

[Nissaggiya pācittiyā²⁴⁴]

Ime kho panāyasmanto tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti.

[Cīvaravaggo²⁴⁵]

[The (cases) involving expiation with forfeiture]

Venerables, these thirty cases involving expiation with forfeiture come up for recitation.

[The Robe-chapter]

Ime kho panāyasmanto ... dhammā uddesaṃ āgacchanti: see Sd intro.

nissaggiya pācittiya: involving expiation with forfeiture, involving expiation and forfeiture, expiation involving forfeiture, to be forfeited and to be expiated, Than: to be forfeited and confessed, H: an offence of expiation involving forfeiture, Ñm: it entails expiation with forfeiture.

At Vin III 196–97 it is said in the Padabhājana on NP 1 that the bhikkhu first has to relinquish the object to the community, or to many bhikkhus, or to a single bhikkhu, and then has to confess/announce/declare (*desetabba*) the Pācittiya offence. "... *nissaggiyaṃ hoti, nissajjitabbaṃ saṅghassa ...: "Idaṃ me bhante cīvaraṃ dasāhātikkantaṃ nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmī ti. Nissajjitvā āpatti desetabbaṃ."*: "... it is to be forfeited (*nissaggiyaṃ*), it is to be forfeited (i.e., f.p.p.) to the Community...: 'This robe (-cloth) that has gone beyond the ten-day (limit) is to be forfeited by me. (Because the clause is passive, it requires an instrumental agent that could be *me*: by me. Other translators take *me* as a genitive with *cīvaraṃ*.) This I forfeit to the Community.' Having forfeited (it) the offence is to be confessed."

This indicates that *nissaggiyaṃ* is a f.p.p. and *pācittiyaṃ* possibly too since it corresponds to "*āpatti desetabbaṃ*": "the offence is to be confessed." Cf. Vibh to Pāc 86: "*paṭilābhena bhinditvā pācittiyaṃ desetabbaṃ*." Cf. "*āpatti pācittiyassa*": "there is an offence involving expiation for him; Vin IV 2 etc. (An explanation of the -assa endings used with offence-terms in the Suttavibhaṅga is found in Sp 261).

Sp 639/Kkh 96: "... *nissaggiyaṃ pācittiyaṃ, tañ-ca cīvaraṃ nissaggiyaṃ hoti, pācittiyāpatti c'assa hotī ti attho. Atha vā nissajjanaṃ nissaggiyaṃ, pubbabhāge kattabbassa vinaya-kammas'etaṃ nāmaṃ. Nissaggiyam-assa atthī ti nissaggiyam-icc'eva. Kin-taṃ? pācittiyaṃ. Taṃ atikkāmayato saha nissaggiya-vinayakammaṃ pācittiyaṃ hotī ti ayam-ettha attho."*

"... *nissaggiyaṃ pācittiyaṃ*, that robe (-cloth) is to be relinquished (f.p.p.), and there is an offence involving expiation for him, is the meaning. Or perhaps rather *nissaggiyaṃ* is *nissajjanaṃ*: relinquishing, (i.e., action-noun. = Ce. Be: *nissajjanaṃ*.) This is a designation for the preceding Disciplinary action. There is a NP for him, thus (it is) *nissaggiyaṃ*. What is it? A *pācittiya*. (Maybe: "*Kin-taṃ pācittiyaṃ?*": "What *pācittiya* is it?" Se: "*icc'eva taṃ pācittiyaṃ*."") For one exceeding that there is a *pācittiya* together with the disciplinary act of relinquishing. This is here the meaning."

Cf. Pāc 86: "... *bhedanakaṃ pācittiyaṃ*." "(a case) involving expiation with breaking up," Pāc 87, 89–92: "... *chedanakaṃ pācittiyaṃ*," Pāc 88: "... *uddālanakaṃ pācittiyaṃ*." In these rules there are no future passive participles and this could support the renderings of *nissaggiyaṃ* by Ñm, H, and Hinüber (1999, p.17). Hinüber (1999 p.18) points out that these rules could have been put into a different Pācittiya class, like the *nissaggiyas*, but were not due to their fewness.

Compare the similar formulation in the Bhikkhunī-Sd rules: *nissāraṇiyaṃ saṅghādisesaṃ*: "(a case) concerning the community in the beginning and the rest (of the procedure) with sending off" (Vin IV 223 ff.). H: "(an offence) entailing a formal meeting of the order involving being sent away," see BD IV xxxvi.

nissaggiyā: involving forfeiture, to be relinquished, given up; adjective qualifying *pācittiyā*. F.p.p. of *nissajeti*

²⁴⁴ = Dm. Um has it in brackets. D: *Nissaggiyā pācittiyā dhammā*. Mi Se: *Tiṃsa nissaggiyā pācittiyā dhammā*. Nothing in other eds.

²⁴⁵ Only in Mi Se.

(*nis* + √(*s*)*saj*(*j*) + *e*). Cf. *nissajitabbo* at NP 22. According to PED *nissaggiya* = Skt **niḥsārgya*, not *naisargika*. Mā-L: *nissargikapācattika*, Sa: *niḥsargikā pātayantikā*. Mū: *naisargikapāyantika*. See MW 564 *nisarga* (*ni* + √*srij*). **pācittiya**: involving expiation; adj. qualifying *dhammā*; see above Aniy 1.

[NP 1: Kaṭhinasikkhāpadam]

Niṭṭhitacīvarasmim²⁴⁶ bhikkhunā ubbhatasmim kaṭhine,²⁴⁷ dasāhaparamam atirekacīvaram dhāretabbam. Tam atikkāmayato, nissaggiyam pācittiyam.

[The training precept on the kaṭhina]

When the robe [-cloth] has been finished by a bhikkhu, when the kaṭhina [-frame-privileges] have been withdrawn, [then] extra robe [-cloth] is to be kept for ten days at the most. For one who lets it pass beyond [the ten days], [this is a case] involving expiation with forfeiture.

niṭṭhitacīvarasmim: the robe (-cloth) has been finished; loc. sg. nt. Locative absolute construction. A *kammadhāraya* cpd equivalent to a passive subordinate clause; see IP p.155 and Pātimokkha concl.: *suttāgata*. Since the verb *hoti* , “is” , is implied in these constructions, it is usually not directly expressed; see Syntax § 20b-c.

= **niṭṭhita**: finished, ended; = the p.p. of *niṭṭhāti* (*ni* + √*thā* + *a*), which here in this *kammadhāraya* cpd is uninflected, but stands for the locative singular *niṭṭhitasmim* + **cīvarasmim**: when robe (-cloth); loc. sg. nt. of *cīvaram*: robe (-cloth), robe-material, cloth for a robe.

A *cīvara* can be a made-up robe, but in the Vinaya, like in this rule and the coming ones (esp. NP 3, 24, and 27), it often means the unmade cloth intended for making a robe. I have tried to convey this meaning by rendering *cīvara* as “robe (-cloth),” which can mean both “a cloth for (making) a robe” and “a cloth which is a robe.” When *cīvara* clearly means a finished robe, like in NP 25–6, the rendering “robe” is used.

Padabhājana: “... *bhikkhuno cīvaram kataṃ vā hoti naṭṭham vā vinaṭṭham vā daḍḍham vā cīvarāsa vā upachinnaṃ*.” “(When) a bhikkhu’s robe (-cloth) has been made or lost or perished or burnt or the expectation for the robe (-cloth) has been cut off.”

Cf. M I 438: “*Niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī ti*.”

bhikkhunā: by a bhikkhu; ins. sg. m.

ubbhatasmim: has been withdrawn, lifted; loc. sg. nt. of *ubbhata*, the p.p. of *ubbahati* (*u* + √*vah* + *a*): withdraws, takes away, lifts; agreeing with *kaṭhine*.

kaṭhine: (the five allowables connected with) the *kaṭhina* (robe-cloth); loc. sg. nt.

The *kaṭhina* was a special wooden frame that was put flat or spread (*pattharati*) on the ground. Over this frame the robe-cloth was stretched to make a robe. The tradition of using this frame has died out and it maybe has not been used for centuries.

Bhikkhu Thanissaro suggests that it is similar to the frame used to make a quilt; see BMC 168; see also Vin II 116–17, BD II 5–6 & V 158–59. However, the robe made on this *kaṭhina*-frame is also called a *kaṭhina* and because of this double usage there is some confusion the discussion of this rule in BMC 163–168.

It is said that when cloth for the *kaṭhina* (-robe) (*kaṭhinadussa*) has accrued to the community it can formally give the cloth to an appointed bhikkhu for spreading the *kaṭhina* (“*kaṭhinam attharituṃ*”, here synonymous with the formal making of the *kaṭhina*-robe (Vin I 254–255); see BD II 5 n.1, 26 n. 3, IV 352 n. 5. In this context therefore *kaṭhina* is synonymous with the robe that has been made by spreading the cloth on the *kaṭhina*-frame and making it into a proper robe. It is said that it can be made out of rag-cloths, etc.

Five things will be allowable to the bhikkhus (*kappissanti*) when the *kaṭhina* has been spread, i.e., properly made in accordance with certain regulations, i.e., consisting of five panels or more and is finished before the

²⁴⁶ BhPm 1 & 2, C, D, W, Ra, UP v.l.: *niṭṭhitacīvarasmim pana*.

²⁴⁷ Dm: *kathine*.

next dawn, etc.; Vin I 254ff, BD IV 352ff. These allowances are withdrawn or cancelled (*ubbhataṃ kaṭhinaṃ*) through one or more of eight reasons or grounds (*mātikā*) such as the bhikkhu leaving the residence without intending to return; Vin I 255, cf. BD IV 357 n.6. This withdrawing through these reasons is what “*ubbhataṃ kaṭhine*” refers to, and so it is explained in the Padabhājana on the present rule at Vin III 196; see BD II 5. Therefore, *kaṭhina* is also synonymous with the allowances connected with the spreading of the *kaṭhina*-robe.

Bhikkhu Thanissaro renders “*ubbhataṃ kaṭhine*” as “When ... the frame is destroyed (his privileges are in abeyance),” but the verb *ubbahati* does not mean “destroys,” but “withdraws”; see above. In the Cullavagga section dealing with the *kaṭhina*-frame, Vin II 116–117, there is no mention of the official ceremony at the end of the rains. The robe could have been made on a used frame since there no reference to making a new frame in the Mv section dealing with the *kaṭhina*-robe. In the Cv it is said that the *kaṭhina*-frame is to be kept hanging on a wall after the sewing is finished so that creatures can not eat it. Since the frame has to be handled with care it seems that it is not a one-usage-only frame, but one that can be used again and again for making robes. There is no regulation that bhikkhus make robes only at a certain time of the year and robes can be made all year long. Bhikkhus would use the frame whenever they would make a robe, however, at the end of the rainy-season it was more likely that robe-cloth would become available and it would be used more during this period.

niṭṭhitacīvarasmiṃ bhikkhunā ubbhataṃ kaṭhine: “When the robe (-cloth) has been finished by a bhikkhu, when the *kaṭhina* (-frame-privileges) have been withdrawn”; H: “When the robe-material is settled, when a bhikkhu’s *kaṭhina* (privileges) have been removed, ...”; *Vinaya Texts*: “When the robes have been settled, when the *kaṭhina* has been taken up by the bhikkhu...”; Ñm: “(During a time) when (stored-up) robe (material) is finished up (by its being either all made up into robes or destroyed etc.) and when the *kaṭhina* (privileges) are in abeyance ...”; Than: “When a bhikkhu has finished his robe-making and the frame is destroyed (his *kaṭhina* privileges are in abeyance)”; Norman: “The robe-material having been used up, the *kaṭhina* frame having been removed by a bhikkhu, ...”; loc. absolute construction.

This is a difficult line for translators, as it is uncertain what *bhikkhunā* refers to. Does it refer to *niṭṭhitacīvarasmiṃ* or to *ubbhataṃ kaṭhine*? Most translators make it refer to the latter. Ñm simply did not translate it.

