

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

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: "*nassanadhammaṃ 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 kosiyaṃsakam santhataṃ 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.

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

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

kāṛāpeyya: 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 santhataṃ³⁰⁷ 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: *saṇṭhataṃ*.

suddhakālakānaṃ: of pure black; adj. Bb. cpd. = **suddha**: pure, mere; adj. + **kāḷaka**: black; adj. from *kāla*.

eḷakalomānaṃ: of sheep wool; gen. pl. nt. Gen. tapp. cpd. = **eḷaka**: sheep, Ñm & H: goat; In D I 5 and elsewhere the compound *ajeḷaka*: “goats (*ajā*) and *eḷakas*” is found and in Vin I 198 the Buddha allows the use of hide (*camma*) made of *eḷaka*, *āja*: goat, and *miga*: deer. This shows that an *eḷaka* is not a goat. There are domesticated as well as wild sheep in India (the latter in the Himalaya) and the *eḷaka* is most likely a kind of sheep. From M I 228 it appears it could be a long-haired animal; from Sn 309 that it could be meek (*sorata*), and from Vin I 159 that it is a quiet group animal (*eḷakasamvāsa*); these are all typical characteristics of a sheep. MW 231: “*Eḷaka*: a kind of sheep, ram, wild goat.” + **loma**: body-hair, wool.

[NP 13: Dvebhāgasikkhāpadaṃ]

Navam pana³⁰⁸ bhikkhunā santhatam³⁰⁹ kārayamānena dve bhāgā suddhakālakānaṃ eḷakalomānaṃ ādātābbā, tatiyam odātānaṃ catuttham gocariyānaṃ. Anādā ce bhikkhu dve bhāge suddhakālakānaṃ eḷakalomānaṃ tatiyam odātānaṃ catuttham gocariyānaṃ navam santhatam³¹⁰ kārāpeyya, nissaggiyam pācittiyam.

[The training precept on [using] two parts]

By a bhikkhu who is having a new rug made, two parts of pure black sheep-wool are to be taken, [and] a third [part] of white, a fourth [part] of ruddy brown. If a bhikkhu should have a rug made, without having taken two parts of pure black sheep’s hair, [and] a third [part] of white, a fourth [part] of ruddy brown, [this is a case] involving expiation with forfeiture.

navam: new; adjective qualifying *santhatam*.

pana: no need to translate; conn. particle. See Pār intro.

bhikkhunā: by a bhikkhu; ins. sg. m.

santhatam spread; acc. sg. nt.

kārayamānena: having (someone else) making, causing to be made; pr.p. of *kāreti*, caus. of *karoti*; see Sd 6.

dve: two; num.

bhāgā: parts, shares; nom. pl. m., from *bhajati* (√*bhaj* + *a*).

ādātābbā: to be taken, included, Ñm: must be incorporated, H: may be taken; f.p.p. of *ādāti* (*ā* + √*dā* + *a*): applies, puts on, takes. Cf. Pāc 58. Sp III 684: *ādātābbāti gahetābbā*.

tatiyam: a third (part); ordinal.

odātānaṃ: of white; adj.

catuttham: a fourth (part); ordinal.

gocariyānaṃ: of ruddy brown; adj.

anādā: without having taken, not having taken; a kammadhāraya cpd. A “*na-nipāta-pubba-kammadhāraya*”: “a kammadhāraya in which the preceding word is the particle *na*.”; see *appaccakkhāya* in Pār 1. = neg. pref. *an-* + shortened form of *ādāya*, the absolutive of *ādāti*; see above. The Padabhājana explains it as *anādiyitvā*, the abs. of *ādiyati*, but see PED *ādā* and *ādāti*. Contraction from *–āya* to *–ā* is fairly common.

ce: if; hyp. particle.

bhāge: parts; acc. pl. m.

³⁰⁸ Mi Se, C, G, V, W: *navam-pana*.

³⁰⁹ V: *saṇṭhatam*.

³¹⁰ V: *saṇṭhatam*.

[NP 14: Chabbassasikkhāpadaṃ]

Navam pana³¹¹ bhikkhunā santhataṃ³¹² kārapetvā chabbassāni dhāretabbam. Orena ce³¹³ channam vassanam tam santhataṃ³¹⁴ visajjetvā³¹⁵ vā avisajjetvā³¹⁶ vā aññam navam santhataṃ³¹⁷ kārapeyya, aññatra bhikkhusammutiyā,³¹⁸ nissaggiyam pācittiyam.

[The training precept on (keeping a rug for) six years]

By a bhikkhu who has had a new rug made, it is to be kept for six years [at least]. If within less than six years, having given up or not having given up that rug, he should have another new rug made, except with the authorisation of bhikkhus, [this is a case] involving expiation with forfeiture.

navam pana: see NP 13.

kārapetvā: having had (someone else) make; abs. of *kārapeti*; see NP 11.

chabbassāni: six years; nom. pl. nt. = **cha(!)**: six; num. *cha* in compounds causes the following consonant to double due to assimilation since the cpd form *chaḷ* is used; see IP p.269. Here *-ḷv-* is assimilated to *-vv-* for which *-bb-* is substituted since *-vv-* is never used in the Pāli as transmitted by the Mahāvihāra tradition. (In Pāli inscriptions discovered in Burma and Thailand, and in the four folios of the oldest known Pāli manuscript of the Mahāvagga in Kathmandu the combination *-vv-* is found though in the f.p.p. ending *-tavva* instead of *-tabba*; see Skilling p.128–29). *chaḷ-vassāni* > *chavvassāni* > *chabbassāni*; see IP p.218 & PG § 51,3 & 53.3. Cf. NP 16: *dubbaṇṇa*, Pāc 56: *visibbana*. + **vassa**: year, rainy season. In the Vinaya years are counted by rains-retreats. **dhāretabbam**: to be kept; f.p.p. of *dhāreti*; see NP 1.

orena: within less than, earlier than; ins. sg. nt. of *oraṃ*: below, used as adverb. *Oraṃ* takes a genitive. = Ins. of time used as an adverb of time; see Syntax § 75,e,ii & 77,b,ii. This instrumental of time denotes the time by which or before which an action is terminated or upto which point continuity is implied. **ce**: if; hyp. particle.

channam vassanam: gen. pl. nt.

tam: that; acc. sg. nt. of dem. pron. *ta(d)*.

visajjetvā: having given up, Ñm & H: got rid of; abs. of *visajjeti* (*vi* + *√saj* + *e*), cf. Sd 1. The original reading was probably *visajetvā*, but this reading is not found in any of the editions; see note to *paṭinissajeyya* at Sd 10. Cf. Sd 1: *vissatṭhi*. **vā**: or; disj. particle.

avisajjetvā: not having given up; = neg. pref. *a-* + *vissajjetvā*.

aññam: another; pron. adj. in acc. sg. (PG § 113, 3)

aññatra bhikkhusammutiyā: with the authorisation of bhikkhus; see NP 2.

