asked for sumptuous foods such as these for himself, should eat them, there
is an offence of expiation. p.342

D. Punishment :

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā, Duk, and Adi.

1. Pā.

If he requests any body to give him delicious food and eats them.

2. Duk.

If he thinks that he is not ill when he is ill.

3. Adi.

3.1 If he is ill.

- 3.2 If he eats the remainder of an ill monk's meal p.343
 3.3 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

時跋難陀

Vol. 22, p.664a

Upananda

B. Place of occurrence

爾時佛在舍衛國。

p.664a

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若得好美飲食乳酪魚肉等若比丘
如此餘食無病自急身索者後逸提 p. 664b

Whoever monk who is not sick, should request any body to give him
delicious food and eat them, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla Vol 23	Sarva Vol 23	
A group of 6 monks p.361c	A group of 6 monks p. 53a	A group of 6 monks p. 827c	A group of 6 monks p.96c	
Sāvatti p.361c	Rājagaha p. 55a	Sakya's place p.827b	Kapilavastu p.96c	Place of occurrence
p. 361c	p. 55b	p. 828a	p.97a	Promulgation
The same				Punishment

Comparison: Pā. 40

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Mahā, Mahī, Mūla and Sarva:
A group of six monks

* Dharma : Upananda

B. Place of occurrence

* Thera, Dharma and Mahā: Sāvatti

* Mahī : Rājagaha

* Mūla and Sarva: Kapilavastu.

C. Promulgation

Although their orders and their times are not the same but their contents are the same.

1. He requests anybody to give him delicious food and eats them.
2. If he is sick

D. Punishment: The same.

Notes

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 39 th rule | 3. It is the 41 st rule |
| 2. It is the 39 th rule | 4. The sumptuous foods |

* There are 9 kinds : ghee, fresh butter, oil, honey, molasses, fish, meat, milk and curbs.

* Dharma has 4 kinds

* Mūla has 5 kinds

* Mahā has 8 kinds

* Sarva has 7 kinds

* Mahī has 6 kinds

Pācittya – 41

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Atha kho āyasmā Ānando p.91

Then the venerable Ānanda

B. Place of occurrence

Tena samayena buddho bhagavā Vesāliyam viharati p.91

At one time, the Buddha was staying in Vesāli

C. Promulgation

yo pana bhikkhu acelakassa vā paribhājakassa vā paribbājikāya vā sahatthā
khādaniyam vā bhojaniyam vā dadeyya, pācittyan ti p.92

Whatever monk should give with his own hand solid food or soft food to a naked ascetic or to a wanderer or to a female wanderer, there is an offence of expiation p.348

D. Punishment :

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā, Duk, and Aḍi.

1. Pā.
If he gives food to a naked ascetic or to a wanderer or to a female wanderer.
2. Duk.
 - 2.1. If he gives water for cleaning the teeth p.349
 - 2.2. If he thinks that he is a naked ascetic or a wanderer or a female wanderer, when he is not a naked ascetic...
3. Adi.
 - 3.1. If he commands a layman to give him
 - 3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

阿 維

Vol.22, p664b

Ānanda

B. Place of occurrence

爾時佛... 從拘薩羅國

p.664b

At one time, the Buddha from Kosala to....

C. Promulgation

若比丘外道男外道女自手共食
者波逸提

p.664c

Whoever monk should give himself food to a naked ascetic or a female wanderer, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Ānanda p. 373b	Ānanda many monks p. 54c	Ānanda p. 830c	Ānanda p.100c	
Sāvatti p. 373b	Rājagaha p. 54b	Rājagaha p.829b	Sāvatti p.100b	Place of occurrence
p. 373c	p. 55a	p.831a	p.100c	Promulgation
The same				Punishment

Comparison: Pā. 41

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

All of them have the same name : Ānanda

B. Place of occurrence

* Mahā and Sarva: Sāvatti

* Mahī and Mūla : Rājagaha

* Thera : Vesāli

* Dharma: Kosala

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as:

If he gives himself food to a naked ascetic or a female wanderer.

D. Punishment : The same.**Notes:**1. It is the 52nd rule3. It is the 44th rule.2. It is the 40th rule4. It is the 44th rule.**Pācittya – 42****I. The vinaya of the Theravāda¹****A. The name of bhikkhu who violated this rule**

Āyasmato Upananda

p.98

The venerable Upananda

B. Place of occurrence

Tena samayena buddho bhagavā Rājagaha viharati

p.98

At one time, the Buddha was staying in Rājagaha

C. Promulgation

yo pana bhikkhu ninantito sabhatto samāno santam bhikkhum anāpucchā
purebhattam vā pucchābhattam vā kulesu cārittam āpajjeyyā aññātra samayā,
pācittiyam tatthayam samayo: civaradānasamayo cāvarakārasamayo, ayam
tattha samayo'ti.

p.100

Whatever monk, being invited and being (provided) with a meal, no having
asked (for permission) if a monk be there, should call upon families before

a meal or after meal, except a right time, there is an offence of expiation. In this case a right time is the time of giving robes, the time of making robes, this is the right time in this case. p.365

D. Punishment :

Each of these 90 Pā. has three different degrees in punishment, such as: Pā, Duk and Adi.

1. Pā.

If he, invited to take meal, not inform other monk, should go to another family, either before or after (meal).

2. Duk.

If he thinks that he is invited when he is not invited p.3671

3. Adi.

3.1 If he informs other monk

3.2 If he is not invited

3.3 If he is a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

跋難陀

Vol.22, p.665a

Upananda

B. Place of occurrence

爾時佛在舍衛國。

p.665a

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

若比丘先受請已前食後食詣餘家
不齎授餘比丘除餘時波逸提食
時者病時作衣時施衣時是留餘時

p.666a

Whoever monk, having been invited to take meal, without having informed another monk, should go to another family either before or after meal, except on a right time, the right time is the time of offering robes, the time of being sick and the time of making robes, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Upananda p.389c	Upananda p. 69b	Upananda p. 866a	Upananda p.123c	The name of bhikkhu who violated this rule
Sāvatti p.389c	Rājagaha p. 69b	Sāvatti p.865c	Sāvatti p.123c	Place of occurrence
p. 390a	p. 70a	p. 866c	p.124b	Promulgation
The same				Punishment

Comparison: Pā. 42

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

All of them have the same name : Upananda

B. Place of occurrence

* Thera and Mahī : Rājagaha

* Dharma, Mahā, Mūla and Sarva:
Sāvatti

C. Promulgation

* Thera and Mahī : 5 times

* Dharma : 6 times

* Mūla : 2 times

* Mahā and Sarva: 1 time

Although their orders and their times are not the same but their contents are the same.

He, having been invited to take meal, without having informed another monk, should go to another family either before or after meal.

But their right times have a few differences.

* Dharma :
- the time of offering robes
- the time of making robes
- the time of being sickness

* Thera, Mahā and Mahī: not recorded:
the time of being sick
* Muhā and Sarva: have no right time.

D. Punishment : The same.

Notes :

1. It is the 46th rule
2. It is the 81st rule
3. It is the 82nd rule

4. It is the 81st rule
5. It is the 81st rule

Pācittya – 43

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Āyasmā Upanando p.94

The venerable Upananda

B. Place of occurrence

Tena samayena buddho bhagavā sātthiyaṃ viharati p.94

At one time, the Buddha was staying in Sāvatti.

C. Promulgation

yo pana bhikkhu sabhojane kule anupakhajja nisajjaṃ kappeyya, pācittiyaṃ
ti p.95

Whatever monk, intruding upon a family with food, should sit down there

is an offence of expiation p.355

D. Punishment :

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk. and Adī.

1. Pā.

If he after obtaining food, should sit down there while the family are eating.

2. Duk

If he thinks that it is a sleeping-room when it is not a sleeping-room

p.356

3. Adī

3.1 If there comes to be a second monk p.356

3.2 If he is a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

尊者如留陀夷

Vol.22, p.666a

The venerable Udāyi

B. Place of occurrence

爾時佛在舍衛國。

p. 666a

At one time the Buddha was staying in Sāvatti.

C. Promulgation

若比丘在食象中有宝、强安坐者
没逸提。

p.666c

Whatever monk shall sit in a place by fore where valuable articles are kept
in the house in which a meal is going on, that is Pā. W. Pachow p.131

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
Udāyi p. 374a	Not mentioned	Udāyi p. 828c	Upananda p.97c	The Name of bhikkhu who violated this rule
Sāvatti p. 374a		Sāvatti p.828c	Sāvatti p.97c	Place of occurrence
p. 374c		p.829a	p. 98a	Promulgation
The same				Punishment

Comparison: Pā. 43

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Dharma, Mahā and Mūla : Udāyi | * Thera and Sarva: Upananda

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation

* Thera, Dharma, Mūla and Sarva: are
the same

* Mahā : combined two rules together

* Mahī : not recorded

D. Punishment : The same.

Notes :

1. It is the 53rd and 54th rule

3. It is the 42nd rule.

2. It is the 42nd rule

Pācittya – 44

I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Āyasmā Upanando p.95

The venerable Upananda

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyaṃ viharati p.95

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu mātuḡāmena saddhiṃ raho paṭicchane āsane nissajjaṃ
kappeyya, pācittiyaṃ ti. p. 96

Whatever monk should sit down in a private place on a secluded seat

together with a woman, there is an offence of expiations p.357

D. Punishment:

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

If he sits down with a woman in a private place on a secluded seat.

2. Duk

If he thinks that it is a woman when it is not a woman

3. Adi.

3.1 If he sits down and another monk more.

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

前者迦留陀表

Vol.22, p.666c

The venerable Udāyi

B. Place of occurrence

爾時佛在舍衛國。

p.666c

At one time, the Buddha was staying in Sāvatti

- C. **Promulgation** 意比多食家中有室在屏
 處坐者漫逸提。 p.667a
 Whoever monk should sit a covered place where valuable articles are kept
 in the house in which a meal is going on, that is a Pā. W. Pachow p.132

D. **Punishment** : The same.

III. **The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Udāyi p. 374a	Upananda p.55b	Udāyi p. 829a	Upananda p.98a	The name of bhikkhu who violated this rule
Sāvatti p. 374a	Sāvatti p.55b	Sāvatti p.829a	Sāvatti p.98a	Place of occurrence
p. 374a	p.55c	p.829a	p. 98b	Promulgation
The same				Punishment

Comparison: Pā. 44

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Mahī and Sarva : Upananda | * Dharma, Mahā, Mūla: Udayi

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Their orders and their contents are not the same.

* Dharma, Mahī and Sarva:

He sits down in a place by force where
valuable articles (women) is kept in this
house in which a meal in going on.

* Thera :

He sits down in the house waiting for
food.

* Mahā: combined two rules together

* Mūla : He stands

D. Punishment : The same.

Notes :

- | | |
|---|-------------------------------------|
| 1. It is the 53 rd and 54 th rule | 2. It is the 42 nd rule |
| 3. It is the 43 rd rule. | 4. It is the 43 rd rule. |

Pācittya – 45

- I. The vinaya of the Theravāda**
- A. The name of bhikkhu who violated this rule**
 Āyasmā Upananda p.97
 The venerable Upananda
- B. Place of occurrence**
 Tena samayena buddho bhagavā Sā vatthiyaṃ viharati p.97
 At one time, the Buddha was staying in Sāvātthi
- C. Promulgation**
 yo pana bhikkhu mātuḡāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya,
 pācittiyaṃ ti p.97
 Whatever monk should sit down in a private place together with a woman,
 the one with the other, there is an offence of expiation p.360
- D. Punishment :**
 Each of these 90 Pā. has three different degrees in punishment, such as:
 Pā, Duk and Adī.
1. Pā.
 If he sits down with a woman in a open place
 2. Duk
 If he stands while a woman sits
 3. Adī.
 3.1 If he sits down... and another monk more
 3.2 If he is lunatic man...
- II The vinaya of the Dharmagupta**
- A. The name of bhikkhu who violated this rule**
 尊者迦留陀表 Vol.22, p667b
 The venerable Udāyi
- B. Place of occurrence**
 爾時佛在舍衛國. p.667b
 At one time, the Buddha was staying in Sāvātthi
- B. Promulgation**
 若比丘獨與女人露地坐
 波逸提. p.667b

If he sits down alone with a woman in the open place, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva ³ Vol 23	
Udāyi p. 382b	Upananda p. 56a	Not mentioned	Udāyi p.85a	The name of bhikkhu who violated this rule
Sāvatti p. 382b	Sāvatti p. 56a		Sāvatti p.85a	Place of occurrence
p. 382c	p. 56a		p. 85a	Promulgation
The same				Punishment

Comparison: Pā. 45

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Dharma, Mahā and Sarva : Udāyi | * Thera and Mahī : Upananda

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Their orders are not the same, but their contents are the same, such as:

He sits down alone with a woman in the open place :

D. Punishment : The same.

Notes

1. It is the 70th rule
2. It is the 44th rule
3. It is the 29th rule

Pācittiya 46

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Āyasmā Upanando

p.92

The venerable Upananda

B. Place of occurrence

Tena समयेना बुद्धो भगवā Sāvattiyam viharati

p.92

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu bhikkhum eh' āvuso gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā'ti tassa dāpetvā vā adāpetva vā uyyojeyya gacchāvuso na me tayā saddhiṃ kathā vā nissajjā vā phāsu hoti ekakassa me kathā vā nisajjā phāsu hotīti etad eva paccayam karitvā anaññam, pācittiyam ti p.93

Whatever monk, saying to a monk, "come , your reverence, we will go into a village or little town for alms food, either causing to be given or not causing to be given (alms-food) to him, should dismiss him, saying, go away, your reverence, neither talking nor sitting down with you comes to be a comfort for me; either talking or sitting down alone comes to be a comfort for me" if doing it for just this object, not for another, there is an offence of expiation. p.352

D. Punishment:

Each of these 90Pā. has three different degrees in punishment, such as: Pā, Duk and Adi.

1. Pā.

If he speaks to another monk: come with me to the village where I will give you food, either causing to be given or not causing to be given food to him. At last, he dismisses him, saying: go away, talking or sitting with you is not pleasant to me, talking or sitting alone is pleasant to me.

2. Duk

2.1 If he dismisses a novice

2.2 If he thinks that he is a monk but he is a novice

3. Adi

3.1 He dismisses him if it ought to be done p.353

3.2 If he is a lunatic man...

II. The vinaya of the Dharmiegupta**A. The name of bhikkhu who violated this rule**

時跋提維陀

Vol.22, p.667c

At that time, Upananda

B. Place of occurrence

爾時佛在舍衛國。

p.667c

At one time, the Buddha was staying in Sāvatti

C. Promulgation:

若比丘言語餘比丘如是語，大德共至聚
落處共我食彼比丘竟不教共是比丘食
語言波去我共汝一處若坐若語不樂我獨坐
獨語樂以此因緣非餘方便遣他去波逸提 p.668a

If a monk speaks to another monk thus: "o venerable sir, come to the village, I shall make them give you food: and if the monk without causing food to be given to another monk, says him thus: "Go away" talking with you, or sitting with you, is not pleasant to me. Talking, or sitting each one by himself, is more pleasant to me... doing so purposely with the intention of vexing him, that is a Pā. W. Pachow p. 135.

D. Punishment : The same.**III The vinaya of the last four schools**

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Upananda p. 366b	Upananda p. 67b	Upananda p. 834a	Upananda p. 104a	
Sāvatti p. 366b	Sāvatti p. 67b	Sāvatti p. 834a	Sāvatti p.104a	Place of occurrence
p.366c	p.67c	p.834c	p.104a	Promulgation
The same				Punishment

Comparison:Pā. 46

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: Upananda

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Although their orders and their time are not the same; but their contents are the same.

1. He speaks to another monk: Come with me to the village
2. I will give you food
3. At last, he dismisses him
4. He says him thus: go away..... is more pleasant to me.

D. Punishment : The same.

Notes :

- | | | | |
|----|---------------------------------|----|---------------------------------|
| 1. | It is the 42 nd rule | 4. | It is the 51 st rule |
| 2. | It is the 44 th rule | | |
| 3. | It is the 76 th rule | 5. | It is the 51 st rule |

Pācittiya 47

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

Chabbaggiyā bhikkhū p.102
A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sakkesu viharati kapilavatthusmim p.101
At one time, the Buddha was staying in Kapilvatthu at the Sakyans.

C. Promulgation

Agilānena bhikkhunā cātumāsapaccayapavāranā sādītābā aññātra
pumapavāranāya aññātra niccapavāranāya tato ce uttari sādīyeyya
pācittīyan ti p.103.

When a monk is not ill, an invitation (to accept) a requisite for four months may be accepted, unless there be a renewed invitation, unless there be a permanent invitation. If one should accept for longer than that, there is an offence of expiation p.371

D. Punishment :

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adī.

1. Pā.
 - 1.1 If he should accept medicine more than four months, when he is not sick.
 - 1.2 If he asks for medicine that is not to be used as medicine p.372
2. Duk

If he thinks that it is for longer than that when it is not for longer than that p.372

3. Adī.
 - 3.1 He may accept it if he has a permanent invitation
 - 3.2 If he is a lunatic man...

II The vinaya of the Dharmagutpa

A. The name of bhikkhu who violated this rule

六君羊比多

A group of six monks

Vol. 22, p.668b

B. Place of occurrence

爾時佛在迦維羅衛

At one time, the Buddha was staying in Kapilavatthu

p.668b

C. Promulgation

若比丘受四月請與藥無病比丘應
受請,若過受除常請更請分請
形壽請造逸提

p.669a

When a monk is not sick, an invitation for four months may be accept, unless there be a renewed invitation, a divided invitation, a permanent invitation, if he should accept for more than that, that is a Pā.

D. Punishment : The same.

III The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 6 monks p. 385b	A group of 6 monks p. 61b	A group of 6 monks p. 854b	A group of 6 monks p. 118a	
Sāvatti p. 385b	Kapilavatthu p. 61b	Kapilavatthu p. 854b	Kapilavatthu p.117c	Place of occurrence
p.385c	p.62a	p.855a	p.118a	Promulgation
The same				Punishment

Comparison:Pā. 47

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: A group of 6 monks

B - Place of occurrence

Thera, Dharma, Mahī, Mūla and Sarva: | * Mahā : Sāvatti
Kapilvatthu.

C. Promulgation

Although their time, their orders are not the same but their contents are the same, such as:

1. He who is not sick, can accept medicine for four months.

* Except on:

2. A renewed invitation
3. A divided invitation
4. A permanent invitation

D. Punishment: The same.

Notes

- | | |
|-------------------------------------|------------------------------------|
| 1. It is the 74 th rule | 3. It is the 74 th rule |
| 2. It is the 62 th rule. | 4. It is the 74 th rule |

Pācittiya 48

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

Chabbaggiye bhikkhū p.104

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyaṃ viharati p.104

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu uyyuttaṃ senaṃ dassanāya gaccheyya aññātra
tathārūpapaccaiyā, pācittiyā ti p.105

Whatever monk should go to see an army fighting, unless there is sufficient
reason for it, there is an offence of expiation. p. 375

D. Punishment

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā, Duk. and Adi.

1. Pā.

If he goes to see army fighting

2. Duk

2.1 Standing anywhere he sees.

2.2 If he thinks that there is fighting while there is not fighting p.376

3. Adi.

- 3.1 There is sufficient reason for it.
 3.2 Standing in the monastery p.376
 3.3 If he is a lunatic man. . .

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六群比丘

Vol.22, p.669b

A group of six monks

B. Place of occurrence

爾時佛在舍衛國

p.669b

At one time, the Buddha was staying in Sāvatti

C. Promulgation 若比丘往觀軍陣除餘 時因緣邊逸提

p.669c

Whoever monk should go to see army fighting, except on a special reason, that is a Pā.

D. Punishment: The same.

III The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Nanda and Upananda p. 374b	A group of 6 monks p. 56a	A group of 6 monks p. 831a	A group of 6 monks p. 101a	
Sāvatti p. 374b	Sāvatti p. 56a	Sāvatti p. 831a	Sāvatti p.101a	Place of occurrence
p.374c	p.56a	p.831c	p.101b	Promulgation
The same				Punishment

Comparison: Pā. 48

Similarities

Dissimilarities

A. The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla and Sarva: | * Mahā : Nanda and Upananda
 A group 6 monks

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as; He goes to see an army fighting.

D. Punishment: The same.

Notes:

1. It is the 55th rule
2. It is the 45th rule
3. It is the 45th rule
4. It is the 45th rule
5. All of them have the same under the Pasenadi dynasty.

Pācittiya 49

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

Chabbaggiyā bhikkhu p.106

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.106

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Siyā ca tassa bhikkhuno koci eva paccayo senam gamanāya,
dvirattatirattam tena bhikkh unā senāya vasitabbam tato ce uttari vaseyya,
pācittiyam ti p.106

If there is for a monk some reason for going to an army, that monk may stay with the army for two nights, three nights. Should he stay longer than that, there is an offence of expiation. p.377

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

If he, having a special reason, should stay in army more than two or three nights

2. Duk

If he thinks that it is more when it is less than three nights p.378

3. Adi
 3.1 If he stays in army less than two or three nights
 3.3 He is sick.
 3.4 He is a lunatic man...

I. The vinaya of the Dharmagupta

A. **The name of bhikkhu who violated this rule**

六羣比丘

Vol.22, p.670a

A group of six monks

B. **Place of occurrence**

爾時佛在舍衛國。

p.670a

At one time, the Buddha was staying in Sāvatti

C. **Promulgation**

若比丘有因緣聽至軍中二宿三宿過者邊逸提。

p.670a

Whoever monk, having a special reason, should stay in army two or three nights, if he remains more than that, that is a Pā.

D. **Punishment:** The same.

III The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 6 monks p. 374c	Many monks p. 56b	A group of 6 monks p. 832a	Many monks p. 101c	
Sāvatti p. 374c	Sāvatti p. 56b	Sāvatti p. 831c	Not Recorded	Place of occurrence
p.375b	p.56b	p.832a	p.101c	Promulgation
The same				Punishment

Comparison:49

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā and Mūla: A | * Mahī and Sarva: many monks
 group of six monks

B - Place of occurrence

Thera, Dharma, Mahā, Mūla: Savatti | * Sarva: not recorded

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. If there is a special reason
2. He can stay two or three nights in army.

D. Punishment : The same.

Notes:

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 56 th rule | 3. It is the 46 th rule |
| 2. It is the 46th rule | 4. It is the 46th rule |

Pācittiya 50

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule.

Chabbaggiyā bhikkhū p.107

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyaṃ vihāraṭi p.107

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Dvirattatirattaṃ ce bhikkhu senāya vasamāno uyyodhikaṃ vā balaggaṃ vā
senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ ti p.107

If a monk, staying with the army for two nights, three nights, should go to a
sham fight or to the troops in array or to the massing of the army or to see a
review, there is an offence of expiation p.380

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

He, being in the army two or three nights, should go to: a sham fight, the
troops in array, the massing of the army and to see a review.

2. Duk

If he goes to see one of them.

3. Adi.
1. He, being in the army two or three nights, does not go to see any thing.
2. If he is a lunatic man . . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六居士比丘

p.671a

A group of six monks

B. Place of occurrence

爾時佛在舍衛國

p.671

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘二宿三宿軍中住或時觀軍陣鬪戰若見是軍象馬力勢者邊邊

p.671b

Whoever monk, being in the army two nights, three nights, should go to see the battle array, the troops in array, the forces of elephants, the forces of horses, that is a Pā.

D. Punishment: The same.

III The vinaya of the last four schools

Name of schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 6 monks p. 375b	Many monks p. 56b	A group of 6 monks p. 832b	A group of 6 monks p. 101c	
Sāvatti p. 375b	Sāvatti p. 56b	Sāvatti p. 832b	Rājagaha p.101c	Place of occurrence
p.375c	p.56c	p.832c	p.102a	Promulgation
The same				Punishment

Comparison: Pā. 50

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mūla and
Sarva: A group of 6 monks

Mahī : many monks

B - Place of occurrence

* Thera, Dharma, Mahā, Mahī Mūla:
Sāvatti

Sarva : Rājagaha

C – Promulgation

Their orders and their contents are not the same.

- | | |
|---|--|
| <p>* Thera: not recorded: Flags
 * Dharma : The forces of elephants and horses
 </p> | <p> Mahā, Mūla and Sara : flags, battle array, fighting
 * Mahī, Mūla and Sarva: not recorded</p> |
|---|--|

But they have the same point.

He, being in the army two on three nights should go (to see).....

D. Punishment: The same.

Notes:

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 57 th rule | 3. It is the 47 th rule |
| 2. It is the 47 th rule | 4. It is the 47 th rule |

Pācittiya 51

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Atha kho āyasmā Sāgato p.109

Then the venerable Sāgata

B. Place of occurrence

Tena samayena buddho bhagavā cetiyesu p.109

At one time, the Buddha was staying in Cetiya.

C. Promulgation

Surāmerayapāne pācittiyan ti p.110

In drinking fermented liquor and spirits there is an offence expiation p.385

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

If he drinks a spirituous liquor or fermented liquor.