It is possible that *bhikkhunā* applies to the next clause, which has no agent: “*dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ*” and has been placed in this locative absolutive clause for the sake of separating *niṭṭhitasmiṃ* and *ubbhataṃ kaṭhine*, i.e., extra robe (-cloth) can be kept by a bhikkhu ten days at the most. The usage of an f.p.p. with an instrumental agent is common, e.g. Pāc 49: “... *bhikkhunā senāya vasitabbaṃ* ...”; see IP p.107. In the next two rules, where this interpretation would not fit, the use of this clause might be a mechanical extension.

Horner in BD suggests that *bhikkhunā* is an instrumental used for a genitive, but this usage would be unique. It is not mentioned in the *Syntax of the Cases in the Pāli Nikāyas* by Wijesekera. Further, the explanation *bhikkhuno* in the Padabhājana suggests a dative of advantage; see Syntax § 101.

It seems that the Padabhājana also takes *bhikkhunā* to be a genitive with an instrumental meaning: “*Niṭṭhitacīvarasmin-ti: bhikkhuno cīvaraṃ kataṃ va hoti*” (For a translation see *niṭṭhitacīvarasmiṃ* above.)

The Kkh does not comment on *bhikkhunā* in NP 1 but in the comments on *niṭṭhitacīvarasmiṃ* it implies a dative of advantage: “*Atthatakaṭhinassa hi bhikkhuno yāva imeh’ākārehi cīvarapālībodho na chijjati tāva kaṭhinānisaṃsaṃ labhati.*”: “The *kaṭhina*-privilege is obtained for a bhikkhu who has spread the *kaṭhina* for as long as the robe-obstacle is not severed through these reasons.” Cf.: “*tassa bhikkhuno ... kaṭhinuddharo.*” H: “That monk’s *kaṭhina* (privileges) are removed because of ... (eight grounds)...”; Vin I 255f.

In the Padabhājana it is said that the *kaṭhina* (-frame-privileges) are withdrawn due to eight grounds, or by a *saṅghakamma*. It does not say that they are withdrawn by a bhikkhu. After the four months of the cold season, the privileges automatically lapse. “*Ubbhataṃ kaṭhine ti: aṭṭhannaṃ mātikānaṃ aññatarāya mātikāya ubbhataṃ hoti saṅghena vā antarā vā ubbhataṃ hoti.*”

If it is a genitive ins. then it would be better to make it qualify both *niṭṭhitacīvarasmiṃ* and *ubbhataṃ kaṭhine*

and this is what the Kkh suggests in its comments on “*niṭṭhitacīvarasmiṃ bhikkhunā*” at NP 2 & 3.

Kkh 100: “*Niṭṭhite cīvarasmiṃ bhikkhuno ti evaṃ sāmivasena karaṇavacanassa attho veditabbo. Karaṇavasena hi bhikkhunā idaṃ nāma kammaṃ kātabbaṃ, taṃ n’atthi, sāmivasena pana bhikkhuno cīvarasmiṃ niṭṭhite kaṭhine ca ubbhate ...*”: “When the robe (-cloth) of a bhikkhu has been finished: thus the meaning of an instrumental [case] word has to be understood as the genitive case. For in the instrumental [case] this so called [legal] act is to be done by a bhikkhu. That is not so. However, by the genitive case the robe (-cloth) is finished for a bhikkhu and the *kaṭhina* is withdrawn.”

This indicates that according to the commentary the line is to be translated as: “When a bhikkhu’s robe (-cloth) is finished, when (a bhikkhu’s) *kaṭhina* (-frame-privileges) have been withdrawn,” One can not be sure whether this was the original meaning for if a genitive is implied, why is the Pāli not “*Niṭṭhitacīvarasmiṃ bhikkhuno ...*”? If *bhikkhunā* is instrumental subject of *cīvaraṃ* in *niṭṭhitacīvarasmiṃ* a suitable translation for this line would be: “When the robe (-cloth) has been finished by a bhikkhu, when the *kaṭhina* (-frame-privileges) have been withdrawn ...”

The Sarvāstivādin and Mū Prātimokṣasūtra version is: “*Niṭṭhitacīvareṇa bhikṣunā uddhṛte kaṭhine ...*”: “When the *kaṭhina* has been withdrawn by a bhikṣu by whom the robe (-cloth) has been finished”; PrMoSa p.184 & PrMoMū p.25. In this version of the rule *bhikṣunā* is qualified by the passive subordinate clause expressed by the compound *niṭṭhitacīvareṇa*.

In the Mahāsaṅghika version a plural *kṛtacīvarehi* (see above Padabhājana: ... *cīvaraṃ kataṃ* ...) and a plural instrumental *bhikṣūhi* are used instead of the instrumental *bhikṣunā*. Mā-L: “*Kṛtacīvarehi bhikṣūhi uddhṛtasmiṃ kaṭhine dasāhaparamaṃ bhikṣunā atirekacīvaran dhārayitavyaṃ tad-uttarin dhāreya nissargika-pācattikaṃ*”: “When the *kaṭhina* has been withdrawn by the bhikkhus whose robes have been made ...”; BV 165, PrMoMā-L p.13. See BMD p.126 n. 48 for this line and references to it.

dasāhaparamaṃ: for ten days at the most; adv. A kammadhāraya containing a digu cpd: *dasāha*, used as an adverb in acc. sg. nt. = **dasāha**: ten days; digu cpd (IP p.274) A junction of *dasa* + *aha* through contraction. = **dasa**: ten; num. + **aha**: day; only in cpds.; cf. *yāvatiha*: Sd concl. + **paramaṃ**: highest, most; adv. The use of *paramaṃ* at the end of a compound indicates it is used as an adverb; cf. A I 233: “*sattakkhattuparamaṃ ... sandhāvitvā*,” NP 3: *māsaparamaṃ*, NP 7: *santar’uttaraparamaṃ*, NP 10: *chakkhattuparamaṃ*, NP 21: *dasāhaparamaṃ atirekapatto dhāretabbo*, NP 23: *sattāhaparamaṃ ... paribhuñjitabbāni*, NP 29: *chārattaparamaṃ*.

Sp 638/Kkh 93: “*Dasāhaparaman-ti dasa ahāni paramo paricchedo assā ti dasāhaparamo. Taṃ dasāhaparamaṃ kālaṃ dhāretabban-ti attho*”: “For ten days at the most: ‘ten days are the utmost limit for it’ is ‘ten days at the most. Then, ‘it is to be kept for a ten-days-at-most time’ is the meaning.”

The commentary thus explains *dasāhaparamaṃ* as a kammadhāraya cpd used as a bahubhihi cpd qualifying an unexpressed *kālaṃ*: “time” as an adjective.

atirekacīvaraṃ: extra robe (-cloth); acc. sg. nt. Kammadhāraya cpd. = **atireka**: extra, left over; adj. = pref. *ati-* + *√ric*: leaves + poss. suf. *-ika*. Cf. *anatiritta* at Pāc 35. Cf. Pāc 92. + **cīvaraṃ**: robe (-cloth).

Smp 638/Kkh 93: “*Adhiṭṭhitavikappitesu apariyāpannattā atirekaṃ cīvaran-ti atirekacīvaraṃ*”: “Because of the state of not being fulfilled with regards the determinations and assignments (it is) an extra robe (-cloth).

dhāretabbaṃ: is to be kept, can be kept, ... held, ... worn; f.p.p. of *dhāreti* (*√dhar* + *e*), the causative of *dharati*; see above Nid concl.

The ten days are an option and the robe can be kept less than ten days too, however, to retain the emphatic sense with “at the most”, the f.p.p. *dhāretabbaṃ* is here rendered as “is to be kept”; cf. NP 10: *niddisitabbo* and Pāc 34: *paṭiggahetabbāni*.

taṃ: that; acc. sg. nt. of *ta(d)*. Refers to the 10 days time.

atikkāmayato: for one who let pass, makes pass over, lets elapse; dat. [of (dis-) advantage] sg. of *atikkāmayant*, the pr.p. of *atikkāmayati* in which the 7th conjugation sign *-aya* is not contracted to *-e*, as in *atikkāmeti*, as is normal in Pāli; see PG § 26,1 & 178,2 (*ati* + (*k*)*kam* + *e/aya*) and see Sd 6: *kārayamāno*. *Atikkāmeti* is the causative of *atikkamati* and is a transitive verb.

taṃ atikkāmayato: for him who lets it pass beyond, *Vinaya Texts*: to him who goes beyond that, Ñm: when he exceeds that, H: for him who exceeds that²⁴⁸, Norman: for one exceeding that, Than: beyond that.

Sp 639/Kkh 96: “*Taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ-ti taṃ yathāvuttajātippamāṇaṃ cīvaraṃ dasāhaparamaṃ kālaṃ atikkāmayato, etthantare yathā atirekacīvaraṃ na hoti, tathā akubbato nissaggiyaṃ pācittiyaṃ*”: “For one who lets it (*taṃ*) pass (the limit) (there is) a *nissaggiya pācittiya*. For one who lets that robe, which is of the kind and measure as said (above, i.e., Kkh 94 § 1), pass the ten-day period, as it is not an extra robe (-cloth) within this period, for one not doing so, there is (a case of) expiation involving forfeiture.”

Thus Sp seem to take *taṃ* to refer to the robe rather than ten day period. As said above, *atikkāmeti* is a transitive verb and can take an object e.g. in Vin III 62 it is used in the context of monk (secretly) taking a gem over (or making a gem pass beyond) a toll-gate. Bhī NP 13 has: “*taṃ atikkāmentiyā*.”

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture, (a case of) expiation involving the forfeiture (of the object), (it) to be relinquished (and a case) involving expiation, (it is) to be forfeited (and) to be expiated, Ñm: this entails expiation with forfeiture, H: there is an offence of expiation involving forfeiture, Than: it is to be forfeited and confessed; adj. qualifying an unexpressed *dhammaṃ*.

According to the Suttavibhaṅga the robe (-cloth) is to be relinquished and then the offence has to be confessed, see rule-section introduction above, *nissaggiyaṃ* could therefore refer to the object to be relinquished. However, the rule-section introduction has “*nissaggiyā pācittiyā dhammā*’ and *pācittiyaṃ* thus qualifies an unexpressed *dhammaṃ*, i.e., “*nissaggiyaṃ pācittiyaṃ dhammaṃ*,” cf. Sd 1, Aniy 1, and Pāc 1. But this does not yet explain why the accusative is used instead of the nominative as in the Pār, Sd, and Aniyata rules. In the Suttavibhaṅga one finds “*nissajjitvā āpatti desetabbaṃ*” and “*paṭilābhena bhinditvā pācittiyaṃ desetabbaṃ*,” see above rule-section-introduction, and this suggests that the future passive participle *desetabbaṃ* is unexpressed but implied in the NP rules: “(*tena bhikkhunā*) *nissaggiyaṃ pācittiyaṃ (dhammaṃ desetabbaṃ)*”: “by that bhikkhu a case involving expiation with forfeiture (is to be confessed). The same applies for the Pācittiya rules: “(*tena bhikkhunā*) *pācittiyaṃ (dhammaṃ desetabbaṃ)*.”

It could also be that *pācittiya* was originally used and understood as a f.p.p. like *pāṭidesanīyaṃ* in the Pd rules. This would also explain the accusative: “(*tena bhikkhunā taṃ dhammaṃ*) *pācittiyaṃ*.”

This rule is relaxed in Cv VII 1,3 and referred to there as “*yāvadatthacīvaraṃ*”: “as much robe (-cloth) as needed” and is one of the five allowances (*pañca kappissanti*) when the *kaṭhina*-privileges are in effect. Other Pātimokkha rules that are relaxed during this period are NP 2, Pāc 32, and Pāc 46.

[NP 2: Uddositasikkhāpadaṃ]

Niṭṭhitacīvarasmiṃ²⁴⁹ bhikkhunā ubbhatasmiṃ kaṭhine,²⁵⁰ ekarattam-pi²⁵¹ ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā,²⁵² nissaggiyaṃ pācittiyaṃ.