[NP 15: Nisīdanasanthasikkhāpadaṃ]

Nisīdanasanthataṃ³¹⁹ pana³²⁰ bhikkhunā kārayamānena purāṇasanthatassa³²¹ sāmantaṃ sugatavidatthi³²² ādātābbaṃ dubbaṇṇakaraṇāya. Anādā ce bhikkhu purāṇasanthatassa sāmantaṃ sugatavidatthiṃ navam nisīdanasanthataṃ³²³ kārapeyya, nissaggiyam pācittiyam.

³¹¹ Mi Se, C, G, V, W: *navam-pana*.

³¹² V: *saṇṭhatam*.

³¹³ BhPm 1 & 2, C, W, Ra, UP v.l., Vibh Ce v.l. (& correction in G): *orena ce bhikkhu*. D: *orena ca channam*.

³¹⁴ V: *saṇṭhatam*.

³¹⁵ V: *visajjetvā*. Other eds.: *vissajjetvā*.

³¹⁶ V: *avisajjetvā*.

³¹⁷ V: *saṇṭhatam*.

³¹⁸ Mi & Mm Se, BhPm 1 & 2: *sammutiyā*. See NP 3. (Pg: *-sammutiyā*.)

³¹⁹ V: *-saṇṭhatam*.

³²⁰ Mi Se, G: *nisīdanasanthataṃ-pana*. V: *nisīdanasaṇṭhatam-pana*.

³²¹ V: *-saṇṭhata*.

³²² Vibh Ce: *-vidatthi*.

³²³ V: *-saṇṭhatam*.

[The training precept on the sitting cloth]

By a bhikkhu who is having a sitting-rug made, a sugata-span from the border of an old rug is to be taken for making [it] stained. If a bhikkhu, without having taken a sugata-span from the border of an old rug, should have a new sitting cloth made, [this is a case] involving expiation with forfeiture.

For unlisted words see NP 13.

nisīdanasanthatam: sitting-rug; acc. sg. nt. Dat. tapp. cpd. = **nisīdana**: sitting, sitting-cloth, action-noun from *nisīdati* (*ni* + *√sad* + *a*): to sit down, + **santhata**: see NP 11. See BD II 87 n. 2.

purāṇasanthatassa: of an old rug; gen. sg. nt. Kammadhāraya cpd. = **purāṇa**: old, used; adj.; cf. NP 4. + **santhata**.

sāmantā: all around, surrounding; an adverbial ablatival preposition; see Syntax § 134b. It can not be an adj. qualifying *sugatavidatthi* because in the second occurrence of the word the case ending of the word it would qualify is different: *sugatavidatthim*.

sugatavidatthi: sugata's (-standard-) span; nom. sg. f.; see Sd 6.

purāṇasanthatassa sāmantā sugatavidatthi: a sugata-span from the border of an old rug, Ñm: a (round or square piece) of a used rug one *sugata*-span round, H: from all round an old rug, Norman: a piece of rug a *sugata-span* all round.

dubbaṇṇakaraṇāya: for making (it) stained, unattractive, bad looking, Ñm: unsightly, H: for disfiguring; dat. sg. nt. Kammadhāraya cpd. = **dubbaṇṇa** (= *duvvaṇṇa* < *dur-vaṇṇa*; see NP 14 *chabbassāni*): bad looking; adj. Bb. cpd. = pref. *du(r)*: bad + *vaṇṇa*: good-appearance, beauty; see Pār 3 + **karaṇa**: making; action-noun der. fr. *karoti*.

sugatavidatthim: acc. sg. f.

[NP 16: Eḷakalomasikkhāpadaṃ]

Bhikkhuno pan'eva addhānamaggappaṭipannassa³²⁴ eḷakalomāni uppajjeyyūṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni,³²⁵ asante hārake; tato ce uttariṃ³²⁶ hareyya asante pi hārake, nissaggiyaṃ pācittiyaṃ.

[The training precept on sheep wool]

Now, if sheep-wool should become available to a bhikkhu who is travelling on a main road, by a bhikkhu who is wishing [so, it] can be accepted, having accepted [it, it] can be carried with his own hand for three yojanas at the most when there is no one present who can carry it; if he should carry it more than that, even when there is no one present who can carry it, [this is a case] involving expiation with forfeiture.

bhikkhuno: to a bhikkhu; dat. sg. m. Dative of advantage; see Syntax § 97a.

pan'eva: now; see Sd 12.

addhānamaggappaṭipannassa: who is travelling on a main road, who is going on a road-journey/travelling-road/highway, Ñm: while he is travelling on a journey, H: as he is going along a road, Norman: when he has set out on a journey; adj. qualifying *bhikkhuno*. The exact meaning is not completely clear. Acc. tapp. cpd. used as a *bāhubbihi* cpd. Padabhājana: "...: *panthaṃ gacchantassa*": "to one going on a travelling-road/while going on a travelling-road."

= **addhānamagga**: main road, road for travelling (as dat. tapp. cpd.), intercity-highway, journey-road, long road (kammadhāraya cpd.) = **addhāna**: road, (long) journey; originally acc. sg. nt. of the noun *addhan*: a

³²⁴ Mi & Mm Se, BhPm 1 & 2, C, D, V, W, Um, UP, Ra, Vibh Ee: *maggapaṭi*-. Vibh Ce, Dm: *-maggappaṭi*-. G: *addhānamaggaṃ paṭipannassa*.

³²⁵ BhPm 1, C, D, G, V, W, Um, Vibh Ee, Mi & Mm Se: *hāretabbāni*. Pg has *hāritabbāni* in its explanation, but states that *hāretabbāni* is a v.l.

³²⁶ Dm, Um, UP: *uttari*. See NP 3.

stretch, i.e., a journey, way + **magga**: road; the commentaries explain as *dīghamagga*, long road, e.g. Sp 665 (on the NP 7 origin-story): “*Addhānamaggaṇ-ti addhānasāṅkhātāṇi dīghamaggaṇ na nagaravāṭṭhimaggaṇ-ti*.”: “a long road reckoned to be a long stretch, not a street-road in town.” + **paṭipanna**: going along, has set out on; p.p. of *paṭipajjati* (*paṭi* + *√pad* + *ya*).