2. Duk

2.1 If he drinks a sweet liquor

2.2 If he drinks a wine which is not caused to drink.

3. Adi.

3.1 If he is sick

3.2 If he is a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

前者婆伽陀

Vol. 22, p.671b

The venerable Sāgata

B. Place of occurrence

爾時佛在支提園

p. 671b

At one time, the Buddha was staying in Cetiya

C. Promulgation

若比丘飲酒者波逸提

p.672a

Whoever monk drinks wine, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
1. Sāgata	Sāgata p.60a	Sāgata p.858a	Sāgata p.120c	The name of bhikkhu who violated this rule
2. 那夷翅 p. 387a				
Kosambī p. 386b	Kosambī p. 59c	Sāvatti p. 857a	Cetiya p.120b	Place of occurrence
p. 387a	p.60b	p.859b	p. 121b	Promulgation
The same				Punishment

Comparison: Pā. 51

Similarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla and
Sarva: Sāgata

Dissimilarities

Mahā : Sāgata and 那夷翅

B. Place of occurrence

*Thera, Dharma and Sarva: Cetiya

* Mahā and Mahī : Kosambī

* Mūla : Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

He drinks a wine.

D. Punishment: The same.**Notes**

- | | | | |
|----|----------------------------------|----|----------------------------------|
| 1. | It is the 76 th rule | 3. | It is the 79 th rule. |
| 2. | It is the 57 th rule. | 4. | It is the 79 th rule. |

Pācittiya 52**I The vinaya of the Theravāda****A. The name of bhikkhu who violated this rule**

Sattarasavaggiya bhikkhū p.111
 A group of seventeen monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyaṃ viharati p.111
 At one time, the Buddha was staying in Sāvatti

C. Promulgation

Udake hāsadhamme pācittiyaṃ ti p.112
 In playing in the water, there is an offence of expiation p.391

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:
 Pā, Duk and Adi.

1. Pā
If he plays in the water
2. Duk
 - 2.1 If he sports in the water with (the part) below the ankle p.391
 - 2.2 If he sports with a boat.
3. Adi
 - 3.1 If he swims in the water.
 - 3.2 If he is a lunatic man...

II The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

十七君羊比乞

A group of 17 monks

Vol.22, p.672 b

B. Place of occurrence

爾時佛在舍衛國。

p.672b

At one time, the Buddha was staying in Sāvattī

C. Promulgation

若比丘水中嬉戲者波逸提。

p.672c

Whoever monk should play in the water, that is a Pā.

D. Punishment : The same.**III. The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 17 monks p. 380a	A group of 17 monks p.59a	A group of 17 monks p.849a	A group of 17 monks p.112b	The name of bhikkhu who violated this rule
Sāvattī p. 380a	Sāvattī p. 59a	Sāvattī p. 849a	Sāvattī ⁵ p.112b	Place of occurrence
p. 380c	p.59b	p.849b	p. 112c	Promulgation
The same				Punishment

Comparison:Pā. 52**Similarities****Dissimilarities****A – The name of bhikkhu who violated this rule:**

All of them have the same name: A group of 17 monks

B. Place of occurrence

All of them have the same place: Sāvattī

C. Promulgation

Although their orders are not the same but their contents are the same, such as;

* He plays in the water.

D. Punishment : The same.**Notes**

1. It is the 66th rule.
2. It is the 55th rule
3. It is the 64th rule
4. It is the 64th rule
5. All of them have the same river: Aciravattī

Pācittiya 53

I The vinaya of the Theravād¹

- A. The name of bhikkhu who violated this rule**
Chabbaggiyā bhikkhū . p.110
A group of six monks
- B. Place of occurrence**
Tena samayena buddho bhagavā Sāvattiyam viharati p.116
At one, time the Buddha was staying in Sāvattī
- C. Promulgation**
Aṅgulipatodake pācittiyā ti p.111
In tickling with the finger, there is an offence of expiation p.387
- D. Punishment**
Each of these 90 Pā. has three different degrees in punishment, such as:
Pā, Duk and Adi.
1. Pā.
He tickles another monk with finger
2. Duk
- 2.1 If he rubs the body with something that may be cast p.388
- 2.2 If he thinks that he is ordained when he is not ordained p.388
3. Adi.
- 3.1 If, not desiring laughter, he rubs (him) p.389
- 3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

- A. The name of bhikkhu who violated this rule**
云 居士 比丘 . Vol.22, p.673a
A group of six monks
- B. Place of occurrence**
爾 時 佛 在 舍 衛 國 p.673a
At one time, the Buddha was staying in Sāvattī
- C. Promulgation**
若 比丘 以 指 相 擊 搥 者 波 逸 提 . p.673a
Whoever monk should tickle (another monk) with fingers, that is a Pā
- D. Punishment:** The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of 16 monks p. 380a	A group of 6 monks p.59a	A group of 17 monks p.848c	A group of 17 monks p.112a	The name of bhikkhu who violated this rule
Sāvatti p. 380b	Sāvatti p. 59a	Sāvatti p. 848c	Rāgagaja p.112a	Place of occurrence
p. 381a	p.59a	p.848c	p. 112b	Promulgation
The same				Punishment

Comparison: Pā. 53

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Mahī: A group of 6 monks

* Mūla and Sarva: A group of 17 monks
* Mahā: A group of 16 monks

B. Place of occurrence

* Thera, Dhrama, Mahā, Mahī and Mūla: Sāvatti

* Sarva: Rājagaha

C. Promulgation

Their orders and their contents are not the same.

* Thera, Dharma, Mahī, Mūla and Sarva: He tickles another monk with finger

* Mahā: He shows privy parts to another one.

D. Punishment : The same .

Notes:

1. It is the 52nd rule
2. It is the 67th rule
3. It is the 54th rule

4. It is the 63rd rule
5. It is the 63rd rule

Pācittiya 54

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule
 Āyasmā channo p.113

The venerable Channa

B. Place of occurrence
 Tena samayena buddho bhagavā kosambiyam viharati p.113

At one time, the Buddha was staying in Kosambī

C. Promulgation
 Anādariye pācittiyā ti p.113

In disrespect there is an offence of expiation p.393

D. Punishment
 Each of these 90 Pā has three different degrees in punishment, such as:

Pā Duk and Adī.

1. Pā

If he does not respect (the teachers and the law).

2. Duk

2.1 If he does not respect senior monks

2.2 If he thinks that other monk is a monk when he is a novice

3. Adī

3.1 If he is agreed by the Order

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule
 尊者闍浮 浮 浮 Vol.22, p.673a

The venerable Channa

B. Place of occurrence
 佛在拘提毘國 . p.673a

The Buddha was staying in Kosāmbī

C. Promulgation
 若比丘不受言者波逸提 . p.673b

Whoever monk should not accept another monk's admonition, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Channa p. 387a	A group of 6 monks p.60b	Two monks p.856a	Channa p.120a	The name of bhikkhu who violated this rule
Kosambī p. 387b	Sāvatti p. 60b	Rāgagaja p. 856c	Kosambī p.120a	Place of occurrence
p. 387c	p.60b	p.857a	p. 120a	Promulgation
The same				Punishment

Comparison: Pā 54

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā and Sarva:
Channa

* Mahī : A group of 6 monks
* Mūla: Two monks

B. Place of occurrence

* Thera, Dharma, Mahā and Sarva:
Kosāmbi

* Mahī : Sāvatti
* Mūla: Rājagaha

C. Promulgation

Their orders and their contents are not the same.

* Thera, Mūla and Sarva: He does not
respect another monks

* Dharma : He does not accept
admonition.
* Mahā : He feels contempt for other
monks.
* Mahī : He eats three teachers with
contempt

D. Punishment : The same.

Notes

1. It is the 77th rule
2. It is the 58th rule

3. It is the 78th rule
4. It is the 78th rule

Pācittiya 55

I The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Chabbaggiyā bhikkhu p. 114

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.114

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu bhikkhum bhimsāpeyya, pacittiyam ti p.114

Whatever monk should frighten a monk, there is an offence of expiation

p.396

D. Punishment:

Each of these 90Pā. has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

He should frighten a monk

2. Duk

If he makes a form of elephant or tiger, lion, horse... or ghost in order to frighten another monk who does not see them.

3. Adi

3.1 If he, not desirous of frightening, makes a form, or a sound or a smell or a taste or a touch.

3.2 If he is a lunatic man...

II The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

尊者那迦波罗

Vol22. P.673b

The venerable Nakabara, he is an attendant of the Buddha

B. Place of occurrence

佛在波罗梨毘国

p.673b

The Buddha was staying in 波罗梨毘国.

C. Promulgation

若比丘恐怖他比丘者波罗提

p.673b

Whoever monk should frighten another monks that is a Pā.

D. **Punishment:** The same.

III. **The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 6 monks p. 379c	A group of 6 monks p.66c	A group of 6 monks p.850c	The Buddha's attendant p.113b 象守比丘	The name of bhikkhu who violated this rule
Sāvatti p. 379c	Sāvatti p. 66c	Sāvatti p. 850c	Vesāli p.113b	Place of occurrence
p. 379c	p.67a	p.850c	p. 113c	Promulgation
The same				Punishment

Comparison: Pā 55

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahā, Mahī, and Mūla : A group of six monks

* Dharma and Sarva: The Buddha's attendant

B. Place of occurrence

* Thera, Mahā, Mahī and Mūla: Sāvatti

* Dharma and Sarva: Vesāli

C. Promulgation:

Although their orders are not the same but their contents are the same, such as:

* He fights another monk

But Dharma and Sarva have one sentence more:

* He causes other monk to do that.

D. Punishment: The same.

Notes:

1. It is the 65th rule

3. It is the 66th rule

2. It is the 73rd rule

4. It is the 66th rule

Pācittiya 56

I The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Bhikkhu Tapode nhāyanti p.116

Many monks take bath in the Tapoda

B. Place of occurrence

Tena samayena buddho bhagavā Rājagaha viharati p.116

At one time, the Buddha was staying of in Rājagaha

C. Promulgation

yo pana bhikkhu oren' addhamasaṃ nhāyeyya aññtra samayā, pācittiyaṃ.
tathāyaṃ samayo: diyaddho māso seso gimhānan ti vassānassa pathamo
māso ice ete addhateyyamāsā unhasamayo parilāhasamayo, gilānasamayo,
kammamayo, addhānagamanamayo, vātavutthisamayo, ayam tatha
samayo'ti p.119

Whatever monk should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. In this case this is right time; thinking "a month and a half of the summer remains", and "the first month of the rains", these are the two and a half months when there is not weather, when there is fever weather; at a time of illness, at a time of work, at a time of going on a journey, at the time of wind and rain. This is a right time in this case. p.404

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

If he should bathe less than half a month except on the 5 right times

2. Duk

If he thinks that it is less when it is more than half a month p.405

3. Adi

3.1 If he takes a bathe at half a month

3.2 If he takes a bathe at a right time

3.3 If he is a lunatic man ...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六君年比受

Vol.22, p.674b

A group of six monks

B. Place of occurrence

佛在罽闍祇

The Buddha was stayin in Rājagaha

p.674b

C. Promulgation

若比受半月洗浴無病比受應受不得
過除餘時。漫逸規。餘時者熱時病時
依時風雨時通時此是餘時。 p.675a

Whoever monk, not being ill, take a bathe within half a month, if he takes more than that, that is a Pā, except on the right time.

This is the right time: It is hot, sick, doing, windy and rainy, going on a journey.

D. Punishment: The same.

III The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Many monks p. 371c	Many monks p.65a	A group of six monks p.847a	Many monks p.109c	
Rājagaha p. 371c	Rājagaha p. 65c	Rājagaha p. 847a	Rājagaha p.109c	Place of occurrence
p. 372b	p.66a	p.847b	p. 110b	Promulgation
The same				Punishment

Comparison: Pā 56

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahā, Mahī and Sarva: Many monks

* Dharma and Mūla : A group of six monks

B. Place of occurrence

All of them have the same place: Rājagaha

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

He should take a bath within half a month, he does not allow to take more than that, except on the right time – This is the right time.

- It is hot
- It is sick
- It is doing
- It is windy and rainy and
- It is going on journey

D. Punishment: The same.

Notes:

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 57 th rule | 4. It is the 60 th rule |
| 2. It is the 50 th rule | 5. It is the 60 th rule |
| 3. It is the 70 th rule | |

Pācittiya 57

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Tena kho pana samayena bhikkhū p.115

At that time, many monks

B. Place of occurrence

Tena samayena buddho bhagavā Bhaggesu viharati p.115

At one time, the Buddha was staying in Bhagga.

C. Promulgation

yo pana bhikkhu agil āno visibbanāpekkho jotim samādaheyya vā
samādahāpeyya vā aññatra tathārūpapaccayā, pācittian ti p.116

Whatever monk, not being ill, desirous of warming himself, should kindle
or should cause a fire to be kindled, unless there is sufficient reason for it,

there is an offence of expiation p.399

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pa
He, not being ill, desirous of warming himself, should kindle or should cause a fire to be kindled.
2. Duk
If he throws hair, feather, nail in fire.
3. Adi.
 - 3.1 If there is sufficient reason
 - 3.2 If he is sick
 - 3.3 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六君羊比乞

Vol.22, p.675a

A group of six monks

B. Place of occurrence

世尊在曠野園

p.675a

The Buddha was staying in

C. Promulgation

若比乞無病自爲灸故在曠地然火
若教人然除餘時因緣得逸提

p.675b

Whoever monk, not being sick, should kindle a fire himself or should cause another monk to kindle a fire in the open, except on right time.

D. Punishment: The same.

III The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Many monks p. 364c	A group of six monks and A group of 17 monks p.64a	A group of six monks p.835c	Many monks p.104c	
Kosāla p. 363c	Kosāla p. 64b	Sāvatti p. 835a	Sāvatti p.104b	Place of occurrence
p. 365a	p.64c	p.837c	p. 104b	Promulgation
The same				Punishment

Comparison: Pā 57

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahā and Sarva: Many monks

* Dharma and Mūla: A group of six monks

* Mahī : A group of six monks and A group of 17 monks

B. Place of occurrence

* Mahā, Mahī and Sarva: Kosāla

* Thera: Bhagga

* Dharma :

* Mūla : Sāvatti

曠野城

C. Promulgation

Although their orders are not the same but their contents are the same, such as:
He, not being sick, should kindle a fire himself or should cause an other monk to do that.

D. Punishment: The same.

Notes

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 56 th rule | 4. It is the 52 th rule |
| 2. It is the 41 st rule | 5. It is the 52 th rule |
| 3. It is the 68 th rule | |

Pācittiya 58

I The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiya bhikkhū

p.122

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.122

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu bhikkhussa pattamā vā cīvaramā vā nisīdanamā vā
 sūcigharamā vā kāyabandhanamā vā apanidheyya vā apanidhāpeyya vā
 antamaso hāsāpekkho pi, pācittiyān ti p.123

Whatever monk should hide or should cause to hide a monk's bowl or robe
 or (piece of cloth) to sit upon or needle case in girdle, even in fun, there is
 an offence of expiation p.414

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:
 Pā, Duk and Adi.

1. Pā

If he should hide or should cause to hide a monk's bowl or robe or mat or
 needle case, even in fun.

2. Duk

If he should hide or should cause to hide an other necessary things, even in
 fun.

3. Adi

3.1 If he puts in order what is badly arranged

p.416

3.2 If he is lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六君羊比乞

Vol.22, p.675c

A group of six monks

B. Place of occurrence

佛在舍衛國。

p.675c

The Buddha was staying in Sāvattthi

C. Promulgation

若比丘藏比丘衣鉢坐具針筒匙白
 藏若教人藏不至瞋者波逸提 p.676a

Whoever monk, even in fun, should hide or should cause to hide or a
 monk's bowl or robe or mat or needle case, that is a Pā.

D. Punishment: The same.

II The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of six monks p. 379b	A group of six monks p.68b	A group of six monks p.851a	A group of six monks p.114a	The name of bhikkhu who violated this rule
Sāvatti p. 379b	Sāvatti p. 68b	Sāvatti p. 851a	Sāvatti p.114a	Place of occurrence
p. 379b	p.68b	p.851b	p. 114b	Promulgation
The same				Punishment

Comparison: Pā 58

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: A group of six monks

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Although their orders, their times are not the same but their contents are the same:
He should hide or should cause to hide a monk's bowl or robe or mat a needle case or girdle even in fun.

D. Punishment : The same .

Notes:

1. It is the 60th rule.
2. It is the 64th rule.
3. It is the 78th rule.
4. It is the 67th rule.
5. It is the 67th rule.

Pācittiya 59

I The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Āyasmā Upananda p.121

The venerable Upananda

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam vihrati p.121

At one time, the Buddha was staying Sāvattihī.

C. Promulgation

Yo panan bhikkhu bhikkhussa vā bhikkhuniya vā sikkhamānāya vā
sāmanerassa vā sāmaṇeriyā vā sāman cīvaram vikappetvā
apaccuddhārakam paribhuñjeyya, pācittiyam ti p.121

Whatever monk, himself having assigned a robe to a monk or to a nun or to a female probationer or to male novice or to a female novice, should make use of it, (the robe) not having been taken away, there is an offence having been taken away, there is an offence of expiation. p.411

D. Punishment:

Each of the these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adi.

1. Pā

He, himself having given a robe to monk or to a nun or to a female probationer or to male novice or to a female novice, should use it back, not having taken it back

2. Duk

If he thinks that (the robe) is not taken away when it is taken away p.413

3. Adi

3.1 If he told him after that he used it.

3.2 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六君等比丘

A group of six monks

Vol.22, p.676a

B. Place of occurrence

佛在舍衛國。

p.676a

The Buddha was staying in Sāvatti

C. Promulgation

若比丘與比丘，比丘尼式及摩那

沙彌沙彌尼衣後不語主還 p.676a

取著波逸提。

Whoever monk, having given a robe to a monk or nun or a probationer or a male novice or a female novice; not telling him (or her) should use it, that is a Pā.

D. Punishment: The same.**III. The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of six monks p. 379a	Upananda p.68c	Upananda p.851b	A group of six monks p.114b	The name of bhikkhu who violated this rule
Sāvatti p. 379a	Sāvatti p. 68c	Sāvatti p. 851b	Rājagaha p.114b	Place of occurrence
p. 379a	p.69b	p.851c	p. 114c	Promulgation
The same				Punishment

Comparison: Pā. 59

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Mahī and Mūla : Upananda

* Dharmā, Mahā and Sarva: A group of 6 monks

B. Place of occurrence

* Thera, Dharmā, Mahā, Mahīand Mūla: Sāvatti

* Sarva: Rājagaha

C. promulgation

* Their orders and their contents are not the same

* Thera, Mahā : Not having taken it back, should use it

* Dharmā and Mūla: Not telling, should use it.

* Mahī and Sarva: It was taken back by force, using it.

D. Punishment: The same.**Notes:**

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 63 rd rule | 3. It is the 68 th rule |
| 2. It is the 81 st rule | 4. It is the 68th rule |

Pācittiya 60**I The vinaya of the Theravāda¹****A. The name of bhikhu who violated this rule**

Sambahulā bhikkhū

Many monks

p.120

B. Place of occurrence

Tena समयेना बुद्धो भगवो सवत्थियं विहरति

p.120

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Navam pana bhikkhunā cīvaralābhena tiṇṇam dubbannakaranānam
 aññitaram dubbannakaraṇam ādātammaṇṇam nīlam vā kaddamaṇṇam vā kālasāmaṇṇam
 vā anādā ce bhikkhu tiṇṇam dubbanna karanāṇam aññitaram
 dubbannakaraṇam navam cīvaram paribhuñjeyya, pācittiyam ti

p.120.

When a monk obtains a new robe, any one mode of disfigurement of the
 three modes of disfigurement must be taken: either dark green or mud
 (colour) or black. If a monk should make use of a new robe without taking
 any mode of disfigurement of the three modes of disfigurement, there is an
 offence of expiation.

p.407

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

If he should make use of a new robe without taking any one mode of
 disfigurement of the three modes of disfigurement.

2. Duk

If he thinks that it has not been dyed yet but it has been dyed

3. Adi
 3.1 If he, having dyed, uses it.
 3.1.1 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

比丘群比乞

Vol.22, p.676b

A group of six monks

B. Place of occurrence

佛在舍衛國

P. 676b

The Buddha was staying in Sāvatti

C. Promulgation 若比丘得新衣應三種壞色

一一色中隨意壞，若青若黑若木蘭
 若比丘不以三種壞色若青若黑若木
 蘭，著餘新衣者違迦提。

p.676c

Whoever monk obtains a new robe, he should disfigure it with any of the three colours either blue or black or mud. If he does not disfigure it with any of the three colours either blue or black or mud, he uses it, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Many monks p. 369a	Many monks p.68a	A group of six monks p.844a	A group of six monks p.109a	
Sāvatti p. 369a	Sāvatti p. 68a	Rājagaha p. 842c	Rājagaha p.108c	Place of occurrence
p. 369a	p.68a	p.845a	p. 109b	Promulgation
The same				Punishment

Comparison: Pā. 60

Similarities

Dissimilarities

A –The name of bhikkhu who violated this rule:

- | | | |
|-------------------------------------|--|--|
| * Thera, Mahā and Mahī : Many monks | | * Dharma, Mūla and Sarva: A group of six monks |
|-------------------------------------|--|--|

B. Place of occurrence

- | | | |
|---|--|----------------------------|
| * Thera, Dharma, Mahā and Mahī :
Sāvatti | | * Mūla and Sarva: Rājagaha |
|---|--|----------------------------|

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. If he obtains a new robe
2. He should disfigure it with any of the three colours either blue or black or mud.
3. If he does not disfigure it.
4. He should use it.

D. Punishment: The same.

Notes

- | | |
|-------------------------------------|-------------------------------------|
| 1. It is the 58 th rule. | 4. It is the 58 th rule. |
| 2. It is the 48 th rule. | 5. It is the 59 th rule. |
| 3. It is the 77 th rule. | |

Pācittiya 61

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Āyasmā Udāyi p.124

The venerable Udāyi

B. Place of occurrence

Tena samayena buddho bhagavā Sātthiyaṃ viharati p.124

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu sañcicca paṇaṃ jīvita voropeyya, pācittian ti p.124

Whatever monk should intentionally deprive a living thing of life, there is an offence of expiation p.1¹

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

He should intentionally deprive a living animal

2. Duk

He intentionally deprive a living animal but it does not die.

3. Adi

3.1 If he does not know

3.2 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

尊者如留陀夷

Vol.22, p.677a

The venerable Udāyi

B. Place of occurrence

佛在舍衛國。

p.676c

The Buddha was staying in Sāvatti

C. Promulgation

若比丘故意殺畜生命者波逸提。

p.676c

Whoever monk should intentionally cut off a life of animal, that is a Pā.

D. Punishment : The same .**III. The vinaya of the last four schools**

Name of Schools				
Mahā Vol 22	Mahī ² Vol 22	Mūla Vol 23	Sarva Vol 23	
Udāyi p. 377a	Udāyi p.58a	Udāyi p.847c	Udāyi p.110c	The name of bhikkhu who violated this rule
Vesāli p. 377a	Sāvatti p. 58a	Rājagaha p. 847c	Vesāli p.110b	Place of occurrence
p. 377b	p.58a	p.848c	p. 110c	Promulgation
The same				Punishment

Comparison: Pā 61

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: Udāyi

B. Place of occurrence

* Thera, Dharma, Mahī and Mūla :
Sāvatti

* Mahā and Sarva: Vesāli

C. Promulgation

Although their orders and their times are not the same but their contents are the same: He should intentionally cut off a live of animal.

D. Punishment: The same.

Notes

1. It is Vol. III
2. It is the 51st rule

Pācittiya 62

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū p.125

A group of six monks

C. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.125

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyam ti p.125.

Whatever monk should knowingly make use of water that contains living things, there is an offence of expiation. p.3

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adī.

1. Pā.

He should knowingly make use of water that contains living things.

2. Duk

If he thinks that water contains living things when it does not contain living things p.4

3. Adi

3.1 If he uses water which does not contain living things.

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. **The name of bhikkhu who violated this rule**

六君羊比乞

Vol.22, p.667b

A group of six monks

B. **Place of occurrence**

世尊在舍衛國

p.677b

At one time, the Buddha was staying in Sāvattthi

C. **Promulgation**

若比丘知水有虫飲用者波逸提 p.667c

Whoever monk should, knowingly water with living beings in it, drink or use, it, that is a Pā.

D. **Punishment:** The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Udāyi and two monks p. 372c	Channa p.44c	Channa p.828b	Channa p.97b	The name of bhikkhu who violated this rule
Sāvattthi p. 372c	Kosambī p. 44c	Kosambī p. 828b	Kosambī p.97b	Place of occurrence
p. 373a	p.45a	p.828b	p. 97b	Promulgation
The same				Punishment

Comparison: Pā. 62

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Mahī, Mūla and Sarva: Channa

* Thera and Dharma: A group of six monks

* Mahā : Udāyi and two monks

B. Place of occurrence

* Mahī, Mūla and Sarva: Kosambī

* Thera, Dharma and Mahā : Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

* He drinks or uses water which has living beings.