[The training precept on the storehouse]

When the robe [-cloth] has been finished by a bhikkhu, when the kaṭhina [-frame-privileges] have been withdrawn, if even for a single night a bhikkhu should stay apart from the three robes, except with the authorization of bhikkhus, [this is a case] involving expiation with forfeiture.

uddositasikkhāpadaṃ: the training precept on the store-room; nom. sg. m. Loc. tapp. cpd. or Appositive Kammadhāraya; see title at Pār 1. **uddosita**: storehouse; m. noun; see DP.

niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kaṭhine: see above NP 1.

ekarattam-pi: even for one night, a single night; junction of *ekarattaṃ* + *pi* through labialisation of the final -ṃ of *rattaṃ*. = **ekarattaṃ**: one night; acc. sg. nt. or m. = Acc. of Extent in Time or adv. in acc. sg. nt.; see Syntax §

²⁴⁸ At Pāc 87–92 Horner translates: “in exceeding this (measure).”

²⁴⁹ BhPm 1 & 2, C, D, W, Ra, UP v.l.: *niṭṭhitacīvarasmiṃ pana*.

²⁵⁰ Dm: *kathine*.

²⁵¹ D, G, P: *-rattim-pi*.

²⁵² Mi & Mm Se, BhPm 1 v.l.: *sammutiyā*. (BhPm 2 has *-sammutiyā* at NP 14) (Pg: *-sammutiyā*.)

44b. Digu cpd. = **eka**: one; num. + **rattam**: night; see Sd conclusion. + **pi**: even; emph. particle; see Pār 1.

The variant reading *ekaratti*, instead of *ekaratta*, is a characteristic reading of Burmese Pāli manuscripts. Both are legitimate forms which have the same meaning; see CPD s.v. *ekaratta* and *ekaratti*. The Mā-L and Sa versions of this rule read *ekarātra* (BV 165, Rosen 78) which corresponds to the Pāli *ekaratta*.

ce: if; hyp. particle.

bhikkhu: a bhikkhu; nom. sg. m.

ticivarena: from the three robes; ins. sg. nt. Digu cpd. Instrumental in dissociative/ablative sense; see IP p.46 & 92. Syntax § 73c states that “Here the ablative is the more logical construction but the use of the instrumental is due to the psychological fact that underlying both *union* and *separation* there is the motion of mutuality.” = **ti**:- three; num. cpd- form of *tayo* + **civarena**: ins. sg. nt.

vippavaseyya: should dwell apart, stay apart from; 3 sg. opt. of *vippavasati* (*vi* + (*p*)*pa* + *√vas* + *a*), which normally takes an ablative, but here an instrumental in ablatival sense.

aññatra: except, unless, apart from; indecl. preposition that takes ins. or abl.; see Pār 4.

bhikkhusammutiyā: with the authorization of bhikkhus; ins. sg. f. = Ins. of accompaniment; see Syntax § 66. Gen. tapp. cpd = **bhikkhu** + **sammutiyā**: ins. sg. f. of *sammuti*: agreement, permission, consent; the feminine action-noun derived from *sammannati* (*saṃ* + *√man* + *ya*).

V.l. *sammutiyā*. *Sammata* is the p.p. of *sammannati* and not given as a noun in PED. The Se editors might have been confused by the p.p. *sammata* in other rules, i.e., *sammato*: Pāc 21–22, *sammātāni*: NP 29, Pd 4.

Mā-L: *saṃghasaṃmutiye*; PrMoMā-L p.13. BV 165 reads *samaya-saṃmutiye*. Sa: *saṃghasaṃmatyā*; PrMoSa p.184. Mū: *saṃghasaṃvṛtyā*; PrMoMū p.25. (BHSGD II 541 notes that the Sanskrit *saṃvṛti* is the Pāli *sammuti*.)

This rule is relaxed in Cv VII 1,3 and referred to there as “*asamādānacāra*”: “going without taking along” and is one of the five will-be-allowables (*pañca kappissanti*) when the *kaṭhina*-privileges are in effect. Other Pātimokkha rules that are relaxed during this period are NP 1, 3, Pāc 32, 33 and Pāc 46.

[NP 3: Akālacīvarasikkhāpadaṃ]

Niṭṭhitacīvarasmim²⁵³ bhikkhunā ubbhatasmim kaṭhine,²⁵⁴ bhikkhuno pan’eva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā khippam-eva kāretabbaṃ. No c’assa pāripūri, māsaparamaṃ tena²⁵⁵ bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa²⁵⁶ pāripūriyā, satiyā paccāsāya; tato ce uttarim²⁵⁷ nikkhipeyya, satiyā pi paccāsāya, nissaggiyaṃ pācittiyaṃ.

[The training precept on the out-of-season (robe)-cloth]

When the robe [-cloth] has been finished by a bhikkhu, when the *kaṭhina* [-frame-privileges] have been withdrawn, if out-of-season robe [-cloth] should become available to a bhikkhu, by a bhikkhu who is wishing [so, it] can be accepted; having accepted [it, it] is to be made very quickly. If [the robe-cloth] should not be [enough for] the completion [of the robe], [then] for a month at the most that robe [-cloth] can be put aside by that bhikkhu for the completion of the deficiency [of robe-cloth], when there is an expectation [that he will get more robe-cloth]; if he should put [it] aside more than that, even when there is an expectation [that he will get more robe-cloth], [this is a case] involving expiation with forfeiture.

niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine: see above NP 1.

bhikkhuno: to a bhikkhu; gen./dat. sg. m.

pan’eva: now if; cf. Sd 12.

²⁵³ See NP 1.

²⁵⁴ Dm: *kathine*.

²⁵⁵ Bh Pm 1 & 2, C, G, V, W, Vibh Ee, Mi & Mm Se: *paraman-tena*.

²⁵⁶ G: *ūnassa*. V: *onassa*.

²⁵⁷ Dm, Um, UP: *uttari*. (Be reads *uttarim* in the Sp to Pāc 19, see Pāc 19. Pg: *uttarim*.)

akālacīvaram: out of season robe (-cloth); acc. sg. nt. Bb cpd. = **akāla**: out of season, outside the (proper) time, inopportune; adj. = neg. pref. *a-* + *kāla*: time + **cīvaram**.

uppajjeyya: should arise, become available, accrue; 3 sg. opt. of *uppajjati* (*ud* + $\sqrt{\text{pad}}$ + *ya*).

ākaṅkhamānena: who is wishing (so), wishing; pr.p. of *ākaṅkhati* (*ā* + $\sqrt{\text{kaṅkh}}$ + *ṇa*), wishes, longs for, desires, waits for, expects used as adjective qualifying *bhikkhunā*.

bhikkhunā: by a bhikkhu; ins. sg. m.

paṭiggahetabbam: to be received, accepted; f.p.p. of *paṭiggaṇhāti* (*paṭi* + $\sqrt{\text{(g)gah}}$ + *ṇha*). The forms *paṭiggahetabbam* and *paṭiggahetvā* are from a different base of *gaṇhāti*: *gahe-* (= Skt *grhī-*); see PED.

paṭiggahetvā: having accepted, received; abs. of the above.

khippam-eva: very quickly; = junction of *khippam* + *eva* through weakening of *-ṇ* into *-m*; see PG § 71,2 b.

khippam: quickly; nt. adv. adverbial accusative (= acc. sg. nt. of adj. or noun used as adv. or indecl.; IP p.116.) + **eva**: just, very; emph. particle.

kāretabbam: to be made; f.p.p. of *kāreti*; see above Sd 6.

no: not; adversative or neg. particle, more emphatic sense than *na*.

c'assa: if it should be; junction of *ce* + *assa* in which the *-e-* of *ce* has been elided. = **ce**: if; cond. particle. It could also be the *ca* used as a disjunctive particle, i.e., "but." + **assa**: it should be; 3 sg. opt. of *atthi*. Maybe: of it, gen. sg. m. of dem. pron. *ayaṃ*. Verbs denoting fullness, and verbal nouns from these, take a genitive; see Syntax § 149 & IP p.58.

pāripūri: completion, enough, fulfilment; nom. sg. f. Feminine action-noun derived from *paripūreti* (*pari* + $\sqrt{\text{pūr}}$ + *e*).

no c'assa pāripūri: if (the robe-cloth) should not be enough (for making a complete robe), H: if it is not sufficient for him, Ñm: if it is (not enough) for a complete (set of robes), Norman: should it not be sufficient for him. Vibh/Vin III 204: "...: *kayiramānaṃ nappahoti*": "not sufficient for being made.." Sp 658: "...: *no ce pāripūri bhavēyya, yattakena kayiramānaṃ adhiṭṭhānacīvaraṃ pahoti tañ-ce cīvaraṃ tattakaṃ na bhavēyya, ūnakaṃ bhavēyyā ti attho*." "If there would be no completion, if the robe (-cloth) would not be that much by which much it becomes sufficient for being made (into) a determined robe (-cloth)."

māsaparamam: for a month at most; adv. A kammadhāraya used used as an adverb in acc. sg. nt = **māsa**: month + **paramam**: at the most, the highest; adv.

tena: by that; ins. sg. m. of dem. pron. *ta(d)*.

taṃ: that; acc. sg. m. of *ta(d)*. **cīvaram**: acc. sg. nt.

nikkhipitabbam: to be put down, laid aside; f.p.p. of *nikkhipati* (*ni(r)* + $\sqrt{\text{(k)kip}}$ + *a*).

ūnassa: of the deficiency, lack; gen. sg. nt. The word *ūna* is normally an adjective (e.g. Sd concl.), but here it is used as a neuter noun; see IP p.62.

pāripūriyā: for the completion; dat. sg. f. of *pāripūri*. A dative of purpose; see Syntax § 107 a. Padabhājana: "*pāripūratthāya*": "for the purpose of completion."

satiyā: there is, existing; loc. sg. f. of the pr.p. *sant*: being, existing; adjective qualifying *paccāsāya*. Cf. Nid *santiyā* & NP 16. As the present participle sense can not be rendered properly in English the translation "there is" has been used here.

paccāsāya: expectation, hope; loc. sg. f. abs. of *paccāsa*, fr. *paccāsimṣati* (*pati* + *ā* + $\sqrt{\text{simṣ}}$ + *a*): expects; or a sandhi of *paṭi* + *āsā*: hope/expectation by way of *paṭyāsā* (Skt. *pratyāśā*); see Sd 10: *iccetaṃ*. Mā-L: *pratyāśāye*; BV 165.

satiyā paccāsāya: when there is expectation; locative absolute construction. Cf. Nid: *asantiyā āpattiya*.

tato: than that; dem. pron. *ta(d)* + ablatival suffix *-to*; see Syntax § 132a-b.

ce: if; hyp. particle.

uttariṃ: further, more; adv. (often) taking abl. of comparison, i.e., *tato*; see Syntax 132b and Pār 4:

uttarimanussadhamma. Cf. Pāc 5, 7, and 73.

Mā-L: *tad uttarin*; BV 165, PrMoMā-L p.13. Mū: *tataḥ uttari*; PrMoMū p.25.

Uttari- appears to be a cpd form as found in *uttarimanussadhamma*, Pār 4, and does not fit here; see PED & DP. *Uttari* is also found in verse for the sake of metre. The form *uttari*, when used outside of compounds in prose, appears to be a so-called “sanskritisation” that happened during the transmission in Burma; see the footnote to *addhānamagga(p)paṭipannassa* in NP 16.

CDP s.v. *uttari* states: “**uttari**, *mfn.*, **uttari(m)**, *adv.* (... PED and BHS GD II s.v. *uttari* recognise only *adv.*; *adj.* *~i* indubitable ..., but in some cases decision between *adj.* and *adv.* uncertain, as also between *~i* as first member of cpd. and separate *adv.*)”

nikkhiṭṭe: should put aside; 3 sg. opt. see above.

pi: even; emph. particle.

[NP 4: Purāṇacīvarasikkhāpadam]

Yo pana bhikkhu aññātikāya²⁵⁸ bhikkhuniyā purāṇacīvaram dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyam pācittiyam.