It is often found in phrases mentioning bhikkhus travelling from one distant place to the other e.g. Vin III 212–13: “... *bhikkhū Saketā Sāvattthiṇi addhānamaggapaṭipannā honti*.”: “... bhikkhus were going on the main road from Saketa to Sāvattthi.” It is also found in the compound “*addhānakkhama*” at A III 30 where it means “enduring a long journey.” Cf. Pāc 32 & 57: “*addhānagamanasamayo*”: “occasion of going on a journey”; D I 73: “*yathā kantāraddhānamaggaṇi*”: “like a travelling-road in the desert.”

Addhānamagga might mean a road-journey in contrast to a boat-journey; see Pāc 27 & 28.

The initial *p-* in the prefix *paṭi-* is liable to doubling since it corresponds to the Sanskrit form *prati-*; see IP p.11 n. 1 & 2 and PG § 33,1. In mixed junction of vowel and consonant often original initial consonant groups reappear at the beginning of the second word; see PG § 74,1.³²⁷

bhikkhuno ... addhānamaggapaṭipannassa: this is probably not an genitive absolute construction as other translators make it appear. *Bhikkhuno* is a dative of advantage, not a genitive, and *addhānamaggapaṭipannassa* is simply an adjective qualifying *bhikkhuno*. The genitive absolute normally occurs with a present participle, although *-paṭipanna* appears to have the sense of a pr.p. here; see Syntax § 158–159.

eḷakalomāni: acc. pl. nt

uppajjeyyūṃ ... paṭiggahetvā: as NP 3, but verbs are pl. here.

tiyojanaparamaṃ: for three *yojanas* at the most; adv. A kammadhāraya containing a digu cpd: *tiyojana*, used as an adverb in acc. sg. nt. = **ti**: three; numeral; compound form of *tayo* + **yojana**: a unit of linear measure equal to about 11 kilometers + **paramaṃ**: at the most; see NP 3.

sahatthā: Ñm & H: with his own hand; ins. sg. m. instrumental (of means) in *-ā*; see Syntax § 6 & 66a, and Norman’s note on *theyyā* in Sn 119 in GD. Cf. *sahatthā* at Pāc 41, and *akāmā* at Sd concl. = **sa-**: own; reflexive pron., a shortened form of *sayam*, = Skt: *sva-*. Mā-L (Pāc 41): *svahastam*; PrMoMā-L p.22. + **hattha**: hand.

haritabbāni: to be carried; f.p.p. of *harati* (*har* + *a*).

The reading *hāretabbāni* is probably a corruption due to *hārake* and *hareyya* in the same rule. No causative sense is intended here. Cf. origin-story: *āharissati*, and Vin II 137: *haritabbam* and *hareyya*.

Mā-L: “... *triyojanaparamaṃ hartivyaṃ-asante anyasmin hārake taduttariṃ hāreya* ...”; PrMoMā-L p.16. Sa: “... *yāvāt triyojanaparamaṃ svayaṃ hartavyāny asati hārake*”; PrMoSa p.195, Finot 37.

asante: when not present; adj. qualifying *hārake*. = neg. pref. *a-* + pr.p. of *atthi* (*√as* + *a*): is.

hārake: one who can carry, Ñm: one to carry, carrier, bearer; loc. sg. m., loc. absolute construction with *asante*; cf. *satthahāraka* at Pār 3.

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

³²⁷ Cf. Pāc 47: *-māsappaccaya-*, Pāc 48: *tatharūpappaccayā*, Pāc 90: *kaṇḍuppaṭicchādiṃ*, Pāc 92: *cīvarappamāṇaṃ*, Pd 2: *nappaṭibhāseyya*, Sekh 3–4: *suppaṭicchanno*.

In all these examples it is the Burmese edition which consistently shows the doubling.

Geiger notes in PG § 67 that Pāli is not always consistent in the reintroduction of the initial double consonant of the second component and that it is often omitted. The double consonant might therefore have been a “correction” by the Burmese editors. See also PG xxv & xxix on the (Sanskrit) influence of Burmese grammarians on how Pāli was written from the 12th century onwards.

Hinüber 1983 p.68 writes: “... it may be said that ever since king Kyanzittha (1068–1112) took the pains to “collect and purify the Tipiṭaka, which had become obscured and corrupt” a highly sophisticated Pāli philology developed in Burma during the following centuries, which has left traces in almost every text. This vigorous, rigorous and bold scholarship never shrank back from introducing sometimes considerable alterations in the wording even of the Tipiṭaka. Therefore anybody studying Pāli, whether working on manuscripts, grammar or literary history, has to acquaint himself with the ways and means by which Pāli was moulded in Burma. These can be neither understood nor evaluated without a thorough knowledge of the *Saddanīti*, their very foundation and in many respects their culmination too.”

(Cf. Roger Bischoff: *Buddhism in Myanmar* p.25–27; B.P.S. Wheel Publication 399–401, Kandy, S.L.)

For the Burmese influence on Pāli texts, see also Nid: *āvīkareyya*, Pār 1: *dubbalya*, NP 3: *uttari*.

hareyya: should carry; 3 sg. opt. of *harati*; see above.

pi: even; emphatic particle; see Pār 1.

[NP 17: Eḷakalomadhovāpanasikkhāpadaṃ]

Yo pana bhikkhu aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭapeyya vā, nissaggiyaṃ pācittiyaṃ.

[The training precept on having sheep-wool washed]

If any bhikkhu should have sheep-wool washed, dyed, or carded by an unrelated bhikkhunī, [this is a case] involving expiation with forfeiture.

eḷakalomadhovāpanasikkhāpadaṃ: see title at Pār 1. *Dhovāpana*, lit. making wash, is an action-noun derived from *dhovāpeti*, the causative of the verb *dhovati*: “one causes to wash”; see NP 4. *Eḷakalomadhovāpana* is an accusative tappurisa but can’t be rendered as such in English without losing the causative sense.

aññātikāya bhikkhuniyā: by an unrelated bhikkhunī; ins. sg. f.; see NP 4.

eḷakalomāni: sheep-wool, lit.: “sheep-wools”; acc. pl. nt.

dhovāpeyya vā rajāpeyya vā: see NP 4.

vijaṭapeyya: should have (the bhikkhunī) card, unravel; 3 sg. opt. of the causative of *vijaṭeti* (*vi* + *ṭjaṭ* + *e*).