D. Punishment : The same.

Notes

- | | |
|-------------------------------------|-------------------------------------|
| 1. It is the 51 st rule | 3. It is the 41 st rule. |
| 2. It is the 20 th rule. | 4. It is the 41 st rule. |

Pācittiya 63

I The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū p.148

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.148

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu bhikkhussa sañcicca kukkuccan upadaheyya iti' ssa
muhuttaṃ pi aphāsu bhavissatīti etad eva paccayaṃ karitvā ansaññaṃ
pācittiyā ti p.149

Whatever monk should intentionally arouse remorse in a monk thinking,
“there will be no comfort for him even for a moment”, if having done it for
just this object, not for another, there is an offence of expiation p.53

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā
If he should intentionally arouse suspicion to another monk and cause him to be no comfort even for a moment.
2. Duk
If he should intentionally arouse suspicion to one who is novice.
3. Adi
 - 3.1 If he, without intending, arouses to another monk
 - 3.2 If he is lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六羣比丘

Vol.22, p.677c

A group of six monks

B. Place of occurrence

佛在舍衛國

p. 677c

The Buddha was staying in Sāvatti

C. Promulgation

若比丘故意疑惱他比丘令須
臆聞不樂者波逸提。

p.678a

Whoever monk should intentionally arouse suspicion to another monk and cause him to be no comfort even for a moment, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of six monks p. 378a	A group of six monks p.58b	Udayi p.848a	A group of six monks p.111a	
Sāvatti p. 378a	Sāvatti p. 58b	Sāvatti p. 848a	Rājagaha p.111a	Place of occurrence
p. 378b	p.58c	p.848b	p. 111b	Promulgation
The same				Punishment

Comparison: Pā. 63

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and
Sarva: A group of 6 monks

* Mūla: Udāyi

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Mūla:
Sāvatti

* Sarva : Rājagaha

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as:

1. He should intentionally arouse suspicion to another monk.
2. He is not comfort
3. Even for a moment

D. Punishment: The same.

Notes

- | | |
|-------------------------------------|-------------------------------------|
| 1. It is the 77 th rule. | 4. It is the 62 nd rule |
| 2. It is the 62 nd rule. | 5. It is the 62 nd rule. |
| 3. It is the 52 nd rule. | |

Pācittiya 64

I The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Āyasmā Upanando

p.127

The venerable Upananda

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.127

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu bhikkhussa jānam dutthullam āpttim paticchādeyya,
pācittiyan ti p.127

Whatever monks should knowingly conceal a monk's very bad offence,
there is an offence of expiation p.8

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā

If he should knowingly conceal a monk's very bad offence.

2. Duk

If he should conceal an offence of pācittiya of another monk.

3. Adi

3.1 If he does not see, hear...

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

一比友親厚

Vol.22, p.678c

Upananda's a closed friend

B. Place of occurrence

佛在舍衛國

The Buddha was staying in Sāvatti

p.678c

C. Promulgation

若比丘知他比丘犯屬罪覆藏
者波逸提。

p.679a

Whoever monk should knowingly conceal another monk's grevous offence,
that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Upananda p. 376c	Dharma p.67a	Upananda p.834a	Nanda p.102c	The name of bhikkhu who violated this rule
Sāvatti p. 376c	Sāvatti p. 67a	Sāvatti p. 833b	Sāvatti p.102b	Place of occurrence
p. 376c	p.67a	p.834a	p. 102c	Promulgation
The same				Punishment

Comparison: Pā. 64

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera and Dharma: Upananda's closed friend

* Mahā and Mūla Upananda
* Mahī : Dharma
* Sarva: Nanda

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same, such as: He should knowingly conceal another monk's grievous offence.

D. Punishment: The same.

Notes

- | | |
|-------------------------------------|------------------------------------|
| 1. It is the 60th rule. | 3. It is the 50 th rule |
| 2. It is the 74 th rule. | 4. It is the 50 th rule |

Pācittiya 65

I The vinaya of the Tberavāda**A. The name of bhikkhu who violated this rule**

Bhikkhū p. 129

Many monks

B. Place of occurrence

Tena samayena buddho bhagavā Rājagahe viharati p.129

At one time, the Buddha was staying in Rājagaha

C. Promulgation

yo pana bhikkhu janam ūnavīsativassam puggalam upasampādeyya, so ca puggalo anupasampanno te ca bhikkhū gārayhā, idam tasmim pācittiyam ti

p.130

Whatever monk should knowingly confer the ordination on an individual under twenty years of age, both that individual is not ordained and these monks are blameworthy; this is for him an offence of expiation p.12

D. Punishment.

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

If he should knowingly confer the ordination on a man whose age is below twenty years old.

2. Duk

If he thinks that he is under twenty years of age when he has completed twenty years of age. p.14

3. Adi.

3.1 If he should confer the ordination on a man while he has completed twenty years.

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

言者比丘

Vol.22, p.679c

Many monks

B. Place of occurrence

世尊在罽闍城

p.679a

The Buddha was staying in Rājagaha

C. Promulgation 年滿二十應受大戒若比丘
 知年不滿二十共受大戒此人不得
 戒彼比丘可呵癡鼓波逸提。 p.680a

The ordination may be conferred on a man who is twenty years old; whoever monk, knowingly should confer a man under twenty, that man does not obtain the ordination, this monk is called an ignorant monk.

D. Punishment: The same.**III. The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Many monks p. 383b	Pilindavaccha p.61a	Moggallāna p.853a	Moggallāna p.116b	The name of bhikkhu who violated this rule
Sāvatti p. 383b	Sāvatti p. 61a	Sāvatti p. 853a	Rājagaha p.116b	Place of occurrence
p. 383b	p.61b	p.853a	p. 116b	Promulgation
The same				Punishment

Comparison:Pā. 65

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Mahā: Many monks

* Mahī : Pilindavaccha
 * Mūla and Sarva: Moggallāna

B. Place of occurrence

* Thera, Dharma and Sarva: Rājagaha

* Mahā, Mahī and Mūla : Sāvatti

C. Promulgation

Although their orders and their times are not the same but their contents are the same:

1. The ordination may be conferred on a man.
2. The man is twenty years old

3. If he is under twenty years, he does not obtain the ordination.
4. This monk is called “an ignorant monk”

D. Punishment: The same.

Notes

- | | |
|------------------------------------|-------------------------------------|
| 1. It is the 71 st rule | 3. It is the 72 nd rule |
| 2. It is the 61 st rule | 4. It is the 72 nd rule. |

Pācittiya: 66

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū p. 126

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.126

At one time, the Buddha was staying in Sāvattī

C. Promulgation

Yo pana bhikkhu jānaṃ yathādhamma nihatādhikaraṇaṃ punakammāya
ukkoṭeyya pācittiyā ti p.126

Whatever monk should knowingly open up for a further (formal) set a legal
question settled according to rule, there is an offence of expiation p.5

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā., Duk. and Adi.

1. Pā.

If he should knowingly open up for a further act a legal question settled
according to rule.

2. Duk

If he thinks that it is a legally valid act when it is not a legally valid act.

p.6

3. Adi.

- 3.1 If he does not know a further act and opens it up.
 3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六名比丘

Vol.22, p.680c

A group of six monks

B. Place of occurrence

佛在舍衛國。

p.680c

The Buddha was staying in Sāvatti

C. Promulgation

若比丘知言事如法讖叶每已
後更發起者波逸提。

P681a

Whoever monk should knowingly open up for a dispute which was settled according to the Dhamma, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of six monks p. 327a	A group of six monks p.39a	A group of six monks p.770a	A group of six monks p.69c	The name of bhikkhu who violated this rule
Sāvatti p. 327a	Sāvatti p. 39a	Sāvatti p. 770a	Rājagaha p.69c	Place of occurrence
p. 327b	p.39b	p.770a	p. 69c	Promulgation
The same				Punishment

Comparison: Pā. 66

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: A group of six monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī, and Mūla: Sāvatti

* Sarva: Rājagaha

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He opens up a dispute
2. It was settled according to the Dhamma.

D. Punishment: The same.

Notes:

- | | |
|------------------------------------|-----------------------------------|
| 1. It is the 63 rd rule | 4. It is the 4 th rule |
| 2. It is the 4 th rule | 5. It is the 4 th rule |
| 3. It is the 5 th rule | |

Pācittiya: 67

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū p. 131

A certain monk

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.131

At one time, the Buddha was staying in Sāvattī

C. Promulgation

yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya
ekadhānamaggaṃ paṭipajjeyya antamaso gāmantaraṃ pi, pācittiyā ti

p.131

Whatever monk, having arranged together with a caravan high road, even
among villages, there is an offence of expiation p.16

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

If he, having arranged together with a caravan (set on) theft, should
knowingly go along the same high road, even among villages.

2. Duk.

If he has an appointment with them but he does not go long with them.

3. Adi

3.1 If he has not an appointment with them and does not know them but he goes along with them for being in safety.

3.2 If he is lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

多比丘

Vol.22, p.681b

Many monks

B. Place of occurrence

佛在舍衛國。

p.681

The Buddha was staying in Sāvatti

C. Promulgation

若比丘知賊伴結要共同道行
乃至一村間沒逸規。

p.681c

Whoever monk should, by appointment, go along with robbers even to a village, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Many monks p. 384a	Many monks p.63b	A certain monk p.852c	Many monks p.116a	The name of bhikkhu who violated this rule
Sāvatti p. 383c	Sāvatti p. 63b	Sāvatti p. 852c	Vesāli p.116a	Place of occurrence
p. 384b	p.63c	p.852c	p. 116a	Promulgation
The same				Punishment

Comparison:Pā. 67

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Dharma, Mahā, Mahī and Sarva: many monks | * Thera and Mūla : A certain monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī, and Mūla: Sāvatti | Sarva: Vesāli

C. Promulgation

Although their orders, their times are not the same, but their contents are the same, such as:

1. He goes along with robbers
2. He has an appointment with them
3. He knows them

D. Punishment: The same

Notes:

1. It is the 66th rule.
2. It is the 72nd rule
3. It is the 66th rule
4. It is the 71st rule
5. It is the 71st rule

Pācittiya: 68

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Ariṭṭhassa nāma bhikkhuno

p.113

A monk named: Ariṭṭha

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.133

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu evaṃ vadeyya: tathāhaṃ bhagavatā dhammaṃ desitaṃ
ājānami yathā ye’me antarāyikā dhammā vuttā bhagavatā () te
paṭisevato nālaṃ antarāyāyā’ti, so bhikkhu bhikkhūhi evam assa vacanīyo:
māyasmā evaṃ avaca, mā bhagavantam abbhācikkhī, na hi sādhu
bhagavato abbhakkhānam, na hi bhagavā evam vadeyya, anekapariyāyena
āvuso antarāyikā dhammā antarāyikā vuttā bhagavatā alaṃ ca pana te paṭi
sevato antarāyāyā ‘ ti evaṃ ca pana so bhikkhu bhikkhūhi vuccamāno
tath’eva pagganheyya, so bhikkhu bhikkhūhi yāvattiyam
samanubhāsitaṃ tassa paṭinissaggaya. Yāvattiyāñ ce

samanubhāsiyamaṇo taṃ paṭinissajjeyya, ice etaṃ kusalaṃ, no ce

paṭinissajjeyya, pācittiyaṇ ti

p.135

Whatever monk should speak thus: “In so far as I understand dhamma taught by the lord, it is that in following those things called stumbling blocks by the lord, there is no stumbling –block at all” that monk should be spoken to by the monks thus: “Do not, venerable one, speak thus, do not misrepresent the lord, misrepresentation of the lord is not at all seemly, and the lord certainly would not speak thus, in many a figure, your reverence, are things that are stumbling blocks called stumbling blocks by the lord, and in following these there is a veritable stumbling block”. And if that monk, when he has been spoken to thus by the monks, should persist as before, that monk should be admonished by the monks up to the third time for giving up that (course). If, being admonished up to the third time, he should give up, that is good. But if he should not give it up, there is an offence of expiation

pp. 24-25.

D. Punishment:

Each of these 90Pā. has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

If he has a pernicious view like this: a lustful desire does not obstruct for spiritual path; after that he should be admonished by the order for first, second and third time, but he does not give it up.

2. Duk.

If he has arisen a pernicious view and said that the lustful desire does not obstruct for the spiritual path.

3. Adi.

3.1. If he gives it up when he is not admonish yet.

3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

比丘阿梨吒

Vol.22, p.682a

A monk named Arittha

B. Place of occurrence

佛在舍衛國

p.582a

The Buddha was staying in Sāvatti

C. **Promulgation**

若比丘作如是語我知佛所說法行
婬欲非障道法彼比丘言諫此比丘言
大德莫作是語莫言世尊言世尊者
不善世尊不作是語世尊無數方便說
行婬欲是障道法彼比丘言諫此比丘
時堅持不捨彼比丘乃至三諫捨此
故若三諫捨者善不捨者波逸提 p.682c

Whoever monk says: "Thus I understand the meaning of the doctrine of the Buddha that: to carry out lustful desire does not obstruct the spiritual path."

Then this monk should be admonished by that monk thus: say not so sir! Don't defame the Buddha, defaming the Buddha is not good. The Buddha did not speak such words, by many means, the Buddha was explained that: to carry out lustful desire is to obstruct the spiritual path. Sir, you give it up, then he is admonished for the second, third time, if he gives it up, it is well, if not, that is a Pā.

W. Pachow p.137

D. **Punishment:** The same.

III. **The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Arittha p. 367a	Arittha p.56c	Arittha p.840b	Arittha p.106a	The name of bhikkhu who violated this rule
Sāvatti p. 367a	Sāvatti p. 56c	Sāvatti p. 840b	Sāvatti p.106a	Place of occurrence
p. 367b	p.56	p.841a	p. 106b	Promulgation
The same				Punishment

Comparison:Pā. 68

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: Ariṭṭha

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same; such as:

1. He has arisen a pernicious view
2. He defames the Buddha
3. He is admonished for three times by the Order
4. He does not give it up.

D. Punishment: The same.

Notes

- | | |
|------------------------------------|------------------------------------|
| 1. It is the 45 th rule | 3. It is the 55 th rule |
| 2. It is the 48 th rule | 4. It is the 55 th rule |

Pācittiya: 69

I. The vinaya of the Thervāda

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū p.117

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.137

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akatānudhammena taṃ
ditṭhiṃ appaṭinissatthema saddhiṃ sambhuñjeyya vā samvāseyya vā saha
vā seyyaṃ kappeyya, pācittiyā ti p.137

Whatever monk should knowingly eat together with or be in communion
with or lie down in a sleeping place with monk who talks thus, who has not
acted according to the rule, who has not given up that view, there is an
offence of expiation. p.28

D. Punishment

Each of these 90 Pā has three different degrees in punishment such as:
Pā., Duk and Adi.

1. Pā.
If he eats, lies down, sleeps, talks... together with a monk who does not give up a pernicious view.
2. Duk.
If he thinks that he gives it up when he does not give up
3. Adi.
3.1 If he gives it up.
3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六君年此乞

Vol.22, p.683b

A group of six monks

B. Place of occurrence

佛在舍衛國

p.683b

The Buddha was staying in Sāvatti

C. Promulgation 若此乞與如是語人未依法
有是惡見不檢供給所須共同羯磨
止宿言語波逸提

p.683c

Whoever monk should supply, vote, sleep and speak to a monk who does not give up a pernicious view, that is a Pā.

D. Punishment: The same.**III. The vinaya of the last four schools**

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Nanda and Upananda p. 367c	A certain monks p.57b	Upananda p.841b	A group of six monks p.106b	The name of bhikkhu who violated this rule
Sāvatti p. 367a	Sāvatti p. 56c	Not mentioned	Rājagaha p.106b	Place of occurrence
p. 367c	p.57c	p.841b	p. 106c	Promulgation
The same				Punishment

Comparison:Pā. 69

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Sarva : A group of six monks	* Mahā : Nanda and Upananda * Mahī : a certain monk * Mūla : Upananda
--	---

B. Place of occurrence

* Thera, Dharma, Mahā, and Māhī: Sāvatti	* Mūla : not mentioned * Sarva: Rājagaha
--	---

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. If he knows a monk who does not give up a pernicious view.
2. He should supply anything to him, sleep with him, speak to him, sit with him, vote with him etc⁵.

D. Punishment : The same.

Notes:

1. It is the 46th rule .
2. It is the 49th rule .
3. It is the 56th rule.
4. It is the 56th rule.
5. They have a few differences:
 - * Thera : He eats, lives, lies down, talks with him.
 - * Dharma : He supplies, votes, sleeps, speaks with him.
 - * Mahā : He eats and sleeps with him.
 - * Māhī : He sits, talks, sleeps, works with him.
 - * Mūla : He speaks, lives, sleeps with him.
 - * Sarva: He lives, speaks and does something with him.

Pācittiya: 70

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Chābbaggiyā bhikkhū

A group of six monks

B. Place of occurrence

Tena समयेना बुद्धो भवāgā Sāvattiyam viharati p.138

At one time, the Buddha was staying in Sāvatti

D. Promulgation

Samaṇuddeso pi ce evaṃ vadeyya: tathāhaṃ bhagavatā dhammaṃ desitaṃ
 ājānāmi yathā ye' me antarāyāya'ti, so samanuddeso bhikkhūhi evaṃ assa
 vacaniyo: māvuso samaṇuddessa evaṃ avaca, mā bhagavantaṃ
 abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ
 vadeyya; anekapariyayena āvuso samaṇuddes autarāyikā dhammā
 antarāyikā vuttabhagavatā alaṅ ca pana te paṭisevato antarāyāyā ti. Evaṅ ca
 pana so samanuddeso bhikkhūhi vuccamāno tath'eva paggaṇheyya, so
 samaṇuddheso bhikkhūhi evaṃ assa vacaniyo: ajjatagge te āvuso
 samaṇuddesa na c'eva so bhagavā sattha apadisitabbo, yaṃ pi c' aññe
 sammaṇuddesā ladbhanti bhikkhūhi saddhiṃ dvirattatirattaṃ sahaseyyaṃ,
 sāpi te n' atthi, cara pīre vinassā'ti. yo pana bhikkhu jānaṃ tathā nāsitaṃ
 samaṇuddesaṃ upalapeyya vā upaṭṭhāpeyya vā sambhuñjeyya vā saha vā
 seyyaṃ kappeyya, pācittiyā ti p.139

If even a novice should speak thus: "In so far as I understand dhamma taught by the lord, it is that in following those things called stumbling-block at all". That novice should be spoken to thus by the monks: "Do not speak thus, reverend novice; do not misrepresent the lord, misrepresentation of the lord is not at all seemly, and the lord certainly would not speak thus. Reverend novice, in many a figure are things that are stumbling blocks called stumbling-blocks by the lord, and in following these, there is a veritable stumbling-block. "And if that novice, when he has been spoken to thus by the monks, should persist as before, that novice should be spoken to thus by the monks: "From today forth, reverend novice, the lord can neither be referred to as your teacher, nor can that be yours of which other novices get the chance, namely, the lying down to sleep for two or three nights with monks. Get away with you, depart. "Whatever monk should knowingly encourage or should support or should eat with or should lie down in a sleeping-place with a novice thus expelled, there is an offence of expiation p.33

D. Punishment :

Each of these 90 Pā has three different degrees in punishment : such as:

Pā., Duk and Adi.

1. Pā.

If, a novice has a pernicious view, like this : To carry out lustful desire does not obstruct to spiritual path; then a novice is expelled, he should support, eat, sleep with him.

2. Duk.

If he thinks that a novice is expelled when a novice is not expelled.

3. Adi.

3.1 When a novice is sick or a novice is his relation.

3.2 If he is lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六居士比丘

Vol.22.p.684b

A group of six monks

B. Place of occurrence

佛在舍衛國。

The Buddha was staying in Sāvattthi

p.683c

C. Promulgation 若比丘知沙彌作如是言我從
佛聞法若行婬欲非障道法彼比丘
諫此沙彌如是言汝莫誑言也
言世尊者不善世尊不作是語沙彌
世尊無數方便說婬欲是障道法彼
比丘諫此沙彌時堅持不捨彼比丘...
而諸將畜養共止宿者波逸提 p.685a

Whoever monk knows a novice (sāmanera) says: "Thus I understand the doctrine of the Buddha " Indulgence in all the desires really does not obstruct the spiritual path". Then that novice should be admonished by the monks thus: "Say not so, you novice; you should not bear false witness and false accusation against the Buddha. To make a false charge against him is not good. The Buddha does not speak such words. By many a figure, the Buddha has explained that: indulgence in all the desires really can obstruct the spiritual path. O you novice, give up your evil view!" If a novice, when

he has been thus spoken to by the monks, should persist as before, then let him be admonished for the second and the third time by the monks. If he abandons it, it is well, if not, the monks should speak to him thus: "From today onwards, you should not say that the Buddha is your teacher and should not walk behind the monks. The other novice may sleep in the same place with monks upto one or two nights, but you will be deprived of this privilege. O fool, get out, go away beyond sight and do not stay here." He, knowing a novice to have thus been expelled, shall keep him or let him sleep in the same room, that is a Pā. W. Pachow p.138

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of six monks p. 368b	Upananda p.57c	Upananda p.842b	A group of six monks p.107a	The name of bhikkhu who violated this rule
Sāvatti p. 368a	Sāvatti p. 57c	Sāvatti p. 841b	Sāvatti p.106c	Place of occurrence
p. 368c	p.58a	p.842b	p. 107b	Promulgation
The same				Punishment

Comparison: Pā. 70

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā and Sarva: A group of six monks

* Mahī and Mūla: Upananda

P. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. A novice has a pernicious view.
2. He should be admonished for three times by the Order.
3. He does not give it up and he is expelled.
4. A monk supports, sleeps with him

D. Punishment : The same.**Notes**

- | | |
|------------------------------------|-------------------------------------|
| 1. It is the 47 th rule | 3. It is the 57 th rule |
| 2. It is the 50 th rule | 4. It is the 57 th rule. |

Pācittiya: 71**I. The vinaya of the Thervāda****A. The name of bhikkhu who violated this rule**

Āyasmā channo p.141
The venerable Channa

B. Place of occurrence

Tena samayena buddho bhagavā kosambiyam viharati p.141
At one time, the Buddha was staying in Kosambī

C. Promulgation

Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya:
na tāvāhaṃ āvuso etasmiṃ sikkhapade sikkhisāmi yāva na aññaṃ
bhikkhuṃ byattaṃ vinayadharaṃ paripucchāmi, pācittiyā. sikkhamānena
bhikkhave bhikkhunā aññātabbāṃ paripucchitabbāṃ paripaṇhitabbāṃ,
ayaṃ tattha sāmīcīti p.141

Whatever monk, being spoken to by monks regarding a rule, should speak thus: “Your reverences, I will not train myself in this rule of training until I have inquired about it of another monk, experienced, expert in discipline, “ there is an offence of expiation. Monks, it should be learnt, it should be inquired into, it should be investigated by a monk who is training. This is the proper course here”. p.37

D. Punishment :

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adi.

1. Pā.

If he should speak thus: “ I do not learn this rule, until I shall ask other monks who are expert at the vinaya:

2. Duk.
If he is in doubt as to whether he is not ordained p.38
3. Adi .
- 3.1 If that monk is stupid or unlearned
- 3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

- A. The name of bhikkhu who violated this rule

闍 陀 比 乞

Vol.22, p.685b

The venerable Channa

- B. Place of occurrence

佛 在 拘 睺 曷 國

p.685b

The Buddha was staying in Kosambī

- C. Promulgation

若 比 乞 餘 比 乞 如 法 諫 譬 如 是
語 我 今 不 學 此 戒 當 難 河 餘 智 慧 持 律
比 乞 者 波 逸 提 若 魯 知 魯 學 故 應
難 河

p.685b

Whoever monk, admonished by other monks, should speak thus: "Now, I do not learn this rule, I shall ask monks who are expert at the vinaya" is desirous of knowing, that is a Pā.

- D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Channa p. 386a	A group of 6 monks p.62b	A group of 6 monks p.855b	Nun, named Thulannanda p.118c	
Kosambī p. 386a	Sāvatti p. 62b	Rājagaha p. 855b	Sāvatti p.118b	Place of occurrence
p. 386b	p.62c	p.855c	p. 119a	Promulgation
The same				Punishment

Comparison: Pā. 71

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Māha: the venerable Channa

* Mahī and Mūla: A group of six monks
* Sarva: Nun, named Thulannanda

B. Place of occurrence

* Thera, Dharma and Māha: Kosambī

* Mahī and Sarva: Sāvatti
Mūla: Rājagaha

C. Promulgation

Their orders and their contents are not the same.

* Thera, Dharma and Māha:

- * I do not learn this rule
- * I shall ask other monks
- * I would like to know

* Mahī : A monk commits many offences
* Mūla : You are stupid
* Sarva: A monk recites of the pātimokkha.

D. Punishment : The same

Notes:

1. It is the 75th rule.
2. It is the 63rd rule.
3. It is the 75th rule
4. It is the 75th rule
5. The Order of monks and the Order of nuns have to put into practice this rule.

Pācittiya: 72

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Chabbaggiyānam bhikkhūnaṃ

p.142

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyāṃ viharati

p.142

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu pātimokkhe uddissamāne evaṃ vadeyya: kiṃ pan'imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi, yāvad eva kukkucāya vihesāya vilekhāya saṃvattantīti, sikkhāpadavivaṇṇake pācittiyān ti

p.143

Whatever monk, when the pātimokkha is being recited, should speak thus:

“On account of what are these lesser and minor rules of training recited?”