[The training precept on the used (robe)-cloth]

If any bhikkhu should have a used robe [-cloth] washed, dyed, or beaten by an unrelated bhikkhunī, [this is a case] involving expiation with forfeiture.]

yo pana bhikkhu: see Nid etc.

aññātikāya: unrelated; *adj. ins. f. sg. of aññātika*. = *a-*: neg. pref. + *ñāti*: relative; fr. $\sqrt{(\tilde{n})\tilde{n}ā}$ (= Skt $\sqrt{jñā}$) + *-ka*: conn. suffix.

bhikkhuniyā: by a bhikkhunī; *ins. sg. f.* In English it is not possible to literally translate this rule according to the Pāli syntax. The Pāli literally states that “the bhikkhu should cause to wash a cloth by the bhikkhunī.” Usually the person through which the action (of the causative verb) is performed is in the accusative but sometimes the instrumental is used instead, like here, to convey the sense of instrument; see IP p.79, and cf. NP 17 and Pāc 29. An alternative rendering of the rule would be: “If any bhikkhu should have an unrelated bhikkhunī wash, or dye, or beat a used robe [-cloth], ...”

purāṇacīvaram: used, old robe; *acc. sg. nt. Kammadhāraya cpd.* = **purāṇa**: old, ancient, not new; *adj.* + **cīvaram**.

dhovāpeyya: should make (someone else) wash; 3 sg. opt. of the causative of *dhovati* (\sqrt{dhov} + *a*).

vā ... vā: or... or...; disjunctive parts.

rajāpeyya: should make (someone else) dye; 3 sg. opt. of the causative of *rajati* (\sqrt{raj} + *a*).

ākoṭāpeyya: should make (someone else) beat; 3 sg. opt. of the causative of *ākoṭati* ($\tilde{ā}$ + $\sqrt{kuṭ}$ + *e*).

Cf. S II 281: “*ākoṭitapaccākoṭitāni cīvarāni pārupitvā*”: “having put on beaten and beaten-again robes.” SA: “*Ākoṭitapaccākoṭitāni ti ekasmiṃ passe pāṇinā vā muggarena vā ākoṭanena ākoṭitāni, parivattetvā ākoṭanena paccākoṭitāni*.”: “Beaten and beaten again: beaten by beating with a hand or a club on one side, (then) having turned around again-beaten by beating.”

M I 385: “*imaṃ navam dussayugam pītāvalepanam nāma raṅgajātam rajitam ākoṭitapaccākoṭitam ubhatobhāgavimattān-ti*.” M-a “*Ākoṭitapaccākoṭitan-ti ākoṭitāñ-c’eva parivattetvā punappunam ākoṭitāñ-ca*.”

The beating is the beating a wetted robe folded into a bundle against a big stone at the edge of the bathing pond or river to get the dirt out, as is still done with clothes in India. It perhaps could also be the beating of a dry robe to get the dust out and to make it look tidy. It is likely that the robes would be dusty and dirty in the

²⁵⁸ BhPm 2 (*Syāma*) v.l.: *aññātikāya*.

conditions the bhikkhus lived in the middle country and there would sometimes have been shortages of water so the robes would be beaten in the same way carpets are beaten nowadays with a carpet-beating stick.

[NP 5: Cīvarappaṭiggaṇasikkhāpadaṃ]

Yo pana bhikkhu aññātikāya²⁵⁹ bhikkhuniyā hatthato cīvaraṃ paṭiggaṇheyya,²⁶⁰ aññatra pārivattakā,²⁶¹ nissaggiyaṃ pācittiyaṃ.

[The training precept on the acceptance of robe (-cloth)]

If any bhikkhu should accept a robe [-cloth] from the hand of an unrelated bhikkhunī, except in an exchange [of robes], [this is a case] involving expiation with forfeiture.

aññātikāya bhikkhuniyā: of an unrelated bhikkhunī; gen. sg. f. See previous rule.

hatthato: from the hand; abl. sg. m. of *hattha*. **cīvaraṃ:** acc. sg. nt.

paṭiggaṇheyya: should receive, accept; 3 sg. opt. of *paṭiggaṇhāti*; see above NP 3.

aññatra: except; indecl. taking an instrumental, i.e., *pārivattakā*; see Pār 4.

pārivattakā: in an exchange (of robes), Ñm & H: in exchange, lit. “turning around”; ins. sg. m. in *-ā*. In English it is not possible to render this with an instrumental (“by way of exchange”) and the locative “in” has to be used instead. It is derived from *parivattati* (*pari* + *√vatt* + *a*): changes around. It is also found at Pāc 25.

PED states that this word is an adjective, but because it is also used independently (Vin III 209, IV 60) it rather appears to be a noun that can be used in juxtaposition with another noun; see IP p.9 & 61. The exchange is a robe (-cloth); see *pārivattakacīvara* in the origin-story, Vin III 209 § 2, *pārivattakaṃ cīvaraṃ* in the origin-story of Pāc 25, Vin IV 59–60, and cf. Bhī NP 3: “... *cīvaraṃ parivatteto* ...”

Mā-L rule 5: *anyatra pallaṭṭhakena*; PrMoMā-L p.13. Mū: *parivartakā*; PrMoMū p.25.

[NP 6: Aññātakaviññāttisikkhāpadaṃ]

Yo pana bhikkhu aññātakam²⁶² gahapatiṃ vā gahapatāniṃ vā cīvaraṃ viññāpeyya, aññatra samayā, nissaggiyaṃ pācittiyaṃ. Tatthāyaṃ samayo: acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā; ayaṃ tattha samayo.

[The training precept on making a suggestion to someone who is not related]

If any bhikkhu should request a robe [-cloth] to an unrelated male householder or female householder, except at the [right] occasion, [this is a case] involving expiation with forfeiture. Here the occasion is this: he is a bhikkhu whose robe has been robbed or whose robe has been lost; this is the occasion here.

aññātakam: unrelated; adjective qualifying *gahapatiṃ*, see NP 4 where it has the feminine suffix *-ika*, here the masc. form *-aka* is used.

gahapatiṃ: householder; acc. sg. m. Genitive tappurisa cpd. = **gaha:** house (usually spelled as *geha*) + **pati:** master, lord.

vā: or; disj. particle.

gahapatāniṃ: female householder; acc. sg. f.

cīvaraṃ: robe (-cloth); acc. sg. nt.

viññāpeyya: should request, ... suggest, ... inform, Ñm & H: ask; 3 sg. opt. of *viññāpeti* (*vi* + *√ñā* + *āpe*): inform, intimate, beg, request; causative of *vijānāti*, see Pāc 39. There is no exact equivalent in English. The

²⁵⁹ BhPm 2 (syāma) v.l.: *aññātikāya*.

²⁶⁰ BhPm 1: *paṭiggaṇheyya*. BhPm 2, C, D, W, Ra: *paṭiggaṇheyya*. (Cf NP 10, Pāc 34.)

²⁶¹ Mi & Mm Se, Vibh Ce, UP, Ra, BhPm 1 & 2, C, D, G, V, W, Um, Pg: *-vaṭṭakā*.

²⁶² G: *aññātikam*.

word has the meaning of informing/making known as well as suggesting/inmating/requesting, e.g., in the origin story to NP 22 (Vin III 244) an *upāsaka* invites to provide bowls to monks who need them, and the monks request too many of them. Cf. Vin III 225; IV 71, 248.

aññātra: except; indecl. see NP 2.

samayā: at the (right) occasion; abl. sg. m. From pref. *saṃ* + *√i*. Cf. *saṃeti*: comes together, assembles. Cf. NP 28, Pāc 31.

tatthāyaṃ: here ... this; = **tattha**: here; adv. of place; see above Nid. concl. + **ayaṃ**: this; nom. sg. m. dem. pron. **samayo**: nom. sg. m.

acchinnacīvaro: whose (robe)-cloth has been robbed; adjective qualifying *bhikkhu*. A kammadhāraya cpd used as a Bb cpd. The cpd serves as a subordinate clause; see IP p.155. = **acchinna**: p.p. of *acchindati* (*ā* + *√chid* + *ṇa*): snatches, robs; cf. NP 25 + *cīvaro*; nom. sg. m.

hoti: is; 3 sg. ind.; see above Nid. **bhikkhu**: nom. sg. m.

naṭṭhacīvaro: whose robe has been lost; adj. Bb cpd. qualifying *bhikkhu*.

naṭṭha: lost, p.p. of *nassati* (*√nas* + *ya*): to be lost, to perish.

ayaṃ tattha samayo: this is the occasion here, Ñm: herein the proper occasion is this, H: this is the right time in this case; see above.

[NP 7: Tat'uttarisikkhāpadaṃ]

Tañ-ce aññātaḥ gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum pavāreyya,²⁶³ santar'uttaraparamaṃ²⁶⁴ tena bhikkhunā tato cīvaraṃ sādītābbaṃ; tato ce uttarim²⁶⁵ sādīyeyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on (accepting) more than that]

If the unrelated male householder or female householder should invite him to take [as many] robe [-cloth]s [as he likes], [then] robe [-cloths for] an upper [robe] together with an inner [robe] can be accepted at the most from that robe [-cloth] by that bhikkhu; if he should accept more from that [robe-cloth], [this is a case] involving expiation with forfeiture.

tañ-ce: if to him; = **taṃ**: to him; acc. sg. m. of dem. pron. *ta(d)* used a pronoun of absence connecting this rule to the previous one, see IP p.29, and referring to the *bhikkhu* of the previous rule. It could also be an adverbial usage of *taṃ*: then, like in Pāc 14 "*taṃ pakkamanto*," or a neuter usage of the dem. pron. *ta(d)* qualifying both the male and female householder (as "*so ce*" would only apply to the male); see IP p.62.

Vibh Padabhāṇa: "*Tañ-ce ti: acchinnacīvarakaṃ bhikkhum.*": "If to him: to the *bhikkhu* whose robe (-cloth) has been robbed." + **ce**: if; hyp. particle. The *Sannē* has "*tañce bhikkhum...*" here. Pg includes *taṃ bhikkhum* in its gloss of *ce* and in its word order rearrangement.

aññātaḥ gahapati vā gahapatānī vā: as NP 6, but here nom.

bahūhi: many; ins. pl. of adj. *bahu*; qualifying: **cīvarehi**: with robe (-cloth)s; ins. pl. nt.

abhihaṭṭhum: to take; inf. of *abhiharati* (*abhi* + *√har* + *a*), which can have two opposing meanings: brings forward, brings near, offers; or: receives, takes away, removes. Either a simple infinitive or a rare case of the infinitive ending *-tum* either being used as an absolutive similar to *daṭṭhu(m)* (from *dassati*) at Sn 424; see BD II 51 n. 1 and PG § 210 b & 211. This is the traditional explanation; see Sp 668: "... *abhiharitvā pavāreyya ...* ": "having brought forward should invite." *Abhihaṭṭhum* only occurs together with forms of the verb *pavāreti* in Pāli.

pavāreyya: should invite, present; 3 sg. opt. of *pavāreti* (*pa* + *√var* + *e*) taking the instrumental case here:

²⁶³ Mi Se, G: *abhihaṭṭhum-pavāreyya*; so at Pāc 34. V: *abhihaṭṭham-pavāreyya*. Mi Se v.l.: *abhihaṭṭum*.

²⁶⁴ BhPm 1 & 2, C, D, G, Vibh Ee, Ra, Mi & Mm Se, V: *-paraman-tena*.

²⁶⁵ See NP 3.

cīvarehi.

abhihaṭṭhum pavāreyya: should invite to take [as much as he likes], having brought (them all) forward should invite, Ñm: should ... invite him to take as many robes as he likes, H: asking (a monk) should invite him to take (material for) many robes. An idiom. the Padabhājana explains: "... yāvatakaṃ icchasi tāvatakaṃ gaṇhāhi ti." "Take as much as you wish." The Padabhājana suggests that the meaning is that the monk is invited to take from the robe. The use of the instrumental *cīvarehi* is because *pavāreyya* is always constructed with the instrumental of the thing that one is invited to take; the monk is invited with/for a meal or robes (instr.) to take. For more on this Pāli idiom, see *Vinaya Texts* II 440 and BD II 51 n.1.

MW: "Abhihara: carrying off, removing..." "Abhiharaṇa: bringing or conveying near..."