[NP 18: Rūpiyasikkhāpadaṃ]

Yo pana bhikkhu jātārūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on silver]

If any bhikkhu should take gold and silver, or should have [it] taken, or should consent to [it] being deposited [for him], [this is a case] involving expiation with forfeiture.

jātārūparajataṃ: gold and silver; acc. sg. nt. dvanda cpd = **jātārūpa**: (unworked) gold; = **jāta**: genuine; here an adj. noun + **rūpa**: form + **rajata**: silver. See BD II 100 n. 2.

uggaṇheyya: should take, accept; 3 sg. opt. of the *uggaṇhāti* (*ud* + *ṭgah* + *ṇha*).

uggaṇhāpeyya: should make (someone else) take; 3 sg. opt. of the causative of *uggaṇhāti*.

upanikkhittaṃ: deposited, deposit, placed near; p.p. of *upanikkhipati* (*upa* + *ni* + *ṭ(k)hip* (= Skt *ṭkṣip* + *a*) used as adjective qualifying *-rajataṃ* or as an accusative neuter noun.

sādiyeyya: should consent to, ... accept; 3 sg. opt. of *sādiyati*; cf. NP 7. In NP 7 “accept” is used for *sādiyeyya*, but here in this context “consent to” is used as *uggaṇhāti* already implies accepting.

upanikkhittaṃ sādiyeyya: should consent to (it) being deposited, Ñm: consent to the deposit of, H: should consent to its being kept in deposit, Vin texts: allow it to be kept in deposit for him, Norman: accept it when deposited (for him), Than: consent to its being deposited (near him); see BMC I 217.

Norman translates this as an accusative absolute, but these are rare in Pāli. The present usage does not seem to be one; see Syntax § 56.

Mā-L rule 18: “Yo puna bhikkhū svahasraṃ (-hastam) jātārūpa-rajataṃ udgrhṇeṇya vā udgrhṇāpeyya vā antamasato iha nikṣepēhī ti vā vadeya upanikkhittaṃ vā sādiyeyya nihsargika-pācattikaṃ.”; BV 166.

[NP 19: Rūpiyaṣaṃvohārasikkhāpadaṃ]

Yo pana bhikkhu nānappakāraṃ rūpiyaṣaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on trading in money]

If any bhikkhu should engage in the various kinds of trading in money, [this is a case] involving expiation with forfeiture.

nānappakāraṇaṃ: of various kinds, manifold; adj. Bb. cpd. = pref. **nānā**: various, diverse + **pakāra**: of this kind; adj. from *pakāra*: kind + poss. suf. *-ika*. The Padabhāṇa defines this as made (into jewelry etc.) or unmade (i.e., made crude/solid, *ghanakata*.).

rūpiyaṣaṃvohāraṃ: trading in money, trafficking, business; acc. sg. m. Gen. or ins. tapp. cpd. = **rūpiya**: money, silver (cp. the modern *rupee* of India); fr. *rūpa*: form + suf. *-iya*. The Vibh word-commentary and Sp include both gold and silver under *rūpiya*, for more on this see B.D. II 100 n. 2. & 106 n. 2 + **saṃvohāra**: trading, trafficking, business; action-noun.

This rule deals specifically with the trade or exchange of (precious) metals and/or money (including jewelry and crude gold etc.) for (precious) metals and/or money; see the discussion of this rule in BMC I and see the next rule.

samāpajjeyya: engage in; 3 sg. opt.; see Sd 2.

Mā-L rule 20: “Yo puna bhikkṣur aneka-vidhaṃ jāta-rūpa-rajata-vikṛti-vyavahāraṃ samāpadyeya niḥsargika-pācattikaṃ.”; BV 183.

[NP 20: Kayavikkayasikkhāpadaṃ]

Yo pana bhikkhu nānappakāraṇaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

*Ēlakalomavaggo*³²⁸ *dutiyo*.

[Pattavaggo³²⁹]

[The training precept on bartering]

If any bhikkhu should engage in the various kinds of bartering, [this is a case] involving expiation with forfeiture.

The section on sheepwool is second.

kayavikkayaṃ: bartering, trading; acc. sg. m. Dvanda cpd = **kaya**: buying (goods by means of goods); from *kayati* (\sqrt{k} i + ṇa) + **vikkaya**: selling (goods for goods); from *vikkiṇati* (\sqrt{v} i + \sqrt{k} (k)i + ṇa). The difference between this rule and the previous one is that here apparently only goods are exchanged for goods while in the previous rule only money for money; see Vibh and BMC I. Buying and selling imply the use of money in English, but no money appears to be involved here.

ēlakalomavagga: the section (starting with the rule) on sheep-wool. = **ēlakaloma**: sheep-wool; see NP 12 + **vagga**: section; see NP 10.

kosiyavaggo: the section (starting with the rule) on silk, silk-section; nom. sg. m. = **kosiya**: silk; see NP 11 + **vagga**: section; see NP 10.

dutiyo: second; ordinal.

Mā-L rule 19: “Yo puna bhikkṣur aneka-vidhaṃ kraya-vikrayaṃ(ya)-vyavahāraṃ samāpadyeya saṃyathidaṃ gi (i) maṃ kṛṇa ito kṛṇa ettakaṃ ettake kṛṇāhī ti vā vadeya niḥsargika-pācattikaṃ.”; BV 166, PrMoMā-L p.16.

³²⁸ D, Dm, G, Mi & Mm Se, V, Vibh Ce, Vibh Ee: *kosiyavaggo*.

UP, BhPm 1 & 2, C, W, Um, Ra, Mi Se v.l. & UP sihala v.l., Burmese v.l. in TP (from a 1904 Burmese printed edition): *ēlakalomavaggo*. (This reading is also found in the Kkh [Be, Ce, Ee] and the *Sanna*.) Pg: *santhatavaggo*. (The editor of the Sinhalese Pg edition says in a footnote that *ēlakalomavagga* is in the Pāḷi, i.e., the Pātimokkha.) See the note on the chapter titles in the Analysis.

³²⁹ Only in Mi Se.

[Pattavaggo³³⁰]

[NP 21: Pattasikkhāpadaṃ]

Dasāhaparamaṃ atirekapatto dhāretabbo. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

[The training precept on bowls]

An extra bowl can 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.

dasāhaparamaṃ: ten days at the most; adv. See NP 1.

atirekapatto: extra bowl; nom. sg. m. = **atireka**: extra; see NP 1. + **patta**: bowl.

dhāretabbo: to be kept; f.p.p. of *dhāreti*; see NP 1, agrees with *patto*, with an unexpressed *bhikkhunā* as instrumental agent.

taṃ atikkāmayato: for one who lets it pass beyond; see NP 1.

[NP 22: Ūnapañcabandhanasikkhāpadaṃ]

Yo pana bhikkhu ūnapañcabandhanena³³¹ pattena aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Tena bhikkhunā so patto bhikkhuparisāya nissajitabbo,³³² yo ca tassā bhikkhuparisāya pattapariyanto, so³³³ tassa bhikkhuno padātabbo: "Ayaṃ te³³⁴ bhikkhu patto, yāva bhedanāya dhāretabbo" ti. Ayaṃ tattha sāmīci.

[The training precept on [a bowl with] less than five mends]

If any bhikkhu should exchange a bowl with less than five mends for another new bowl, [this is a case] involving expiation with forfeiture.

