

[Bhikkhupātimokkhaṃ.¹¹⁸]

[Nidān'uddeso¹¹⁹]

Namo tassa bhagavato arahato sammāsambuddhassa.¹²⁰

Suṇātu me bhante saṅgho,¹²¹ ajj'uposatho paṇṇaraso,¹²² yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya pātimokkhaṃ¹²³ uddiseyya.¹²⁴

Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkhaṃ¹²⁵ uddisissāmi. Taṃ sabbe va santā sādhuṃ suṇoma manasikaroma.

[The Disciplinary Code of the Bhikkhu.]

[The recitation of the Introduction.]

Venerable Sir, let the Community listen to me! Today is a fifteenth [day] Observance. If it is suitable to the Community, [then] the Community should do the Observance [and] should recite the Disciplinary Code.

What is the preliminary for the Community? Venerables, announce the purity, [for] I shall recite the Disciplinary Code. Let us all [who are] present listen to it carefully [and] let us take it to mind.

bhikkhupātimokkhaṃ: Disciplinary Code of the Bhikkhu; nom. sg. nt. Gen. tapp. cpd. consisting of *bhikkhu* and *pātimokkhaṃ*. This is not recited. See *bhikkhupātimokkhaṃ niṭṭhitaṃ* at the Pm Conclusion.

bhikkhupātimokkhapāli: the text of the Disciplinary Code of the Bhikkhu; nom. sg. m. Gen. tapp. cpd. = *bhikkhupātimokkha*: Disciplinary Code of the Bhikkhu; gen. tapp. cpd. + *pāli*: a text, lit.: a line. In the commentaries it denotes an original, i.e., Canonical, text as opposed to a commentarial text (*aṭṭhakathā*). Later it came to mean the language of Pāli literature. The usage of *pāli* as part of the titles of texts is a late development and originally the word *pāli* was not a part of titles. The Mm Se title therefore is more original. In any case Pāli palm-leaf manuscripts (at least in Sri Lanka and Thailand) do not have a title at the start of a text. Instead of a title, the “*namo tassa ...*” formula is found and then the text starts; see De Silva, 1938, p.xxi.¹²⁶

¹¹⁸ Dm, UP, Um: *Bhikkhupātimokkhapāli*. Mi Se: *Pātimokkhaṃ, bhikkhupātimokkhapāli*. Mm Se: *Bhikkhupātimokkhaṃ*. BhPm 1 & 2: *Bhikkhupātimokkhaṃ*.

¹¹⁹ = Dm. D: *Nidānaṃ*. Nd Ce: “(Ñatti).” Mi Se: “Ñattikammaṃ” and “Nidānuddeso” before “Kiṃ saṅghassa....” Nothing in other eds. Cf. PrMoSa p.161, where “*eṣā jñaptiḥ*” comes after the section that corresponds to the Pāli *ñatti*. So Dhg, see Beal 208, where “commencement” is put after this section. Cf. Tsomo, 1997, p.33, BPP 3, Finot 15, Paschow 5.

¹²⁰ In V preceded by: *Buddhaṃ saraṇaṃ gacchāmi. Buddhanāhāsmi dāso va, buddhāmesāmikissarā, buddhānañca sire pādā mayhaṃ tiṭṭhantu sabbadā. Dhammaṃ saraṇaṃ gacchāmi. Dhammānāhāsmi dāso va, Dhammāmesāmikissarā, sabbe dhammā pi tiṭṭhantu mamaṃ sire va sabbadā. Paccekabuddhaṃ saraṇaṃ gacchāmi. Paccekasambuddhānāhaṃ dāso va, sāmikassarā, tesam pādā pi tiṭṭhantu mamaṃ sire va sabbadā. Saṃghaṃ saraṇaṃ gacchāmi. Saṃghānāhāsmi dāso va, saṃghāmesāmikissarā, tesam gunā pi tiṭṭhantu mamaṃ sire va sabbadā. Aniccaḍukhanātañca natthi me buddhadhammato paccekabuddhasaṃgho ca nātthañño saraṇā mamaṃ.*

¹²¹ BhPm 1, C, G, V, W: *saṃgho*. Throughout the texts of C, G, V, W, and BhPm 1 the *niggāhita* (ṃ) is used instead of the nasal ṇ, e.g., *saṃghādisesa* and *ṇisatisaṃgha*. This will not be noted everywhere.

¹²² In brackets in Mi Se. Dm, Mv Ee, W: *pannaraso*. Not in Vibh Ce: “... me saṅgho, yadi saṅghassa ...”

¹²³ G, Mi, Mm Se, V: throughout the text: *pāṭi*.

¹²⁴ The BNF 733:10 Mūl script manuscript in the Bibliothèque Nationale de France has *ñatti niṭṭhitaṃ* following this. See EFEO DATA 101.

¹²⁵ G, Mi, Mm Se, V: *pāṭi*.

¹²⁶ On the wooden covers protecting the manuscripts there are also no titles. This can make it difficult to find a manuscript with a specific text in a monastery library if there are no modern tags or labels with titles and reference-numbers. In this case one has either to be familiar with the text and be able to recognise it from its start or one has to look at the conclusion

The Pātimokkha is traditionally referred to in different ways. When both the Bhikkhu- and Bhikkhunī-pātimokkhas are given in a monastery manuscript reference list and in printed texts, the titles *bhikkhu-bhikkhunī-pātimokkha*: “the Bhikkhu- and the Bhikkhunī-pātimokkha,” *Ubhaya-pātimokkha*: “both the Pātimokkhas,” *ubhaya-mātikā*: “both the Mātikās,” and *dve-mātikā*: “the two Mātikās” can be used. These titles are sometimes used in the commentaries and subcommentaries. All of them can have *-pāḷi*: “text” appended. When given as single texts, there are: *Pāṭimokkha*, *Mātikā-pāḷi*, *Bhikkhu-pātimokkha*, *Bhikkhunī-pātimokkha*; with or without *-pāḷi* appended.

nidān’uddeso: the recitation of the introduction; nom. sg. m. This could be an acc. tapp. cpd. (cf. *pātimokkhaṃ uddiseyya/uddisissāmi* further on in the Nidāna) or an appositive kammadhāraya cpd (see NP 10: *cīvaravagga*), however, in English it sounds nicer when translated as a genitive tappurisa.

Junction of *nidāna* and *uddesa* through elision of the final *-a* of *nidāna*.

nidāna: introduction, ground (lit. & fig.), foundation, occasion, origin, source. = Pref. **ni**:- down + **dāna** of $\sqrt{dā}$: binds + **uddesa**: recitation, recital; abstract noun der. fr. *uddisati* (*ud* + \sqrt{dis} + *a*): recites, appoints. *Uddesa* can also mean “designation” as in Sd 6.

suṇātu: let listen; 3 sg. imp. of *suṇāti* (\sqrt{su} + *ṇā*).

me: to me; (enclitic) dat. sg. of *amha*: I.

bhante: Venerable Sir!, Ñm: venerable sir, H: honoured Venerables; voc. sg. m.

Bhante is a shortened form of *bhadante*, voc. sg. m., or a shortened form of Skt *bhavantah*, the ending *-e* being a Māgadhism of the Skt ending *-ah* according to PED 498 and PG § 98,3. A polite addressing by the reciter to the senior bhikkhu(s) in the assembly.

V. Perniola, *Pali Grammar*, § 246b states that “In addressing persons of great authority, besides the proper honorific word in the vocative case, another word is used referring to the same person and is put in the nominative case as subject of the verb. ... D I 179: “*Etu kho bhante bhagavā*.”: “O Lord, may the Blessed One come.”

It is to be added that the verb in this usage is always in the third person. Warder, IP p.35, states that when the verb is in the 2nd person the sense is usually that of a command whereas the 3rd person imperative used in a similar situation with the title or name of the person addressed expresses a polite invitation.

See the usage of the nominative *āyasmā* with third person verbs in Sd 10: “*Samet’āyasmā* ...” etc; see notes in Sd 10 and Pāc 68 on *āyasmā*.

