

C. pārājikuddeso¹

tatr' ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

methunadhammasikkhāpadaṃ²

1. yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno
5 sikkhaṃ appaccakkhāya³ dubbalyaṃ anāvikatvā methunaṃ
dhammaṃ paṭiseveyya antamaso tiracchānagatāya pi,
pārājiko hoti asaṃvāso. [Vin III 23,33-36]

adinnādānasikkhāpadaṃ

10 2. yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ theyya-
saṅkhātaṃ ādiyeyya yathārūpe adinnādāne rājāno coraṃ
gahetvā haneyyūṃ vā bandheyyūṃ vā pabbājeyyūṃ vā coro
'si, bālo 'si, mūlho⁴ 'si, theno 'sī ti, tathārūpaṃ bhikkhu
adinnaṃ ādiyamāno, ayaṃ pi pārājiko hoti asaṃvāso. [Vin
III 46,16-20]

15 manussaviggahasikkhāpadaṃ

3. yo pana bhikkhu sañcicca manussaviggahaṃ jīvitā
voropeyya satthahāraṃ vāssa pariyeseyya maraṇavaṇṇaṃ
vā saṃvaṇṇeyya maraṇāya vā samādapeyya ambho purisa
kiṃ tuyh' iminā pāpakena dujjīvitena? matan te jīvitā seyyo
20 ti, iti cittamano cittasaṅkappo anekapariyāyena maraṇa-
vaṇṇaṃ vā saṃvaṇṇeyya maraṇāya vā samādapeyya, ayaṃ
pi pārājiko hoti asaṃvāso. [Vin III 73,10-16]

¹Nā omits

²Nā omits titles of rules throughout

³Vin E^e: apa-

⁴Nā: muḷho

C. The recitation of the [rules entailing] defeat

Herein these four matters entailing defeat come up for recitation.

The rule about sexual intercourse

1. Whatever bhikkhu, [who has] undertaken the training and the way of life of the bhikkhus, having neither renounced the training nor declared his weakness, should engage in sexual intercourse even with a female animal, he becomes defeated, not in communion.

The rule about taking what is not given

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

The rule about a human being

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

uttarimanussadhammasikkhāpadaṃ

4. yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ
attūpanāyikaṃ alamariyañānadassanaṃ samudācareyya iti
jānāmi, iti passāmī ti, tato aparena samayena samanuggāhī-
yamāno¹ vā asamanuggāhīyamāno² vā āpanno visuddhā-
pekkho evaṃ vadeyya ajānaṃ evaṃ āvuso avacaṃ jānāmi,
apassaṃ passāmī, tuccham musā vilapin ti, aññatra
adhimānā, ayaṃ pi pārājiko hoti asaṃvāso. [Vin III 91,19-25]

10 uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā. yesaṃ
bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na labhati
bhikkhūhi saddhiṃ saṃvāsaṃ, yathā pure tathā pacchā,
pārājiko hoti asaṃvāso.

15 tath' āyasmante pucchāmi kacci 'ttha parisuddhā?
dutiyaṃ pi pucchāmi kacci 'ttha parisuddhā? tatiyaṃ pi
pucchāmi kacci 'ttha parisuddhā? parisuddh' etth' āyas-
manto, tasmā tuṇhī, evaṃ etaṃ dhārayāmi³ ti. [Vin III
109,21-27]

pārājikaṃ niṭṭhitaṃ.⁴

¹Vin E^c, C^c, S^c: -hi-

²Vin E^c, C^c, S^c: -hi-

³Ñā: -mi (omits ti)

⁴Ñā: pārājikuddeso niṭṭhito; S^c: pārājikā dhammā niṭṭhitā; Phye:
pārājikuddeso dutiyo.

The rule about a superhuman state

4. Whatever bhikkhu should, while not knowing [for certain], boast a superhuman state, knowledge and insight deserving the name “noble”, as being present in himself, [saying], “I know thus, I see thus,” then afterwards on another occasion should, whether being examined or not being examined, having committed the offence and looking for purification, say thus, “Friend, not knowing, I said, ‘I know’; not seeing, I said, ‘I see’; I spoke falsely, lying,” other than from an overestimation [of himself], he too becomes defeated, not in communion.

Recited, venerable sirs, are the four matters entailing defeat. If a bhikkhu has committed one or other of these offences, he is no longer allowed [to live in] communion with bhikkhus; as [he was] before [ordination] so [he is] after [the confession of the offence]; he becomes defeated, not in communion.

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

The defeat section is finished.