Cf. M I 122: *Idha, bhikkhave, bhikkhum saddhā gahapatikā abhihaṭṭhum pavārenti cīvarapiṇḍapātasenāsana-gilānapaccayabhesajjaparikkhārehi, tatra bhikkhu mattaṃ na jānāti paṭiggahaṇāya*. Vin IV 82: "*Pavārito nāma āsanaṃ paññāyati, bhojanaṃ paññāyati, hatthapāse ṭhito abhiharati, paṭikkhepo paññāyati*." "Invited: a seat is evident; food is evident; standing within arms-length he (the monk) takes; the refusal is evident." (Although the commentary seems to understand that *abhiharati* refers to the *upāsaka*, it seems unlikely that there is a change of agent and it seems better to take *hatthapāse ṭhito* to qualify the same bhikkhu who is invited, *pavārito*.)

Cf. S IV 190: "*Taṇ-ce ... bhikkhum ... rājāno ... bhogehi abhihaṭṭhum pavāreyyum*." "*Ehi, bho purisa, ... bhoge ca bhuñjassu... ti*." S-a III 53: "... *kāyena vā satta ratanāni abhiharitvā vācāya vā: amhākaṃ dhanato yattakaṃ icchasi, tattakaṃ gaṇhā ti vadantā pavāreyyum*."

Mā-L NP rule 7: "*Ācchinnacīvareṇa bhikṣuṇā kṣamati anyātakaṃ gṛhapatim vā gṛhapati-putrām vā cīvaraṃ yācituṃ, tam enam abhibhāṣto samāno sambahulehi cīvarehi pravāreyya tathā pravāritena bhikṣuṇā santarottara-paramaṃ cīvaraṃ sadayitavyaṃ tad uttarim sādīyeya nissargika-pācattikaṃ*."; BV 166 ("*Abhibhāṣto samāno*" means "being addressed.")

santar'uttaraparamaṃ: (robe-cloth for) an inner (robe) and an upper (robe) at the most; acc. sg. nt. Adjective qualifying *cīvaraṃ*. A bb cpd used as an adverb, see NP 1 *dasāhaparamaṃ*, containing a dvanda cpd: *antara ca uttara ca*, and a bahubbhi cpd: *santar'uttara*. = *sa* + *antara* + *uttara* + *paramaṃ*. = **sa-**: together, with; prefix taking the instrumental. An abbreviated form of *saha*; see Pāc 5. + **antara**: inside; adj. An abbreviation or synonym of *antaravāsaka*: "under-robe" + **uttara**: upper, outer; adj. An abbreviation or synonym for the *uttarasāṅga*: "upper-robe" + **paramaṃ**: at the most; adv.

= **santar'uttara**: an upper together with an inner; Bb cpd. *Santar(a)* is a junction of *sa* + *antar(a)* through contraction, while *santar'uttara* is a junction of *santara* + *uttara* through elision of the final -a of *santara*. = *sa-*: with; prefix; abbreviated form of preposition *saddhiṃ* taking ins.; see Pār concl. Sp 667–68/Kkh 111: "...: *sa antaraṃ uttaraṃ paramaṃ assa cīvarassā ti santar'uttaraparamaṃ; nivāsena saddhiṃ pārupanaṃ ukkaṭṭhaparicchedo assā ti vuttaṃ hoti*." "...: an upper together with an inner at the most of that robe (-cloth): an inner (robe) and an upper (robe); a special designation of an outer robe together with an undergarment is said." See also BD II 12 note 1: "...: the inner one with the upper." to Vin I 198: "... *santar'uttareṇa janapadacārikaṃ pakkamanti*." "... they departed together with an inner (robe) and an upper (robe)."

tena: by that; ins. sg. m. of dem. pron. *ta(d)*. **bhikkhunā**: by that bhikkhu; ins. sg. m.

tato: from that, Ñm: therefrom; abl. sg. of dem. pron. *ta(d)*.

I take *tato* to mean "from that place", not "from that robe (-cloth)" as Sp suggests: "...: *tato abhihaṭṭa-cīvarato ettakaṃ cīvaraṃ gahetabbaṃ, na ito paran-ti*." "... from that robe which has been brought forward this much robe can be accepted, not more than this." If it would be "from that robe (-cloth)" then an ablative *cīvarato* would be expected in the rule and not an accusative *cīvaraṃ*; cf. Pāc 34 "*tato nīharitvā*."

cīvaraṃ: robe; nom. sg. nt.

sāditabbaṃ: Ñm & H: accepted, enjoyed; f.p.p. of *sādiyati* (√*sad* + *i* + *ya*). Cf. NP 18.

tato ce uttarim: if more than that; see NP 3.

sādiyeyya: should accept, agree to; 3 sg. opt.

[NP 8: Paṭhama-upakkhaṭasikkhāpadaṃ]

Bhikkhuṃ pan'eva uddissa aññātakassa²⁶⁶ gahapatissa vā gahapatāniyā vā cīvaracetāpanaṃ²⁶⁷ upakkhaṭaṃ hoti: "Iminā cīvaracetāpanena²⁶⁸ cīvaraṃ cetāpetvā itthan-nāmaṃ²⁶⁹ bhikkhuṃ cīvarena acchādessāmi ti." Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: "Sādhū vata maṃ āyasmā iminā cīvaracetāpanena²⁷⁰ evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehi ti," kalyāṇakamyataṃ²⁷¹ upādāya, nissaggiyaṃ pācittiyaṃ.

[The first training precept on setting up (a robe-fund)]

Now, if an robe-fund has been set up for a bhikkhu by an unrelated male householder or female householder [thinking]: "Having traded this robe-fund for a robe, I shall clothe the bhikkhu named so and so with a robe," and then if that bhikkhu, previously uninvited, having approached [the householder], should make a suggestion about the robe [-cloth] [saying]: "It would be good indeed, Sir, [if you] having traded this robe-fund for a such and such a robe, were to clothe me [with a robe]," [if the suggestion is made] out of a liking for what is fine, [this is a case] involving expiation with forfeiture.

paṭhama-upakkhaṭasikkhāpadaṃ: see title at Aniyata 1.

bhikkhuṃ: acc. sg. m. **pan'eva**: now if; see Sd 12.

uddissa: for, with reference to, concerning, for the sake of, having pointed out, having dedicated, in the name of, Ñm: specifically for a bhikkhu, H: for a monk, Than: for the sake of; indecl., originally the absolutive of *uddisati*: points out. The word *uddissa* is here used as a postposition following an accusative noun; see Syntax § 55. Horner's rendering has been followed here since it fits all the contexts in NP 10. Padabhājana: "... bhikkhuss'atthāya bhikkhuṃ ārammaṇaṃ karitvā.": "For the need of the bhikkhu, having made the bhikkhu the object."; cf. NP 10.

aññātakassa gahapatissa vā gahapatāniyā vā: see NP 6. Here a subjective genitive in an instrumental sense. The genitive case expresses a relation between nouns. The p.p. is also a noun. When a p.p. functioning as a passive sentence verb (*upakkhaṭa*) is preceded by a noun (*gahapati*) it can happen in Pāli that the noun is in the genitive case (*gahapatissa*) and expressing the agent/instrument of the action. This is called a subjective genitive or instrumental-like genitive; see Warder 57 and Syntax § 142 & 154–55. Cf. Pāc 73: "tassa te," Pd 4: "ekassa ... bhikkhuno" and Pātimokkha concl.: "tassa bhagavato."

Sp 670: "... gahapatinā ...": "by a householder." The Sa Prātimokṣasūtra has an instrumental: *grhapatinā*; PrMoSa p.186.

cīvaracetāpanaṃ: robe-fund, fund for trading for robe(s), Ñm: purchase price, H: robe-fund; nom. sg. nt. Dative tapp. cpd. = **cīvara(m)** + **cetāpana**: , trade-fund, exchange-fund; from *cetāpeti* (√cit + āpe): trades, exchanges, barterers.

Mā-L: -*cetāpana*; BV 166, PrMoMā-L p.11.

upakkhaṭaṃ: has been set up, provided, prepared, arranged, Ñm: collected, H: comes to be laid by; p.p. of *upakaroti* (*upa* + √kar + o). PED and DP: helps, serves, provides. Sp: "Upakkhaṭaṃ hoti: sajjitaṃ hoti, saṃharitvā ṭhapitaṃ.": "has been set up: is prepared/issued, having collected, it has been set aside/saved." Not commented upon in the Padabhājana. The -kh- in -*khaṭa* is probably an unetymological aspiration; see PG § 40.1a.

hoti: is; 3 sg. pres. ind.; see above Nid. = Auxiliary verb; see IP p.235f.

iminā: with this; ins. sg. nt. of dem. pron. *ayaṃ*.

²⁶⁶ G: *aññātikassa*. C, W: *aññātakagahapatissa*. (In C corrected to *aññātakassa*.)

²⁶⁷ BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, Vibh Ce: -*cetāpann*-. (Pg: -*cetāpan*- but has -*cetāpann*- in the next two rules...)

²⁶⁸ See previous note.

²⁶⁹ W, Um, Pg: *itthaṃ nāmaṃ*.

²⁷⁰ See n. 135.

²⁷¹ G: *kammyataṃ*. The -y- seems to be a correction as it is cramped in between the -m- and -t-.

cīvaracetāpanena: lit.: with robe-fund; ins. sg. nt.

cīvaraṃ: for a robe; acc. sg. nt.

cetāpetvā: having exchanged, Ñm: purchased, H: having got in exchange; abs. of *cetāpeti*; see above. Vibh: “*Cetāpetvā ti parivattetvā.*”; see NP 5.

itthan-nāmaṃ: Ñm: named so and so, lit: who is having such a name, such-named;; adj. Kammadhāraya used as bb cpd. A junction of *itthaṃ* + *nāmaṃ* through dentalisation of the final -ṇi of *itthaṃ*. = **itthaṃ**: such, thus; indecl. + **nāma**: name.

bhikkhuṃ: acc. sg. m. **cīvarena**: ins. sg. nt.

acchādessāmī ti = **acchādessāmi**: I shall clothe, lit. cover; 1 sg. fut. of *acchādeti* (*ā* + √*chad* + *e*). Bitransitive verb taking two patients: *bhikkhuṃ* and *cīvaraṃ*. + **ti**: “...,” quotation mark; see above Nid.

tatra: then, there, now; adv. of place/mode/time. Cf. Pār concl, NP 27 and Pd 2.

ce: and if; here a conn. particle. Kkh 113: “*Ce ti: ayam-ettha padasambandho.*”: “*Ce*: this is here a sentence-connector,” i.e., a conjunctive particle. (*Ceso* could also be *ca*: and, and if; conn. particle. + *eso*: this; dem. pron., but Vibh etc. takes it as *so*.)

so: that; nom. sg. m. of dem. pron. *ta(d)*.

bhikkhu: nom. sg. m.

pubbe: previously, before; adv. (Loc. sg. of *pubba*.)

appavārito: uninvited; neg. pref. *a-* + p.p. of *pavāreti*; see above NP 7.

upasaṅkamitvā: having approached; abs. of *upasaṅkamati* (*upa* + *saṃ* + √*kam* + *a*).

cīvare: about the robe (-cloth); loc. sg. nt. Loc. of reason and motive; see Syntax § 176.

vikappaṃ: a suggestion, proposal, description; acc. sg. nt. Accusative of internal object; see Syntax § 34a. Action-noun; = *vi* + *kappa* (Skt *kalpa*).