According to Geiger *bhante* besides being a vocative/nominative of address can also be used as an attribute/adjective in any case, e.g. D I 179 (see above), and any number, e.g. “*Api bhante passeyyāthā ti*.”; see PG § 98,3. This attributive usage suggested by Geiger is probably incorrect and the usage suggested above by Perniola and Warder is preferable. In accordance with Geiger’s suggestion “*suṇātu me bhante saṅgho*” would be translated as: “Venerable Community listen to me!”

Kkh 4 states that when the (most) senior bhikkhu of the Community recites the Pātimokkha *āvuso* is to be used instead of *bhante*. This was done, for example, in the account of the first council at Cv XI,4 where Venerable Mahākassapa, who was the most senior bhikkhu at the time, addressed the community with “*Suṇātu me āvuso saṅgho*.”: “Friends, (please) let the Community listen to me.”

Āvuso, which is a polite address to juniors (see the note on *āyasmanto* below), can, in contrast to *āyasmā*, be used as an attribute; e.g. M I 372: “... *āvuso Gotama*..” and D II 156: “... *bhante Anuruddha* ... *āvuso Ananda*”

The Sa Prātimokṣasūtra has “*śṛṇotu bhadantah saṃghah*”: “Listen Venerable Community!”; PrMoSa p.160–61. (Cf. PrMoMū p.12.) The Chinese translation of this given in French by Huber in Finot 475 is “*Écoutez, Vénérable Assemblée!*”

of the text as all texts finish, like the Pātimokkha, with “(title) *niṭṭhito/ā/aṃ*” or with “(title) *samatto/ā/aṃ*.” It seems that the bhikkhus who used the manuscripts in the past would recognise which manuscript was which through familiarity with the different wooden covers (painted or plain) and the location of the manuscripts in their libraries.

āvuso: friend(s); voc. pl. m. (Can be sg. elsewhere.) *Āvuso* is the (more colloquial) form of address used by senior bhikkhus to junior bhikkhus and by all bhikkhus to laypeople. By junior bhikkhus the term *āyasmā*, or the plural *āyasmanto*, is used to address more senior bhikkhus; see the note on *āyasmanto* below. Although the number is singular *āvuso* is also used to address more than person like here; see the word *bhante* above, which can also be used in sg. or pl. At NP 10 the bhikkhu is addressed as *bhante* and *āyasmā* by the steward and the bhikkhu addresses the steward as *āvuso*. However in NP 8, 10, and 27 a bhikkhu addresses a donor of robes as *āyasmā*, sir, apparently in order to please him.

According to PED and PG § 46,1 *āvuso* is, like *āyasmā*, from the Sanskrit *āyusmant*, but Wijesekera, Syntax § 27, disagrees with this for phonetic reasons and argues that is from an older form **āyuṣaḥ*, which is the derived adjective from *āyuṣ*: life. DP suggests it is from **āyuṣvas*.

saṅgho: N̄m: community, H: the Order, assembly; nom. sg. m.; see the note *bhante* above. *Saṅgha* is derived from the verb *saṃharati* (*saṃ* + *√har* + *a*): collects, assembles, draws together. A *saṅgha* is a community or assembly of at least four bhikkhus; see @@.

ajj'uposatho: today (is) an observance day. A junction, sandhi, of *ajja* + *uposatho* in which the final -a of *ajja* has been elided. **ajja:** today; indecl. + **uposatho:** observance day; nom. sg. m. *Uposatha* corresponds to the Vedic *upavasatha*. (In Pāli the prefix *ava-* is often contracted to *o-*; see PG § 19.) *Upavasatha* is the sacred day of preparation for the lunar sacrifice, for which the gods were expected to come to the house, through observing vows (*vrata*) such as not-eating, celibacy, and not working. The sacrifice happened on the new moon and the full moon.

Cf. Olivelle, 1971, p.42, especially n. 2: "... *upavasatha* (from *upa* + *√vas*) literally means "abiding with" and in this case, "abiding in the presence of the gods." As this involved fasting, it came to mean specifically the fast on the eve of the sacrifice, and later any form of fasting."

The members of other sects observed these days as times of coming together and teaching laypeople. On the request of King Bimbisāra the Buddha allowed the bhikkhus to assemble on this day and teach the laity. Later he told the bhikkhus to recite the training precepts on this day; see note on [Pātimokkha](#), and Vin I 100f. Cf. A IV 248–55 and D I 47f.

Uposathas fall on the day preceding the moon's waxing and waning and the two days in the middle of these phases, i.e., the 8th, 15th, 23th, and 30th night of the lunar month in the case of 15th day Uposathas, and on the 8th, 14th, 22nd, and 29th night in the case of 14th day Uposathas.

pañṇaraso: fifteenth (day of the fortnight; ordinal. Ordinals are declined and act like adjectives; see IP p.125. Here *pañṇarasa* agrees with *uposatha* and comes after it, indicating emphasis: "which is ..." Cf. Mv II 4,2: "*Anujānāmi bhikkhave sakiṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitum ti*." "I allow, bhikkhus, to recite the Code of Discipline once on the fourteenth or fifteenth of the fortnight." and Th 546: "*cando pannaraso yathā*." "like a fifteenth (day of the fortnight) moon."

= **pañca:** five; ordinal. + **dasā:** ten; num. *Pañcadasa* (Sn 402) > *paññarasa* > *pañṇarasa/pannarasa*.¹²⁷

On fourteenth day observance days, which occur on the 3rd and 7th Uposatha of each four-month season (according to the commentary), *cātuddaso* is to be used; see Mv II 4,2 above. **cātuddaso:** fourteenth; ordinal agreeing with *uposatho*. = **cātu(r):** four; ordinal cpd form + **dasā** = assimilation of a liquid with a mute consonant (see PG § 51 & 52 c). CPED lists a feminine *cātuddasī*, but Mv II 4,2: "... *cātuddase pannarase atṭhamiyā ca pakkhassa* ..." indicates that it is a masculine ordinal in -a. (Note that *atṭhamiyā* remains feminine here.)

¹²⁷ Geiger (PG § 48.2) mentions that rarely *pañṇarasa* (15), is found instead of *pannarasa* & *pañcadasa*, and that *paññāsa* (50) is found besides *paññāsa*. In Pkt *pañṇarasa* and *paññāsaṃ* are used. Also, in footnote 2 to § 53.1, he mentions that, instead of the usual *jñ* > *ññ* development in Pāli (described in § 53.1), the Prākṛit *jñ* usually becomes *ññ*. The form *paññatti* (manifestation), found in the Pāli commentaries, etc, instead of *paññatti*, is not mentioned by Geiger. The influential Burmese *Saddanīti* grammar gives two substitution rules (*ādesa*) of *ñ* for *ñ*: *Saddanīti* § 89: *paññatti-paññāsānaṃ ññassa ññ*; § 90: *pañcavīsatiyā pañcassa pañño*. Therefore the forms *pañṇarasa* and *paññatti* might have arisen under the influence of the *Saddanīti*, which might in turn have been influenced by Prākṛit in this. The older *Kaccāyana* grammar does not mention these substitutions, which suggests that forms like *paññatti* were unknown to the grammarian Kaccāyana.

yadi: if; indeclinable (unlike *ce* not enclitic).

saṅghassa: to the community; dat. sg. m. of *saṅgha*. Some nouns and adjectives having the sense of suiting, like *pattakallaṃ*, take the dative of suitability; see Syntax § 108.

pattakallaṃ: suitable, right and well, has reached suitability, Ñm: it is convenient, H: it seems right, Norman: the proper time has come, *Middle Length Discourses of the Buddha* (Ñāṇamoli and Bodhi) p.858 (MN 104.20): if it is approved by the Saṅgha; nom. sg. nt. = **patta:** right, fit, reached, arrived; p.p. of *pāpunāti* (*pa* + *√pā* + *unā*) having the connotation of rightness and fitness. See MW: *prāpta:* ... proper, right... Cf. A II 68: "... *imāni cattāri pattakammāni kattā hoti.*" Aa: "*Pattakammānīti yuttakammāni anucchavīkakkammāni.*" + **kalla:** well, suitable, ready, proper, fit, able; nt. (related to *kalyāṇa*) usually an adverb (e.g. in "... *kallaṃ nu taṃ samanupassituṃ ...*"; D I 157), but sometimes an adjective (e.g. "*kallo pañho*"; S II 13.) MW: "*Kalya:* well ... sound, perfect ... ready or prepared for..."