They only tend to remorse, to vexation, to perplexity”, in disparaging a rule of training, there is an offence of expiation p.41

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk and Adi.

1. Pā.

If he, when the pātimokkha is being recited, should speak: “Don’t recite the lesser and minor rules because they caused feeling of sorrow, remorse and doubt..

2. Duk.

If he disparages the sutta and abhidhamma.

3. Adi.

3.1 If, not desiring to disparage, he speaks, saying: “Look here, do you maser suttantas or verses or what is extra to dhamma p.42

3.2 If he is a lunatic man...

II. The vinaya of Dharmagupta

A. The name of bhikkhu who violated this rule

六羼越比乞

Vol.22, p.685c

A group of six monks

B. Place of occurrence

一拜在舍衛國

p.685

The Buddha was staying in Sāvattthi

C. Promulgation

看此乞言戒時作是言大德
何用說是棄後石卒戒無說是戒時令人
慙愧中懷疑輕呵戒故波逸提。 p.686a

Whoever monk, when the pātimokkha is being recited, should say thus: “what is the use, O venerable one!, of reciting these lesser or minor rules, they cause feeling of sorrow, doubt and disparagement, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 6 monks p. 338c	A group of 6 monks p.41a	A group of 6 monks p.775a	Channa p.74b	The name of bhikkhu who violated this rule
Sāvatti p. 386a	Sāvatti p. 62b	Sāvatti p. 775a	Kosambiī p.74b	Place of occurrence
p. 386c	p.41b	p.775b	p. 74c	Promulgation
The same				Punishment

Comparison: Pā. 72

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and Mūla: | * Sarva: Channa
A group of six monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Mūla: | * Sarva: Kosambi
Sāvatti

C. Promulgation

Their orders are not the same but their contents are the same, such as:

1. When the pātimokkha is being recited.
2. He says that: what is the use, O venerable one!, of reciting these lesser or minor rules.
3. They cause feeling of sorrow, doubt, unhappiness, disparagement...

D. Punishment: The same.

Notes

1. It is the 10th rule.
2. It is the 10th rule
3. It is the 10th rule
4. It is the 10th rule

Pācittiya: 73

I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Chabbaggiyā bhikkhū

A group of six monks

p.144

B. Place of occurrence

Tena samayea buddho bhagavā Sāvattiyam viharati

p.144

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu anvaddhamāsam pātimokkhe uddissamāne evaṃ vadeyya:
 idān'eva kho aham jānāmi ayam pi kira dhammo suttagato suttapriyāpanno
 anvaddhamāsam uddesaṃ āgacchātīti, tañ ce bhikkhuṃ aññebhikkhū
 jāneyyūṃ nisinnapubbam iminā bhikkhunā dvittikkhattuṃ pātimokkhe
 uddissamāne ko pana vādo bhiiyo na ca tassa bhikkhuno aññānakena mutti
 atthi yañ ca tatha āpattiṃ āpanno tañ ca yathā dhammo kāretabbo, uttari
 c'assa moho āropetabbo: tassa te āvuso alābhā tassa te dulladdham yaṃ
 tvam pātimokkhe uddissamāne na sādhu kaṃ atthikatvā manasikarosīti idaṃ
 tasmiṃ mohanake pācittiyān ti

p.144

Whatever monk, while the pātimokkha is being recited very half – months, should speak thus: “Only now do I understand that this rule is , as is said, handed down in a clause, contained in a clause (and) comes up for recitation every half-month”. If other monks should know concerning this monk that this monk has sat down two or three times before, not to say oftener, while the pātimokkha was being recited, there is not only no freedom for that monk on account of (his) ignorance, but he ought to be dealt with according to the rule for the offence into which he has fallen there, and further confusion should be put on him, saying: “ your reverence, this is bad for you, this is badly gotten by you, that you, while the pātimokkha is being recited, do not attend applying yourself properly.” This for him on whom the confusion is put is an offence of expiation

p.44.

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:
Pā., Duk and Adi.

1. Pā.

If he, when pātimokkha is being recited, should only say: "Right now, I understand this rule which is included in the Pātimokkha and comes up in every half month". And other monks knew him to seat down two or three times before, while the pātimokkha was being recited.

2. Duk.

If the other monks do not bring out this offence of that monk.

3. Adi.

3.1 If he is never heard in detail of pātimokkha

3.2 Really, he forgot it (Pātimokkha)

3.3 If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六名比丘

Vol.22, p.686a

A group of six monk

B. Place of occurrence

佛在舍衛

p.686a

The Buddha was staying in Sāvatti

C. Promulgation

若比丘說戒時作如是語，我今始知此
法戒經所載半月半月說戒經來，餘比丘
知是比丘若二若三說戒中坐何況多。
彼比丘無如無解若犯罪應如法治更
重增無知罪語言長者汝無利不善得
汝說戒時不用心念不一心擾耳聽
法彼無知故波逸提。

p.686b

Whoever monk, when the pātimokkha is being recited, should say: “Right now, I understand this rule which is included in the pātimokkha and comes up in every half month’. And the other monks knew him to seat down two or three times before when the pātimokkha was being recited, not to say oftener. That monk is not free from his offence in which he has fallen, adding offence of ignorance more, saying: “O Venerable One”, you will be obtained badness and uselessness, when the pātimokkha is being recited, do not listen to the pātimokkha, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
A group of 6 monks p. 395c	A group of 6 monks p.62c	A group of 6 monks p.893c	Channa p.126c	The name of bhikkhu who violated this rule
Sāvatti p. 395c	Sāvatti p. 62c	Sāvatti p. 893c	Kosambī p.126c	Place of occurrence
p. 396a	p.62c	p.893c	p. 127a	Promulgation
The same				Punishment

Comparison: Pā. 73

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and Mūla: A group of six monks	* Sarva: Channa
---	-----------------

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Mūla: Sāvatti	* Sarva: Kosambī
--	------------------

C. Promulgation

Although their orders are not the same but their contents are the same.

D. Punishment: The same.

Notes

- | | |
|------------------------------------|-------------------------------------|
| 1. It is the 92 nd rule | 3. It is the 83 rd rule |
| 2. It is the 64 th rule | 4. It is the 83 rd rule. |

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū

A group of six monks

p. 154

B. Place of occurrence

Tena samayena buddho bhagavā Rājagahe viharati

At one time, the Buddha was staying in Rājagaha

p.154

C. Promulgation

yo pana bhikkhu samaggena samghena cīvaraṃ datvā pacha khīyadhamma

āpajjeyya yathāsantataṃ bhikkhū saṃghikaṃ lābhaṃ parināmentī,

pācittiyan ti

p.154

Whatever monk, having given away a robe by means of a completed Order,

should afterwards engage in criticism, saying: “ The monks are

appropriating a benefit belonging to the Order according to

acquaintanceship”, there is an offence of expiation

p.65

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

If he, having previously agreed to give to benefit to a monk, afterwards, says: “The Order have for the sake of friendship, given away the Order’s the benefit.”

2. Duk.

If he criticizes when another requisite is given

p.66

3. Adi.

3.1 If the Order do not give it to that monk.

3.2 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六 居士 比丘

A group of six monks

Vol.22, p.686c

B. Place of occurrence

佛在罽闍城

p.686c

The Buddha was staying in Rājagaha

C. Promulgation

若比丘共同羯磨已後如見諸比丘
隨親厚收象僧物與者波逸提。 p.687a

Whoever monk, having together agreed with the Orders afterwards, should say: "The Order have for the sake of friendship, given away the Order's the benefit, that is a Pā.

D. Punishment: The same.**III. The vinaya of the last four schools**

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of 6 monks p. 338b	A group of 6 monks p.68c	Mettiya and Bhumma jaka ⁶ p.774c	Mettiya Bhumma jaka p.126c	
Sāvatti p. 338b	Sāvatti p. 68c	Rājagaha p. 774b	Rājagaha p.74a	Place of occurrence
p. 338b	p.68c	p.775a	p. 74b	Promulgation
The same				Punishment

Comparison: Pā. 74

Similarities

Dissimilarities

A –The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā and Mahī: A
group of six monks

* Mūla and Sarva: Mettiya Bhummajaka

B. Place of occurrence

* Thera, Dharma, Mūla and Sarva:
Rājagaha

* Mahā and Mahī: Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He agreed with the Order, having given a benefit to a monk.

2. Afterwards, he says thus: “The Order have for the sake of friendship, given away the Order’s benefit.

D. Punishment : The same.

Notes:

- | | |
|------------------------------------|-------------------------------------|
| 1. It is the 81 st rule | 4. It is the 9 th rule |
| 2. It is the 9 th rule | 5. It is the 9 th rule |
| 3. It is the 80 th rule | 6. It is the 13 rd rule. |

Pācittiya: 75

I. The vinaya of the Thervāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū p.152
A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvatthiyan viharati p.152
At one time the Buddha was staying in Sāvattthi

C. Promulgation

yo pana bhikkhu saṃghe vinicchayakathāya vattamānāya chadaṃ adatvā
uttāyāsanaṃ pakkameyya, pācittiyaṃ ti p.153
Whatever monk, when the Order is engaged in decisive talk, not having
given the consent, rising up from his seat, should depart, there is an offence
of expiation p.61

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:
Pā, Duk and Adi

1. Pā.

If he, the Order’s a matter has been discussing, not having sent the
agreement, should go out.

2. Duk.

If he leaves his seat but he can hear.

3. Adi .

3.1 If he sends his agreement to the Order.

3.2 If he a lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六君羊比多

Vol.22, p.687a

A group of six monks

B. Place of occurrence

佛在舍衛國。

p.687a

The Buddha was staying in Sāvatti

C. Promulgation

看此多象僧斷事未竟不與飲
而起去波逸提。

p.687b

Whoever monk, when the Order are discussing, it does not finish, without giving his agreement, should rise his seat and go out, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Upananda and his disciple p. 338b	A group of 6 monks p.58c	Nanda p.856b	A monk who supports a group of 6 monks p.199c	
Sāvatti p. 338b	Sāvatti p. 58c	Sāvatti p. 856b	Sāvatti p.119b	Place of occurrence
p. 338c	p.58c	p.856c	p. 119c	Promulgation
The same				Punishment

Comparison: Pā. 75

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Mahī: A group of six monks

* Mahā: Upannda and his disciple

* Mūla : Nanda

* Sarva: A monk who supports a group of six monks

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as:

1. The Order's a matter have been discussing
2. He does not send his agreement
3. He rises his seat and goes out.

D. Punishment : The same.

Notes

- | | |
|-------------------------------------|------------------------------------|
| 1. It is the 80 th rule. | 4. It is the 77 th rule |
| 2. It is the 79 th rule. | 5. It is the 77 th rule |
| 3. It is the 53 rd rule. | |

Pācittiya: 76

I. The vinaya of the Thervāda¹

A. The name of bhikkhu who violated this rule.

Chabbaggiyā bhikkhū p.151

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p. 151

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā

khīyadhammaṃ āpajjeyya, pācittiyā ti p.152

Whatever monk, having, given (his) consent for legitimate (formal) acts, should afterwards engage in criticism, there is an offence of expiation.

p.59

D. Punishment

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.
He, having sent his agreement to the Order, after that, should cancel.
2. Duk.

If he thinks that it is a legally valid act when it is not a legally valid act.

3. Adi.
 3.1 He, having sent his agreement to the Order, after that, should not cancel, although he does not like it.
 3.2 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

示 屠羊比丘

Vol.22, p.687b

A group of six monks

B. Place of occurrence

佛在舍衛國

p.687b

The Buddha was staying in Sāvatti

C. Promulgation

若比丘與僧欲已後悔者波逸提 p.687c

He, having sent his agreement to the Order, after that, should feel removed, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Upananda p. 366a	A group of six monks p.68b	Nanda p.838a	A monk who supports a group of 6 monks p.105a	
Sāvatti p. 366a	Sāvatti p. 68b	Sāvatti p. 837c	Sāvatti p.105a	Place of occurrence
p. 366b	p.68c	p.838b	p. 105a	Promulgation
The same				Punishment

Comparison: Pā. 76

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Mahī: A group of
six monks

* Mahā: Upananda
* Mūla: Nanda

* Sarva: A monk who supports a group of 6 monks

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He has sent his agreement
2. After that, he cancels it⁶.

D. Punishment: The same.

Notes

1. It is the 79th rule
2. It is the 43rd rule.
3. It is the 79th rule.
4. It is the 53rd rule.
5. It is the 53rd rule.
6. Its details have a few differences:
 - * Thera, after that, he criticizes
 - * Dharma, after that, he feels remorse
 - * Mahā, after that, he is angry, unpleasant and says that : “I don’t send my agreement
 - * Mahī, after that, he complains
 - * Mūla, after that, he cancels
 - * Sarva, after that he cancels

Pācittiya: 77

I. The vinaya of the Thervāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū

p.146

A group of six monks

B. Place of occurrence

Tena समयेना बुद्धो भगवā Sāvattīyaṃ viharati

p.150.

At one time, the Buddha was staying in Sāvatti-

C. Promulgation

yo pana bhikkhu bhikkhūnaṃ bhandanajātānaṃ kalahajātānaṃ
vivādāpanānaṃ upassutim tittheyya yaṃ ime bhaṃsanti taṃ sossāmiti
etaḍ eva paccayaṃ karitvā anaññaṃ, pācittyaṃ ti. p.150.

Whatever monk should stand overhearing monks when they are quarrelling, disputing engaged in contention, saying: "I will hear what that they say, if having done it for this object, not for another, there is an offence of expiation. p55

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

If he stands over-hearing monks, when they are quarreling or disputing.

2. Duk

On the same road, going in front, they are discussing, going behind, he goes quickly in order to hear their discussion

3. Adi.

3.1 Going in front, they go; going behind, he should cough or should let them know.

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六君比丘

Vol.22, p.688a

A group of six monks

B. Place of occurrence

佛在舍衛國

p.688a

The Buddha was staying in Sāvatti

C. Promulgation

若比丘比丘共鬪爭已聽此語
向彼說者波逸提

p.688a

Whoever monk, knowing the monks are quarelling, should overhear these monks' words and tell them to those monks, that is Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of six monks p. 388a	A group of six monks p.60c	Upannda p.855c	A group of six monks p.119a	The name of bhikkhu who violated this rule
Sāvatti p. 388a	Sāvatti p. 60c	Sāvatti p. 855c	Rājagaha p.119a	Place of occurrence
p. 388a	p.61a	p.856a	p. 119b	Promulgation
The same				Punishment

Comparison: Pā. 77

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and
Sarva: A group of six monks

* Mūla: Upananda

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Mūla:
Sāvatti

* Sarva: Rājagaha

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He knows that the monks are quarrelling together
2. He overhears their discussion.

D. Punishment: The same.

Notes :

- | | |
|-------------------------|-------------------------|
| 1. It is the 78th rule | 4. It is the 76th rule. |
| 2. It is the 78th rule | 5. It is the 76th rule |
| 3. It is the 70th rule. | |

Pācittiya: 78

I. The vinaya of the Thervāda¹

A. **The name of bhikkhu who violated this rule**

Chabbaggiyā bhikkhū

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.145

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yo pana bhikkhu bhikkhussa kupīto anattamano pahāraṃ dadeyya,
pācittiyā ti p.146

Whatever monks angry, displeased, should give a monk a blow, there is

an offence of expiation p.47

D. Punishment

Each of these 90Pā has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

If he, angry, displeased, should beat another monk.

2. If he beats a novice

3. Adi.

3.1 If he wants to awake another monk

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六羣比丘

Vol. 22, p.688b

A group of six monks

B. Place of occurrence

佛在舍衛國

p.688b

The Buddha was staying in Sāvatti

D. Promulgation

若比丘瞋恚故不喜打比丘
者波逸提

p.688b

Whoever monk, angry and displeased, should beat another monk, that is Pā.

E. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of six monks p. 375c	A group of six monks p.66b	Upananda p.832c	A group of 6 monks p.102a	The name of bhikkhu who violated this rule
Sāvatti p. 375c	Sāvatti p. 66b	Sāvatti p. 832c	Rājagaha p.102a	Place of occurrence
p. 376b	p.66c	p.833a	p. 102a	Promulgation
The same				Punishment

Comparison: Pā. 78

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and
Sarva: A group of six monks

* Mūla: Upananda

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī, and
Mūla: Sāvatti

* Sarva: Rājagaha

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He is angry and displeased.
2. He beats another monk.

D. Punishment: The same.

Notes:

1. It is the 74th rule
2. It is the 58th rule
3. It is the 71st rule
4. It is the 48th rule
5. It is the 48th rule

Pācittiya: 79

I. The vinaya of the Theravāda¹**A. The name of bhikkhu who violated this rule**

Chabbaggiyā bhikkhū

p.146

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.146

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya,

pācittyan ti

p.147

Whatever monk, angry, displeased, should raise the palm of the hand against a monk, there is an offence of expiation.

p.50.

D. Punishment

Each of these 90 Pā has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

If he, angry, displeased, should intimidate into another monk with his hand

2. Duk.

If he, angry, displeased, should intimidate into a nun with his hand.

3. Adi.

3.1 If he intimidates to beat animals

3.2 If he is a lunatic man . . .

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六群比丘

Vol.22, p.688c

A group of six monks

B. Place of occurrence

佛在舍衛國

p.688c

The Buddha was staying in Sāvatti.

D. Promulgation

若比丘瞋恚不喜收手搏比丘
者波逸提

p.688c

Whoever monk, angry, displeased, should intimidate into another monk with his hand, that is a Pā.

D. Punishment : The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of six monks p. 276a	A group of six monks p.66b	Udāyi p.833b	A group of six monks p.102b	The name of bhikkhu who violated this rule
Sāvatti p. 276a	Sāvatti p. 66b	Sāvatti p. 833b	Rājagaha p.102b	Place of occurrence
p. 276b	p.66c	p.833b	p. 102b	Promulgation
The same				Punishment

Comparison: Pā. 79

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

- | | |
|--|---------------|
| * Thera, Dharma, Mahā, Mahī and
Sarva: A group of six monks | * Mūla: Udāyi |
|--|---------------|

B. Place of occurrence

- | | |
|---|-------------------|
| * Thera, Dharma, Mahā Mahī and Mūla:
Sāvatti | * Sarva: Rājagaha |
|---|-------------------|

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He is angry and displeased
2. He intimidates into another monk with his hand.

D. Punishment: The same.

Notes

1. It is the 75th rule
2. It is the 59th rule
3. It is the 72th rule
4. It is the 48th rule
5. It is the 48th rule.

Pācittiya: 80

I. The vinaya of the Theravāda¹**A. The name of bhikkhu who violated this rule**

Chabbagiyā bhikkhū p.147

A group of six monks

B. Place of occurrence

Tena समयेना buddho bhagavā Sāvattiyam viharati p.147

At one time, the Buddha was staying in Sāvattī

C. Promulgationyo pana bhikkhu bhikkhum amulakena samghadiseseṇa anuddhamseyya,
pācittiyā ti p.148Whatever monk should defame a monk with an unfounded charge of an
offence entailing of formal meeting of the Order, there is an offence of
expiation, p.51**D. Punishment:**

Each of these 90 Pā has three different degrees in punishment, such as:

Pā, Duk. and Adi.

1. Pā.

If he, get away, displeased, should defame a pure monk with a groundless
samghadesisa rule.

2. Duk,

If he defames (him) in respect of a falling away from right habits or falling
away from right views. p.52.

3. Adi .

3.1. If he was seen, has heard and has suspected

3.2. If he is a lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六群比丘

Vol.22, p.689a

A group of six monks

B. Place of occurrence

佛在舍衛國

p.689a

The Buddha was staying in Sāvattī

C. Promulgation

若比丘瞋恚故以無根僧伽婆
尸沙、言者波逸提。 p.689a

Whoever monk, angry, displeased, should slander a monk with a groundless Samghadesisa rule, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A group of six monks p. 394c	Upananda p.67b	Mettiya and Bhumajaka p.851c	Mettiya Bhumajaka p.115a	The name of bhikkhu who violated this rule
Sāvattī p. 394c	Sāvattī p. 67b	Rājagaha p. 851b	Vesāli p.115a	Place of occurrence
p. 395a	p.67b	p.852a	p. 115b	Promulgation
The same				Punishment

Comparison: Pā. 80

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma and Mahā: A group of six monks

* Mahī : Upananda
* Mūla: Mettiya and Bhummajaka
* Sarva : Mettiya Bhum majaka

B. Place of occurrence

* Thera, Dharma and Mahā and Mahī:
Sāvattī

* Mūla: Rājagaha
* Sarva: Vesāli

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He is angry and displeased⁶
2. He defames a pure monk with a groundless samghadesiva rule.

D. Punishment: The same

Note 1. It is the 76th rule.
2. It is the 90th rule
3. It is the 75th rule

4. It is the 69th rule
5. It is the 69th rule.
6. Thera, Mahī and Sarva: Not recorded

Pācittiya: 81

- I. **The vinaya of the Thervāda¹**
- A. **The name of bhikkhu who violated this rule.**
 Āyasmantam ānandaṃ p.158
 The venerable Ānanda
- B. **Place of occurrence**
 Tena samayena buddho bhagavā Sāvattiyaṃ viharati p.157
 At one time, the Buddha was staying in Sāvattī
- C. **Promulgation**
 yo pana bhikkhu rañño khattiyassa muddhāvasittassa anikkhantarājake
 aniggataratanake pubbe appaṭisaṃvidito indakhīlaṃ atikhā meyya,
 pācittiyan ti. p.160
 Whatever monk, not announced beforehand, should cross the threshold of
 an anointed king of nobles class from which the king has not departed,
 from which the queen has not withdrawn, these is an offence of expiation
 p.75
- D. **Punishment:**
 Each of these 90 Pā has three different degrees in punishment, such as :
 Pā., Duk and Adi.
1. Pā.
 If he should cross the threshold of an anointed king of noble class and
 - When the king has not departed yet
 - When the queen has not withdrawn yet
 - When jewels have not yet been hidden.
2. Duk.
 2.1 If his first foot is in the threshold and the rest in outside.
 2.2 If he thinks that the sun has arisen when it has not arisen yet.
3. Adi.
 3.1 If the king is not anointed ceremony
 3.2 If the queen has withdrawn
 3.3. If he is lunatic man...

II The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

如留陀表

Vol. 22, p.690c

The venerable Udāyi

B. Place of occurrence

佛在舍衛國

p.689b

The Buddha was staying in Sāvatti

C. Promulgation

若比丘利利水澆頭五種五未出來
藏室而入若過宮門闕者波逸提

p.691a

Whoever monk should go over the threshold of an anointed king of the second class from which the king has not come out yet, the jewels have not been hidden yet, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
Udāyi p. 390b	Ānanda p.63a	Udāyi p.893c	Udāyi p.125a	
Sāvatti p. 390b	Sāvatti p. 63a	Sāvatti p. 866c	Sāvatti p.124c	Place of occurrence
p. 390c	p.63b	p.893b	p. 125b	Promulgation
The same				Punishment

Comparison: Pā. 81

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Dharma, Mahā, Mūla and Sarva:
Udāyi

Thera and Mahī: Ānanda

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Their orders and their times are not the same.

Their contents have a few differences but they have three main points, such as:

1. The king has not departed yet.
2. The queen has not withdrawn yet
3. The jewels have not been hidden yet.

D. Punishment: The same.

Notes

- | | |
|------------------------|------------------------|
| 1. It is the 83rd rule | 4. It is the 82nd rule |
| 2. It is the 82nd rule | 5. It is the 82nd rule |
| 3. It is the 65th rule | |

Pācittiya: 82

I. The vinaya of the Theravāda¹

A. The name of bhikkhu who violated this rule.

Aññataro bhikkhu p.161

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.161

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu ratanam vā ratanasammataṃ vā aññitra ajjhārāmā vā
ajjhāvasathā vā uggahēyya vā uggahāpeyya vā, pācittiyamratanam vā
pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā
uggahetvā vā uggahāpetvā vā nikkhipitabbaṃ yassa bhavissati so harissatī
ayaṃ tattha sāmīcīti p.163

Whatever monk should pick up or should cause (come one) to pick up
treasure or what is considered as treasure, except within a monastery or
within a house, there is an offence of expiation., But if a monk having
picked up or caused (someone) to pick up treasure or what is considered as
treasure, that is within a monastery or within a house, it should be laid

aside, thinking, "it will be for him who will take it". This is the proper course here". p.80

D. Punishment:

Each of these 90 Pā. has three different degrees in punishment, such as: Pā. Duk and Adi.

1. Pā.

He picks up himself or causes someone to pick up the treasure or what is considered as treasure.

2. Duk.

He picks up himself or causes someone to pick up the treasure or what is considered as treasure in the monastery or in the house; if he does know a form of package or he does not open package to see inside.

3. Adi.

3.1 He picks it up and puts it aside, thinking: "It will be returned for him who will take it"

3.2 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule.