That bowl is to be relinquished by that bhikkhu to the assembly of bhikkhus, and whichever [bowl] is the last bowl of that assembly of bhikkhus, that [bowl] is to be bestowed on that bhikkhu [thus]: "Bhikkhu, this bowl is for you, it is to be kept until breaking." This is the proper procedure here.

ūnapañcabandhanena: with less than five mends; adjective qualifying *pattena*. Bb cpd containing a digu cpd: = **ūna**: lacking, less than; adj. see Sd concl., NP 3 + **pañcabandhana**: five mends; digu cpd + **pañca**: five; num. + **bandhana**: mend, lit. binding; action-noun from *bandhati* ($\sqrt{\text{bandh}}$ + a).

pattena: with a bowl; ins. sg. m.

aññaṃ: another; pronominal adjective qualifying *pattaṃ*; see NP 14.

navaṃ: new; adj. qualifying *pattaṃ*; see NP 13.

pattaṃ: bowl; acc. sg. m.

cetāpeyya: should exchange; 3 sg. opt. of *cetāpeti*; see NP 8.

tena bhikkhunā: by that bhikkhu; ins. see NP 3.

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

patto: nom. sg. m.

bhikkhuparisāya: to the assembly of bhikkhus; dat. sg. f. Gen. tapp. cpd. = **bhikkhu** + **parisā**: assembly; see above Nid.

³³⁰ Only in Mi Se.

³³¹ G: *ūṇa-*. V: *ona-*.

³³² BhPm 1 & 2, C, D, W, Ra, Vibh Ce, UP sīhala v.l.: *nissajitabbo*. Other eds.: *nissajjitabbo*.

³³³ Mi & Mm Se, G, V, D: "... so ca tassa ..."

³³⁴ Mi & Mm Se, C, G, V, W: *ayan-te*.

nissajitabbo: to be relinquished; f.p.p. of *nissajati* (*nis* + $\sqrt{(s)saj(j)}$ + *a*), not *nissajeti* of which the f.p.p. is *nissaggiya*; see NP intro. Agreeing with *patto*.

Nissajitabbo/nissajjtabbo = Skt *niḥ* + $\sqrt{(s)sṛj}$; MW 564. See note on *paṭinissajeyya* at Sd 10.

Mā-L: *niḥsaritavyaṃ*; BV 183, PrMoMā-L p.27. Sa: *niḥsṛṣṭavyaṃ*; PrMoSa p.197.

yo: whichever (bowl); nom. sg. m. of rel. pron. *ya*; see IP p.291. Marker of relative clause., in correlation with *so* introducing a relative clause that precedes the main clause (IP p.71).

ca: and; conn. particle.

tassā: of that; gen. sg. f. of dem. pron. *ta(d)*. **bhikkhuparisāya**: gen. sg. f.

pattapariyanto: the last bowl, final, Ñm: the bowl last rejected by the gathering of bhikkhus, H: the last bowl belonging to the company of monks; adj. Bb cpd. = **patta** + **pariyanta**: last, final, end; adj. cf. BMC 234–235, BD II 120 n. 5. The meaning of this is idiom is this: The relinquished bowl is first given to the most senior bhikkhu, who if he wishes, can exchange his bowl for it. If he likes it, he passes down his bowl to the next bhikkhu down the line; or, if he doesn't like it, the relinquished one. The next bhikkhu can do the same with his bowl. This procedure is repeated up to the most junior bhikkhu at the end of the line of bhikkhus. In this way the least desirable and most inferior bowl ends up standing at the end of the line of bhikkhus.

Sp: "...: *evaṃ parivattetvā pariyanṭe ṭhitapatto*." "... thus having passed (it) around, (it is) the bowl standing at the end (of the line of bhikkhus)." Cf. Cv II 1,2/Vin II 32: "*Yo hoti saṅghassa āsanapariyanto seyyāpariyanto vihārapariyanto so tassa dātabbo*." "Whichever is the last seat, the last bed, the last dwelling: that is to be given to him."

so: that (bowl); see above V.1.: "... *so ca tassa*" The Prātimokṣasūtras have no *ca* at all.

tassa bhikkhuno: dat. sg. m.

padātabbo: to be given, bestowed; f.p.p. of *padāti* (*pa* + $\sqrt{dā}$ + *a*) agreeing with *patto*.

ayaṃ: this; nom. sg. of dem. pron. *ayaṃ*.

te: for you, Ñm: your; dat. sg. of pers. pron. *tvaṃ*. Dat. of advantage; see Syntax § 102. In this context of giving the dative sense "for you" seems more appropriate than the genitive sense "of you" or "your"

yāva: until; relative indeclinable, usually takes an abl. but here a dat.; cf. Pāc 19. *Yāva* is either co-relative to *ayaṃ* and introduces a relative clause that here follows the main clause (IP p.298), or it is co-relative to an implicit *tāva*, i.e., "*yāva bhedanāya tāva dhāretabbo ti*."

bhedanāya: breaking; dat. sg. nt. action-noun der. fr. *bhindati* (\sqrt{bhid} + *ṇa*).

dhāretabbo: it is to be kept; see NP 1 & 21.

ti: "..."; quotation-mark.

ayaṃ tattha sāmīci: this is here the proper procedure; see Sd concl.

[NP 23: Bhesajjasikkhāpadaṃ]

Yāni kho pana tāni gilānānaṃ³³⁵ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ³³⁶ sappi, navanītaṃ,³³⁷ telaṃ, madhuphāṇitaṃ,³³⁸ tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

[The training precept on medicine]

Now, [there are] those medicines which are permissible for sick bhikkhus, namely: ghee, butter, oil, [and] honey and molasses—having been accepted, they can be partaken of [while] being kept in store for seven days at the most. For one who lets it pass beyond [the seven days], [this is a case] involving expiation with

³³⁵ V: *gilānānaṃ*.

³³⁶ Dm, UP: *seyyathidaṃ*. Cf Pāc 39.

³³⁷ V: *navanītaṃ*.