The Prātimokṣasūtras have *prāptakāla*; Mā-L, Sa and Mū (PrMoMā-L p.2, Ban 12, PrMoSa p.161). MW: "*prāptakāla ... a fit time, proper season, ... one whose time has come, suitable, opportune ...*"

Maybe *pattakallaṃ* is a dvanda cpd used as an adverb, see IP p.97, rather than a bahubbhi cpd; i.e., "*patta ca kalla ca*": "right and well." "*Yadi saṅghassa pattakallaṃ*" would then mean: "when it is right and well to the Saṅgha." *Patta* is then having the same sense as in *kammappatta*; see [the "summary of preparations and preliminary duties"](#); and *pattakalla* and *kammappatta* might have similar meanings. In this case *patta* is a past participle used as a noun since dvanda compounds consist of nouns; see IP p.41 & 62. *Kalla* is an adjective appearing in the neuter gender as an abstract noun (IP p.62). In the sense the commentary attributes to *pattakallaṃ*, it is a bahubbhi cpd used as an abstract noun; see IP p.62.

Pattakalla is not commented upon by the Padabhāṇa. Kkh: "*Ettha patto kālo imassa kammassā ti pattakālaṃ*": "Herein the time has come for this action, therefore 'the time has come' is said." The Kkh thus derives *kalla* from *kāla*: time. It further states that *pattakalla* is here comprised of the four items given in the Pubbakicca-summary mentioned above. However, elsewhere in the Vinaya *pattakallaṃ* does not have this special sense and it is used for any Saṅghakamma, e.g. Vin I 94f, 113, II 288. The term is only found in Vinaya contexts.

saṅgho: see above. **uposathaṃ:** acc. sg. m. of the above.

kareyya: should do, perform, carry out; 3 sg. opt. of *karoti* (*√kar* + *o*).

pātimokkhaṃ: Disciplinary Code; acc. sg. nt.

uddiseyya: should recite, declare; 3 sg. opt. of *uddisati* (*ud* + *√dis* + *a*).

kiṃ: what; nt. inter. pron.

saṅghassa: for the community; dat. sg. m. dat. of advantage; see Syntax § 101a.

pubbakiccaṃ: preliminary, preceding duty, preparatory duty; acc. sg. nt. Kammadhāraya cpd consisting of adj. or adv. **pubba:** before, preceding + **kiccaṃ:** duty, to be done; (nt.) the f.p.p. of *karoti*, used as a neuter noun. See "[Remarks on pubbakarana](#) ..."

pārisuddhiṃ: purity; acc. sg. f., der. fr. the verb *parisujjhati* (*pari* + *√suddh* + *ya*): one becomes clean, ... pure. Prefix *pari* denotes completion. See "[Remarks on pubbakarana](#) ... " on the question whether *pārisuddhi* refers to the attending bhikkhus' purity or the purity of absentees.

āyasmanto: venerables, sirs, Ñm: venerables (but later in the Nidāna: "venerable sirs"), H: venerables; voc. pl. m. of **āyasmā:** the respectful and honorific form of address used by junior bhikkhus to senior bhikkhus, see the Mahāparinibbānasuttanta, D II 154, by bhikkhus to layfollowers or non-buddhists and vice versa, see NP 8–10 and DP. In Sanskrit *āyusmant* literally means "having life," ie. "old," fig. "having standing in life." The term *āyasmā* was used by bhikkhus to address each other but it was not used by the Buddha to address the bhikkhus and was also not used by the bhikkhus to address the Buddha. D II 154: "*Navakatarena bhikkhunā theratāro bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo.*": "By a more junior bhikkhu a more senior bhikkhu is to be addressed as 'bhante' or 'āyasmā.'" Padabhāṇa (Vin I 103): *Āyasmanto ti piyavacanam-etam garuvacanam-etam sagāravasappatissādhivacanam-etam āyasmanto ti.*: "*Āyasmanto:* this is a term of endearment, this is a term of esteem, this is a respectful and reverential addressing."

The plural *āyasmanto*, in contrast to the nominative singular *āyasmā*, can be used in the vocative voice; see Sd 10 note. See also the note on *āvuso* above.

ārocetha: announce; 2 pl. imp. of *āroceti* (*ā* + *√roc* + *e*). A command when used in the 2nd person, cf. the 3rd person usage of the imp. tense in *suṇātu* above (under *bhante*).

pātimokkham: see above.

uddisissāmi: I shall recite; 1 sg. fut. of *uddisati*: see above.

taṃ: that, it; acc. sg. m. of dem. pron. *ta(d)*.

sabbe va: just all, one and all. Maybe a junction of *sabbe* + *eva* through elision of the initial *e* of *eva* (see PG § 71,1a) like the English ‘s in *he’s* or *that’s*, but more likely it is **sabbe**: all; nom. pl. m. pronominal adjective (see IP p.74) + **va**: just; emph. particle. An independent side-form (Geiger calls it a “frozen sandhi form”) of *eva*; see PG § 66,1. Cf. “*ubho’va santā*” at NP 9.

santā: being present; pr.p. of *atthi* (*√as* + *a* + *ti*) used as an adjective qualifying *sabbe*.

sādhukam: carefully, thoroughly, well; adverb of manner. An adjective used as an adverb in acc. sg. nt.; IP p.116.) = *sādhu*: well + adjectival suffix *-ka*.

suṇoma: let us listen; 1 pl. imp. of *suṇoti* (*su* + *√ṇo* = 4th conjugation ending; see IP p.317).

manasikaroma: let us take to mind, ... pay attention; 1 pl. imp. of *manasikaroti*. = **manasi**: in mind; loc. sg. m. of *manas/mano*. + **karoti**: does, makes; see above. A verbal compound; i.e., a noun combined with a verb; see IP p.156. Cf. *āvikareyya* and *tuṇhibhavitabbaṃ* below.

[Nidāna continuation]

Yassa siyā āpatti, so āvikareyya.¹²⁸ Asantiyā āpattiyā, tuṇhī bhavitabbaṃ. Tuṇhībhāvena kho panāyasmante parisuddhā ti vedissāmi. Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti, evam-evam¹²⁹ evarūpāya parisāya yāvatatiyaṃ anussāvitam¹³⁰ hoti. Yo pana bhikkhu yāvatatiyaṃ anussāviyamāne¹³¹ saramāno santiṃ āpattiṃ nāvikareyya,¹³² sampajānamusāvād’assa hoti. Sampajānamusāvādo kho pan’āyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā saramānena bhikkhunā āpanna¹³³ visuddhāpekkhena¹³⁴ santi āpatti¹³⁵ āvikātabbā,¹³⁶ āvikatā¹³⁷ hi’ssa phāsu hoti.¹³⁸

Whoever may have an offence, he should disclose [it]. When there is no offence, [then it] is to be silent. By the silence I shall know the Venerables [with the thought]: “[They are] pure.” As an answer occurs to [a bhikkhu] who is asked individually, just so in such an assembly [as this one] there is the announcement up to the third time. But if any bhikkhu, [who is] remembering [an offence] when the announcement is being made up to the third time, should not disclose the existing offence, there is [a further offence of] deliberate false speech for him. Now, venerables, deliberate false speech has been called an obstructive act by the Fortunate One. Therefore, by a bhikkhu who is remembering, who has committed [an offence], who is desiring purification, an existing offence is to be disclosed; because, [after] having disclosed [it], there is comfort for him.

yassa: for whoever, of whom; gen/dat. of rel. pron. *ya(d)*: who(ever)/which.

¹²⁸ V, Ce Mv, Ra: *āvikareyya*.

¹²⁹ C, D, G, V, W, Dm, Ce Mv, Ra, Mi Se, BhPm 1 & 2, Pg, Ee Kkh: *evam-evam*, Mv Ee: *evam eva*. Mm Se: *evam evam*. UP, Um, Be Mv v.l & Mi Se v.l.: *evam-eva*.

¹³⁰ C, D, G, V, W, Dm, Ce Mv, Ra, BhPm 1 & 2, Um, UP, Pg: *anusāv-*.