āpajjeyya: should make, engage in; 3 sg. opt. of *āpajjati*; see above Nid.

cīvare vikappaṃ āpajjeyya: should make a suggestion about the robe (-cloth), Ñm: should give instructions about the robe, H: should put forward a consideration regarding the robe, Norman: should suggest an alternative in respect of the robe.

sādhū: good, please; indecl.

vata: indeed!, really!; exclamative particle.

maṃ: to me; acc. sg. of pers. pron. *ma(d)*; = stem-form; see IP p.28 n. 1. *Maṃ* is the object of *acchādehi* at the end of the line; cf. above: “*itthan-nāmaṃ bhikkhuṃ ... cīvaraṃ acchādessāmī ti.*”

āyasmā: Sir; voc. sg. m. Polite address, see Nid. In this context, i.e. a monk addressing a layperson, perhaps used to flatter the householder.

iminā cīvaracetāpanena: see above.

evarūpaṃ: such-like; adj. see above Nid. **evarūpaṃ ... evarūpaṃ**: such or so, like this or that.

vā: or; disj. particle.

cīvaraṃ: acc. sg. m.

cetāpetvā: see above.

acchādehī ti = **acchādehi**: clothe; 2 sg. imp. of *acchādeti*; see above. + **ti**: end quote.

kalyāṇakamyataṃ upadāya: out of liking for what is fine, Ñm: (doing so) out of desire for a fine-quality (robe); Cf. Sekh 36 where this construction is connected to another verb of the same root √*chad* in one clause: “... *paṭicchādessāmi bhiyyokamyataṃ upadāyā ti.*”

kalyāṇakamyataṃ: liking for what is fine; acc. sg. f. Dative tapp. cpd. = **kalyāṇa**: fine, good; see Sd 12. + **kamyatā**: liking, love; f. Der. fr. *kāma*; see above Sd 4. Cf. Sekh 36: *bhiyyokamyataṃ upadāya*.

upadāya: out of; abs. of *upādiyati* used as a postposition; see Sd 9.

[NP 9: Dutiya-upakkhaṭasikkhāpadaṃ]

Bhikkhuṃ pan'eva uddissa ubhinnaṃ aññātakānaṃ²⁷² gahapatīnaṃ²⁷³ vā gahapatānīnaṃ vā paccekacīvaracetāpanā upakkhaṭā²⁷⁴ honti: "Imehi mayaṃ paccekacīvaracetāpanehi²⁷⁵ paccekacīvarāni cetāpetvā itthan-nāmaṃ²⁷⁶ bhikkhuṃ cīvarehi acchādessāmā ti." Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: "Sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi²⁷⁷ evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādeṭṭha ubho va santā ekenā ti," kalyāṇakamyataṃ²⁷⁸ upādāya, nissaggiyaṃ pācittiyaṃ.

[The second training precept on setting up (a robe-fund)]

Now, if separate robe-funds have been set up for a bhikkhu by both unrelated male householders or female householders [thinking]: "Having traded these separate robe-funds for separate robes, we shall clothe the bhikkhu named so and so with robes," and then if that bhikkhu, previously uninvited, having approached [the householders], should make a suggestion about the robe [saying]: "It would be good indeed, Sirs, [if you] having traded these separate robe-funds for a such and such a robe, were to clothe me [with a robe], [you] both being one [donor]," [if the suggestion is made] out of a liking for what is fine, [this is a case] involving expiation with forfeiture.

As NP 8, but here pl. instead of sg., except:

dutiya-upakkhaṭasikkhāpadaṃ: see title at Aniyata 2.

ubhinnaṃ: both; adj. qualifying *gahapatīnaṃ* & *gahapatānīnaṃ*, gen. pl. of *ubho*.

paccekacīvaracetāpanā: separate robe-funds; nom. pl. nt. A kammadhāraya cpd. containing a dat. tapp. cpd.: *cīvaracetāpana*. = **pacceka**: separate, individual; adj. pref. *paṭi*: towards + **eka**: one; num. + **cīvara** + **cetāpanā**: see NP 8.

Mā-L: "pratyeka-cīvara-cetāpanāni abhisamṣkṛtāni bhavanti abhisamcetayitāni"; BV 166. Sa: *pratyekacīvaracetanakāny upaskṛtāni syur*"; PrMoSa p.187. Mū: "pratyekapratyekanāni cīvaracetanakāni pratyupasthāpitāni syuḥ"; PrMoMū p.26.

mayam: we; nom. pl. of pron. *ma(d)*.

ubho: both; nom. sg. m.

va: just; emph. particle. A shortened side-form of *eva*; see PG § 66,1; or a side-form of *iva*: as, like; a comparative particle. Cf. *sabbe va* in the Nidāna.

ubho va santā ekenā ti: both (of you) with one, Nm: both doing so with one, H: the two together with one.

Padabhājana: ..": *dve pi janā ekena*." "two people with one."

Both funds are used for presenting one fine robe (-cloth) instead of two coarse robe (-cloth)s. *Ubho* refers back to the householders, while *ekena* refers to the one robe. However, it could maybe also refer to both the funds combined into one fund.

Mā-L: *ubhau pi sahitau ekena*: "both friends with one [cloth]."; BV 166, PrMoMā-L p.14. Mū: *ubhāvapi bhūtvā ekaikena cīvareṇa*: both having become one with one robe; PrMoMū p.27. Sa: *ubhau bhūtvaikeneti*; PrMoSa p.188.

santā: being, existing; nom. pl. of *sant*; see above Nid: "*sabb'eva santā*."

ekenā ti: as one, by one; = **ekena**: ins. of numeral *eka* + **ti**: quotation mark.

²⁷² G: *aññātikānaṃ*.

²⁷³ W: *aññātakagahapatīnaṃ*.

²⁷⁴ Dm, Um, UP, Ra: *-cetāpannāni upakkhaṭāni*. C, D, V, W, Vibh Ce, BhPm 1 & 2, Pg: *-cetāpannā upakkhaṭā*.

²⁷⁵ BhPm 1 & 2, C, D, W, Dm, UP, Ra, Vibh Ce, Pg: *-cetāpannehi*.

²⁷⁶ W, Um: *itthaṃ nāmaṃ*.

²⁷⁷ BhPm 1 & 2, C, D, V, W, Dm, UP, Ra, Vibh Ce, Pg: *-cetāpannehi*.

²⁷⁸ G: *kammyataṃ*. The *-y-* seems to be a correction as it is cramped in between the *-m-* and *-t-*.

[NP 10: Rājasikkhāpadaṃ]

Bhikkhuṃ pan'eva uddissa rājā vā rājabhoggo²⁷⁹ vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanaṃ²⁸⁰ paṇḍeyya: "Iminā cīvaracetāpanena²⁸¹ cīvaraṃ cetāpetvā itthan-nāmaṃ²⁸² bhikkhuṃ cīvarena acchādehi ti." So ce dūto taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya: "Idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhaṭaṃ, paṭiggaṇhātu²⁸³ āyasmā cīvaracetāpanaṃ"-ti,²⁸⁴ tena bhikkhunā so dūto evaṃ-assa vacanīyo: "Na kho mayaṃ āvuso cīvaracetāpanaṃ²⁸⁵ paṭiggaṇhāma,²⁸⁶ cīvaraṇ-ca kho mayaṃ paṭiggaṇhāma²⁸⁷ kālena kappiyaṇ-ti." So ce dūto taṃ bhikkhuṃ evaṃ vadeyya: "Atthi pan'āyasmato koci veyyāvaccakaro ti," cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitaṃ ārāmiko vā upāsako vā: "Eso kho āvuso bhikkhūnaṃ veyyāvaccakaro ti." So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya: "Yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā. Upasaṅkamatū²⁸⁸ āyasmā kālena, cīvarena taṃ acchādessati" ti, cīvaratthikena bhikkhave bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ²⁸⁹ codetaṃ sāretaṃ: "Attho me āvuso cīvarena ti." Dvattikkhattuṃ²⁹⁰ codayaṃāno sārāyaṃāno²⁹¹ taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ.

No ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ²⁹² tuṇhībhūtena²⁹³ uddissa thātabbaṃ²⁹⁴. Catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ²⁹⁵ tuṇhībhūto²⁹⁶ uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ,²⁹⁷ tato ce uttariṃ²⁹⁸ vāyaṃāno²⁹⁹ taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ.

No ce abhinipphādeyya, ya'tassa³⁰⁰ cīvaracetāpanaṃ³⁰¹ ābhaṭaṃ, tattha sāmaṃ vā gantabbaṃ dūto vā pāhetabbo: "Yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpanaṃ paṇiṭṭha³⁰², na taṃ tassa³⁰³ bhikkhuno kiñ-ci atthaṃ anubhoti, yuñjant'āyasmanto sakaṃ, mā vo sakaṃ vinassā³⁰⁴ ti." Ayaṃ tattha sāmīci.

Cīvaravaggo³⁰⁵ paṭhamo³⁰⁶.

[The training precept on the king]

²⁷⁹ V: -bhogo.

²⁸⁰ BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, Vibh Ce: -cetāpann-.

²⁸¹ As in previous note.

²⁸² W, Um: itthaṃ nāmaṃ.

²⁸³ BhPm 1 & 2, C, D, W, Dm, UP, Ra: paṭiggaṇh-.

²⁸⁴ BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, Vibh Ce: -cetāpann-.

²⁸⁵ As in previous note.

²⁸⁶ Vibh Ce: paṭiggaṇh-. BhPm 1 & 2, C, D, W, Dm, UP, Ra: paṭiggaṇh-.

²⁸⁷ As in previous note.

²⁸⁸ Dm, Um: upasaṅkamatāyasmā.

²⁸⁹ Vibh Ee, Mi & Mm Se, Pg: dvi-. (Cf Pāc 19 & 34: dvitti-/dvatti-.)

²⁹⁰ As in previous note.

²⁹¹ D, G, Vibh Ee, Um, V: codiyamāno sārāyamāno. C, W: codiyamāno sārāyamāno.

²⁹² BhPm 2, C, D, G, V, W, Vibh Ce: chakkhattuṃ paramaṃ.

²⁹³ Vibh Ee, Ra: tuṇhi-. (Um illegible.)

²⁹⁴ V: thātabbaṃ.

²⁹⁵ BhPm 2, C, D, G, W, Vibh Ce: chakkhattuṃ paramaṃ. (Not V.)

²⁹⁶ Vibh Ee, Ra: tuṇhi-.

²⁹⁷ Mm, Mi Se, D, G, Ra, V: "... kusalaṃ. No ce abhinipphādeyya. Tato ce uttariṃ...." Other eds.: "... kusalaṃ. Tato ce uttariṃ...." (Um: tato ca uttari ...) (Pg: "... kusalaṃ. Tato ... uttariṃ vāyaṃāno ...") The Sannē also leaves out no ce abhinipphādeyya.)

²⁹⁸ Dm, Um, UP: uttari. See NP 3.

²⁹⁹ C, D, G, V: vāyaṃāno.

³⁰⁰ G: yaṃ tassa.

³⁰¹ BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, Vibh Ce: -cetāpann-.

³⁰² G: paṇiṭṭha.

³⁰³ Mi & Mm Se, G, P: tan-tassa.

³⁰⁴ Mm & Mi Se: vinassā. (Pg: vinassā.)

³⁰⁵ Vibh Ee: kaṭṭhinavaggo. Dm: kathinavaggo.

³⁰⁶ V: pathamo.

Now, if a king or a king's official or a brahmin or a male householder should convey by messenger a robe-fund for a bhikkhu [saying]: "Having traded this robe-fund for a robe, clothe the bhikkhu named so and so with a robe," and if that messenger, having approached that bhikkhu, should say so: "Venerable Sir, this robe-fund has been brought for the venerable one. Let the venerable one accept the robe-fund!" [then] that messenger should be spoken to thus by that bhikkhu: "Sir, we do not accept a robe-fund, but we do accept a robe at the right time [when it is] allowable." If that messenger should say thus to that bhikkhu: "Is there, perhaps, someone who is the steward of the venerable one?" [then,] bhikkhus, by a bhikkhu who is in need of a robe, a steward can be appointed: a monastery attendant or a male lay-follower [saying]: "Sir, this is the bhikkhus' steward." If that messenger having instructed that steward, having approached that bhikkhu, should say so: "Venerable Sir, the steward whom the venerable one has appointed has been instructed by me. Let the venerable one approach [him] at the right time [and] he will clothe you with a robe," [then] bhikkhus, having approached the steward, [the steward] can be prompted [and] can be reminded two or three times by the bhikkhu who is in need of a robe [saying]: "Sir, I am in need of a robe." [If through] prompting [and] reminding [him] two or three times, he should have [him] bring forth that robe, it is good. If he should not have [him] bring [it] forth, [then] four times, five times, six times at the most, [it] can be stood [for] by [a bhikkhu] who has become silent. [If through] standing silently for [it] four times, five times, six times at the most, he should have [him] bring forth that robe, it is good; if [through] making effort more than that, he should have [him] produce that robe, [this is a case] involving expiation with forfeiture.