³³⁸ C: *madhupphāṇitaṃ*. G: *madhuphāṇitaṃ*; later (i.e., uninked) corrected to *madhupphāṇitaṃ*. Cf Pāc 39.

forfeiture.

yāni ... tāni: those ... which; relative clause in which the antecedent *tāni* has been included for emphasis; see note on Dhṛp 42 in Norman, 2000.

yāni: which; nom. pl. nt. of rel. pron. *ya(d)*. **tāni**: those; nom. pl. nt. of dem. pron. *ta(d)*.

kho pana: now; emphatic particles. No literal translation possible.

yāni kho pana tāni ... bhesajjāni: Now, [there are] those ... which ...,” Ñm: there are ..., H: those which ...; emphatic clause, introducing a definition, with the sentence verb (*honti*) unexpressed. Since the verb *hoti* is implied in these constructions, it is usually not directly expressed; see Syntax § 20b-c. See *ye’me* at Pāc 68. “*Yāni kho pana tāni*” is also found in NP 29, Pāc 38, and Pd 3 & 4. Cf. “*ciṇṇamānatto bhikkhu*” in the Sd concl.

gilānānaṃ: ill, sick; adj. cf. Pāc 31 & 39.

bhikkhūnaṃ: for bhikkhus; dat. (or gen.) sg. m.

paṭisāyaniyāni: permissible, edible, allowable; f.p.p. of *paṭisāyati* (*paṭi* + *√sad* + *i* + *ya*), only found in this context. The verb *sāyati* means “savours,” but *paṭisāyati* seems to be closer in meaning to *sādiyati*; see NP 7. In this case it seems to be a case of haplology, causing the loss of the syllable *di*.

Sp: *paribhuñjītabbāni* (see below). Sa PrMo: *anujñātāni*: “allowed”; PrMoSa p.202.

bhesajjāni: medicines, remedies; nom. pl. nt.

seyyathīdaṃ: namely, as follows, like this; indecl. Indeclinable emphatic demonstrative introducing an example; IP p.73 & 293. An idiom. A junction of *se-* + *yathā* in which the *-e* of *se-* is shortened and the *y-* of *yathā* doubled in accordance with the Law of Morae, see PG § 5, and a junction of *yathā* + *idaṃ* through elision of the final *-ā* of *yathā* and lengthening of the initial *i-* of *idaṃ*. = **se**: the Māgadhi form of *taṃ* the 3 sg. nt. of dem. pron. *ta(d)*; see PG § 105,2. + **yathā**: as; adv. + **idaṃ**: this; nom. sg. of dem. pron. *ayaṃ*.

sappi: ghee, clarified butter; nom. sg. nt. MW: “*sarpis*: clarified butter (i.e., melted butter with the scum cleared off, commonly called ghee, either fluid or solidified)....” See also VINS II 438.

navanītaṃ: fresh butter; nom. sg. nt. = **nava**: new, fresh; adj. + **nīta**: drawn, brought, led; p.p. of *neti* (*√ni* + *a*). A substance similar to European butter in colour. See D III 85f.: *navanītavaṇṇa*, *sappivaṇṇa*, i.e., butter-yellow; MW 530: *navanītaprisni*: spots as yellow as butter), and texture (see MW 530: *navanītasama*: butterlike (-voice). However, it is not made from milk-cream but from curd/curdled milk, *dadhi*. See M III 143, D I 201, A II 95.

In India ghee is still made by melting *navanīta*-butter, which is made by churning curd, and taking the scum off. The words *sappi* and *navanīta* are still in use in Indian languages such as Hindi.

Indian butter can be whitish. Likewise, fresh European butter also often does not have enough beta-carotene (The chemical that gives a carrot its orange colour.) to give it its usual yellow colour (due to the cow not getting enough of it in its food), but manufacturers then make the butter yellow by adding a food-colour called *annatto*, which is made from the hull of the seeds of the tropical lipstick-tree (*Bixa orellana*); see the *Encyclopedia Britannica* articles on ghee, butter, and cheese.

There is no word for cheese in Pāli or Sanskrit, but in the mediaeval Apabhraṃśa Prākṛit dialect of North-West India there is a word for cheese: *chāsi*; see CP III 118. Cheese probably was introduced there by Greek or Persian invaders or traders. A type of cottage cheese called *paneer* is nowadays made in North-West India. *Paneer* is the word for this white cheese all through the Middle East from Turkey to India and this also shows the foreign origin of Indian cheese. It is made through the process of coagulating boiled milk by adding lemon-juice and then straining off the whey by putting the curd through a cotton cloth.

So, *navanīta* is the fat extracted from curd and this fat comes from the cream of milk. Cheese, however, is processed curd and can’t be included in the term *navanītaṃ*.

telaṃ: oil; nom. sg. m.

madhuphāṇitaṃ: honey and molasses; nom. sg. nt. Probably a dvandva compound, because the rest of the five medicines end in *-ṃ*. However, *madhu* and *phāṇitaṃ* can also be separate words: “honey, molasses,” because both *madhum* and *madhu* can be nom. sg. nt. The reading *madhuphāṇitaṃ* in some manuscripts suggests a

junction of the final *-ṃ* of *madhuṃ* with the initial *p-* of *phāṇitaṃ* through assimilation.

madhu: honey; nom. sg. nt.

phāṇitaṃ: molasses; nom. sg. nt.

tāni: them; acc. pl. nt.

paṭiggahetvā: (after) having accepted; see NP 3.

sattāhaparamaṃ: for seven days at the most; adv. A kammadhāraya containing a digu cpd: *sattāha*, used as an adverb in acc. sg. nt.; see NP 1: *dasāhaparamaṃ*. **sattāha:** 7 days; digu cpd. Junction of *satta* + *aha* through contraction. = **satta:** seven; numeral + **aha** + **paramaṃ:** see NP 1.

sannidhikāraṃ: being kept in store, keeping in store, Ñm: can be kept in store, H: as a store, Norman: storing; adv. of manner. A gen. tapp. cpd. used as adv. A *ṇamul* absolutive in *-akaṃ*. = strengthened *√kar* + *ṇamul* suffix *-akaṃ*. Kkh 132: "...: *sannidhiṃ katvā nidahitvā ...*"

ṇamul absolutives are in origin action-nouns used in the acc. sg. nt. as adverbs and differ from other absolutives in that they, unlike other absolutives, don't necessarily refer to an action that is already completed, but rather act as a adverbial modifier (i.e., adverb of manner) of the main verb, referring to an action contemporary to the main action. They are often used at the end of compounds. The normal form is *-aṃ*, but often the *ṇamul* absolutives take the suffix *-ka* appearing as *-akaṃ*. See PG § 215, BHSGD I § 35,3–5, and Norman, 1992, p 299f. Cf. NP 29: *upavassaṃ*, Pāc 13: *anāpucchāṃ*, Pāc 59: *apaccuddhāraṃ*, Sekh 15: *-pacālaṃ*, Sekh 18: *-ukkehpaṃ*, Sekh 19: *-avacchedaṃ*, Sekh 20: *-kāraṃ*, Sekh 23: *-nicchāraṃ*, and Sekh 26: *-nillehakaṃ*.

= **sannidhi:** storing up; from *nidahati* (*ni* + *√dah* + *a*): one stores, deposits + **kāra:** doing, having done; *ṇamul* absolutive. *Sannidhikāraṃ* is also found in Pāc 38.

paribhuñjitaḥṇi: to be used, partaken of; f.p.p. of *paribhuñjati* (*pari* + *√bhuj* + *ṇa*); see Pāc 58.

taṃ atikkāmayato: for one who lets it pass beyond; see NP 1.