¹³¹ C, D, G, V, W, Dm, Ce Mv, Ra, BhPm 1 & 2, Um, UP, Pg: *anusāv-*.

¹³² V, Ce Mv, G, Ra: *nāvikareyya*.

¹³³ BhPm 2: *saramānena ... āpanna*.

¹³⁴ BhPm 2 v.l.: *visuddhāpekkhena* (Cf *-āpekh-* v.l. at Pāc 36, 56, and 60.)

¹³⁵ C, G, V, W, BhPm 2, UP, Um: *santi āpatti*. Ra: *santī āpattī*.

¹³⁶ V, Ce Mv, Ra: *āvikātabbā*.

¹³⁷ V, Ce Mv, Ra: *āvikatā*.

¹³⁸ = C, D, G, V, W, Mi & Mm Se, BhPm 1 & 2. Other eds.: *hotī ti*.

siyā: may be; 3 sg. opt. of *atthi*: is; see above.

yassa siyā: whoever may have, lit.: for whom there may be.

āpatti: an offence, a transgression, Ñm: a fault, H: an offence; nom. sg. f.; feminine action-noun der. fr. *āpajjati* (*ā* + *√pad* + *ya*): gets into, produces, commits. No completely satisfactory translation is possible. *Āpatti* literally means the “committing (of an offence).”

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

āvīkareyya: he should disclose, H: reveal, Ñm: declare; 3 sg. opt. of *āvīkaroti* (or *āvīkaroti*); = *āvī* (or *āvi*): open; indecl. (Skt: *āvis*) + *karoti*: does, makes; see above. A verbal compound consisting of a an indeclinable combined with a verb; see IP p.156. BD 132 n. 4: “*Āvikaroti* is to make clear, to manifest, thus to disclose, to bring to light. This method of clearing oneself of an offence is perhaps a forerunner to the more formal confession, *āpattidesanā*, to an Order, a group, or to one individual bhikkhu.”

The Sanskrit form is *āviṣ-* + *√kr*, see DP and MW. Both forms *āvī* and *āvi* are found in manuscripts and editions; see DP 346: “*āvi*, *āvī*.” The *āvī* form might be a Sanskritisation like the form *āyudha* in Sekh 60 instead of Pāli *āvudha* in Ce Mv. On Sanskritisation in the Burmese tradition see the footnote to *addhānamagga(p)paṭipannassa* at NP 16.

The lengthened final *-ī* in *āvī-* in Ce Mv is maybe due to the assimilation of the final *-ṣ* of the original Sanskrit form *āviṣ-* to the initial *k-* of the root *√kar* and then a lengthening of the *-i-* to make a long syllable and avoid the in Pāli non-existent consonant-combination *-kk-*; cf. *kātabba* below.

The verb *āvīkaroti* is found in Sn 84–85, Sn 351/Th 1278, Ja 20.316 where the syllable is in a metrically critical position that indicates the length of the syllable. In each case the proper metrical form should be *āvi-* and this might be an indicator that the correct form is *āvi-*.

Mā-L: “*so’viṣkarotu*”; PrMoMā-L p.6. Sa: *sāviṣkartavyā*; PrMoSa p.161.

asantiyā āpattiyā: when there is no offence, when there is no existent offence; locative absolute construction. According to the word-commentary in Mv II 3,5/Vin I 103 “not existent” encompasses offences that one has made amends for: “... *āpajjitvā vā vuṭṭhitā*.”

asantiyā: not existent, not being present; adjective qualifying *āpattiyā* = neg. pref. *a-* + *santa*: see above.

āpattiyā: offence; loc. sg. f. of *āpatti*: see above.

tuṇhībhavitabbam: it is to be silent, lit.: there is to be silence = **tuṇhī:** silence, silent; indeclinable used as adverb. Derived from the verb *tussati* (*√tus* + *ya*): “is content, is satisfied.” When used with forms of the root *√bhū* it signifies consent by silent agreement. + **bhavitabbam:** it is to be; f.p.p. of *bhavati* (*√bhū* + *a*): becomes, is. The f.p.p. agrees with the patient in the sentence; see *āvīkātabbā* below. When there is no patient, as in this sentence, the f.p.p. is used as impersonal passive verb in nom. sg. nt and it is best translated impersonally as “it is to be ...,” rather than personally as “one is to be” An unexpressed impersonal patient “(it)” has to be added when translating into English; see IP p.107. One could even argue that the f.p.p. in cases where there is no patient agrees with an unexpressed patient *taṃ*, “it”, the nom. sg. nt. dem. pron.

Although no edition except the Simon Hewavitarne edition of the Mv does so, the indeclinable *tuṇhī* is better compounded with *bhavitabbam* into the verbal compound *tuṇhībhavitabbam* like *tuṇhībhāvena* and *āvīkareyya* and *manasikaroma* above, and *aṭṭhikatvā* at Pāc 73; see IP p.156.

tuṇhībhāvena: by the state of silence, by being silent (= consenting); ins. sg. m. Cpd of **tuṇhī** + the ins. sg. m. of **bhāva:** state, state of being; noun derivative from *√bhū*; see IP p.156, usually found in cpds denoting an abstract derived from the first part of the cpd.

kho pana: then indeed, now, surely, then, really. There is no satisfactory translation possible of the combination and sometimes there is no need or possibility to translate it. The combination gives a shift of emphasis to the sentence. There are three occurrences of “*kho pana*” in this paragraph and they can not be translated uniformly. **kho:** indeed; emphatic particle. **pana:** then; conn. particle that connects and continues the story.

panāyasmante: = junction of *pana* + *āyasmante* by way of contraction; see PG § 69,1.

āyasmante: the Venerables; acc. pl. m. of *āyasmā*, see above. The accusative used here is the so called “accusative of external object”; see Syntax § 32.

parisuddhā: pure; adj. qualifying an unexpressed *te*; see above *āyasmante* and the noun *pārisuddhi*, but here the prefix is *pari* not *pāri*.

With verbs of knowing, etc., that which is stated about the object or patient is denoted by the predicative nominative followed by (*i*)*ti*. The clause is used predicatively, i.e., it is stating something about the agent of the sentence, which is here *te*, and a substantive verb, (i.e., a verb denoting being,) here *honti*, is implied. Cf. M I 453: “... *puggalaṃ saṃyutto ti vadāmi*.”: “About this man I say: ‘(one who is) in bondage’..” See Syntax § 20–21 (& § 42).

ti: “... ,” end quote; emphatic quotation particle. Untranslatable. The particle *ti* is equivalent to quotation marks in English: “ ... ,” and is here marking off the statement or thought of the reciter. *Ti* is a genuine side-form of *iti* as is shown in junctions with consonants; e.g. *cāveyyan-ti* at Sd 8.

The final short vowel of the word preceding *ti* is lengthened; see IP p.36. The suggestions by Geiger in PG § 69 of contraction taking place in *-i + iti* (e.g. *gacchāmīti*), and elision of the initial *-i* in *iti* after *-a* and other dissimilar short vowels (e.g. *gacchāmā 'ti*) in § 70 (& n .1) are not followed here.

Although the assimilation *-i + i-* > *-ī-* is normal, the assimilation of *-a + i-* > *-ā-*, or *-u + i-* > *-ū-*, or *-e + i-* > *-ē-*, or *-o + i-* > *-ō-* can not be expected and therefore *-i + iti* > *-ī + ti* (e.g. *gacchāmi + iti* > *gacchāmī ti*) rather than > *-īti* (*gacchāmīti*).