象多比丘 : Many monks

Vol.22, p.691b

B. Place of occurrence

佛在舍衛國.

p.691b

The Buddha was staying in Sāvattthi

C. Promulgation

若比丘在室及室莊嚴自提若教人提
除僧伽藍中及寄宿處波逸提若此
比丘在僧伽藍中若寄宿處提室若收
室莊嚴自提教人提當作是意若有意
識者當取作如是因緣非餘。 p. 692b

Whoever monk should pick up or cause another to pick up a jewel or ornament of jewels, except in monastery or residence, that is a Pā. If there is a jewel or ornament of jewels, either inside the monastery or residence, he should pick up or cause another to pick up, thinking: if the owner recognizes it, it should be returned to him; this is the right course.

W. Pachow p.140

D. **Punishment:** The same

III. **The vinaya of the last four schools**

Name of Schools				
Mahā ² Vol 22	Mahī ³ Vol 22	Mūla ⁴ Vol 23	Sarva ⁵ Vol 23	
A certain monk p. 370c	May monks p.65b	A group of six monk p.846a	Upananda p.108a	The name of bhikkhu who violated this rule
Kapilavatthu p. 370c	Sāvatti p. 64c	Rājagaha p. 845b	Vesāli p.108a	Place of occurrence
p. 371a	p.65c	p.846c	p. 108c	Promulgation
The same				Punishment

Comparison: Pā. 82

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera and Mahā: A certain monk

* Dharma and Mahī: many monks

* Mūla: A group of six monks

* Sarva: Upananda

B – Place of occurrence

* Thera, Dharma and Mahī: Sāvatti

* Mahā: Kapilavatthu

* Mūla : Rājagaha

* Sara: Vesāli

C. Promulgation

Although their order, and their times are not the same, but their contents have three main points such as:

1. He should pick up or cause another to pick up.
2. Except in the monastery or the residence
3. Thinking thus: if the owner recognizes it, it should be returned to him (or her)

D. **Punishment:** The same.

Notes

1. It is the 84th rule
2. It is the 49th rule.
3. It is the 69th rule

4. It is the 59th rule.
5. It is the 58th rule.

Pācittiya: 83

I. The vinaya of the Theravāda¹**A. The name of bhikkhu who violated this rule.**

Chabbaggiyā bhikkhū p.164

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.164

At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu santam bhikkhum anāpucchā vikāle gāmaṃ paviseyya

aññatra tathārūpā accājikā karaṇīyā, pācittiyā ti p.166

Whatever monk, not having asked (for permission) if a monk be there, should enter a village at the wrong time, unless there is some kind of urgent thing to be done there is an offence of expiation. p.85

D. Punishment:

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā., Duk and Aid.

1. Pā.

If he, without having informed other monk, should enter a village at the wrong time.

2. Duk.

If he has an appointment with someone but he does not go

3. Adi.

3.1 If there is an accident

3.2 If there is no other monk.

3.3 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

勝 跋 提 陀

Vol.22, p.692c

Upananda

B. Place of occurrence

佛 在 舍 衛 國

p.692c

The Buddha was staying in Sāvatti

- C. **Promulgation** 若比丘無時入聚落
不屬比丘者 凌逸提 p.693a

Whoever monk, without having informed other monk, should enter a village at the wrong time, that is a Pā.

- D. **Punishment:** The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Many monks p. 388a	A group of six monks p.70a	Udāyi p.860a	Udāyi p.121c	The name of bhikkhu who violated this rule
Sāvatti p. 388a	Kosāla p. 70a	Sāvatti p. 860a	Sāvatti p.121c	Place of occurrence
p. 388b	p.70a'	p.864c	p. 123c	Promulgation
The same				Punishment

Comparison: Pā. 83

Similarities

Dissimilarities

A –The name of bhikkhu who violated this rule:

- | | |
|--|-------------------------|
| * Thera and Mahī: A group of six monks | * Mūla and Sarva: Udāyi |
| | * Dharma: Upananda |
| | * Mahā : Many monks |

B – Place of occurrence

- | | |
|--|-----------------|
| * Thera, Dharma, Mahā, Mūla and Sarva: Sāvatti | * Mahī : Kosala |
|--|-----------------|

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as:

- * He, without having informed other monk, should enter a village at the wrong time, except there is an urgent matter⁵ or a cause.

- D. **Punishment:** The same.

Notes:

1. It is the 85th rule.
2. It is the 80th rule
3. It is the 80th rule.
4. It is the 80th rule
5. Only Dharma not recorded.

Pācittiya: 84

I. The vinaya of the Theravāda**A. The name of bhikkhu who violated this rule**

Āyasmā Upananda p.168

The venerable Upananda

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.168

At one time, the Buddha was staying in Sāvatti

C. Promulgation

navam pana bhikkhunā mañcam vā pītham vā kārayamānena
atṭhangulapādakaṃ kāretabbam sugataṅgulena aññatra heṭṭhimāya ataniyā
tam atikkāmayato chedanakaṃ pācittiyam ti

p.168

When a new couch or chair is being made for a monk the legs should be made eight fingerbreadth (high) according to the accepted fingers breadth, except for the knotted ends below. In exceeding this (measure), there is an offence of expiation involving cutting down p.90.

D. Punishment

Each of these 90 pā has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

If he should make a new bed which is over the Buddha's eight fingers in height.

2. Duk.

If he should be making a new bed which is over the Buddha's eight fingers in high but it does not finish yet.

3. Adi.

3.1 If he should make a new bed which is the proper measure or less than.

3.2 If he is lunatic man...

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

如 绍 陀 表

Vol. 22, p.693a

The venerable Udāyi

B. Place of occurrence

佛在舍衛國

p.693a

The Buddha was staying in Sāvatti

C. Promulgation

若比丘作繩床木床是應如來八指
除入墜孔上截竟若過者波逸提

p.693a

Whoever monk should make a rope bed or a wooden bed, the legs are the Buddha's eight fingers in height. If it, being cut, is more than that, that is Pā.

D. Punishment : The same.**III. The vinaya of the last four schools.**

Name of Schools				The name of bhikkhu who violated this rule
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Nanda and Upananda p. 391b	Upananda p.70b	A group of six monks p.895ba	Channa p.127b	Place of occurrence
Sāvatti p. 391b	Sāvatti p. 70b	Sāvatti p. 844b	Sāvatti p.127b	
p. 391c	p.70b	p.895b	p. 127c	Promulgation
The same				Punishment

Comparison: Pā. 84

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera and Mahī: Upananda

* Dharma: Udāyi

* Mahā: Nanda and upnanda

* Mūla : A group of six monks

* Sarva: Channa

B. Place of occurrence

All of them have the same place : Sāvatti

C. Promulgation.

Although their orders and their times are not the same but their contents are the same, such as:

1. He makes a bed
2. It is the Buddha's eight fingers in height.
3. It should be cut off^s, if it is more than that

D. Punishment: The same.

Notes:

- | | |
|-------------------------|------------------------|
| 1. It is the 87th rule | 4. It is the 85th rule |
| 2. It is the 85th rule. | 5. Sarva: not recorded |
| 3. It is the 85th rule. | |

Pācittiya: 85

I. The vinaya of the Thervāda¹

A. The name of bhikkhu who violated this rule

Chabbaggiyā bhikkhū p.169

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattīyaṃ viharati p.169

At one time, the Buddha was staying in Sāvattī

C. Promulgation

yo pana bhikkhu mañcaṃ vā pīṭhaṃ vā tūlonaddhaṃ kārapeyya,
uddālanakaṃ pacittiyaṃ ti p.169

Whatever monk should have a couch or chair made covered with cotton,
there is an offence of expiation involving tearing off. p.92

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:

Pā. Duk. and Adi.

1. Pā.
He should stuff or cause to be stuffed a mattress with cotton.
2. Duk.

If he makes it or causes it to be made but it does not finish yet.

3. Adi.
 3.1 If he makes it with a bad cotton or a mixed feather
 3.2 If he makes it for a shoulder strap.
 3.3 If he is a lunatic man . . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六君羊比乞

Vol.22, p.693b

A group of six monks

B. Place of occurrence

佛在舍衛國。

p.693b

The Buddha was staying in Sāvatti

C. Promulgation

若比丘作毳羅絛系羅床木床大
小褥成者波逸提。

p.693b

Whoever monk should stuff a rope-bed or wooden bed or small or big mattress with cotton, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī ² Vol 22	Mūla ³ Vol 23	Sarva ⁴ Vol 23	
Nanda and Upananda p. 292a	Many monks p.70a	Upananda p.895b	A group of six monks p.127c	The name of bhikkhu who violated this rule
Sāvatti p. 292a	Rājagaha p. 70a	Sāvatti p. 895b	Rājagaha p.127c	Place of occurrence
p. 292a	p.70a	p.895c	p. 127c	Promulgation
The same				Punishment

Comparison: Pā. 85

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

- | | |
|---|---|
| * Thera, Dharma and Sarva: A group of six monks | * Mahā: Nanda and Upananda
* Mahī : many monks
* Mūla: Upananda |
|---|---|

B – Place of occurrence

- | | |
|--|----------------------------|
| * Thera, Dharma, Mahā and Mūla : Sāvatti | * Mahī and Sarva: Rājagaha |
|--|----------------------------|

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

- * He should stuff or cause to be stuffed mattress with cotton.

D. Punishment: The same.

Notes

- | | |
|-------------------------|-------------------------|
| 1. It is the 88th rule. | 3. It is the 86th rule. |
| 2. It is the 84th rule. | 4. It is the 86th rule. |

Pācittiya: 86

I. The vinaya of the Theravāda

A. The name bhikkhu who violated this rule

Tena kho pana samyena aññatarena danatakārena bhikkhū pavārita honti

p.167

Now at that time, monks were invited by a certain ivory worker

p.87

B. Place of occurrence

Tena samayena buddho bhagavā Sakkesu viharati kapilavattusmiṃ p.167

At one time, the Buddha was staying among the Sakyans at Kapilavathu.

C. Promulgation

yo pana bhikkhu aṭṭhimayaṃ vā dantamayaṃ vā visānamayaṃ vā

sūcigharaṃ kārāpeyya bhedanakaṃ pācittiyaṃ ti

p.167

Whatever monk should have a needle case that is made of bone or made of ivory or made of horn, there is an offence of expiation involving breaking up.

p.88

D. Punishment:

Each of these 90 Pā has three different degrees in punishment such as:

Pā, Duk and Adī.

1. Pā .

If he should have a needle – case made of bone or ivory or horn.

2. Duk.
If he makes it for another monk.
3. Adi.
- 3.1 If he makes it by iron, or bronze or wood or bamboo.
- 3.2. If he is a lunatic man...

II. The vinaya of Dharmagupta

A. The name of bhikkhu who violated this rule

言者比丘

Vol.22, p.693c

Many monks

B. Place of occurrence

佛在罽闍城

p.693c

The Buddha was staying in Rājagaha

C. Promulgation

若比丘作骨牙角針筒刮刮者波逸提 p.693c

Whoever monk should have a needle case made of bone or ivory or horn,
that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī Vol 22	Mūla ² Vol 23	Sarva ³ Vol 23	
Many monks p. 391a	Many monks p.70b	Many monks p.894a	Many monks p.127a	The name of bhikkhu who violated this rule
Sāvatti p. 391a	Rājagaha p. 70b	Sāvatti p. 894a	Rājagaha p.127a	Place of occurrence
p. 391b	p.70c	p.894b	p. 127b	Promulgation
The same				Punishment

Comparison: Pā. 86

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same name: Many monks

B. Place of occurrence

* Mahā, Mūla and Sarva: Sāvatti

* Thera : Kapilavatthu

* Dharma and Mahī : Rājagaha

B. Promulgation

Although their orders are not the same but their contents are the same, such as:

* He should have a needle case made of bone or ivory or horn.

D. Punishment: The same.

Notes:

1. It is the 83rd rule

3. It is the 84th rule

2. It is the 84th rule

Pācittiya: 87

I. The vinaya of the Theravāda¹

A. The name bhikkhu who violated this rule

Chabbaggiyā bhikkhū

p.170

A group of six monks

B. Place of occurrence

Tena samyena buddho bhagavā Sāvattiyaṃ viharati

p.170

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Nisīdanaṃ pana bhikkhunā kārayamānena pamāṇikaṃ kāretabbhaṃ
tatr'idaṃ pamāṇaṃ: dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ
diyaddhaṃ, dasā vidatthi. Taṃ atikkāmayato chedanakaṃ pācittiyaṃ ti

p.171

When a piece of cloth to sit upon, is being made for a monk, it must be made to (proper) measure. This is the (proper) measure here: in length two spans according to the accepted span, in breath one and a half spans, the border a span. In exceeding this measure, there is an offence of expiation involving, cutting down.

p.95

D. Punishment:

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.

If he should make a rug (to sit upon) which exceeds in length and in breadth.

2. Duk.

If he should make it for another monk.

3. Adi

3.1 If he should make it in the proper measure.

3.2 If he is a lunatic man. ..

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

六君年比丘

Vol.22, p.694a

A group of six monks

B. Place of occurrence

佛在舍衛國

p.694a

The Buddha was staying in Sāvatti

C. Promulgation

若比丘作尼師壇當應量作是中
量者長佛二搩手，廣一搩手半更壇
廣長各半搩手若過裁竟波逸提

p.694b

Whoever monk should make a rug (to sit upon), which should be made of the proper measure. This is the proper measure, in length two spans (of the Buddha) and in breadth one span and a half, or adds half a span each to the length and breadth, if it exceeds that, it should be cut off, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva ³ Vol 23	
Many monks p. 392b	Many monks p.70c	Many monks p.895c	Many monks p.130a	
Sāvatti p. 392b	Sāvatti p. 70c	Sāvatti p. 895c	Vesāli p.130a	Place of occurrence
p. 393a	p.71a	p.896a	p. 130a	Promulgation
The same				Punishment

Comparison: Pā. 87

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Mahā, Mahī, Mūla and Sarva: Many monks

* Thera and Dharma: A group six monks

B. Place of occurrence

* Thera Dharma, Mahā, Mahī and Mūla: Sāvatti

Sarva: Vesāli

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He should make a rug (to sit upon)
2. Its length is two spans and its breadth is one span and a half.
3. Its length and its breadth add half a span.

D. Punishment: The same.**Notes:**

1. It is the 89th rule
2. It is the 86th rule.
3. It is the 89th rule.

Pācittiya: 88**I. The vinaya of the Theravāda¹****A. The name bhikkhu who violated this rule**

Chabbaggiyā bhikkhū

p.172

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.171

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Kaṇḍupaṭicchādiṇṇa pana bhikkhunā kārayamānena pamānikā kāretabbā

tatr'idaṃ pamānaṃ: dīghaso catasso vidatthiyo sugatavidatthiyā, tīriyam

dve vidatthiyo taṃ atikkāmayato chedanakaṃ pācittiyān ti

p.172

When an itch-cloth is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length four spans of the accepted span, in breadth two spans. In exceeding this (measure), there is an offence of expiation involving cutting down.

p.97

D. Punishment:

Each of these 90 Pā. has three different degrees in punishment, such as:

Pā. Duk and Adi.

1. Pā.
If he should make an itch-cloth which exceeds its length and its breadth
2. Duk.
If he should make it for another monk
3. Adi.
3.1 If he should make it in the proper measure
3.2 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta

A. **The name of bhikkhu who violated this rule**

六群比丘

Vol.22, p.694c

A group of six monks

B. **Place of occurrence**

佛在舍衛國

p.694c

The Buddha was staying in Sāvattthi

C. **Promulgation**

若比丘作覆瘡衣當應量
依是中量者長佛四搩手，廣二搩手
裁竟過者波逸提

p.694c

Whoever monk should make a cloth for covering boils which must be made of the proper measure. This is the proper measure: in length four spans (of the Buddha) and in breadth two spans. If it is more than that, it should be cut off, that is a Pā.

D. **Punishment:** The same.

III. The vinaya of the last four schools

Name of Schools				The name of bhikkhu who violated this rule
Mahā ² Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 393a	Many monks p.71a	Many monks p.896a	Many monks p.129c	
Sāvattthi p. 393a	Rājagaha p. 71a	Sāvattthi p. 896a	Vesāli p.129c	Place of occurrence
p. 393b	p.71a	p.896a	p. 129c	Promulgation
The same				Punishment

Comparison: Pā. 88

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Mahā, Mahī, Mūla and Sarva: Many monks

* Thera and Dharma: A group six monks

B. Place of occurrence

* Thera, Dharma, Mahā, Mahī and Mūla: Sāvatti

Sarva: Vesāli

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He should make a cloth for covering boils
2. Its length is four spans and its breadth is two spans two spans³

D. Punishment: The same.Notes:

1. It is the 90th rule
2. It is the 87th rule.
3. Mahā recorded: Its breadth is two spans and a half.

Pācittiya : 89**I. The vinaya of the Theravāda¹****A. The name of bhikkhu who violated this rule**

Chabbaggiyā bhikkhū

p.172

A group of six monks

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.172

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Vassikasāṭikam pana bhikkhunā kārayamānena pamāṇikā kāretabbā.

Tatr'idaṃ pamānam: dīghasso cha vidatthiyo sugatavidatthiyā, tiriyaṃ

addhateyya. Taṃ atikkāmayato chedanakaṃ pācittiyān ti p.172

When a cloth for the rains is being made for a monk, it must be made to a (proper) measure. This is the (proper) measure here: in length six spans of the accepted span, in breadth two and a half spans. In exceeding this (measure), there is an offence of expiation involving cutting down.

D. Punishment:

Each of these 90 Pā has three different degrees in punishment, such as:
Pā., Duk and Adi.

1. Pā.

If he should make a cloth for the rains which exceeds its length and its breadth.

2. Duk.

If he should make it for another monk

3. Adi.

3.1 If he should make it in the proper measure

3.2 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

六群比丘

Vol.22, p.695a

A group of six monks

B. Place of occurrence

時佛在舍衛國

p.695a

At one time, the Buddha was staying in Sāvatti

C. Promulgation

若比丘作雨衣應量作，是中量者
長佛云，揲手，廣二揲手半，過者裁
竟，波逸提。

p.695b

Whoever monk should make a cloth for the rains which must be made of the proper measure. This is the proper measure. In length six spans (of the Buddha) and in breadth two and a half spans. If it is more than that, that should be cut off, that is a Pā.

D. Punishment: The same.

III. The vinaya of the last four schools

Name of Schools				
Mahā ² Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva ³ Vol 23	
Many monks p. 392b	Many monks P.71b	Many monks p.896c	Many monks p.129b	The name of bhikkhu who violated this rule
Sāvatti p. 392b	Sāvatti p. 71b	Sāvatti p. 896a	Sāvatti p.128a	Place of occurrence
p. 392c	p.71b	p.896c	p. 129b	Promulgation
The same				Punishment

Comparison: Pā. 89

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

*Mahā, Mahī, Mūla and Sarva: Many monks

* Thera and Dharma: A group of six monks

B. Place of occurrence

All of them have the same place: Sāvatti

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He should make a cloth for the rains.
2. Its length is six spans⁴ and its breadth is two spans and a half.

D. Punishment: The same

Notes:

1. It is the 91st rule
2. It is the 88th rule
3. It is the 87th rule.
4. Mahī recorded: its length is five spans.

Pācittiya : 90

I. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Āyasmā Nando

The venerable Nanda

p.173

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati p.173
At one time, the Buddha was staying in Sāvatti

C. Promulgation

yo pana bhikkhu sugatacivarappamaṇam civaram kāraṇeyya atirekam vā
chedanakam pacittiyam. Tatr'idaṃ sugatassa sugatacivarappamaṇam:
dighaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha indatthiyo, idaṃ
sugatassa sugatacivarappamaṇan ti p.173:

Whatever monk should have a robe made the measure of a well-farer's
robe, or more, there is an offence of expiation involving cutting down. This
is the (proper) measure here of a well-farer's robe for a well-farer: in length
nine spans of the accepted span, in breadth six spans; this is the (proper)
measure of a well farer's robe for a well farer p.101

D. Punishment:

Each of these 90Pā has three different degrees in punishment, such as:

Pā., Duk and Adi.

1. Pā.
If he should make a robe as the Buddha's robe or more than that
2. Duk.
If he should make it for another monk.
3. Adi.
3.1 If he makes it less
3.2 If he is lunatic man.

II. The vinaya of the Dharmagupta**A. The name of bhikkhu who violated this rule**

云 君羊地乞 Vol.22, p.695b
A group of six monks

B. Place of occurrence

佛在舍羅翅搜 p.695b
The Buddha was staying in the Kapilavatthu

**C. Promulgation 若比丘與如來等量作衣
或過量作者波逸提。是中如來衣量者長
佛十搩手，廣云搩手是謂如來衣量。 P.695c**

Whoever monk should make a robe which is the same dimension of the
Buddha's robe or more than that, that is a Pā. This is the measure of the
Buddha's robe: in length 10 spans (of the Buddha), in breadth six spans.

D. **Punishment:** The same.

III. **The vinaya of the last four schools**

Name of Schools				
Mahā ² Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
阿羅漢茶 p. 394a	Many monks p.71b	Upananda p.897a	Nanda p.130b	The name of bhikkhu who violated this rule
Sāvatti p. 394a	Sāvatti p.71b	Sāvatti p.896a	Kapilavattu p.130b	Place of occurrence
p. 394b	p.71b	p.897a	p. 130c	Promulgation
The same				Punishment

Comparison: Pā. 90

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

*Thera and Sarva: Nanda

* Dharama: A group of six monks

* Mahā : 阿羅漢茶

* Mahī : Many monks

* Mūlā : Upananda

B. Place of occurrence

* Thera, Mahā, Mahī and Mūla: Sāvatti

* Dharmā and Sarva: Kapilvatthu.

C. Promulgation

Although their orders are not the same but their contents are the same, such as:

1. He should make a robe which is not the same dimension of the Buddha's robe or more than that.
2. The Buddha's robe is: in length nine³ spans (of the Buddha) and in breadth six spans.

D. **Punishment:** The same .

Notes

1. It is the 92nd rule
2. It is the 89th rule
3. Dharmā and Mūla recorded: in length ten spans

Uddiṭṭhā kho āsmanto dvenavuti pācittiyā dhammā. tathāyasmante pucchāmi:
 kacci'ttha parisuddhā.dutiyam pi pucchāmi: kacci'ttha parisudhā. tatiyam pi
 pucchāmi: kacci'ttha parisuddhā. parisuddhā'etthāyasmanto, tasmā tuṅhī, evam
 etaṃ dhārayāmi. p. 174

Venerable ones, recited are the ninety-two rules for offences of expiation.
 Concerning them, I ask the venerable one: I hope that you are quite pure in this
 matter? And a second time I ask: I hope that you are quite pure in this matter? And
 a third time I ask: I hope that you are quite pure in this matter? The venerable ones
 are quite pure in this matter, therefore they are silent, thus do I understand this.
 p. 102

CHAPTER IV

SECTION A : COMPARISON OF FOUR PĀTIDESANIYĀ

Ime kho panāyasmanto cattāro pāṭidesaniyā dhammā uddesaṃ āgacchanti.

These four rules, venerable ones, for offences which ought to be confessed come up for recitation.

Pāṭidesaniya: 1

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Aññataraṃ bhikkhuṃ

p.175

A certain monk

B. Place of occurrence

Tena samayena buddho bhagavā Sāvattiyam viharati

p.,175

At one time, the Buddha was staying in Sāvattī

C. Promulgation

yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ pavittḥāya hatthato khādaniyaṃ vā bhojaniyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā gārayhaṃ āvuso dhammaṃ āpajjiṃ asappāyaṃ pāṭidesaniyaṃ taṃ paṭidesemīti

p.176

Whatever monk should eat or partake of solid food or soft food, having accepted it with his own hand from the hand of a nun who is not a relation (and) who has entered among the houses, it should be confessed by that monk, saying: "I have fallen, your reverences, into a blameworthy matter, unbecoming, which ought to be confessed, I confess it"

p.104

D. Punishment:

Each of these 4 Pāṭi, has three different degrees in punishment, such as: Pāṭi, Duk and Adī.

1. Pāṭi.

If he, without being illness, should accept food with his own hand from a nun who is not a relation.

2. Duk .

- 2.1 If he accepts for the sake of nutriment (food that may be eaten) during a watch of the night, during seven days, during life. p.105
- 2.2. If he thinks that she is not a relation when she is a relation.
3. Adi.
- 3.1 If he is ill.
- 3.2 If he accepts food from a nun who is a relation
- 3.3. If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

言者比丘

Vol.22, p.695c

Many monks

B. Place of occurrence

佛在舍衛國。

p.695c

The Buddha was staying in Sāvatti

C. Promulgation 若比丘入村中從非親里比丘尼若無病自手取食食者。是比丘應向餘比丘悔過言大德我犯可呵法所不應為我今向大德悔過。是名悔過法

p.696a

Whoever monk, entering a village, without being illness, should accept food with his own hand from a nun who is not a relation and eat it.

That monk should confess his sin to other monk saying : "I have committed, venerable sir, into a blameworthy and have done what ought not be done now I confess it". This is a Pāti rule.