[NP 24: Vassikasāṭikasikkhāpadaṃ]

"Māso seso gimhānan"-ti, bhikkhunā vassikasāṭikacivaraṃ pariyesitabbam. "Aḍḍhamāso³³⁹ seso gimhānan"-ti, katvā nivāsetabbam. "Orena ce māso seso gimhānan"-ti, vassikasāṭikacivaraṃ pariyeseyya, "Orenaḍḍhamāso³⁴⁰ seso gimhānan"-ti, katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on the rain's bathing-cloth]

[Thinking:] "One month is what remains of the hot season," [then] the robe-cloth for the rain's bathing-cloth can be sought by a bhikkhu. [Thinking:] "A half month is what remains of the hot season," [after] having made [it, it] can be worn. If earlier than [what is reckoned as] "One month is what remains of the hot season," he should seek robe-cloth for the rain's bathing-cloth, [and] [if] earlier than [what is reckoned as] "A half month is what remains of the hot season," he should wear [it], [this is a case] involving expiation with forfeiture.

māso: one month, a month; nom. sg. m. One month in contrast to a half month is intended.

seso: what remains, what is remaining, remainder, leftover; nom. sg. nt. agreeing with *māso*; see Sd intro. When there are two nouns in the same case in a clause in Pāli and there is no verb then this denotes nexus, i.e., that one thing is the other. The subject usually stands first and the other thing; see IP p.9 & 61.

gimhānan-ti: hot season; junction of *gimhānaṃ* and *ti* through dentalisation of the final *-ṃ* of *gimhānaṃ*. = **gimhānaṃ:** gen. pl. m. of *gimha* + **ti:** (thinking:) "..."; quotation mark.

"**māso seso gimhānan-ti**": (Thinking:) "One month is what remains of the hot season," Ñm: ... by a bhikkhu

³³⁹ C, D, W, Dm, Vibh Ce, BhPm 1 & 2, Um, UP, Vibh Ee: *addha-*. In Pāc 57 the same editions have the same readings as in this rule. (Pg: *aḍḍha-*) V: *aḍḍha-* as in Pāc 57.

³⁴⁰ C, D, W, Dm, Vibh Ce, BhPm 1 & 2, Um, UP, Vibh Ee: *addha-*.

reckoning that the Remainder or the Hot Season is the (whole last) month (of that season)..., H: If he thinks, “A month of the hot season remains”... The quotation-mark *-ti* is used as a way to indicate mark direct speech or, like here, a thought; see Syntax § 21 & IP p.35–36. It is here an abbreviated way of saying “When he reckons that”

The Mā-L version also includes the *ti* here (PrMoMā-L p.17.)

bhikkhunā: ins. sg. m.

vassikasāṭṭhikācīvaram: robe-cloth for the rain’s (bathing-) cloth, Ñm: rains-cloth robe (material), H: robe-material as a cloth for the rains, Than: rains-bathing cloth; acc. sg. nt. dative tapp. cpd. containing a kammadhāraya cpd.: *vassikasāṭṭhika*.

vassikasāṭṭhika: rain’s (bathing-) cloth; kammadhāraya cpd. = **vassika**: rain’s, rainy season’s; adj. = *vassa*: rain, rainy season + poss. suf. *-ika* + **sāṭṭhikā**: clothing, attire, wear, outer garment, clothing, cloak; cf. Pāc 91 + **cīvaram**: robe (-cloth); see NP 1. In BD II 134 n. 1. Horner has misunderstood it as a cloth to be worn during the rains instead of the ordinary robes, to prevent those robes from getting wet and heavy. However, the passage she quotes in support, Vin I 253, has to do with the *kathina*-privileges, not with the *vassikasāṭṭhikā*. The *vassikasāṭṭhikā* (6 by 1 spans, see Pāc 91) is the cloth specifically worn to prevent nakedness when a bhikkhu bathes by letting rain fall on his body. This is a way of bathing that is possible in the tropics where it can rain very heavy; see Vin I 290. The *udakasāṭṭhikā*, Vin IV 279 (4 by 2 spans), is the cloth to be worn by bhikkhunīs bathing in ponds and rivers, also for preventing nakedness. The *vassikasāṭṭhikā* is only allowed to bhikkhus for the rainy season and it seems that the bhikkhus would bathe naked again in the other seasons. Maybe there was not so much of a problem with bhikkhu’s bathing naked in rivers since there is no mention of an *udakasāṭṭhikā* for bhikkhus. Cf. BMC I 242 ff.

pariyesitabbam: (it) can be sought; f.p.p. of *pariyesati* (*pari* + *ves* + *a*).

aḍḍhamāso: a half month, fortnight; nom. sg. m. Digu cpd. = **aḍḍha**: half; numeral. adj. called a fractional number; see PG § 119,2 and IP p.270. + **māsa**: month.

See PED and DP: *aḍḍha*, which probably is the proper form. The reading *addha* might have arisen under influence of Skt *ardha*. Both forms are given in PG § 119,2 and both the forms *addha* and *aḍḍha* do exist in Prākṛit.

katvā: having made; abs. of *karoti* (*√kar* + *o*).

nivāsetabbam: (it) can be worn; f.p.p. of the causative of *nivasati* (*ni* + *√vas* + *a*).

orena ce: earlier than, if within less than; adverb; see NP 14. Padabhājana: “*atirekamāse sese gimhāne*.”: “when more than one month is what remains of the summer.”

The syntax in this rule is somewhat strange and, although *orena ce* appears to be included in the quotation, I have left it outside it as there is no way *ce* would fit in it.

pariyeseyya: should seek; 3 sg. opt.

oren’aḍḍhamāso: = a junction of **orena** + **aḍḍhamāso** through the elision of the final *-a* of *orena* before a closed syllable; see PG § 69,1.

nivāseyya: should wear; 3 sg. opt.

[NP 25: Cīvara-acchindanasikkhāpadam]

Yo pana bhikkhu bhikkhussa sāmaṃ cīvaraṃ datvā kupito³⁴¹ anattamano accindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.

[The training precept on snatching robes]

If any bhikkhu, having himself given a robe to a bhikkhu, should, being resentful [and] displeased,

³⁴¹ V: *kuppito*. (Cf NP Pāc 17 & 74.)