K.R. Norman, in a private correspondence, suggests that: “these developments are extensions of *-i + i-* > *-ī-*, arising from a faulty division of words, i.e., *-i + iti* > *īti* was felt by speakers to be *-i + iti* > *-ī ti*. This then led to a feeling that the marker was *ti*, with a final *-i* lengthened before it. By analogy this led to other final vowels being lengthened before *ti*. Final *-e* and *-o*, being already long, were left unchanged. A comparable generalisation is found in some Prākritis, arising from the normal alternation of long vowel before a single consonant and short vowel before double consonant. In those Prākritis there is the further development of *-i + iti* > *-īti* > *-itti*, felt to be *-i tti*. From this arose the developments of *-a + iti* > *-a tti*, and *-u + iti* > *-u tti*. Final *-e* and *-o* remained before *tti*, but they were presumably pronounced as short *-e* and short *-o*.”

vedissāmi: I shall know, sense, feel; 1 sg. fut. of *vedeti* (*√vid + e*).

yathā: as, (just) as, like; relative indeclinable. = rel. pron. *ya* + suffix of manner *-thā*. Cf. IP p.292 and PED.

paccekapuṭṭhassa: to (a bhikkhu) who is individually asked; Dat. sg. m. Adjective. Bb cpd qualifying an unexpressed *bhikkhussa*. = **pacceka**: individually, personally, separately; adv. A contracted form of the adverb *paccekam*. = a junction of the pref. *paṭi*: against + numeral *eka*: one, alone, single. *Paṭyeka* > *pacceka*; see Sd 10 *iccetam*. + **puṭṭhassa**: to (a bhikkhu) who is asked; p.p. of *pucchati* (*√pucch + a*) with dat. sg. m. suffix.

veyyākaraṇaṃ: answer, explanation; nom. sg. nt. Action-noun der. fr. *viyākaroti*: answers, explains; *vi + y + ā* > *viyā* > *vyā-* or *vēyā* (with *guṇa* strengthening) > *veyyā-* + *karaṇa*: doing, action; action-noun fr. *karoti*.

hoti: has, occurs, thinks, there is; 3 sg. pres. ind. of the contracted form of *bhavati* (*√bhū + a*). A genitive construction with *hoti* is equivalent to “to have” in English if there is no other verb in the sentence; see IP p.56. This gives: “As (a bhikkhu) who is asked individually has an answer ...” According to Wijesekera in Syntax § 97c and 17b a dative of person with the verb *hoti* used impersonally means “it occurred to,” i.e., “As an answer occurs to (a bhikkhu) who is asked individually.”

yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti: as an answer occurs to (a bhikkhu) who is asked individually, as (a bhikkhu) who is asked individually has an answer, H: For as there is an answer for each question, Nm: Just as one who is questioned individually has an answer ready, *Vinaya Texts*: As to each question put there must be an answer, Norman: As there is an answer for one questioned individually, BMD pp.48–49: Just as there is an explanation for one questioned individually.

Puṭṭhassa in *paccekapuṭṭhassa* is an adjective qualifying an unexpressed *bhikkhussa*. Elsewhere *puṭṭhassa* is used in this way, e.g. D I 249: “... *tassa purisassa ... maggaṃ puṭṭhassa*.”

Another meaning of *veyyākaraṇa* is “explanation”, and Prebish’s rendering might be correct. The line is referring to the *anussāvita*, see below, and explanation might fit better than answer. However, *veyyākaraṇa* might rather refer to the answer a bhikkhu is giving by remaining silent, or confessing, when “questioned individually” by the triple *anussāvita* of the reciter.

Kkh 24: “*Yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hotī ti: yathā eken’eko puṭṭho byākareyya, yathā eken’eko paccekapuṭṭho “Maṃ esa pucchati ti nātvā byākareyyā ti vuttaṃ hoti.”*”: “As one who has been asked by one would explain. As one who has been individually asked by one would explain, having known: “To me this is asked,” is said.”

Mā-L: “*Yathā kho punarāyaṣmante pratyekaṃ pratyekaṃ pucchitasya bhikhuṣya vyākaraṇaṃ bhavati evam-evam (...)rpāye*”; PrMoMā-L p.3. Roth in NBP p.319 + 325 reads the Mhg-L Ms as “*evam eva-m-evamrūpāye*.” Sa: “*evam evaivamrūpāyaṃ*”; PrMoSa p.161. This corresponds to Pāli *evam* + *eva*. Mū: “*yathāpi pratyekaṃ prṣṭasya bhikṣor vyākaraṇaṃ bhavati evame(vam evamrūpā)yaṃ*.”; PrMoMū p.13.

evam-eva: just so, in just the same way. Junction of *evam* + *eva* through weakening of *m*; see PG § 71,2b. Introducing the second part of a comparison; see D I 110,28: “... *yathā ... evam-eva ...*,” and DP 550. **evam**: so, thus; adv. + **eva**: just; emph. particle.

Reading uncertain. In other contexts *evam-eva* (e.g. D I 104, 199) is used at the start of comparisons; *evam-evam* (e.g. D I 151, Sn 1115) is found at the conclusion of comparisons. Cf. the PrMo readings above.

evam-evam: likewise, in the same way; is *evam* doubled for emphasis.

evarūpāya: such-like (i.e., like the one individually questioned), similar, alike, like that; adj. qualifying *parisāya*. Bb cpd. = **eva**: so, just; + **rūpa**: form.

parisāya: to the assembly, retinue (of bhikkhus, cf. NP 22); dat. sg. f., or loc. sg. f., of **parisā**; = pref. *pari*:- around + *sā* fr. √*sad*: sits; thus *parisā* lit. means “sitting around.”

evarūpāya parisāya: Ñm: in such an assembly, H: in an assembly like this.

yāvatatiyaṃ: up to the third time, adv. = acc. sg. nt. *abbayībhāva* cpd. **yāva**: as far as, up to; indecl. + **tatiya**: third: ordinal, *ta* (= *ti*- before *-tiya*): three + ordinal suffix *-tiya*.

anussāvitaṃ: announcement, Ñm: proclamation, H: so it is proclaimed; nom. sg. nt. The past participle of *anussāveti* (*anu* + √(*s*)*su* + *e*): “makes heard,” “announces,” used as an action-noun.

MW 39 lists *anu* + √*śru*: to hear repeatedly (esp. what is handed down in the Veda).

Pref. **anu** = after, along + **sāveti**: make (someone) listen, causes to hear; causative of *suṇāti*: see above .

Although the usual meaning of *anussāveti* seems to be “announces” (as in the *Dhammacakkapavattanasuttanta*: “*saddam anussāvesum*”; S V 423), here “request” might fit better with the questions at the end of the offence-sections. No completely satisfactory translation is possible, but it is an announcement that is made after something has been done, which is here the *ñatti*.¹³⁹

¹³⁹ Kkh 24–25: “*Evam-evam evarūpāya parisāya yāvatatiyaṃ anussāvitaṃ hotī ti. Ettha ekacce tāva ācariyā evaṃ vadanti: evam-evam imissāya bhikkhuparisāya yad’etaṃ yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuñhī bhavitabbaṃ, tuñhībhāvena kho panāyasmante parisuddhā ti vedissāmī ti tikkhattuṃ anussāvitaṃ. Taṃ ekam-ekena: maṃ esa pucchati ti evaṃ jānitabbaṃ hotī ti attho ti. Taṃ na yujjati. Kasmā? Atthabyañjanabhedato. Anussāvanaṃ hi nāma atthato ca byañjanato ca abhinnaṃ hoti: Dutiyam-pi etam-atthaṃ vadāmī ti ādisu viya.*

Yassa siyā ti ādivacanattayaṃ pana atthato pi byañjanato pi bhinnaṃ. Ten’assa (= Be; Ce: tena tassa.) anussāvanattayaṃ na yujjati. Yadi c’etaṃ yāva-tatiyānussāvanaṃ siyā, nidānuddese anīṭṭhite pi āpatti siyā, na ca yuttaṃ anāpattikkhetto āpattiṃ āpajjitum.”

“Just so in such an assembly there is a subsequent announcement up to three times.”: regarding this some teachers say thus: “Just so in this assembly of bhikkhus when this (is recited): “For whom there may be an offence he should disclose (it); when there is no offence (then it) is to be silent. Now, by the silence I shall know the Venerables (with the thought): “(They are) pure.” (this) is a triple subsequent announcement (lit. this has been subsequently announced three times) (and) it is to be understood by everyone individually (i.e., each participant) as “He (i.e., the reciter) asks this to me..” (This) is the meaning.”