If he should not have [him] produce [it], [then] from wherever [that] the robe-fund may have been brought, there [he] himself can go, or a messenger can be sent [saying]: "Sirs, that robe-fund which you conveyed for the bhikkhu does not fulfil any need of that bhikkhu. Let the sirs endeavour for [what is their] own. Let not [what is their] own get lost." This is the proper procedure here.

The section [starting with the rule] on robes is first.

This rule is the longest in the Pātimokkha and there are a lot of repetitions that have not been listed. The words and variant readings not listed below either occurred earlier in the rule, or in NP 8.

rājā: king; nom. sg. m. see Pār 2.

rājabhoggo: one in the king's service, king's official; nom. sg. m. = **rājā**: king + **bhogga**: property, possession; f.p.p. of *bhuñjati* used as a noun. Vibh states that it is one living on a salary and food from the king. H in BD II 65 n. 1 thinks that it refers to the chief minister in the origin story. Cf. PED 510 & 570.

brāhmaṇo: a brahmin, a member of the brahmin caste; nom. sg. m.; fr. *brahma*.

gahapatiko: a (male) householder; nom. sg. m. = *gahapati*: see NP 6 + conn. suf. *-ka*.

dūtena: by a messenger; ins. sg. m. Ins. of means; see Syntax § 66.

pahiṇeyya: should convey, should send; 3 sg. opt. of *pahiṇati* (*pa* + \sqrt{hi} + *ṇa*).

acchādehī ti: clothe; junction of *acchādehī* + *ti* in which the final *-i* of *acchādehī* has been lengthened before the *ti*; see Nid: "*vedissāmī ti*." **acchādehi**: 3 sg. imp. of *acchādeti*; see NP 8. + **ti**: quotation-mark.

so: that; nom. sg. of dem. pron. *ta(d)* connected with *dūto*.

ce: if, and if; connective or hypothetical particle.

dūto: a messenger; nom. sg. m.

taṃ: that; acc. sg. m. of dem. pron. *ta(d)* connected with *bhikkhum*.

bhikkhum: acc. sg. m.

evaṃ: thus; indecl.

vadeyya: should say; 3 sg. opt. of *vadati*; see above Sd 13.

idaṃ: this; acc. sg. nt. of dem. pron. *ayaṃ*. **kho**: indeed; emph. particle; no need to translate.

bhante: Venerable Sir; voc. sg. m. see above Nid.

āyasmantaṃ: for the venerable one; acc. sg. m. of *āyasmā*: see above Nid.

uddissa: for; indecl; see NP 8.

ābhaṭaṃ: has been brought; p.p. of *ābharati* (*ā* + *√bhar* + *a*): lit. carries to.

paṭiggaṇhātu: let receive; 3 sg. imp. of *paṭiggaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*), see NP 3.

āyasmā: the Venerable; nom. sg. m. Not vocative; see Sd 10.

cīvaracetāpanan-ti = **cīvaracetāpanaṃ**: acc. sg. nt. + **ti**.

tena bhikkhunā: ins. sg. m.; see above NP 3.

evam-assa vacanīyo: is to be spoken to thus; see Sd 10.

na: not; neg. particle. **kho**: indeed; emph. particle.

mayam: we; 1 pl. nom. of pers. pron. *ma(d)*.

āvuso: friend; voc. sg. m. Informal address; see above Nid.

paṭiggaṇhāma: 1 pl. pres. ind.

cīvaraṇ-ca: junction of *cīvaraṃ* + *ca* through palatalisation of the final *ṃ* of *cīvaraṃ*. **cīvaraṃ**: acc. sg. nt. + **ca**: but; it is here a disj. part as it follows a negation; see the note on *ca* in *alaṇca* in Anīya 2.

kālena: at the right time; adv. to *paṭiggaṇhāma*, ins. sg. of *kāla*: time. ins. of time employed adverbially; see Syntax 75 e,ii.

kappiyan-ti: allowable, suitable; junction of *kappiyaṃ* + *ti* through dentalisation of the final *niggahita* in *kappiyaṃ*. = **kappiyaṃ**: adj. from *kappeti*: to make allowable. Sp: “*kālena kappiyan-ti yuttapattakālena, yadā no attho hoti, tadā kappiyaṃ cīvaraṃ gaṇhāma*.”: “At the right time (when it is) allowable: at the proper and fit time. When there is a need for us then we accept an allowable robe (-cloth).” + **ti**: quotation mark; see above Nid.

atthi: there is, has; 3 sg. pres. ind., (*√as* + *a*), In Pāli there is no verb corresponding to the English verb “to have” and a dat./gen. (of possession) with a substantive (= a verb expressing being.) is used instead. Unlike other verbs *atthi* can be found at the beginning of the statement for extra emphasis; see IP p.31 and DP 78.

pan’āyasmato: = junction of *pana* + *āyasmato* through the elision of the final *-a* in *pana*. = **pana**: perhaps, but; inter. particle. + **āyasmato**: dat./gen. sg. m. A Dat/gen. of possession that is used with a substantive verb to denote the possessor. It is difficult to distinguish whether the case is genitive or dative here, but the genitive seems more likely; see Syntax § 95 & 141,6.

ko-ci: someone who is, anyone; = indefinite pron.; see PG § 111,1. = rel. pron. *ko*: who + indefinite particle. *-ci*.

veyyāvaccakaro: steward, servant, helper, lit.: one who is doing services; nom. sg. m. Acc. (or gen.) tapp. cpd.; see IP p.92. = **veyyāvacca**: service (= *viyāvacca*, *vi* + *y* + *āvacca*, the *svarabhakti* vowel *-i-* is strengthened to *-e-* and the *-y-* doubled as is normal in Pāli.) + **karo**: doing, making; = dependent word from *√kar*: “does” functioning as action-noun; see *hatthagāha* at Sd 2 and IP p.92.

ti: quotation-mark; see above.

cīvaratthikena: who is in need of a robe (-cloth); adjective qualifying *bhikkhunā*. = **cīvara** + **atthika**: in need of; adj. = *attha*: need; + poss. suf. *-ika*.

bhikkhave: bhikkhus!; 3 pl. voc. of bhikkhu. Māgadhism of the usual form *bhikkhū* or *bhikkhavo*; see PG § 82,5. According to Geiger it is a colloquial form from popular speech.

The use of *bhikkhave* here and in Pāc 71, which is elsewhere used by the Buddha to address the bhikkhus, seems out of place. Dutt (p. 68, cf. Hinüber 1999 p.70 and Olivelle, 1974, p.51) suggests that this is evidence that some rules were incorporated verbatim into the Pātimokkha from other sources or oral tradition. In the Khandhakas (= the chapters that make up Mv & Cv), in which the Buddha himself addresses the bhikkhus, *bhikkhave* is found in all the rule-formulations. The familiar word in these two rules would have escaped the scrutiny of the redactor. There are no parallel formulations of NP 10 and Pāc 71 in the Khandhakas, but for other Pātimokkha rules there are; see *yathādhammo*: Pāc 73.

In the Prātimokṣasūtras of other Buddhist schools there is no word corresponding to *bhikkhave* in this rule or

in Pāc 71.

niddisitabbo: can be appointed; f.p.p. of *niddisati* (*ni* + \sqrt{dis} + *a*) agreeing with the patients *ārāmiko* & *upāsako*; see IP p.107.

ārāmiko: monastery-attendant, lit. one living in the monastery; nom. sg. m. Here the patient in the clause is in the nominative since it is a passive clause; see IP p.42 & 107. = *ārāma*: park + poss. suf. *-ika*.

upāsako: male lay follower; nom. sg. m. see Aniy 1.

eso: this one, he; nom. sg. m. of dem. pron. *eta(d)* put at the start of the line for emphasis.

bhikkhūnaṃ: gen. pl. m. **veyyāvaccakaro**: nom. sg. m. **veyyāvaccakaraṃ**: acc. sg. m.

saññāpetvā: having instructed; abs. of *saññāpeti* (*saṃ* + $\sqrt{nā}$ + *āpe*).

yaṃ: that; acc. sg. nt. of rel. pron. *ya(d)*; adverbial accusative functioning as connective particle connecting the main clause with the subordinate; see Syntax § 50c, cf. Pāc 70: “*yam-pi*” and Pāc 73: “*yaṃ tvaṃ*.”

niddisi: was appointed; 3 sg. aor. of *niddisati*; see above.

saññatto: has been instructed; p.p. of *saññāpeti*; see above. **so**: he; nom. sg. m.

mayā: by me; ins. sg. of 1st. person pron. *ma(d)*.

upasaṅkamatu: let approach; 3 sg. imp. of *upasaṅkamati*; see NP 8.

āyasmā: the Venerable; nom. sg. m.

kālena: at the right time; *Kālena* is an adverb to *upasaṅkamatu*, not an adjective agreeing with *cīvarena* as Ñāṇamoli’s “approach him for a robe” suggests.

cīvarena: with a robe; ins. sg. m.

taṃ: you; acc. sg. m., contracted form of pers. pron. *tvaṃ*.

acchādessatī ti: he will clothe; 3 sg. fut. of *acchādeti*; see above. = future without *-i-*; see IP p.232. The final *-i* of *acchādessati* gets lengthened before the quotation particle *ti*; see Nid. The proper sentence construction is: “*Upasaṅkamatu āyasmā kālena, cīvarena taṃ acchādessatī ti*” not: “... *kālena cīvarena* ...” as in Ñm, without a comma.

dvattikkhattuṃ: two or three times; adverbial *abbayībhāva* cpd in acc. sg. nt.; see IP p.212 and Syntax § 51,e.

= **dvatti**: two or three; disjunctive *dvanda* cpd (IP p.212). = **dva**: two; numeral compound form+ **(t)ti**: three; num. cpd form.

It is not clear whether *dvi-* or *dva-* is the more authentic reading. Maybe it should rather be *di-* like in *diratta* in Pāc 5. This is the Prakritic form, while *dv-* is Sanskrit. The long *-ā-* of the numeral base *dvā* (as in *dvādasa*: 12) is weakened because the initial consonant of *ti* is doubled (cf. *dvattiṃsa*: 32) under the influence of the Sanskrit *tri*. This is in accordance with the Pāli law of Morae (see PG § 5–6) in which there is only a short vowel before a double consonant (*dvatti*) or a long vowel before a single consonant (*dvāti*). In NP 29 an opposite change has been done *charratta* > *chāratṭa*. + **(k)khattuṃ**: times; adverbial numeral suffix, = Skt *kṛtvās*; see PG § 22 & 119,3. The initial consonant of *khattuṃ* is always doubled, although there seems to be no reason for it with *ti-* and *pañca*, perhaps it is here a generalisation; see PG § 33,1 n.2. The last consonants of *catu(r)* and *cha(l)* are assimilated to the initial consonants of the words they are compounded with (cf. NP 14) and thus the doubling makes sense here.

codetabbo: can be prompted, ... incited, ... reproved; f.p.p. of *codeti* (\sqrt{cud} + *e*) agreeing with the patient in the sentence: *veyyāvaccakaro*.

sāretabbo: can be reminded, can be caused to remember; f.p.p. of *sāreti*, the causative of *sarati* (\sqrt{sar} + *a*); see above Nid.

attho me āvuso cīvarena: lit.: “Friend, there is a need of a robe for me”, Horner: “Sir, I am in need of a robe”, Ñm: “Friend, I have a need of a robe”. The nom. sg. m. *attho* takes the ins. *cīvarena*. See Syntax § 83: “*Attho* with the ins. ... means “to be in need of” where normally *hoti* is to be understood.” The person for whom there is a need for something is put in the dative of interest and that thing needed is put in the instrumental;

see Syntax § 110b.

attho: need; nom. sg. m.

me: for me; dat. sg. of pers. pron. *ma(d)*. = Dative of interest.

āvuso: voc. sg. m.

cīvarena: a robe; ins. sg. nt.

codayamāno sārayamāno: prompting, reminding; pr.p. of *codeti* & *sāreti*; see above. The 7th conjugational sign *-aya-*, a non-contracted form of the usual stem-vowel, is retained in the pr.p.; see Sd 6: *kārayamānena*.