D. Punishment: The same

III The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
500 monks p. 397a	Many monks p. 71c	Many monks p. 899a	Many monks p.131a	The name of bhikkhu who violated this rule
Vesāli p. 397a	Sāvatti p. 71c	Rājagaha p.897a	Sāvatti p.131a	Place of occurrence
p.397c	p.72a	p.899b	p.131b	Promulgation
The same				Punishment

Comparison: Pāṭi 1

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahī, Mūla and Sarva: Many monks		* Mahā : 500 monks
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B. Place of occurrence

* Thera, Dharma, Mahī and Sarva: Sāvatti		* Mahā : Vesāli * Mūla : Rājagaha
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C. Promulgation

Their orders, their times and their contents are not the same, but they have five main points, such as:

1. He accepts food with his own hand from a nun who is a relation.
2. This monk confesses his sin to other monk
3. Saying: “I have committed, venerable sir, into a blameworthy”
4. He has done what ought not be done.
5. Now, I confess it.

Their a few differences

* Dharma, Mūla and Sarva: A nun who is in village		* Thera and Mahā : A nun who is in the house of layman * Mahī : A nun who is on the road * Thera not recorded: He is sickness
---	--	---

D. Punishment: The same

Note:

1. It is the 2nd rule

Pāṭidesaniya: 2

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Bhikkhū: Many monks p.177

B. Place of occurrence

Tena samayena buddho bhagavā Rājagaha viharati p.177

At one time, the Buddha was staying in Rājagaha

C. Promulgation

*Bhikkhū pan'eva Kulesu nimantitā bhuñjanti, tatra ce sā bhikkhunī vosāsamānarūpā
thitāhoti idha sūpaṃ detha idha odanaṃ dethā'ti, tehi bhikkhūhi sā bhikkhunī
apasādetabbā apasakka tāva bhagini yāva bhikkhū bhuñjantīti ekassa ce pi bhikkhuno
na paṭibhāseyya taṃ bhikkhunim apasādetuṃ apasakka.. bhuñjantīti, paṭidesetabbam
tehi bhikkhūhi gārayhaṃ āvuso dhammaṃ āpajjimha asappāyam pāṭide saniyam, taṃ
pāṭidesemā'ti* p.177

Now, monks eat, invited by families. If a nun comes to be standing as though giving directions, saying: “ Here give curry, give cooked rice here,” that nun should be rebuked by those monks, saying: “ Stand aside, sister, while the monks eat. But if it should not occur to a single monk to dismiss that nun, saying “Stand aside, sister, while the monks eat”, it should be confessed by those monks, saying “We have fallen, your reverence, into a blameworthy matter, unbecoming, which ought to be confessed, we confess it” p.107

D. Punishment:

Each of these four Pāṭi has three different degrees in punishment, such as:
Pāṭi, Duk and Adi.

1. Pāṭi.

There is not any monk says to nun that : “Stand aside, sister! let us eat.”

2. Duk,

If she is a female novice

3. Adi.

3.1 If there is a monk says three times to nun that : “Stand aside, sister! let us eat”

3.2 If she tells lay women to give the same food to every monk.

3.3 If he is a lunatic man. . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

眾多比丘

Vol. 22, p.696b

Many monks

B. Place of occurrence

佛在舍衛國

p.696b

The Buddha was staying in Sāvātthi

C. **Promulgation** 若比丘至白衣家飲食是中有比丘
 尼指示與某申美與某申飯比丘應語彼比丘尼
 如是言大姊且止須比丘食竟若無一比丘語彼
 比丘尼如是言大姊且止須比丘食竟者是比丘應
 悔過言大德我犯可呵法所不應為我今向諸
 大德悔過是法名悔過法 p.696c

Whoever monk should go to layman's house for eating, in which there is a nun giving directions "Here, give soup, there give rice..." The monks should say to that nun: "Stop! sister, let the monks eat" If there is not any monk saying to that nun: " Stop! sister, let the monks eat". Those monks should confess to other monk, saying: "we have fallen venerable sir, into a blameworthy and have done what ought not be done, now we confess it, this is a Pāṭi rule.

D. **Punishment:** The same

III The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p. 398a	Many monks p. 71b	Many monks p. 899b	Don't mention	The name of bhikkhu who violated this rule
Rājagaha p. 398a	Rājagaha p. 72b	Sāvatti p.899b	Rājagaha p.131b	Place of occurrence
p.398a	p.72c	p.899c	p.131c	Promulgation
The same				Punishment

Comparison:Pāṭi 2

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

All of them have the same : many monks²

B. Place of occurrence

* Thera, Mahā, Mahī and Sarva:
Rājagaha

* Dharma and Mūla: Sāvatti

C. Promulgation

Although their orders and their times are not the same, but their contents are the same, such as:

1. Many monks partake of a meal in the layman's house
2. A nun gives directions, saying: "Here, give soup, there, give rice..."
3. The monks should say to that nun: "Stop! Sister, let the monks eat."
4. The rest are the same of the first rule

D. Punishment: The same .

Notes :

1. It is the 3rd rule.
2. Sarva: Don't mention

Pāṭidesaniya: 3

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Bhikkhū: Many monks p.178

B. Place of occurrence

Tena samyena buddho bhagavā Sāvattiyam viharati p.178

At one time, the Buddha was staying in Sāvatti

C. Promulgation

Yāni kho pana tāni sekhasammatāni kulāni yo pana bhikkhu tathārūpesu sekhasammatesu kulesu pubbe animantito agilāno khādaniyam vā bhojaniyam vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbam tena bhikkhunā gārayham āvuso dhammam āpajjim asappāyam pāṭidesaniyam, tam paṭidesemīti. p.180

Whatever are those families that are agreed upon as learners, whatever monk, if he is not invited beforehand and not ill, having accepted among such families as are agreed upon as learners solid food or soft food with his own hand, should eat it or partake of it, it should be confessed by that monk, saying: "Your reverences, I have fallen into a blameworthy matter, unbecoming, which ought to be confessed; I confess it". p.112

D. Punishment:

Each of these 4 Pāṭi has three different degrees in punishment, such as:

Pāṭi, Duk and Adi.

1. Pāṭi.

If he is not invited and not ill, having accepted among such families as are agreed upon as learners food, should eat it.

2. Duk.

If he thinks that they are agreed upon as learners when they are not agreed upon as learners.

3. Adi.

3.1 If he is invited

3.2 If he is ill.

3.3 If he is a lunatic man...

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

Many monks. vol. 22, p.696c

B. Place of occurrence

p. 696c

The Buddha was staying in Rājagaha

C. Promulgation

若先作學處羯磨若比丘於如是學處先
不請無病自手受食食是比丘應向餘比丘
悔過言我犯可呵法所不應為我今向
大德悔過是法名悔過法

p.697a

Whatever family has been agreed upon as learners, whoever monk, without being invited beforehand or without being sickness, should accept food with his own hand and should eat it, among such family; it should be confessed by that monk, saying: “venerable sir, I have committed into a blameworthy and have done what ought not be done, now I confess it, this is a Pāṭi rule.

D. Punishment: The same

III The vinaya of the last four schools

Name of Schools				
Mahā ¹ Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Don't mention	Many monks p. 72c	A group of six monks p. 900b	Many monks p.132a	The name of bhikkhu who violated this rule
Sāvatti p. 398b	Kosambī p. 72c	Vesāli p.900a	Vesāli p.131c	Place of occurrence
p.398b	p.73c	p.900b	p.132b	Promulgation
The same				Punishment

Comparison:Pāṭi :3

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

- | | |
|---|---|
| <ul style="list-style-type: none"> * Thera, Dharma, Mahī and Sarva: Many monks | <ul style="list-style-type: none"> * Mahā : Don't mention * Mūla : A group of six monks |
|---|---|

B. Place of occurrence

- | | |
|---|--|
| <ul style="list-style-type: none"> * Thera and Mahā: Sāvatti | <ul style="list-style-type: none"> * Dharma : Rājagaha * Mahī : Kosamī * Mūla and Sarva: Vesāli |
|---|--|

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as:

1. Whatever family which has been agreed upon as learners.
2. Whoever monk, without being invited beforehand or without being sickness², should accept food with his own hand and should eat it among such family.
3. The rest are the same of the first rule.

D. Punishment: The same

Notes:

1. It is the 4th rule.
2. Mahā, Mūla and Sarva: not recorded

1. The vinaya of the Theravāda

A. The name of bhikkhu who violated this rule

Bhikkhū: Many monks. p.182

B. Place of occurrence

Tena samyena buddho bhagavā Sakkesu viharati kapilavattusmiṃ p.181

At one time, the Buddha was staying among the Sakynas at Kapilavatthu

C. Promulgation

Yāni kho pana tāni āraññakāni senāsanāni sāsānikasammatāni sappatibhayāni yo pana bhikkhu tathārūpesu senāsanesu pubbe appaṭisaṃviditaṃ khādaniyaṃ bhojaniyaṃ vā ajjhārāme sahatthā paṭiggahetvā agilāno khādeyya vā bhujeyya vā, paṭidesetabbaṃ tena bhikkhunā gārayhaṃ āvuso dhammaṃ āpajjīṃ apappāyaṃ pāṭidesaniyaṃ, taṃ pāṭidesemīti p.183

Whatever are those jungle lodgings that are held to be dangerous, frightening, whatever monk in such lodgings, not announced beforehand, having accepted, solid food or soft food within a monastery with his own hand, should eat it or partake of it if he is not ill, it should be confessed by that monk, saying: “I have fallen your reverences, into a blameworthy matter, unbecoming, which ought to be confessed: I confess it p.116

D. Punishment

Each of these 4 Pāṭi has three different degrees in punishment, such as:

Pāṭi Duk and Adi.

1. Pāṭi.

Whoever monk, living in a dangerous, frightening place and without being sick; not announced beforehand, having accepted food with his own hand, should eat it.

2. Duk.

If he accepts for the sake of nutriment (food to be eaten) during a watch of the night, during seven days, during life. p.118

3. Adi.

1. If he has announced to lay-men and lay-women
2. If he is sick
3. If he is a lunatic man. . .

II. The vinaya of the Dharmagupta

A. The name of bhikkhu who violated this rule

言者比丘

Many monks

vol. 22, p.697c

B. Place of occurrence

佛在釋迦國迦維羅衛

p.697c

The Buddha was staying among the Sakyans at Kapilavatthu

C. Promulgation

若比丘在阿蘭若遙有疑恐怖處若比丘在如是阿蘭若處後先不語檀越若僧伽藍外不受食在僧伽藍內無病自手受食食者應呵餘比丘悔過言大德我犯可呵法我今向大德悔過是法名悔過法 p.697c

Whoever monk, living is a dangerous, frightening place, and without being sick; not announced to lay-men or lay-women beforehand, should accept food with his own hand and should eat it. This monk should confess to other monk, saying : "I have fallen, venerable sir, into a blameworthy offence, now, I confess it. This is a Pāṭi rule.

D. Punishment : The same

III The vinaya of the last four schools

Name of Schools				
Mahā Vol 22	Mahī Vol 22	Mūla Vol 23	Sarva Vol 23	
Many monks p.396b	Many monks p. 73b	Many monks p. 900c	A group of six monks p.132c	The name of bhikkhu who violated this rule
Kapilavatthu p. 396b	Kapilavatthu p. 73b	Kapilavatthu p.900c	Kapilavatthu p.132c	Place of occurrence
p.396c	p.73c	p.901b	p.133a	Promulgation
The same				Punishment

Comparison: Pāṭi 4

Similarities

Dissimilarities

A – The name of bhikkhu who violated this rule:

* Thera, Dharma, Mahā, Mahī and
Mūla: Many monks

* Sarva: A group of six monks

B. Place of occurrence

All of them have the same place: Kapilavatthu.

C. Promulgation

Although their orders and their times are not the same but their contents are the same, such as:

1. The monks live in a dangerous, frightening place.
2. They do not announce to laymen or lay women beforehand
3. They accept food with their own hand and eat it.
4. If he is sick².

D. Punishment: The same

Notes:

1. It is the 1st rule
2. Mūla and Sarva: Not recorded

Thiền phân kết vấn -

SECTION B: COMPARISON OF ONE HUNDRED SEKHIYĀ

Ime kho panāyasmanto sekhiyā dhammā uddesam āgacchanti p.185

These rules for training, venerable ones, come up for recitation p.120

Here, Name of the bhikkhū violated these rules and Place of occurrence which are not recorded why not? Because:

1. In 75 rules of the Thera, almost of them are : A group of six monks and almost of them are : Sāvatti
2. In 100 rules of the Dharma, almost of them are : A group of six monks and almost of them are : Sāvatti.
3. In 66 rules of the Mahā, almost of them are: A group of six monks and almost of them are: Sāvatti.
4. In 108 rules of the Mahī, almost of them are: Many monks and almost of them are Rājagaha.

5. In 108 rules of the Mūla, almost of them are : A group of six monks and almost of them are: Sāvatti.
6. In 107 rules of the Sarva, almost of them are: A group of six monks and almost of them are: Rājagaha.

Their contents can divide into 8 parts.

1. The rules concern with garments
2. The rules concern with going to and sitting down in layman's house
3. The rules concern with eating
4. The rules concern with preaching the Buddha's teaching.
5. The rules concern with respecting the Stūpa and the picture or statue of the Buddha.
6. The rules concern with spitting and w.c.
7. The rules concern with keeping bowl.
8. The rule concerns with climbing on a tree.

A. The rules concern with garment

I. Thera.

It has two rules; the first and the second rule.

1. *Parimandalam nivāsessāmīti sikkha karamīya*¹ p.185
2. *Parimandalam pārūpissāmīti sikkha karamīya*

II. Dharma.

It has two rules: the first and the second rule.

1. 當齊整著涅槃僧衣及迦羅尼 Vol. 22, p.698b
2. 當齊整著三衣衣及迦羅尼

1. I will dress with the inner robe all round (me) is a training to be observed³. p.121
2. I will put on the upper⁴ robe all round me, is a training to be observed.

III. Mahā.

It has two rules: the first and the second rule Vol.22, p.399b

IV. Mahī.

It has two rules: the first and the second rule Vol.22, p.74a

V. Mūla.

It has ten rules: the first to the tenth rule Vol.23,p.901b

VI. Sarva.

It has sixteen rules: the first to be the sixteenth rule

Vol. 23, p.133b

Notes

1. “Sikkhā karamīya” it is not repeated in the next rules
2. It is not repeated in the next rules
3. “Is a training to be observed”, it is not repeated in the next rules.
4. The upper robe: it consists of three robes

B The rules concern with going to layman’s house and sitting down in layman’s house

I. Thera.

Part 1: Going to layman’s house has 12 rules.

1. *Supaṭicchanno antaraghare gamissāmīti* p.186
2. *Susamvuto antaraghare gamissāmīti*
3. *Okkhittacakkhu antaraghare gamissāmīti*
4. *Na ukkhittakāya antaraghare gamissāmīti*
5. *Na ujjagghikāya antaraghare gamissāmīti*
6. *Appasaddo antaraghare gamissāmīti*
7. *Na kāyappacālakaṃ antaraghare gamissāmīti*
8. *Na bahuppacālakaṃ antaraghare gamissāmīti*
9. *Na sīsappacālakaṃ antaraghare gamissāmīti*
10. *Na khambhakato antaraghare gamissāmīti*
11. *Na oḡuṅṅhito antaraghare gamissāmīti*
12. *Na ukkutikāya antaraghare gamissāmīti*

Part 2: Sitting down in layman’s house has 12 rules

1. *Supaṭicchanno antaraghare nisīdissāmīti* p.186
2. *Susamvuto antaraghare nisīdissāmīti*
3. *Okkhittacakkhu antaraghare nisīdissāmīti*
4. *Na ukkhittakāya antaraghare nisīdissāmīti*
5. *Na ujjagghikāya antaraghare nisīdissāmīti*
6. *Appasaddo antaraghare nisīdissāmīti*
7. *Na Kāyappacālakaṃ antaraghare nisīdissāmīti*
8. *Na bahuppacālakaṃ antaraghare nisīdissāmīti*
9. *Na sīsappacālakaṃ antaraghare nisīdissāmīti*
10. *Na khambhakato antaraghare nisīdissāmīti*
11. *Na oḡuṅṅhito antaraghare nisīdissāmīti*
12. *Na pallatthikāya antaraghare nisīdissāmīti*

II. Dharma.

Part 1: Going to layman’s house has 12 rules

1. 不 得 身 反 袈 衣 行 入 白 衣 舍 Vol.22,p.699a

2. 不得衣氣壓頸入白衣舍
3. 不得覆頭入白衣舍
4. 不得躡行入白衣舍
5. 不得身叉腰行入白衣舍
6. 不得身搖身行入白衣舍
7. 不得身掉臂行入白衣舍
8. 好覆身入白衣舍
9. 不得身左右顧視行入白衣舍
10. 靜默入白衣舍
11. 不得戲笑行入白衣舍
12. 不得撐手在道行①

Part 2: Sitting down in layman's house has 12 rules:

1. 不得拄杖衣入白衣舍坐
2. 不得衣氣壓頸入白衣舍坐
3. 不得覆頭入白衣舍坐
4. 不得躡行入白衣舍坐
5. 不得身叉腰入白衣舍坐
6. 不得身搖身入白衣舍坐
7. 不得身掉臂入白衣舍坐
8. 好覆身入白衣舍坐
9. 不得身左右顧視行入白衣舍坐
10. 靜默入白衣舍坐
11. 不得戲笑行入白衣舍坐
12. 不得撐手在道行①

Part 1: English

1. Properly clad will I go amidst the houses
2. Well-controlled will I go amidst the houses
3. With the eyes cast down will I go amidst the houses
4. Not lifting up (the robes) will I go amidst the houses.
5. Not with loud laughter will I go amidst the houses
6. With little noise will I go amidst the houses.
7. Not swaying the body will I go amidst the houses.
8. Not swaying the arms will I go amidst the houses.
9. Not swaying the head will I go amidst the houses
10. Not with arms akimbo will I go amidst the houses
11. Not muffled up will I go amidst the houses
12. Not crouching down on the heels will I go amidst the houses

p.121

Part 2: English

1. Properly clad will I sit down amidst the houses.
2. Well controlled with I sit down amidst the houses
3. With the eyes cast down will I sit down amidst the houses
4. Not lifting up (the robes) will I sit down amidst the houses.
5. Not with loud laughter will I sit down amidst the houses.
6. With little noise will I sit down amidst the houses.
7. Not swaying the body will I sit down amidst the houses.
8. Not swaying the arms will I sit down amidst the houses.
9. Not swaying the head will I sit down amidst the houses.

10. Not with arms akimbo will sit down amidst the houses.
11. Not muffled up will I sit down amidst the houses.
12. Not lolling will I sit down amidst the houses.

III. Mahā.

Part 1 : Going to layman's house

From the 3rd rule to the 13th rule = 11 rules

Part 2: Sitting down in layman's house

From the 14th rule to the 23rd rule =10 rules

IV Mahī.

Part 1 : Going to layman's house

From the 11th rule to 55th rule (only even numbers) = 23 rules

Part 2 : Sitting down in layman's house.

From the 12th rule to the 56th (only odd numbers) = 23 rules

V Mūla:

Part 1: Going to layman's house

From the 11th rule to the 30th rule = 20 rule

Part 2: Sitting down in layman's house

From the 31st rule to the 39th rule = 9 rules

VI. Sarva:

Part 1: Going to layman's house

From 17th rule to the 59th rule (only even numbers) = 22 rules

Part 2 : Sitting down in layman's house

From the 18th rule the 51strule (only odd numbers, except on the 61st) =23rules

Note

1. Only Dharma recorded, meaning:
Not holding arms together will I go on the street.

C. The rules concern with eating

I. Thera.

It has 30 rules, from the 27th rule to the 56th rule

1. *Sakkaccam piṇḍapātaṃ paṭiggahessāmīti*
2. *Pattasaññī piṇḍapātaṃ paṭiggahessāmīti*
3. *Samasūpakam piṇḍapātaṃ paṭiggahessāmīti*
4. *Samatitthikam piṇḍapātaṃ paṭiggahessāmīti*
5. *Sakkaccam piṇḍapātaṃ bhuñjissāmīti*
6. *Pattasaññī piṇḍapātaṃ bhuñjissāmīti*
7. *Sapadānam piṇḍapātaṃ bhuñjissāmīti*
8. *Samasūpakam piṇḍapātaṃ bhuñjissāmīti*
9. *Na thūpato omadditvā piṇḍapātaṃ bhuñjissāmīti*
10. *Na sūpam vā byañjanaṃ vā odanena pāticchādessāmi bhīyyokamyataṃ upādāya 'ti*
11. *Na sūpam vā odanam vā agilāno atthano attāya viññāpetvā bhuñjissāmīti*
12. *Na ujjhānasaññī paresam pattaṃ olokessāmīti*
13. *Nā timahantaṃ kabalaṃ karissāmīti*
14. *Parimaṇḍalaṃ ālopaṃ karissāmīti*
15. *Na anāhate kabala mukhadvāraṃ virarissāmīti*
16. *Na bhuñjamano sabbam hatthaṃ mukhe pakkhipissāmīti*

17. Na sakabaḷena mukhena byāharissāmīti
18. Na piṇḍukkhepakam bhuñjissāmīti
19. Na kabalāvacchedakam bhuñjissāmīti.
20. Na avagaṇḍa kārakam bhuñjissāmīti
21. Na hatthaniddhunakam bhuñjissāmīti
22. Na sitthāvākārakam bhuñjissāmīti
23. Na jivhānicchārakam bhuñjissāmīti
24. Na capucapukārakam bhuñjissāmīti
25. Na surusurukārakam bhuñjissāmīti
26. Na hatthanillehakam bhuñjissāmīti
27. Na patthanillehakam bhuñjissāmīti
28. Na otthanillehakam bhuñjissāmīti
29. Na sāmisenā hatthena pāniyathālakam paṭiggahessānīti
30. Na sasitthakam pattadhovanam antaraghare chaddessāmīti.

II Dharma.

It has 23 rules, from the 26th rule to the 48th rule.

Vol.22,p.702c

1. 留意受食
2. 盥鉢鉢受食
3. 平等受食
4. 平等受食
5. 以次受
6. 不得挑鉢中而食
7. 若此食不端不得食
8. 不得收飯覆蓋
9. 不得視此坐鉢中
10. 不得繫鉢想食
11. 不得大擗飯食
12. 不得大張口待飯食
13. 不得對金銀等語
14. 不得擗飯遠擗口中
15. 不得隨擗飯食
16. 不得煩食食
17. 不得嚼飯依聲食
18. 不得嚼飯食
19. 不得手執飯食
20. 不得手執飯食
21. 不得手把散飯食
22. 不得手捉飯器
23. 不得洗鉢水棄白衣象女。

English

1. Attentively will I accept alms food
2. Thinking of the bowl will I accept alms food
3. I will accept alms food with equal curry.
4. I will accept alms food at an even level.
5. Attentively will I eat alms food
6. Thinking of the bowl will I eat alms food

7. On continuous alms tour will I eat alms food
8. I will eat of alms food with equal curry
9. Not having chosen from the top will I eat alms food
10. I will not cover up the curry and the condiment with conje, desiring something more.
11. I will not eat curry or conje, having asked for it for oneself, if not ill.
12. Not captious mindedly will I look at other's bowls.
13. I will not make up too large a mouthful.
14. I will make up the pieces (of food) into a round.
15. I will not open the door of the face when the mouthful is not brought close
16. I will not put the whole hand into the mouth while eating.
17. I will not talk with a mouthful in the mouth.
18. I will not eat tossing up balls (of food).
19. I will not eat breaking up the mouthfuls.
20. I will not eat stuffing the cheeks
21. I will not eat shaking the hands about.
22. I will not eat scattering lumps of boiled rice
23. I will not eat putting out the tongue
24. I will not eat smacking the lips
25. I will not eat making a hissing sound
26. I will not eat licking the fingers
27. I will not eat licking the bowl
28. I will not eat licking the lips
29. I will not accept a drinking up, my hand (soiled) with food.
30. I will not throw out amidst the houses rinsings of the bowl with lumps of boiled rice.

III. Mahā.

It has 24 rules, from the 24th rule to the 47th rule.

IV. Mahī.

It has 27 rules, from the 57th rule to the 83rd rule

V. Mūla.

It has 34 rules, from the 40th rule to the 73rd rule

VI. Sarva.

It has 27 rules, from the 62nd rule to the 88th rule

D. The rules concern with preaching the Buddha's teaching

I. Thera.

It has 16 rules, from the 57th rule, to the 72nd rule.