This (interpretation of these teachers) does not fit. Why? Due to dividing of the meaning and letter. For the so-called subsequent announcement is not divided as to the meaning and the letter, like in such passages as: “Thus for the second time I say this matter...” (= Vin I 95). But with a triple (announcing of the) statement that starts with “For whom ...” the meaning and also the letter are divided and because of this it does not fit as a triple subsequent announcement. For if this would be a triple subsequent announcement there would be an offence even before the recitation of the Introduction has

There are two forms of this word: one with a double –ss-, and one with a single –s-. PED only gives forms with the double –ss-, which is probably the correct one. The $\sqrt{(s)su}$ = Skt $\sqrt{śru}$ and therefore the –ss- form, being a regressive assimilation, is probably correct; see IP p.11, 216, and 380 and PG § 54.4.

hoti: there is, H: it is; see above.

yo: which, who; nom. sg. m.; rel. pron.

pana: but, however, now; adversative particle. This particle creates the contrast between the pure bhikkhu and the impure bhikkhu who conceals his offences by remaining silent; see Pār 1.

bhikkhu: bhikkhu, (alms-) monk, religious mendicant, religious beggar; nom. sg. m. Der. fr. *bhikkhati* (\sqrt{bhikkh} + *a*): begs, asks for. For the Padabhājana, see Vin III 24: "...*'bhikkhako ti bhikkhu, bhikkhācariyaṃ ajjhūpagato ti bhikkhu...*": "(He is) a bhikkhu because he is a (alms-) beggar, (he is) a bhikkhu because he has come to

been finished, and it is not fitting to commit an offence in a category of non-offences."

"*Apare anussāvitān-ti padassa anussāvetabban-ti atthaṃ vikappetvā yāvattatiyaṃ-ti idaṃ upari uddesāvasāne: kacci'ttha parisuddhā ... pe ... tatiyaṃ-pi pucchāmi ti etaṃ sandhāya vuttan-ti āhu. Tam-pi na yujjati. Kasmā? Atthayuttinaṃ abhāvato. Idañ-hi padaṃ keci anussāvitān-ti [= Be; Ee: anussāvitān-ti] sajjhāyanti, keci anussāvetān-ti [= Be; Ee: anussāvitān-ti; Ce Kkh (S. Hewavitarne ed. p.15) has "keci anussāvitān-ti sajjhāyanti keci anussāvetān-ti."], taṃ ubhayathā [= Ce, Be: "ubhaya vā"] pi atitakālam-eva dīpeti, na anāgataṃ. Yadi c'assa ayaṃ attho siyā, anussāvitāṃ hessatī ti vadeyya evaṃ tava atthābhāvato na yujjati. Yadi c'etaṃ uddesāvasāne vacanaṃ sandhāya vuttaṃ siyā, na āvikarissāmi ti cittaṃ uppādentassa nidāne samatte pi vutta-musāvādo na siyā. Kasmā? Yāvattatiyaṃ anussāviyamāne ti vacanato yāvattatiyaṃ-ti idaṃ vacanam-eva niratthakaṃ siyā. Kasmā? Nidānuddese yāvattatiyānussāvanassa abhāvato ti evaṃ yutti-abhāvato tam-pi na yujjati. Yāvattatiyaṃ anussāvitāṃ hotī ti idaṃ pana lakkhaṇavacanamatthaṃ.*

"Others* misconceiving the meaning of the word "has been subsequently announced" as "is to be subsequently announced", said (that) "up to the third time" is said with reference to "Are you pure ... For the third time I ask..." further on at the end of the recitation (of the pārājikas etc. *uddesāvasāne*, not *niddānāvasāne*)." This also does not fit. Why? Because of an absence of a meaningful connection. For this line some recite as *anussāvetāṃ* and some as *anussāvitāṃ*. This in both ways indicates only the past tense and not the future. If there would be this meaning of it (then) "It will be subsequently announced" would be said (and) thus because of the absence of meaning it does not fit. And if this would be said with reference to the statement at the end of the recitation (of the pārājikas etc) (then) there would be no spoken lie/false speech for the one who has aroused this thought (i.e., who thinks): "I shall not disclose" at the end of the Introduction. Why? Because the statement "up to the third time" of this statement "when it is being announced up to the third time" would be without meaning. Why? Because of the absence of "up to the third time subsequent announcement" in the recitation of the Introduction, without fitness (i.e., appropriateness. Or: "connection.") it also does not fit. This (statement:) "up to the third time" is but a mere figurative statement (*lakkhaṇavacanamattha*)."

(* I.e., those of another school, usually of the Abhayagirivihāra; see CP IV 202.)

"*Tena imam-atthaṃ dassetuṃ: Idaṃ pātimokkhaṃ nāma yāvattatiyaṃ anussāviyaṃ, tasmim yāvattatiyaṃ anussāviyamāne yo saramāno santim āpattim nāvikaṃ tassa yāvattatiyānussāvanāvasāne sampajānamusāvādo hotī ti.*

Tad-etaṃ yathā anussāvitāṃ yāvattatiyaṃ anussāvitāṃ nāma hoti. Taṃ dassetuṃ (= Be; Ee: dasseti.) tatthāyasmante pucchāmi ti ādi vuttaṃ. Taṃ par'etaṃ pārājikādināṃ āvasāne dissati, na nidānāvasāne. Kiñcāpi na dissati, atha kho uddesakāle āvikatā hissa phāsu hotī ti vatvā: uddiṭṭhaṃ kho āyasmanto nidānaṃ, tatthāyasmante pucchāmi ti-ādinā nayena vattabham-eva. Evañ-hi nidānaṃ su-uddiṭṭhaṃ hoti, aññathā du-uddiṭṭhaṃ. Imam-eva ca atthaṃ sandhāya uposathakkhandhake vuttaṃ: Yāvattatiyaṃ anussāvitāṃ hotī ti. Sakim-pi anussāvitāṃ hoti, dutiyaṃ-pi anussāvitāṃ hoti, tatiyaṃ-pi anussāvitāṃ hotī ti. Ayam-ettha ācariyaparamparābhatō vinicchayo."

"With that this meaning is to be shown: "This so-called Disciplinary Code indeed is subsequently announced up to the third time. When it is being subsequently announced up to the third time whichever (bhikkhu who is) remembering should not disclose an existent offence at the end of the up to the third time subsequent announcement, for him there is (an offence of) false speech."

That which is announced as (said)/accordingly is indeed announced up to the third time; to show this that which starts with: "Concerning that I ask the Venerables..." etc. is said. But this is first seen (in the text) at the end of the Pārājika (-section), not at the end of the Introduction (-section). Although it is not seen (in the text), nevertheless at the time of the recitation, having (first) said: "having disclosed there is comfort for him", it is to be said in the way beginning thus: "Recited, Venerables, has been the introduction. Concerning that I ask the Venerables...." For thus the Introduction is well-recited, otherwise it is wrongly recited.

With reference to this very matter it is said in the Uposathakkhandhaka (Vin I 103): 'subsequently announced up to the third time: once it has been subsequently announced, again the second time it has been subsequently announced, again the third time it has been subsequently announced.' This here is the judgement/opinion handed down by the lineage of teachers."

This is a difficult passage. The commentator complicates things because he sees the phrase "*yāvattatiyaṃ anussāvitāṃ hoti*" as referring to the Nidāna itself, which, as he says himself, has no such announcement after it in the Pātimokkha and therefore he sees the need to have this triple announcement recited at the end of the Nidāna through inference. However, "*yāvattatiyaṃ ... hoti*" more likely refers to the triple announcement at the end of the offence-sections, i.e., if a bhikkhu does

wander for alms...”; see also BD I xl—I.

The legal Vinaya sense of *bhikkhu* as an *upasampanna*, one fully admitted (into the Community), is taken as most important by the Padabhāṣana: “*Tatra yvāyaṃ bhikkhu samaggena saṅghena ñatticatutthena kammena akuppena ṭhānārahena upasampanno, ayaṃ imasmiṃ atthe adhippeto bhikkhū ti.*”:

“In this respect this bhikkhu who has been fully admitted (into the Community) by a united community by means of a legal act that has a motion and an announcement as the fourth, which is unshakeable/ indisputable, worthy of the position, this, in this sense, *bhikkhu* is intended.”