Mā-L: *codayanto vijñāpayanto*; BV 167.

taṃ cīvaraṃ: acc. sg. nt.

abhinipphādeyya: he should make (him) bring forth, produce; 3 sg. opt. of *abhinipphādeti* (*abhi* + *nis* + √*pad* + *e*); has bring forth, produces, effects; the causative of *abhinipphajjati*.

taṃ cīvaraṃ abhinipphādeyya: he should have (him) bring forth/produce that robe, (the prompting and reminding) should make that robe to be brought forth, Ñm: ... if ... the robe is forthcoming, H: if he succeeds in obtaining that robe, Than: should (the steward) produce the robe.

Sp III 673: "... *evaṃ yāvatatiyaṃ codento taṃ cīvaraṃ yadi nipphādeti sakkoti attano paṭilābhavasena nipphādetuṃ* ...": "... thus prompting up to the third time, if he brings forth that robe (-cloth), he is able by his own obtaining-power to bring forth."

There is confusion here among the translators about whether it is the messenger who brings forth the robe (-cloth) when prompted, or whether it is the bhikkhu who causes the robe (-cloth) to be brought forth by the messenger. The causative sense in this context of urging is the correct one as in this way the same agent, *bhikkhu*, is maintained for *abhinipphādeyya* as well as for the causative present participles *codayamāno* and *sārayamāno* above. If the steward would be the agent here then these present participles should have been passive.

It is also possible that the robe is made brought forth by the action of prompting and reminding; see Vin I 223/NP X 2,2: "*Idaṃ me cīvaraṃ atirekatikkhattuṃ codanāya atirekacchakkhattuṃ thānena abhinipphāditam nissaggiyaṃ*": "This robe (-cloth) which has been made to be brought forth by prompting and by standing more than six times is to be forfeited by me (see NP intro note)."

Cf. S V 156: "*so me attho abhinipphanho*"; Vin II 183: "*Devadatto pothuñjanikaṃ iddhiṃ abhinipphādesi*": "Devadatta produced a mundane psychic power (display)"; D I 78: "... *yaṃ yad-eva ākaṅkheyya taṃ tad-eva kareyya abhinipphādeyya*."; cf. S V 255.

iccetam kusalam, no ce: ... , it is good, if not, ...; see Sd 10.

catukkhattuṃ pañcakkhattuṃ: four times or five times; *abbayībhāva* cpd.

catu: four; num. **pañca**: five; num. **cha**: six; num.

(k)khattuṃ: times; adverbial numeral suffix; see above.

chakkhattuparamaṃ: six times at the most; adv. *abbayībhāva* cpd. = **chakkhattu(m)** + **paramaṃ**: at the most; adv. see NP 3.

tuṇhībhūtena: by one who is silent, by him in silence, lit.: by one who has become silent; ins. sg. m. Adj. to an unexpressed *bhikkhunā*. = **tuṇhī**: silent; cf. Nid. + **bhūta**: has become; p.p. of *bhavati*. An indeclinable compounded with a verb; see IP p.156. *Bhāva* is not used here as in the Nid because in this impersonal passive construction the instrumental (= ins. of agent; see Syntax § 87,c) *-bhūtena* indicates the agent for the future passive participle *thātabbam*. In the Nidāna *-bhāvena* indicates the *state* of silence whereas with *-bhūtena* here it is the *person* who is silent that is referred to. In the following *tuṇhībhūto* the clause changes to active voice (*tiṭṭhamāno*).

uddissa: for; indecl.; see above Np 8.

thātabbam: (it) can be stood (for), (it) is to be stood (for); f.p.p. of *tiṭṭhati* (√*thā* + *a*), agreeing with unexpressed *cīvaraṃ*.

tuṇhībhūto: has become silent, silently; nom. sg. m. = a predicative nominative, see Syntax § 20, *-bhūto* being a complement to an unexpressed *bhikkhu* and *tiṭṭhamāno* acting as an auxiliary verb; see IP p.238. *Tuṇhībhūto* in effect acts as an adverb of manner and can be translated as “silently”; see Syntax § 20,c.

tiṭṭhamāno: standing; pr.p. of *tiṭṭhati* agreeing with unexpressed *bhikkhu*.

tato ce uttarim vāyamamāno: if [through] making effort more than that, Ñm: and if on making further efforts, H: if he exerting himself further than that.

The Prātimokṣasūtras support the Se reading: Mā-L: “... ity etat kuśalaṃ, no ced abhiniṣpādeya tad uttayanto vā vyāyamanto vā taṃ cīvaraṃ abhiniṣpādeya, abhiniṣpanne cīvare nissargika-pācattikaṃ | no ced abhiniṣpādeya ...” (BV 167, PrMoMā-L p.12). Mū: “... ityevaṃ kuśalaṃ, no ced abhiniṣpadyena na uttari dhyāyaccheccīvarasyābhiniṣpādeya, abhiniṣpanne cīvare nissargikapāyantikā, no ced abhiniṣpadyena ...” (PrMoMū p.28). Sa: “... kuśalaṃ, no ced abhiniṣpadyeta tata uttaraṃ vyāyameta cīvarasyābhiniṣpādeya abhiniṣpanne cīvare nissargika pātayantika no ce...” (PrMoSa p.191. Cf. Finot 35.)

The problem with the Thai reading is the fact that the word *ce* appears twice in one sentence, which seems to be incorrect in Pāli. Further, it is not needed as the meaning is clear without it. In the preceding sentences “*no ce abhinipphādeyya*” is necessary because it introduces the instructions.

tato ce uttarim: if more than that; see NP 3

vāyamamāno: exerting, making effort; pr.p. of *vāyamati* (*vi* + *ā* + *√yam* + *a*). Cf. *sammāvāyāma*, the 6th step of the eight-fold path.

yat’assa: from wherever it should be; = junction of *yato* + *assa* through elision of the final -o of *yato*. **yato**: from where; abl. sg. of rel. pron. *ya* + **assa**: should be; 3 sg. opt. of *atthi*.

ābhaṭaṃ: has been brought; see above.

tattha: there; adv. of place, cf. Sd concl.

sāmaṃ: himself; adv.

gantabbam: can go, lit.: (it) can be gone, is to be gone; f.p.p. of *gacchati* (*√gam* + *a*), agreeing with unexpressed *taṃ*.

pāhetabbo: can be sent, is to be sent; f.p.p. of *pahīnati*, agreeing with *dūto*; see above.

yaṃ: that, which; acc. sg. nt. of rel. pron. *ya(d)* agreeing with *-cetāpanaṃ*. A general or “empty” relative (= correlative with *taṃ*) that simply marks the relative clause and may be translated as “that”; see IP p.291f. Cf. Pāc 73.

tumhe: you; voc. pl. of 2nd pers. pron. *ta(d)*.

āyasmanto: voc. pl. of *āyasmā*.

pahīnittha: you conveyed, sent; 2 pl. aor. of *pahīnati*; see above.

taṃ: that; nom. sg. nt. dem. pron. referring back to the *cīvaracetāpanaṃ*.

tassa: of that; dat. sg. m.

bhikkhuno: of the *bhikkhu*; dat. sg. m. = Possessive genitive; see Syntax § 141,c.

kiñ-ci: any; indef. pron.; see Sd 9.

atthaṃ: need, interest, advantage, benefit, purpose, use; acc. sg. m.

anubhoti: fulfils (purpose), serves, benefits; 3 sg. pres. ind. = contracted form of *anubhavati* (*anu* + *√bhū* + *a*). A bi-transitive verb (see IP p.18f.) taking two patients: *taṃ* & *atthaṃ*.

na taṃ tassa bhikkhuno kiñ-ci atthaṃ anubhoti: it does not fulfil any need of that *bhikkhu*. *Atthaṃ anubhoti* is an idiomatic expression. *Bhikkhuno* is the possessor of *atthaṃ*, which is the patient of *anubhoti*. Cf. M III 243: “*taṃ c’assa atthaṃ anubhoti*”: “and it serves his purpose.”

The agent in this main clause is *taṃ* (nom. sg. nt.), which is relative to *yaṃ* (acc. sg. nt.) in the preceding relative clause. The relative pronoun and the dem. pron. do not have to be in the same case; see IP p.71.

yuñjant’ āyasmanto: = junction of *yuñjantu* & *āyasmanto* through elision of the final -u of *yuñjantu*.

yuñjantu: let endeavour, exert oneself; 3 pl. imp. of *yuñjati* ($\sqrt{yuj} + \text{ñā}$).

yuñjant' āyasmanto sakam: Let the venerables endeavour for (what is their) own. Ñm: let those concerned send for what is theirs, H: let the Gentlemen make use of their own, BD II 66 n. 7: "... or: 'let the gentlemen have the benefit of their own things.'"

āyasmanto: voc. pl. m.

sakam: for what is own; acc. sg. nt. (= acc. of aim; Syntax § 38) Adjective agreeing with unexpressed *yam* or *-cetāpanam*. = **sa-** the contracted form of **sayam**: own + possessive suf. **-(a)ka**.

mā: let not; prohibitive article constructed with an aorist (sometimes also with imperative or optative).

vo: of you, yours; enclitic form of the gen. plural of the pers. pron. *ta(d)*. = possessive genitive; Syntax § 141,c.

sakam: what is own; nom. sg. nt.

vinassā ti: get lost, perish; = **vinassā**: 3 sg. (a-) aor. of *vinassati* (*vi* + \sqrt{nas} + *ya*) cf. Pāc 70 + **ti**: quotation mark. Not to be confused with Pāc 70 *vinassa*, which is 2 sg. imp. Cf. Sd 10 *parakkami*.

Vinassā/vinassī. (*vinassi* is 3 sg. i-aorist) Both forms are aorist, both are grammatically correct to be used, and both are found elsewhere; i.e., A III 122: "*Mā me yoggapatho nassā ti*," A III 54, 57, and 122: "*nassanadhammam mā nassā/nassī ti*," Vin III 57: "*Mā-y-idaṃ cīvaraṃ nassī ti*." Ap I 43: "*Mā me bhaṇḍaṃ vinassī ti*."

ayaṃ tattha sāmīci: see Sd concl.

cīvaravaggo: the section on robes, the section (starting with the rule) on robes, robe (-cloth) section; nom. sg. m. The titles of chapters, books, and so on, are in the nominative (the so-called "label use") in Pāli; see Syntax § 23 and Perniola, *Pali Grammar*, § 245. The compound is a so-called "appositive kammadhāraya" in which two nouns are in apposition and the first member modifies the second in so far that it restricts the meaning of the second (Cf: *tejo-dhātu*: "heat-element" etc.). When not compounded both members would be in the same case; see Perniola, *Pali Grammar*, § 130 and IP p.108. As a literal translation does not sound nice in English, the compound has been rendered as a locative *tappurisa* instead.

= **cīvara**: robe (-cloth) + **vaggo**: section, chapter; see Sd 11.

paṭhamo: first; ordinal. For ordinals see *paññarasa* in the Nid.

[NP 11: Kosiyasikkhāpadaṃ]

Yo pana bhikkhu kosiyaṃmissakaṃ santhatam kārāpeyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on silk]

If any bhikkhu should have a rug mixed with silk made, [this is a case] involving expiation with forfeiture.

kosiyaṃmissakaṃ: silk-mixed, mixed with silk; adjective qualifying *santhatam*. Bb. cpd.= **kosiya**: silk; nt. + **missaka**; adj. from *misseti* ($\sqrt{mis} + e$): mixes.

santhatam: rug, mat, felt blanket; acc. sg. nt. = p.p. of *santharati* (*saṃ* + \sqrt{thar} + *a*): spreads. See BD II xxii–xxiv.

kārāpeyya: should have made, should cause to make; 3 sg. opt. of the causative of *kāreti*; cf. Sd 6.

[NP 12: Suddhakāḷakasikkhāpadaṃ]

Yo pana bhikkhu suddhakāḷakānaṃ eḷakalomānaṃ santhatam³⁰⁷ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on pure black wool]

If any bhikkhu should have a rug made of pure black sheep's wool; [this is a case] involving expiation with forfeiture.

³⁰⁷ V: *saṇṭhatam*.