1. *Na chattapāṇissa agilānassa dhammaṃ desessāmīti*
2. *Na daṇḍapāṇissa agilānassa dhammaṃ desessāmīti*
3. *Na satthapāṇissa agilānassa dhammaṃ desessāmīti*
4. *Na āvudhapāṇissa agilānassa dhammaṃ desessāmīti*
5. *Na pādukārūḷhassa agilānassa dhammaṃ desessāmīti*
6. *Na upāhanarūḷhassa agilānassa dhammaṃ desessāmīti*

7. *Na yānagatassa agilānassa dhammaṃ desessāmīti*
8. *Na sayanagatassa agilānassa dhammaṃ desessāmīti*
9. *Na pallathikāya nisinnassa agilānassa dhammaṃ desessāmīti*
10. *Na veṭṭhitasāsassa agilānassa dhammaṃ desessāmīti*
11. *Na oḅunthitasāsassa agilānassa dhammaṃ desessāmīti*
12. *Na chamāya nisīditvā āsane nisinnassa agilānassa dhammaṃ desessāmīti*
13. *Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmīti*
14. *Na ṭhīto nisinnassa agilānassa dhammaṃ desessāmīti*
15. *Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desessāmīti*
16. *Na uppathena gacchnato pathena gacchantassa agilānassa dhammaṃ desessāmīti*

II. Dharma.

It has 20 rules, such as:

- * From the 52nd rule to the 59th rule.
- * From the 86th rule to the 92nd rule.
- * From the 96th rule to the 100th rule

1. 不得 共 反 抄 衣 不 敬 人 說 法 vol. 22, p.710a

2. 不得 急 衣 系 纏 頸 者 說 法 除 病

3. 不得 急 覆 頸 者 說 法 除 病

4. 不得 急 裹 頸 者 說 法 除 病

5. 不得 急 反 腰 者 說 法 除 病

6. 不得 急 著 革 屣 者 說 法 除 病

7. 不得 急 著 木 屣 者 說 法 除 病

8. 不得 急 騎 乘 者 說 法 除 病

9. 人 坐 已 立 不 得 急 說 法 除 病

10. 人 臥 已 坐 不 得 急 說 法 除 病

11. 人 在 座 已 在 非 座 不 得 急 說 法 除 病

12. 人 在 高 坐 已 在 下 坐 不 得 急 說 法 除 病

13. 人 在 前 行 已 在 後 不 得 急 說 法 除 病

14. 人 在 高 經 行 處 已 在 下 經 行 處 不 應 急 說 法 除 病

15. 人在道已在非道不應為說法除病。
16. 人持杖不恭敬不應為說法除病
17. 人持劍不應為說法除病
18. 人持斧不應為說法除病
19. 人持刀不應為說法除病
20. 人持蓋不應為說法除病

English

1. I will not teach dhamma to (someone) who is not ill (and) who has a sunshade in his hand. p.141
2. I will not teach dhamma to someone who is not ill and who has a staff in his hand.
3. I will not teach dhamma to someone who is not ill and who has a knife in his hand.
4. I will not teach dhamma to someone who is not ill and who has a weapon in his hand
5. I will not teach dhamma to someone wearing shoes and who is not ill.
6. I will not teach dhamma to someone wearing sandals and who is not ill.
7. I will not teach dhamma to someone in a vehicle and who is not ill.
8. I will not teach dhamma to someone on a bed and who is not ill.
9. I will not teach dhamma to someone who is sitting down, lolling and who is not ill.
10. I will not teach dhamma to someone with a turban on his head and who is not ill.
11. I will not teach dhamma to someone with his head muffled up and who is not ill.
12. I will not teach dhamma to someone sitting on a seat and who is not ill.
13. I will not teach dhamma, having sat down on a low seat to someone sitting on a high seat and who is not ill.
14. I will not teach dhamma, standing, to someone who is sitting down and who is not ill.
15. I will not teach dhamma, going behind, to someone going in front and who is not ill.
16. I will not teach dhamma, going at the side of a path to someone going along the path and who is not ill.

III. Mahā.

It has 24 rules, from the 24th rule to the 47th rule.

IV Mahi.

It has 21 rules, from the 84th rule to the 104th rule.

V. Mūla.

It has 26 rules, from the 79th rule to the 104th rule.

VI. Sarva.

It has 21 rules, from the 89th rule to the 109th rule.

E. The rules concern with respecting the Stūpa and the picture or the Statue of the Buddha

I. Thera.

It did not record

II. Dharma.

It has 20 rules, such as:

* From the 60th rule to the 73rd rule.

* From the 77th rule to the 80th rule.

* From the 84th rule to the 85th rule.

1. 不得在佛塔中止宿 除為守護故
2. 不得藏財物置佛塔中 堅牢
3. 不得著革屣入佛塔中
4. 不得手提革屣入佛塔中
5. 不得著革屣繞塔行
6. 不得著富羅入佛塔中
7. 不得手提富羅入佛塔中
8. 不得塔下坐 食留革及汚地
9. 不得擔死屍從塔下過
10. 不得塔中埋死屍
11. 不得在塔下燒死屍
12. 不得向塔燒死屍
13. 不得佛塔四邊燒死屍 使臭氣來入
14. 不得持死人衣及床從塔下過 除沬染香熏
15. 不得持佛像至大小便處
16. 不得在佛塔下斫楊枝
17. 不得向佛塔斫楊枝
18. 不得佛塔四邊斫楊枝
19. 不得向塔舒脚坐
20. 不得安佛塔在下層 已在上層。

p.710b

1. Not allow to sleep in the Buddha's tower unless to protect it.
2. Not allow to hide jewels gold... in the Buddha's tower unless to be safe.
3. Not allow to wear leather shoes coming in the Buddha's tower
4. Not allow to keep leather-shoes coming in the Buddha's tower
5. Not allow to wear leather-shoes walking around the Buddha's tower
6. Not allow to wear short-shoes¹ coming in the Buddha's tower
7. Not allow to keep short-shoes coming in the Buddha's tower.
8. Not allow to take a meal in the Buddha's tower which will be been dirty by the remaining of a meal
9. Not allow to bring a dead body going through the Buddha's tower
10. Not allow to bury a dead-body in the Buddha's tower
11. Not allow to burn a dead-body in the Buddha's tower.
12. Not allow to burn a dead-body in an opposite direction of the Buddha's tower.
13. Not allow to burn a dead-body in four directions, causing bad smell blows into the Buddha's tower.
14. Not allow to bring a dead-body's clothes or bed going through the Buddha's tower unless they were washed, dyed or scented with pleasant smell.
15. Not allow to bring a picture or states of the Buddha entering W.C.
16. Not allow to brush your teeth or gargle in the Buddha's tower
17. Not allow to brush your teeth or gargle in front of the Buddha's tower
18. Not allow to brush your teeth or gargle around the Buddha's tower
19. Not allow to spread your legs in front of the Buddha's tower unless there is a long distance.
20. Not allow to place the Buddha's tower below your room.

III. Mahā.

It did not record

IV Mahī.

It did not record

V. Mūla.

It did not record.

VI. Sarva.

It did not record

Note:

1. A kind of short-shoes which were made in Pura city

F. The rules concern with spiting and w.c.

I. Thera.

It has 3 rules, from the 73rd rule to the 75th rule.

1. *Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmīti* p.205
2. *Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷam vā karissāmīti*
3. *Na udake agilāna uccāraṃ vā passāvaṃ vā kheḷam vā karissāmīti.*

II. Dharma.

It has 9th rules, such as:

- * From the 49th rule to the 51st rule
- * From the 74th rule to the 76th rule.
- * From the 81st rule to the 83rd rule.

1. 不得生草菜上大小便涕唾除病
2. 不得淨水中大小便涕唾除病
3. 不得立大小便除病

4. 不得佛塔下大小便
5. 不得向佛塔大小便
6. 不得遶佛塔四邊大小便使臭氣來入
7. 不得在佛塔下涕唾
8. 不得向佛塔涕唾
9. 不得塔四邊涕唾

English

1. I will not ease myself standing, if not ill p.150
2. I will not ease myself or spit, if not ill, on green corn.
3. I will not ease myself or spit in the water, if not ill.

III. Mahā.

If has 3 rules, from the 64th rule to the 66th rule.

IV. Mahī.

If as 3 rules, from the 105th rule to the 107th rule

V. Mūla.

It has 3 rules, from the 105th rule to the 107th rule.

VI. Sarva.

It has 3 rules, from the 110th rule to the 112th rule.

Note:

1. The last six rules concern with the Buddha's stūpa.
- G. The rules concern with keeping bowl.

- I. **Thera.**
It did not record
- II. **Dharma.**
It has 1 rule, the 95th rule
不得將鉢盂鉢貫杖頭著肩上而行 p,713b
I will not put a bowl in a bag, hanging it on a stick, shouldering and (will) go.
- III. **Mahā.**
It did not record
- IV **Mahī.**
It did not record
- V **Mūla.**
It has 5 rules, from the 74th rule to the 78th rule.
- VI. **Sarva.**
It did not record
- H. **The rule concerns with climbing a tree**
- I. **Thera.**
It did not record
- II. **Dharma.**
It has 1 rules, the 94th rule
不得上樹過人除時因緣 p.713a
Not allow to climb on a tree which is higher than man, unless there is a cause.
- III. **Mahā.**
It did not record
- IV. **Mahī.**
It has 1 rule, the 108th rule
- V. **Mūla.**
It has 1 rule, the 108th rule
- VI. **Sarva.**
It has 1 rule, the 113th rule.

Punishment

Each of these 100 Sekhi has two different degrees in punishment, such as:
Duk and Adi.

1. Duk.
If he should intend to do that
2. Adi.
- 2.1 If he is sick
- 2.2 If he is a lunatic man. . .

Thiêu phần kết văn .

These are two tables of comparison of many rules for training

Many rules for Training

Table -1

Schools	Name of bhikkhū	Places of occurrence	Total
Thera	* A group of six monks * Many monks	+ Sāvatti + Kosambī + Bhesakala	75rules
Dharma	* A group of six monks * Many monks * Upananda * A certain monk * One of six monks	* Sāvatti * Kosala	100 rules
Mahā	* A group six monks * A certain monk * Nanda & Upananda	* Sāvatti * Vesāli	66 rules
Mahī	* A group of six monks * A group of 17 monks * Many monks	* Rājagaha * 婆伽國	108 rules
Mūla	* A group of six monks * A certain monk * An old monk * Udāyi * Upananda	* Sāvatti * Vāranāsi * Kapilavatthu * 江猪山	108 rules
Sarva	* A group of six monks * Many monks * A certain monk	* Sāvatti * Rājagaha * Kapilavatthu	113 rules

Many Rulers for training

Table-2

Schools	Garments	Going and Sitting	Eating	Preaching the Dharma	Respecting the Stūpa	Spiting and W.C.	Keeping a bowl	Climbing a tree	Total
Thera	2	24	30	16	0	3	0	0	75rules
Dharma	2	24	23	20	20	9	1	1	100 rules
Mahā	2	21	24	16	0	3	0	0	66rules
Mahī	10	46	27	21	0	3	0	1	108 rules
Mūla	10	29	34	26	0	3	5	1	108 rules
Sarva	16	45	27	21	0	3	0	1	113rules

SECTION C: COMPARISON OF SEVEN ADHIKARANA SAMATH DHAMMĀ

I me kho panāyasmanto satta adhikarana-samathā dhammā uddesaṃ āgacchanti

p.207

These seven rules, venerable ones, for the deciding of legal questions come up for recitation

p.152

These are the methods or the ways or the legal principles in order to settle many bad matters or disagreeable disputes which occurred in the community of the monks or two groups or two monks together.

It has only two schools among six schools : Mahī and Sarva which have described in details clearly, the rest did not.

Their contents are the same but their orders are not same, such as:

I. Thera.

1. *Sammunkhāvinayo dātabho*

p.207

2. *Sativinayo dātabbo*

3. *Amūlḥavinayo dātabbo*

4. *Paṭiññāya kāretabbaṃ*

5. *Yebhuyyasika*

6. *Tass pāpiyyasikā*

7. *Tina vatthārako'ti*

II. Dharma.

1. 應與現前毘尼 當與現前毘尼 *vol. 22, p. 713c*
2. 應與憶念毘尼 當與憶念毘尼
3. 應與不疑毘尼 當與不疑毘尼
4. 應與自言治 當與自言治
5. 應與覓眾相 當與覓眾相
6. 應與多人覓眾 當與多人覓眾
7. 應與如草覆地 當與如草覆地

English

1. The legal principle of the presence needs to carry out, it should be done.¹
2. The legal principle of the recollection needs to carry out, it should be done.
3. The legal principle of the lunatic needs to carry out, it should be done
4. The confession of sin to punish needs to carry out, it should be done.
5. Looking for the nature of the sin needs to carry out, it should be done.
6. Looking for the sin by a majority of monks needs to carry out, it should be done.
7. As grass covering over land needs to carry out, it should be done²

Punishment

Each of these 7 Adhi has two different degrees in punishment, such as:

Duk and Adi

1. Duk
If he should intend to do that
2. Adi
 - 2.1 He does not know this matter which has been settled
 - 2.2 If he is sick
 - 2.3 If he is a lunatic man.

Notes

1. If an indictor or one group is absent, a judgment has to suspend
2. All of them (monk) in a monastery or a place have sin, no body is no longer purity.

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*uddiṭṭhā kho āyasmanto satta adhikarāṇasamathā
dhammā. tathāyasmante pucchāmi = kacci'ttha
parisuddhā, dutiyam pi pucchāmi = kacci'ttha parisuddhā,
tatiyam pi pucchāmi = kacci'ttha parisuddhā.
parisuddh' etthāyasmanto, tasmā tumhī evam etam
dhārayāmiti*

p. 207.

These are two tables of comparison: Name, Place and Order.

Table-1

Schools	Name of bhikkhu	Place of occurrence	Ruler
Mahī	A group of six monks	見摩 城 Rājagaha 城	1
Sarva			
Mahī	阿 婆 力 士 子	Rājagaha	2
Sarva	A group of six monks		
Mahī	阿 婆 力 士 子	Rājagaha	3
Sarva	阿 婆 力 士 子	Sāvatti	
Mahī	A certain monk	Sāvatti	4
Sarva	A group of six monks	Rājagaha	
Mahī	Many monks	Sāvatti	5
Sarva		Kosambī	
Mahī	Many monks	Sāvatti	6
Sarva		Kosambī	
Mahī	Udayi	Sāvatti	7
Sarva	The monks of Kosambī	Kosambī	

Table-2

Schools	Their orders						
Thera	1	2	3	4	6	5	7
Dharma	1	2	3	4	5	6	7
Mahā	1	2	3	4	5	6	7
Mahī	1	2	3	4	7	5	6
Mūla	1	2	3	6	4	5	7
Sarva	2	3	4	1	5	6	7

Note : 1. the first rule, 2: the second rule, 3: the third rule7. the seventh rule.

Chapter V

A. The Impact of pātimokkhā

1. Individual and community

Nowadays, Buddhism has been propagated everywhere in the world, it is very these places, the Order as well as layman play an important role in preserving and developing affairs.

A man is a basic member of a family

A family is a main member of a society.

If your houses have many good conduct men, surely, these are very happy and pleasant families..

The society is constructed by a lot of families, if it has many honest families, certainly, that will be a prosperous and peaceful society.

The community of monk is collected oceans of different compositions in society. It may be by lazy-unless-good-for-nothing fellows or hypocrites or the dregs of society and may be patient, generous, intelligent, outstanding, honest men or high class of society. It has so many bad men and so many good men.

Why can they live together? Due to what power?

The answer is just simple, that is the Pātimokkhā or rules of monk, as quoted.

So, every monk in community, should keep them strictly and carefully, because this is existence, harmony, purity, unity... of community.

Even though, he lives alone in a forest or anywhere, he should always, follows the rules. Any monk, committing grievous rules, should be expelled from the community.

Besides, every monk should carry out six harmonious principles when he lives together in monastery, such as:

1. To live with other monks together
2. Don't quarrel with other monks.
3. To be happy together
4. To observe all rules together

5. To explain views together
 6. To divide into benefit together.
- And 11 following parts, whoever monk should know, perform and organize clearly, such as:
1. How to organize an ordination helping beginners.
 2. How to organize a tranquil dwelling in a monastery during three monks, in the rainy season.
 3. How to organize an annual ceremony for the last day of the rainy season.
 4. How to organize a recitation of pātimokkhā (rules) two times (the last moon day and the full moon day) in a month at a monastery.
 5. How to punish a monk or a group of monks committing grievous or medium or minor rules
 6. How to make clothes, mattress, rug... and to use it.
 7. How to build a worship room, meditation room, kitchen, store, bath, toilet room...
 8. How to use medicine, honey, butter, milk...
 9. How to make a merit robe and to organize a ceremony for it.
 10. To teach the dhamma and law to beginners.
 11. For the sake of the nuns of make a dependent place.

Pātimokkhā is the most important teaching of the Buddha, so seven kinds¹ of disciples should keep them carefully. And, first and foremost, those who have just become monk and nun should study them, after that they will learn anything else.

Note :

1. Seven kinds of disciple:

a / The monk	b / The nun
c / The female probationer	d / the male novice
e / The female novice	f / the lay-man
g / The lay woman.	

2. Progress of spirit

The monk and the lay-man have different lives but the same purpose, those are:

- + How to be free from the birth, the old age, the illness and the death, and
- + To preach those methods to human beings, this nice tradition is lasted to today.

Having many ways, whatever way is also based on the Pātimokkhā (rules), in which everybody can obtain Enlightenment, such as:

- + The Eightfold noble path¹
- + The Fourfold stage of mindfulness²
- + The Three folds no-leak studying³...

These are the middle ways which give two extremism explicitly up.

**Extremity of self-indulgence, and
Extremity of self-mortification**

Buddhism is like ocean containing the water of all rivers flowing into it, at once, all of them, becoming one taste: that is salty taste, are changed; as well as, a lot of different compositions, becoming one taste: that is to be free from suffering taste, in Buddhism, are transformed.

The rule is a primary cause to produce meditation

The meditation is a cardinal cause to produce wisdom

The wisdom is an accurate eye to see what have to be done and what not be done.

The rule-meditation-wisdom are the greatest power that defeat completely desire-anger, ignorance, these three poisons had, have, will have dragged human-beings into suffering ocean.

The progress of spirit is also progress destroying desire, anger, ignorance in which the Pātimokkhā (rules) are regarded as the first important step to obtain Saintship⁴. So the monk and layman⁵ often keep them.

The more we destroy three poisons the more we get happiness.

Notes

1. The Eightfold noble path:

- | | | | |
|----|---------------------|---|------------|
| 1. | Right view | } | Wisdom |
| 2. | Right thought | | |
| 3. | Right speech | } | Rule |
| 4. | Right bodily action | | |
| 5. | Right livelihood | | |
| 6. | Right effort | } | Meditation |
| 7. | Right mindfulness | | |
| 8. | Right concentration | | |

2. The Fourfold stage of mindfulness

1. The body, its nature is impurity.
2. The sensation, its nature is suffering.
3. The mind, its nature is impermanent.
4. The thing, its nature is non-self.

3. The Threefold no leak studying:

1. Rule 2. Meditation 3. Wisdom

4. The Four Saint ship

1. Entering the stream of holy living
2. Once more be born
3. Not returning to the desire world
4. An Enlightenment man.

5. The layman's rules

1. Not allow to kill any living beings
2. Not allow to steal anything
3. Not allow to adultery
4. Not allow to tell lie.
5. Not allow to drink intoxicating liquor

3. Ethics - Society

Man is regarded as the centre point of living beings, man is able to do anything, from evil actions with deep desires to good conducts with honest hearts; or from trivial bit of works with mean minds to great deeds with generous characters.

Why does man have these differences?

Actually, it is very difficult to answer this question, however it may be two main motives, such as:

1. Egoistic motives, and
2. Altruistic motives.

It can say that: the rule is ethics and ethics is the rule in Buddhism. Why? Because, those who practise only five precepts of the layman not only bring happiness, safety, wealth to them but also to other peoples more.

Therefore , now and here, we must follow the rules in order to contribute to an order, peace, plenty... society.

+ If you, respecting the living beings, don't kill anyone with weapon, knife, stick... certainly, it will bring security for all living beings.

+ If you, without exploiting one's owner property, don't steal anything by suppressing, plundering, extorting, surely, it will have a prosperous society.

+ If you, understanding accurately human-dignity, especially girl, woman, don't adultery, rape, force to marry with any girl or woman, it will have many happy marriages.

+ If you, having the sense of self-respect, don't tell lie to anybody, it will have a lot of friendly groups, close knit communities.

+ If you, seeing clearly catastrophe of a depraved life, don't drink in intoxicating liquors, it will be exemplary citizens, good neighbours , ordered, families.

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Buddhism always develops and preserves many beautiful customs, fine habits, pretty traditions of ancient Indian society, although, having come through a long time, it still contains so many those traces in Tripitaka.

Any man, woman, boy, girl, the old, the young, who can become monk, nun, novice, female novice... but, those who shirk paying his debt, evade paying tax, dodge military service, be hunted by government, could not enter monastery; or without permission of parents, without agreement of husband or wife if they got married, or with a serious disease or diseases difficult to cure, could not become a monk or nun...

If your parents are sick or very poor, you can support them by alms, clothes, medicines... that you have. The time of Buddha, kings of countries were his disciples, thanks to impact on them so they governed their countries with politic policies. At that time, Buddhism which was regarded as national religion did not discriminate or suppress other ones. On the contrary, it with other ones acted in the same countries.

Buddhism is very proud of its propagation because it never causes any blood shedding. The living beings are accepted two great gifts: a material gift and spiritual one, when Buddhism appears in the world.

B. The Influences of the Sangha on :

1. Education - Politics

The Buddha is the most eminent Master among great Masters that were converted by means of his generosity and wisdom, immediately, they became the outstanding students, staunch disciples, so they helped him propagating, preaching, educating efficiently his teaching to any body in the early stage of Buddhism.

The monk's one of the duties towards human beings is to educate the Buddha's teaching to them, in such way, how to understand and how to practise.

To cause them always realizing nature of all things being impermanent, so they give up greediness, dishonest gain, higher position in society, sexual indulgence.

To cause them often conceiving of all things depending on many causes, so they destroy ready ignorance, narrow mind.

To cause them understanding incessantly Nibbāna being a complete purity realm, so they end completely suffering of the rebirth.

To cause them believing deeply in cause-effect law, and remembering: those who sowed the wind will reap the storm, so they avoid evil, cruel actions.

Those who study, learn, research or practise Buddhism should follow three main steps; such as;

1. Read or listen or learn by heart
2. Think carefully what have been read, listened, learnt by heart.
3. Practise patiently what have been thought, so we hope to get many miraculous things helping us becoming peace of mind, happy, pleasant... in present life. Therefore, in Buddhism does not accept “ a man of words and not deeds”. The monks, with experienced years in activity, have proposed many new methods, such as:
 - + Anywhere we come, speaking as anyone does
 - + For the sake of all people
 - + We should educate, preach, leader them step by step.
 - + Don't keep anything in our hand or our pocket or our monastery...
 - + Don't wait for all people going to us, let's approach to anyone.

Buddhism is still continued to present day, due to many former generations have contributed their labour, now, we must do like that so that the later will be inherited a huge fortune. So we bring up and educate male novices, female novices, new monks, young nuns... who will continue our works.

Monasteries where should be schools for anybody, moral education, intellectual education, all duties of man, Pañcavidyā...¹ are educated.

Last but not least, the behaviour of a master those who want to become a wonderful master, have to have the following characteristics: compassion, wisdom, purity, honesty, generosity, patience, skill, creative mind, bravery. . . the more he gets those characteristics the more he becomes a good master.

It rarely sees an emperor of a country being a monk but an adviser of the king who is very common. The master will have great influences on every field over an emperor when he is trained to become a true, honest layman. Naturally, Buddhism becomes state religion.

All theories of governing of a country as well as relationship with other neighbouring countries which are built on the Buddha's teaching, until the political

organizational system from central government to local one which related to Buddhism.

The master taught him what have to do, not do, and how to become an emperor of ability and intellect.

At first, he must prepare a powerful army who are prepared to die for their mother country. If it has a strong National Defense which prevents colonialists from trampling on our nation.

The neighbouring counties should be combined to support and to help together.

“Home affair” is very important work, he needs co-operate with many specialists, example:

- The educational specialist, the scientist, the writer, the poet, the business man, the medical specialist, the lawyer, the farmer, the agriculturist... the more he collects specialist the more he gets an advanced society.

The politics of final purpose is : How to build a society in which everybody be happy, safe, comfortable... and lives together.

Note :

- Pañcavidya
- 1. Sabda : Grammar and composition
- 2. Silpakarmasthāma.: The arts and mathematics
- 3. Cikitsā: Medicine
- 4. Hetu : Logic
- 5. Adhyātma: Philosophy. p.119 William Chinese Buddhist Terms.

2. Culture - Thought

Any country, with different races, has also different culture, the culture is evident evidences of the people's all activities of that country.

The Buddha reminds often the monks that : Any where you come, you should use the people's language.

So Buddhism very easy enters in people from all walks of life and shares their happiness and woe.

Buddhism has been supported by many king of different dynastic and under guiding of those monks the huge architectural monuments being built for commemorating where the Buddha born, where the Buddha got Enlightenment, where the first time He preached dhamma, where He passed away... Many beautiful stupas were also built containing his relics, teeth, hair, nails, robes, bowl... There are, in the early of stage of Buddhism, famous statues of the Buddha which were casted or chiselled in gold - silver - bronze, stone - marble - wood... were preserved until today.

The Buddha's teaching was collected in the Tripitaka which were translated into many different languages by many famous monks, scholars, laymen... this is human being's precious treasure, they were also carved on stone-walls in the small or big caves, thanks to, we know ancient skilful artists and compare them with the works to day.

A lot of big monasteries, where anyone can also study and practise the Buddha's teaching, were established for monks on nuns.

Some universities appeared as well known centres of nation. More than twenty sects arose as beautiful flowers with many graceful colours in the spring that were in full bloom.

Besides, the monks or scholars composed or commented many important books concerning with Tripitaka, these great contributions built Buddhist culture being abundant more. Tripitaka are regarded as an encyclopedia dictionary of Buddhism in which we can find out anything relating all activities of the ancient people of India.