The Oxford Dictionary of World Religions, ed. John Bowder, p.652, entry on (Buddhist) Monasticism states: “In its purest form, ‘monk’ refers to one who has taken the full vows of a bhikkhu ... However, bhikkhus, although celibate, perform ceremonies for the laity in the manner of priests, and indeed the ritual of *upasampadā*, by which they become bhikkhus is commonly called ‘ordination’ rather than ‘profession’ ... It seems best to abandon the English term monk and use terms such as *bhikkhu* ...”

yo pana bhikkhu: but whichever bhikkhu; see the note on this in Pār 1.

anussāviyamāne: when the announcement is being made, lit: when [it is] being announced, when being subsequently announced, proclaimed; loc. absolute sg. of the pr.p. passive (see PG § 191) of *anussāveti*: see above.

saramāno: remembering; pr.p. of *sarati* (√*sar* + *a*) qualifying *bhikkhu*.

santiṃ: that exists, existent, being present; pr.p. of *atthi* used as an adjective qualifying *āpattiṃ*; see above *santā*.

āpattiṃ: offence, acc. sg. f.; see above.

santiṃ āpattiṃ: H: existent offence, Ñm: actual (undeclared) fault.

nāvikareyya: not disclose; a junction through contraction (see PG § 69,1) of **na**: not, neg. indecl. + **āvikareyya**: see above.

sampajānamusāvād’assa: deliberate false speech for him. Junction of *sampajānamusāvādo* + *assa* through elision of the final -o in -vādo (see PG § 71,b) = **sampajāna**: deliberate, fully aware, fully knowing, fully comprehending; adjective. Present participle of the verb *sampajānāti* (*saṃ* + *pa* + √*ñā* + *ñā*): one is fully knowing, used as an adjective. This present participle without -ant is a shortened form of the full form *sampajānant*; see Norman’s notes to Sn 413 and Sn 931 in GD.

musāvādo: false speech, lying; nom. sg. m. Kammadhāraya cpd. = **musā**: false, wrong; adv. (fr. Vedic ins. sg. *mṛṣa*) here used as an adjective; cf. M I 288: “... *na sampajānamusā bhāsītā hoti*,” Sn 757: “*taṃ hi tassa musā hoti* ...” and Pār 2: “*musā vilapiṃ*” and Syntax § 2.

+ **vāda**: speech, talk; m. fr. *vadati* (√*vad* + *a*): one speaks, says + **assa**: to this one, for him; dat. sg. of dem. pron. *ayaṃ*: this one, he.

hoti: there is; see above.

sampajānamusāvādo: nom. sg. m. Kammadhāraya cpd. = **sampajāna** + **mūsāvāda**; see above.

kho: see above.

pan’āyasmanto: see above. **āyasmanto** is here voc. pl.

antarāyiko: Ñm: obstructive, H: stumbling block; adj.; = *antarāya*: obstacle; see Pāc 68 + -ika: adjectival connective suffix. *Antarāya* = *antara*: between (see Sd 6) + *aya*: coming; from √*i*: comes; thus lit. “coming between”). It is obstructive to progress on the eight fold path. For the *antarāyikā dhammā* see BD III 21 n. 5.

dhammo: act, state, thing, matter; nom. sg. m. For *dhamma* as “act” see Pār 1.

vutto: said, p.p. of *vadati*: see above.

bhagavatā: by the Fortunate One, lit.: by the one who has good fortune, Ñm: Blessed One, H: Lord; ins. sg. m.

not confess an offence recited in the section, then he falls into false speech; see the section “Confession” above. This is also supported by the Nidāna as given in the Mahāvagga where the triple announcement is not given. In all other *saṅghakammas*, such as the one for the Upasampadā, the announcement(s) and conclusion are given after the *ñatti*.

of *bhagavant*; from the Skt *bhaga*: good fortune, luck. Cf. Pāc 68 and Sd 4 *bhagini*.

sampajānamusāvādo ... antarāyiko dhammo vutto bhagavatā: see Pāc 68.

tasmā: therefore; abl. sg. nt. of dem. pron. *ta(d)*, but here used as an indeclinable with a causal meaning; see IP p.89.

saramānena: see above; here ins. sg. **bhikkhunā**: by a bhikkhu; ins. sg. m.

āpannena: (who) has committed; p.p. of *āpajjati*, see above, used as an adj.

visuddhāpekkhena: (who is) desiring purification; adj. Loc. tapp. cpd used as bahubbīhi cpd. = **visuddha**: purification, purified, cleaned; p.p. of *visujjhati* (*vi* + *√sudh* + *ya*): “is cleaned/purified” used as action-noun. + **apekkha**: desiring, longing for, looking for, seeking for, expecting; (fem.) action-noun fr. *apekkhati* (*apa* + *√ikkh* + *a*), taking a locative.

santī: existent, that exist; pr.p. of *atthi* used as an adj. qualifying *āpatti*; see above.

āpatti: offence; nom. sg. f. Note that the adj. *santī* ends in long *ī*, while *āpatti* in short *i*, this difference in ending is probably to avoid confusion with the third person plural of the *√as*: *santi*: they are. Kkh 26: “*Santī āpattī ti āpajjitvā avuṭṭhitā āpatti*.”: “... having committed an offence that has not been emerged from.”

Sa: “*satī āpattir*”; PrMoSa p.161. Mā-L: “*santī āpattī*”; PrMoMā-L p.6.

āvikātabbā: to be disclosed; f.p.p. of *āvikaroti*—see above—agrees with the feminine *āpatti*. There are two forms of the f.p.p. of *karoti* in Pāli: *kattabba* and *kātabba*, which are both corresponding the Skt *kartavya*. In *kattabba* the *-r* of *√kar* has been assimilated to the *-t* of the f.p.p. suffix *-tabba* giving the consonant combination *-tt-* as in Pāli no *-rt-* consonant combination is used, while in *kātabba* the vowel *-a-* in the *√kar* has instead been strengthened to *-ā-* and the final *-r* elided in accordance with the law of Morae; cf. Pd 3 *sekha/sekkha*.

Sa: *āviṣkartaṇṇa* [= *-vyā*]; PrMoSa p.161. Mā-L: *āviṣkartaṇṇā*; PrMoMā-L p.6.

āvikatā: having disclosed; abs. or an p.p. agreeing with *āpatti*.

Cf. Sa: *āviṣkṛtvā*; PrMoSa p.161. Mā-L: *āviṣkṛtvā*; PrMoMā-L p.6. The absolute endings here are noteworthy because in the Pāli an absolute would seem more appropriate than a past participle. This type of construction, in which a f.p.p. is followed by an absolute of the same verb, is not uncommon in Pāli and would seem more natural than a construction with a past participle; cf. “... *paṭiggahetabbāni, paṭiggahetvā* ...” at NP 16; “... *osāretabbo, osāretvā* ...” at Vin I 197; “... *yācitabbo, yācetvā* ...” at Vin III 158, etc. Possibly, there was originally an absolute in *-ttā, āvikattā*, which got misunderstood and changed to a p.p. in *-ta*, as has happened elsewhere; see Hinüber 1982.

hi’ssa: because because for him, indeed for him. Junction of *hi* + *assa* in which the initial *a-* of *assa* is elided; PG § 70,2b. = **hi**: because, for, indeed; emphatic particle. + **assa**: for him; see above.

phāsu: comfort, ease; adv. (or nom. sg. nt. adj.). According to PED this is an adjective that is construed with a dative and that only occurs in compositions with verbs such as *hoti* and *viharati*. However, CDPL 382 takes it to be an adverb here and this seems more correct; CDPL also gives *phāsu* as a neuter noun. See Sd 10, Pāc 42 + 77. See commentary in the note on Pātimokkha above, and Ud 5.5/Vin II 240: “It rains on what is covered, on the opened it does not rain. Therefore one should open what is covered, thus it will not rain upon it.”

hoti: there is; see above.

[Nidāna conclusion]

Uddiṭṭhaṃ kho āyasmanto nidānaṃ.

Tatthāyasmante pucchāmi: Kacci’ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci’ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci’ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi. ¹⁴⁰

*Nidānan'uddeso niṭṭhito.*¹⁴¹

Venerables, the introduction has been recited.

Concerning that I ask the Venerables: [Are you] pure in this?

A second time again I ask: [Are you] pure in this?

A third time again I ask: [Are you] pure in this?