So Buddhism is always an unlimited source of inspiration of poet - writer - musician - architect - philosopher - scientist - politician - educationist etc.

The Buddha has ever declared: Human beings and even living beings will become the Buddha, as lotuses in a pond; many of them emerged from the water, some ones under the water, some ones under mud. At that time, many degenerate thoughts of religions that was overthrown by this great thought revolution.

After that, the Buddha step by step reconstructed a new society; the monks collaborated and continued His work.

How to build a new society and with what material.

We cannot construct a new society with fighting, killing, murdering together anytime. Compassion is a good material to wipe out all resentments, we feel peace of mind because no resentment, not kill.

If everybody in a country is ignorant or ill bred, certainly, an advanced society cannot be built by this ignorant group or an ill-bred community. Wisdom is miraculous medicine that cures ignorant ill.

From emperor to his mandarins who harassed their subjects for bribes, almost peoples, of course, are very poor. How to give up this corruption? That material is very charity.

According to Buddhism, if we want to establish a beautiful, honest, wholesome, society, everybody should follow the Eightfold Noble Path, because this is an unparalleled way going to that aim.

Nibbana is a new thought that differs from Atma and Brahma; in which is free from the defilements. It has four characters: Permanence – Happiness, Selfness and Purity.

Hetu - pratyaya : Arising from conditional causation. This is an original thought appearing the first time in Buddhism, it is the most fundamental, important thought going through in Tripitaka making a firm foundation for other thoughts developing, defeating other doctrines of other religions, creating a deep limitless horizon being full sweet smells, fresh colours not only owner Buddhism but also common human beings. This thought is described in a simple sentence:

“No anything to be form from no anything”.

c. The relation of the Patimokkha with the Sangha

1. The role of the Sangha

The rule of Buddhism defines: From four monks upwards are called the Sangha or the Order, monk is member of the Sangha, nature of monk should be purity; the substance of the Sangha should be harmony. So the Sangha has both purity and harmony.

The Sangha is one of Three Refuges for monk, nun, monks, laymen. Laywomen....

- * If a monk, no purity, is like a lame-man not going anywhere.
- * If a monk, no meditation, is like a common man not teaching dhamma deeply.
- * If a monk, no wisdom, is like a blind man not seeing anything.
- * If the Sangha, no harmony and no purity, is like a mixed mob not doing anything.

So the existence of the Sangha in this world is uselessness. The decline of Buddhism is very decline of the Sangha, the decline of the Sangha is very decline of a monk. When a monk runs after money, is over head and ears in love, cares for respectability, looks for a social position etc. these are symptoms of decay of a monk's nature. Hence, the Sangha's roles cannot carry out. How to rebuild a monk's nature as well as the Sangha's substance.

2. The Sangha in future

This question was put many times by different generations, so good ideas, theories or plans... appeared to settle this question but its achievements were very little.

There are two main causes which must be recognized clearly.

2.1 The apparent causes

If a king or government does not only support but also suppress Buddhism, surely, in this nation Buddhism develops very hardly.

If other religions have Heads of religions and his fellows being dishonest, cruel, bellicose... certainly, Buddhism's propagation will be limited.

As for other difficult problems can settle gradually.

2.2 The inner causes

Don't entreat privilege of anybody, that is a cowardice. There is no great achievement from: ignorant, lazy, unorganized, backward.

Every member of the Sangha should establish himself. In front, an immense way, we ourselves consolidate with:

1. We have always to keep the Pātimokkha.

2. We have to follow the Eightfold Noble Path strictly.
3. We have to acknowledge our weakness and mistakes.
4. For sake of the Sangha in future.
5. Be courageous and sacrifice.

A ray of hope was brightening, now, let us smile.

CHAPTER VI CONCLUSION

The content of this thesis compares the Pātimokkha (the rules) of the monk in six main Buddhist schools in order to look for the similarities and the dissimilarities of:

1. The name of bhikkhu who violated
2. Their places
3. Their orders
4. Their times
5. Their contents
6. Their punishments.

As the citations chapter 2, chapter 3, chapter 4, the headlines of 8 parts and their orders are the same, such as:

- | | |
|--------------|-------------------------|
| 1. Pārājika | 2. Saṃghadisesa |
| 3. Aniyata | 4. Nissaggiya pācittiya |
| 5. Pācittiya | 6. Pāṭidesaniyā |
| 7. Sekhiya | 8. Adhākarana samatha |

One of six Vinayas is Pāli language which belongs to the Theravada Vinaya, the rest are the Chinese versions. All of them have the same contents and the same punishments, but the name of bhikkhus who violated, their places, their orders, their times are different.

It has only two parts of the minor rules: Pācittiya and Sekhiya which have a different amount, the rest are the same. So, their amount has a difference because of the two parts of the minor rules. As the following table:

Schools	Pārā.	Sam.	Ani.	Nip.	Pā.	Pāṭi.	Sekhi.	Adhi.	Total
Thera	4	13	2	30	92	4	75	7	227
Dharma	4	13	2	30	90	4	100	7	250
Mahā	4	13	2	30	92	4	66	7	218
Mahi	4	13	2	30	91	4	108	7	259
Mūla	4	13	2	30	90	4	108	7	258
Sarva	4	13	2	30	90	4	113	7	263

It may be said that: The Pāṭimokkha is the Buddhism or the Buddhism is the Pāṭimokkha. The Pāṭimokkha is like a yellow thread that crosses over all activities of the Buddhism, as :

From Hinayana to Mahāyana

From the Zen school to the Pureland school

From an old monk to a young layman

From a northern nun to a southern lay woman

From a famous king to a common people

From the past generations to the present one.

Any school, anybody, anywhere, any caste, any period always to keep the Pāṭimokkha, because of this important problem, so, the Buddha, before entering into the Pārinibbāna, has recommended the monks that : after I enter into the Pārinibbāna, you should follow strictly the Pāṭimokkha and regard them as your Master, as I am living with you no more no less.

The Pāṭimokkha is always the best way, so that to go to the Enlightenment.

The Pāṭimokkha is the collection of good conducts, so as to become a better man.

The Pāṭimokkha is often regarded as the firm foundation for the existence of the Buddhism.

So, we must study and practise the Pāṭimokkha because:

Yo ca vassasataṃ jive dussilo asamahito

Ekahaṃ jīvitaṃ seyyo sīlavantassa jhayino

Dhp. 110

Though one should live a hundred years

immoral and uncontrolled,

Yet better, indeed, is a single day's life

of one who is moral and meditative.

Appendix

The Name of the Rules

Pāli ¹	English ²
I. Pārājika	
1. Methuna dhamma	1. Committing a carnal act
2. Adinnādānā	2. Taking things not given
3. Manussa viggaha	3. Depriving of human life
4. Uttarimanussadhamma	4. Telling of supernatural power
II. Sanghadisesa	
1. Sukkavisatthi	1. Emission of semen
2. Kāyasamsagga	2. Bodily contact with women
3. Dutthullavācā	3. Addressing with wicked words
4. Attakāma pārīcariya	4. Praising of bodily service
5. Sañcariṭṭa	5. Acting as a go-between
6. Saññācika	6. Building a house independently
7. Mahallaka	7. Building a house dependently
8. Amūlaka	8. A false charge of pārājika
9. Aññbhāgiya	9. A charge of pārājika based on something else
10. Sanghabheba	10. Causing dissension in a Sangha
11. Bhedānuvattaka	11. Siding with a Bhikkhu's wrong views.
12. Dubbaccayātika	12. Ill-fame and expelling
13. Kuladūsaka	13. Refusing other's admonition.

III. Aniyata

- | | | | |
|----|----------------|----|--|
| 1. | Alamkammaniya | 1. | Sitting in a concealed place fit for lustful purposes. |
| 2. | Nālamkammaniya | 2. | Sitting in the open fit for lustful purposes. |

IV. Nissaggiya pacittiya

- | | | | |
|-----|--------------------|-----|--|
| 1. | Paṭhamakathina | 1. | An extra robe |
| 2. | Dutiyakathina | 2. | Without the three robes |
| 3. | Tatīyakathina | 3. | Not to wait for materials over one month |
| 4. | Cīvaradhovana | 4. | Robe from an unrelated Bhiksuni |
| 5. | Cīvarappaṭigahana | 5. | Robe washed by an unrelated Bhiksuni |
| 6. | Aññatakaviññatti | 6. | Asking an unrelated house holder for a robe |
| 7. | Taduttara | 7. | Accepting two robes only |
| 8. | Paṭhama upakkhata | 8. | Giving direction of making a robe |
| 9. | Dutiya upakkhata | 9. | Giving direction before the robe fund is offered |
| 10. | Rāja | 10. | Messenger with robe-fund |
| 11. | Ḳosiya | 11. | A rug made of silk |
| 12. | Suddhakālaka | 12. | A rug made of black wool |
| 13. | Dvebhāya | 13. | A rug to be consisted of three parts |
| 14. | Chabhassa | 14. | A rug to be used for six years |
| 15. | Nissidanasanthata | 15. | A new rug to be added with old pieces |
| 16. | Elakaloma | 16. | Carrying away the goat's wool |
| 17. | Elakalomadhovāpana | 17. | Wool washed by an unrelated bhiksuni. |
| 18. | Rūpiya | 18. | Receiving gold or silver |

19.	Rūpiyasamvohāra	19.	Exchanging in money-business
20.	Kayavikaya	20.	Engaging in buying and selling
21.	Patta	21.	Keeping a spare bowl
22.	Onapañcabhanna	21	New bowl in exchange of an old one
23.	Bhesajja	23.	Yarn women by an unrelated weaver
24.	Vassikasātika	24.	Giving instruction for weaving the robe
25.	Cīvarācchindana	25.	To get back a given away robe.
26.	Suttaviññātti	26	Robe as a special gift.
27.	Mahapesakāra	27.	Keeping one of the three robes in a hut.
28.	Accekavīvara	28.	Time for making a rainy season robe.
29.	Sālaṅka	29.	Diverting articles of the Sangha
30.	Parinata	30.	Not to keep ghee, oil etc. for over 7 days.

V. Pācittiya

1.	Musāvāda	1.	Telling a lie
2.	Omasavāda	2.	Using abusive language
3.	Pesuñña	3.	Slandering
4.	Padasodhamma	4.	Stirring up a settled matter
5.	Paṭhamasahaseyya	5.	Not more than five or six words to women
6.	Dutiyasahaseyya	6.	Reciting clause by clause
7.	Dhamma desanā	7.	Telling superhuman power to the unordained
8.	Bhuttārocana	8.	Telling a bhiksu's offence to the unordained
9.	Dutthallārocana	9.	Appropriating the Sangha's property
10.	Paṭhavikhāṇana	10.	Disregarding the minor rules
11.	Bhūtagāma	11.	Destroying vegetation

12.	Aññvādaka	12.	Deriding others
13.	Ujjhāpanaka	13.	Worrying others
14.	Pathama senāsana	14.	Spreading bedstead in the open
15.	Dutiya senāsana	15.	Spreading bedstead in the room
16.	A nupakhajja	16.	Driving a bhikṣu out
17.	Nikaddhana	17.	Encroaching upon a bhikṣu space
18.	Vehāsakūṭi	18.	Sitting forcefully on a bedstead.
19.	Mahallaka	19.	Sprinkling water
20.	Sappānaka	20.	Building a big house
21.	Bhikkhunovāda	21.	Exhorting the bhikṣunis without deputation
22.	Attharīgata	22.	Exhorting the bhikṣunis after sunset
23.	Upassaya	23.	Exhorting for the sake of gain
24.	Āmisa	24.	Travelling with a bhikṣuni by appointment.
25.	Cīvaradāna	25.	To go on board by appointment
26.	Cīvarasibhana	26.	Giving a robe to an unrelated bhikṣuni
27.	Samvidhāna	27.	Making a robe for an unrelated bhikṣuni
28.	Nāvābhiruhana	28.	Sitting with a bhikṣuni in secret
29.	Paripācana	29.	Sitting alone with a women
30.	Rahonisajja	30.	Food procured by a bhikṣuni
31.	Āvasathapiṇḍa	31.	Taking meals in turn
32.	Gāṇabhojana	32.	One meal at a public rest house
33.	Paramparabhojana	33.	A limit for taking cakes
34.	Kānamātā	34.	Observing the ceremony of leavings of food.
35.	Pathamapavāraṇā	35.	Stirring up a bhikṣuni's longing for good

36.	Dutiyapavāraṇā	36.	Going in a body for meals
37.	Vikālabhojana	37.	Eating at the wrong time
38.	Sannidhikāraka	38.	Eating what has been put by
39.	Paṇibhojana	39.	Placing things in the mouth not giving
40.	Dantapona	40.	Asking for delicacies when not sick
41.	Accelaka	41.	Drinking water with living beings in it.
42.	Uyyojana	42.	Sitting in the sleeping place of an eating family
43.	Sabhojana	43.	Sitting in secret with a woman in an eating family.
44.	Rahopaticchanna	44.	Giving food to ascetics.
45.	Rahonisajja	45.	Seeing the army manoeuvre.
46.	Cāritta	46.	Time for remaining in the army
47.	Mahānāma	47.	Seeing activities of the forces.
48.	Uyyutta	48.	Beating another bhikṣu
49.	Senavasa	49.	Giving threatening gestures
50.	Uyyodhika	50.	Concealing other's serious offence
51.	Surāpāna	51.	Sending away without giving food.
52.	Aṅgulipatodaka	52.	Kindling a fire
53.	Hassadhamma	53.	Grumbling about settled proceedings
54.	Anādariya	54.	Sleeping with an unordained person
55.	Bhimsāpana	55.	Persisting in wrong views
56.	Jotisamā dahana	56.	Siding with persons persisten in wrong views.

57.	Nahāna	57.	Sleeping with a persistent Sramanera
58.	Dubhaṇṇakarana	58.	Picking up jewels
59.	Vikappana	59.	Disfiguring the robe with colours
60.	Ananidhāna	60.	Bathing once in a half month
61.	Sañcicapāna	61.	Destroying life of living beings
62.	Sappānaka	62.	Causing uneasiness
63.	Ukkotana	63.	Poking with a finger
64.	Dutṭhullapaticchādāna	64.	Sporting in the water
65.	Onavāsativassa	65.	Sleeping in the same place with a woman
66.	Theyyasattha	66.	Frightening a bhikṣu
67.	Samvidhāna	67.	Hiding a bhikṣu's bown or robe
68.	Arittha	68.	Using again the robe given away
69.	Ukkhitasambhoya	69.	Charging with a false Sanghavasesa offence
70.	Kanthaka	70.	Travelling together with a woman by appointment
71.	Sahadhammika	71.	Travelling together with robbers
72.	Vilekhana	72.	Ordination to an underaged person
73.	Mohana	73.	Digging the ground.
74.	Pahāradāna	74.	Requisites for four months
75.	Talasattika	75.	Suspicious about the rules
76.	Amūlaka	76.	Overhearing other's dispute
77.	Sañcicca	77.	Declining to give consent
78.	Upassuti	78.	Disrespecting other bhikṣus
79.	Kammapaṭibahana	79.	Drinking liquor

80.	Pakkamana	80.	Going to a village at a wrong time
81.	Khiyyadhamma	81.	Begging elsewhere when invited
82.	Parināmana	82.	Crossing the palace threshold
83.	Antepura	83.	Pretending not knowing the rules
84.	Ratana	84.	Having a needle case made
85.	Vikālegāmapavesana	85.	Height of a bedstead
86.	Sūcihana	86.	Bedstead stuffed with cotton
87.	Mañca	87.	Measure of making a garment for the rainy season
88.	Tulonaddha	88.	Measure of making an itch-cloth
89.	Nisīdana	89.	Measure of making a rug
90.	Gaṇḍappaticchādi	90.	Measure of the Sugata's robe.
91.	Vassikasātika		
92.	Nanda		

VI. Pāṭidesaniya

1.	Hatthatopatiggahana	1.	Bhiksuni giving food in a layman's house
2.	Kulesunimantita	2.	Bhiksuni's direction in a layman's house
3.	Sekkhasammata	3.	House holder declared to be under training.
4.	Araññikasenaśana	4.	Receiving food inside a forest dwelling.

VII. Sekhiyā

1.	Parimandalanisāsana	1.	Not to wear the inner garment high
2.	Parimandalapārapana	2.	Not to wear the inner garment low.
3.	Supaticchanno antara gharegamana	3.	Not to wear the inner garment disorder

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|-----|--|-----|--|
| 4. | Supaticchanno outara
gharenisīdana | 4. | Not to wear the inner garment like an axe |
| 5. | Susamvuto antara gharegamana | 5. | Not to wear the inner garment like the Tala tree |
| 6. | Susamvuto antara gharenisīdana | 6. | Inner-garment like an elephant trunk |
| 7. | Ukkhittacakkhu
antaragharegamana | 7. | Inner- garment like a flour ball |
| 8. | Ukkhittacakkhu antaraghare
nisīdana | 8. | Inner- garment like in fine foldings. |
| 9. | Na ukkhittakāya antaraghare
gamana | 9. | Inner- garment in the form of two ears. |
| 10. | Na ukkhittakāya antaragkhare
nisīdana | 10. | Inner - garment like a pig-head. |
| 11. | Ba ujjhaggikāya antaraghare
gamana | 11. | Inner - garment of fine yarn. |
| 12. | Na ujjhaggikāya antaraghare
nisīdana | 12. | Wearing the inner garment all round. |
| 13. | Appasaddho antaraghare
ganana | 13. | Not to put on the robe high. |
| 14. | Appasaddho antara ghare
nisīdana | 14. | Not to put on the robe low |
| 15. | Na kāyappacālakam,
antaraghare gamana | 15. | Not to put on the robe in disorder |
| 16. | Na kāyappacālakam
antaraghare nisidria. | 16. | Putting on the robe all round |
| 17. | Na bāhuppacālakam
antaraghare gamana | 17. | Entering well covered |

18.	Na bāhuppacālakam antaraghare nisīdana	18.	Sitting well covered
19.	Na sisappacālakam antaraghare ganana.	19.	Entering well controlled
20.	Na sisappacālakam antaraghare nisīdana	20.	Sitting well controlled
21.	Na khambhakato antaraghare gamana	21.	To enter without casting glances
22.	Na khambhakato antaraghare nisīdana	22.	To sit without costing glances
23.	Na oyunthito antara ghare gamana	23.	To enter without smelling
24.	Na oyunthito antara ghare nisīdana	24.	To sit without smelling
25.	Na ukkutikāya antaraghare gamana	25.	Entering without presumption.
26.	Na pallakāya antaraghare nisīdana.	26.	Sitting without presumption
27.	Sakkaccam piṇḍapāta paṭiggahana	27.	Entering with a little sound
28.	Pattasaññīpiṇḍapāta paṭiggahana	28.	Sitting with a little sound.
29.	Samasūpāka piṇḍapāta paṭiggahana	29.	To enter without kneeling down
30.	Samatittika piṇḍapāta paṭigghana	30.	To sit without kneeling down
31.	Sakkaccam piṇḍapāta bhujjana	31.	To enter without covering the head

32.	Pattasaññi piṇḍapāta bhuñjana	32.	To sit without covering the head
33.	Sapadāna piṇḍapāta bhuñjana	33.	Entering without a turban
34.	Samasūpaka piṇḍapāta bhuñjana	34.	Sitting without a turban
35.	Na thūpikato omaddita piṇḍapāta bhuñjana	35.	To enter without being akimbo
36.	Na sūpaṃvabyañjanam vā odanena paṭicchīdāna	36.	To sit without being akimbo
37.	Na sūpaṃvabyañjanam vā odanam vā agitlanno attano atthāyavinnapetvā bhuñjana	37.	To enter without showing the chest.
38.	Na ujjhāna saññiparesam patta olokana	38.	To sit without showing the chest.
39.	Nātimahan takavala karana	39.	To enter without showing the ribs.
40.	Parimandala ālopa karaṇa	40.	To sit without showing the ribs.
41.	Na anāhatekavalemu khadvaravivarana	41.	To enter without tucking up the robe.
42.	Na bhuñjamānosabbaṃ hatthaṃ mukhepakkipana	42.	To sit without tucking up the robe.
43.	Nasakavaleṇa mukhe na byāharana	43.	To enter without tucking up the robe.
44.	Napiṇḍukhepaka bhuñjana	44.	To sit without tucking up both the sides.
45.	Nakavalāvacchedaka bhuñjana	45.	To enter without letting the robe fall.
46.	Na avagaṇḍakāraka bhuñjana	46.	To sit without letting the robe fall.
47.	Na hatthaniddhunaka bhuñjana	47.	To enter without arm-swinging.
48.	Na sitthāvākāraka bhuñjana	48.	To sit without arm-swinging.

49.	Na jivchāniccharaka bhujāna	49.	To enter without shoulders swaying.
50.	Na capucapukāraka bhujāna	50.	To sit without shoulders swaying.
51.	Na surusarakaāaka bhujāna	51.	To enter without headmoving.
52.	Na hatthanillehaka bhujāna	52.	To sit without head-moving
53.	Na pattanillehaka bhujāna	53.	To enter without body - swaying
54.	Na oṭṭhanillehaka bhujāna	54.	To sit without body - swaying
55.	Na sāmisenahatthena pāniya thālakapaṭiggahana	55.	To enter without interlacing the hand.
56.	Na sasittha kampatta dhovanamantaragharechaddana	56.	To sit without interlacing the hand.
57.	Na chattapānissāgilānassa dhammadesana	57.	To enter without bending the leg.
58.	Na dandapaṇissāgilānassa dhammadesana	58.	To sit without bending the leg
59.	Na satthapāṇissāgilānassa dhammadiesana	59.	To enter without placing one leg upon the other
60.	Na avudhapāṇissāgilānassa dhammadesana	60.	To sit without placing one leg upon the other
61.	Na pādukārulhassāgilānassa dhamadesana	61.	Not to place the palm against the cheek
62.	Naupāhanāarulhassāgilānassa dhammadesana	62.	Receiving food with concentration
63.	Nayānagatassā agilānassa dhammadesana	63.	Receiving soup with concentration
64.	Nasayanagatasa agilānassa dhammadesana	64.	Not to let the bowl overflow.

65.	Na pallathikāyanisinassa agilānassa dhammadesana	65.	Taking rice and soup equally
66.	Na vetṭhitasissassa agilanassa dhammadesana	66.	Without scooping
67.	Na ogunthitasissassa agilanassa dhammadesana	67.	Without selecting good food
68.	Na chamāyamnīsīditvā āsane nisinnassa agilānassa dhammadesana	68.	Without making big handfuls.
69.	Nanice āsanenisīditvā uce āsanenisinnassa agilānassa dhammadesana	69.	Handfuls to suit the mouth
70.	Natṭhito nisinnassa agilānassa dhammadesana	70.	Not to wait by opening the mouth
71.	Napachhato gacchanto purato gacchantassa agilānassa dhammadesana	71.	Not talk when food is in the mouth
72.	Na upathena gacchanto pathena gacchantassa agilānassa dhammadesana	72.	Without biting the food in half.
73.	Nathito agilāno ucāram vāpassāvaṃ vākarana	73.	Without sound while chewing
74.	Naharite agilāno uccāraṃ vā passāvaṃ vākhelaṃ vākarana	74.	Without swallowing unchewed food.
75.	Na udake agilāno uccāraṃ vā passāvaṃ vā khelaṃ vākarana	75.	Without swelling up the cheek.
		76.	Without protruding the tongue

77. Without smelling the food.
78. Without licking the hand.
79. Not to clean with the finger
80. Not to abandon food
81. To eat without hand-shaking.
82. Soiled hand not to touch vessels
83. Not to cover with rice
84. Without asking soup and rice for himself.
85. Without looking into other's bowl
86. To eat looking into the bowl.
87. To eat in order.
88. Throwing away bown - rinsing water.
89. A person riding on horse back
90. In front and at the back side
91. On the road and outside the road
92. High and low positions
93. Sitting and standing
94. Lying and sitting
95. Covering his head
96. A turban on the head
97. A person being akimbo
98. Showing the chest
99. Showing the ribs
100. Tucking up robe on one side

101. Tucking up robe on both sides.
102. Letting the robe fall.
103. Wearing pattens
104. Wearing leather shoes
105. Holding a staff
106. Holding an umbrella
107. Holding a knife
108. Holding a small dagger
109. Holding a bow and other weapon
110. Not to cast ordure etc., on green grass
111. Not to cast ordure etc., on water
112. Not to ease oneself while standing.
113. Not to climb up a tree.

VIII. Adhikarana samatha

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|-----------------------|---------------------------------------|
| 1. Sammukhāvinaya | 1. Settled in presence |
| 2. Sativinaya | 2. Settled from recollection |
| 3. Amūlhaviṇaya | 3. No longer out of his mind |
| 4. Patiññātakaraṇa | 4. On confession of guilt |
| 5. Yebhuyyasikā | 5. Inquiring into the nature |
| 6. Tassa - pāpiyasikā | 6. To be settled by a majority |
| 7. Tīṇa-vathāraka | 7. Like the grass covering the field. |

Notes

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| 8. | 十誦律 | Vol.22, No.1435 |

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Tông công = 459 notes.