The venerables are pure in this, therefore there is silence, so do I bear this [in mind].

The recitation of the introduction is finished.

uddiṭṭham: has been recited; p.p. of *uddisati*; see above.

kho: indeed (no need to translate.); emph. particle.

āyasmanto: Venerables; voc. pl. m.

nidānam: introduction; nom. sg. nt. see above.

Tatth'āyasmante: = junction of *tattha* + *āyasmante* through contraction (see PG § 69,1).

tattha: concerning that, in this connection, Ñm: herein, H: now about that; adv. = dem. pron. *ta(d)* + suf. of place/mode/time *-ttha*, cf. Pār intro. PED 295 gives it as a locative case of *ta(d)*. See Pār intro *tatra* in *tatr'ime*; Sd concl: *ayam tattha*; NP 6 & 10: "*tatthāyaṃ samayo*."

Kkh 56: “*Tatth’āyasmante pucchāmī ti tesu catūsu pārājikesu āyasmante: kacci’ttha parisuddhā ti pucchāmi.*”: “... with regards these four Pārājikas I ask to the Venerables:”

āyasmante: the Venerables; acc. sg. m. of *āyasmā*; see above Nid and Syntax § 36a.

pucchāmi: I ask; 1 sg. pres. ind. of *pucchati*: see above Nid.

kacci'ttha: = a junction of *kacci* + *ettha* through elision of the initial *e-* of *ettha*.

kacci: ?, perhaps?, I hope?; indefinite interrogative particle expressing doubt.

Sp 516/Kkh 56: *Kacci'tthā ti kacci ettha, etesu catūsu pārajikesu kacci parisuddhā ti attho. Atha vā kacci'ttha parisuddhā ti kacci parisuddhā attha, bhavathā ti attho.*": "*Kacci'ttha* is *kacci* + *ettha*, 'with regards these four Pārajikas (are you) pure?' is the meaning. Or perhaps rather: *kacci'ttha parisuddhā* is: 'Are (*attha*: 2nd pers. plur. pres. ind.) you pure?' (*kacci parisuddhā attha*), 'Are you (*bhavatha*) pure?' is the meaning."

In the final line the *ettha* in “*parisuddh’ettha*” would indicate that the first interpretation of the commentators is the correct one. Other contexts in which *kaccittha* is found (A IV 217f, Vin I 212, J III 528) support the *ettha* interpretation.

ettha: here, in this matter, Nm: in this, H: in this matter; adv. = dem. pron. *eta* + suf. of place/time/mode *-tha*.
(The initial *e-* has been elided in the junction with *kacci*.)

parisuddhā: pure; adj. to unexpressed *āyasmanto*; see above Nid.

dutiyam-pi: = junction of *dutiyam* + *pi* through the labialisation of *-m*; PG § 74.3.

¹⁴⁰ = C, D, G, V, W, Mi & Mm Se. Dm, UP, Ra, Um: *dhārayāmī ti*. (So in the conclusions of the offence sections of Vibh Ce & Vibh Ee, but this can not be regarded as a v.l. It is the normal way the Vibh presents its material as there is no Nidāna in the Vibh and therefore no conclusion. In the Nidāna conclusion C reads *dhārayāmi*, but in the other sections *dhārayāmī ti*, however, in the other sections the latter reading is clearly a later correction as the *ti* has been written over the *kuṇḍaliya* [serpent-like] paragraph markers [𑀭𑀮𑀯] and the *i* stroke has been changed to *ī*.)

BhPm 1 & 2: *dhārayāmi iti*. The whole Nidāna conclusion (from *uddittham* to *dhārayāmi*) is not found in Mm Se.

¹⁴¹ = Mm Se, D, V, W, P . UP, Um, Ńd Ce & Mi Se: *Nidānuddeso paṭhamo*. Be, BhPm 1 & 2, C, G, Ra: *Nidānuddeso*. Dm: *Nidānaṃ nitthitam*.

dutiyam: a second time; acc. sg. nt. ordinal used adverbially; see Syntax § 51,c. = *du-*, a shortened compound form of numeral *dvi* before *-tiya*: two + ordinal suffix *-tiya*. = Skt *dvitīya*; see PG § 118 and 23.

pi: too, also, again; indecl. A side form of *api*, proved by its occurrence after the *niggahīta m*, which becomes *m* before it, as happens here; see PG § 66,1.

tatiyam-pi: a third time too; see the preceding *dutiyam-pi* and Nid: *yāvatatiyaṃ*.

parisuddh'etthāyasmanto: junction of *parisuddhā* + *ettha*, in which the final *ā* of *parisuddhā* is elided, and a junction of *ettha* + *āyasmante* through contraction (PG § 69,1).

tasmā: therefore; abl. sg. m. of dem. pron. *ta(d)*.

tuṇhī: there is silence, Ñm & H: they are silent; adv. The verb *honti* is implied but unexpressed. It can be understood as “(they are) silent” or “(it is) silent.” The second option is preferable; see the usage in the Nidāna above.

evam-etam: = junction of *evam* + *etam* through retrograde change of *m* into *m*; PG § 71,2b. **evam:** thus, so; indecl. + **etam:** this, it; acc. sg. nt. of dem. pron. *eta*.

dhārayāmi: I keep (in mind), hold, remember, Ñm: I record; 1 sg. pres. ind. of *dhāreti* (\sqrt{dhar} + *e*): “holds,” “bears,” with the suffix *-aya* instead of its contracted form *-e*; PG § 178,2a.

uddiṭṭhaṃ ... dhārayāmi. The Mū (Ban 13, BMD p.49), Dhg (BBP 4, Beal, 1871, p.208, CS121), and Sa (Finot 16, PrMoSa p.162) Prātimokṣasūtras also have this conclusion; but the Mā-L Prātimokṣasūtra does not have it (PrMoMā-L p.6, BMD p.50).

Since the Nidāna is not an offence-class, the conclusion seems out of place here. The conclusion to the Nidāna is clearly mentioned in Sp 1057/Kkh 4 in the section commenting on the Pātimokkha recitation in brief, Mv II 15, 1–4/Vin I 112 f. However, in the Kkh’s commentary on “*yāvatatiyaṃ anussāvitaṃ*,” see above Nid, it is said that there is no announcement after the Nidāna and that it is (first) seen (in the text) at the end of the Pārājika-section. However, the Kkh states, the conclusion should be recited at the end of the Nidāna according to the tradition of the teachers.

The Nidāna conclusion is not mentioned or commented upon at the end of the section on the Nidāna in the Kkh, but it is commented upon at the end of the section on Pārājika section where the words of the conclusion (“*uddiṭṭha*,” “*Tatth'āyasmante*,” and “*kacci'ttha parisuddhā*”) are commented upon.

Kkh 28 states that the introduction of the Pārājika section immediately follows the Nidāna section: “*Idāni yad-etam nidānanantaram tatr'ime cattāro ti-ādi pārājikakaṇḍam*.”: “Now, this which is immediately following the Nidāna, the section on Pārājika starting with ‘Here these’” This suggests that there was no conclusion to the Nidāna.

Moreover, at the end of the Sd and Aniyata sections there is a clear reference back to “*uddiṭṭhaṃ kho*” by “*vuttanayen'eva*”: “in the manner of what has been said,” but there is no such reference forward at the end of the Nidāna section and this might also indicate that the Kkh editor had a text without the conclusion at the end of the Nidāna.

The *Pātimokkhaganṭhidīpanī* (p.12) states: “*uddiṭṭhaṃ kho āyasmanto nidānan-tyādi vuttaṃ nidānāvasāne na upalakṣhati, taṃ ca uddesakāle vattabbavacanam-eva*”: “‘venerables, the introduction has been recited,’ etc., has been said, [this] is not discerned [in the text] at the end of the Introduction, yet it is a statement to be recited at time of the recitation.”

nidān'uddeso: recitation of the introduction; nom. sg. m. See above at the start of this section. This is the first of the four ways of reciting the Pātimokkha in brief; see the section on “Recitation of the Pātimokkha” in the Introduction.

niṭṭhito: finished, ended; p.p. of *niṭṭhāti* (*ni(s)* + \sqrt{t})*ṭhā* + *a*).