Bh Pm 1 & 2, C, D, W, Ra, UP sīhala v.l.: *pacchā kupito*.

snatch [it] away or should have it snatched away [from the bhikkhu], [this is a case] involving expiation with forfeiture.

cīvara-acchindanasikkhāpadaṃ: see title at Pār 1. *Acchindana* is an action-noun derived from the verb *acchindati*; see below. *Cīvara-acchindana*: “snatching robes” is an accusative tappurisa cpd.

bhikkhussa: to a bhikkhu; dat. sg. m.

sāmaṃ: himself; adv. **cīvaraṃ**: robe; acc. sg. nt.

datvā: having given; abs. of *dadāti* (doubled $\sqrt{dā} + a$).

kupito: being resentful, indignant, irritated, wrathful, Ñm & H: angry; adjective qualifying *bhikkhu*. = p.p. of *kuppati* ($\sqrt{kup} + ya$): be shaken, disturbed.

V.l. **pacchā**: after, later; adv, see Pār concl. Sa & Mū: “... *datvā tataḥ paścād abhiṣaktaḥ kupitaś...*”; PrMoSa p.199, PrMoMū p.30.

anattamano: Ñm & H: displeased; adjective qualifying *bhikkhu*. neg. pref. **an-** + **atta**: raised, lifted; p.p. of *ādāti*, cf. NP 13 + **mano**: mind.

acchindeyya: should rob, snatch away; 3 sg. opt. of *acchindati*, cf. NP 6.

vā: or; disj. particle.

acchindāpeyya: should have (it) snatched away; causative of *acchindati*.

[NP 26: Suttaviññattisikkhāpadaṃ]

Yo pana bhikkhu sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaraṃ vāyāpeyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on requesting thread]

If any bhikkhu, having himself requested the thread [to be used], should have a robe-cloth woven by cloth-weavers, [this is a case] involving expiation with forfeiture.

suttaviññattisikkhāpadaṃ: see title at Pār 1. *Viññatti*: requesting, intimating, suggesting; an action-noun derived from *viññāpeti*. *Suttaviññatti* is an accusative tappurisa.

sāmaṃ: himself; adv.

suttaṃ: thread, yarn; acc. sg. nt.

viññāpetvā: having requested, suggested; abs. of *viññāpeti*; see NP 6.

tantavāyehi: by cloth-weavers, lit. “those who are weaving threads”; ins. pl. m. Acc. (or gen.) tapp. cpd. = **tanta**: string, thread, loom + **vāya**: weaving; = dependent word der. fr. *vāyati*; see -*gāha* at Sd 2, and also IP p.92.

cīvaraṃ: robe-cloth; acc. sg. nt. In this rule and the next one, the robe-cloth/robe-material for making a robe is intended as the weavers apparently just make the cloth, but don’t sew it into a robe.³⁴²

vāyāpeyya: should make (someone else) weave; 3 sg. opt. of the causative of *vāyati* ($\sqrt{vā} + a$).

[NP 27: Mahāpesakārasikkhāpadaṃ]

Bhikkhuṃ pan’eva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya, tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamtivā cīvare vikappaṃ āpajjeyya: “Idaṃ kho āvuso

³⁴² Horner, BD II 144, misunderstood the *anāpatti*-clause in the Vibhaṅga. She renders: “*anāpatti cīvaraṃ sibbetuṃ, ayoge, ... parissāvane, ...*” as “there is no offence to sew a robe to a belt, ... a strainer, ...”, but it actually means “there is no offence to sew a robe (with thread), (or, having suggested thread) for a belt, ... a strainer, ...” Probably there is no offence if one suggests the thread to sew a robe because strong thread or a suitable colour thread might be needed. For belts and strainers, etc., also special kinds of strong or fine thread are needed and there is no offence if a bhikkhu would suggest the right kind.

cīvaraṃ maṃ uddissa viyyati³⁴³ āyatañ-ca karoṭha, vitthatañ-ca appitañ-ca³⁴⁴ suvītañ-ca³⁴⁵ suppavāyitañ-ca³⁴⁶ suvilekhitañ-ca³⁴⁷ suvitacchitañ-ca karoṭha; appeva nāma mayam-pi³⁴⁸ āyasmantānaṃ kiñ-ci-mattaṃ anupadajjeyyā” ti, evañ-ca so bhikkhu vatvā kiñ-ci-mattaṃ anupadajjeyya, antamaso piṇḍapātamattaṃ-pi, nissaggiyaṃ pācittiyaṃ.

[The greater training precept about weavers]

Now, if an unrelated male householder or female householder should have a robe-cloth woven for a bhikkhu by cloth-weavers, and then if that bhikkhu, uninvited beforehand, having approached the cloth-weavers, should make a suggestion about the robe-cloth [saying]: “Friends, this robe-cloth which is being woven for me: make [it] long, wide, thick, well woven, well diffused, well scraped, and well plucked! Certainly we will also [then] present a little something to the sirs,” and if that bhikkhu, having said so, should present a little something, even just a little alms-food, [this is a case] involving expiation with forfeiture.

mahāpesakārasikkhāpadaṃ: the greater training precept about weavers, or: the great weaver training precept; nom. sg. nt. Loc. tapp. cpd. See title at Pār 1. = **mahā**: greater; adj. + **pesakāra**: weaver, one who makes embroidered or embellished garments. = **pesa**: embroidery, ornament, embroidered garment; der. from the verb *piṃsati* ($\sqrt{piś} + a$): adorns, embellishes + **kāra**: maker, making. This is the synonym given for *tantavāya* in the Padabhāṣa on the rule. For more on this rule, see the section “Titles of rule sections” in the Introduction.

bhikkhuṃ pan’eva uddissa: Now if ... for a bhikkhu.; see NP 8.

aññātaḥ gahapati vā gahapatānī vā: an unrelated male householder or female householder; see NP 7.

tantavāyehi cīvaraṃ vāyāpeyya: gets a robe-cloth woven by weavers; see NP 26.

tatra ce so ... āpajjeyya: and then if that bhikkhu, uninvited beforehand, having approached; see NP 8.

tantavāye: the weavers; acc. pl. m. see NP 26.

idaṃ: this; nom. sg. nt. dem. pron.

kho: indecl. no need to translate.

āvuso: friends; nom. pl. m. see above Nid.

cīvaraṃ acc. sg. nt.

maṃ: me; acc. sg. of 1st. pers. pron. *ma(d)*.

uddissa: for; postposition see NP 8.

viyyati: is woven; passive of *vāyati*: see NP 26.

āyatañ-ca: junction of *āyataṃ* and *ca* through palatalisation of *-ṃ* = **āyataṃ**: $\tilde{N}m$ & H: long, extended, outstretched; adj., p.p. of *āyamati* ($\tilde{a} + \sqrt{yam} + a$): stretches, extends + **ca**: and; conn. particle.

karoṭha: make; 2 pl. imp. of *karoti* ($\sqrt{kar} + o$).

vitthatañ-ca: **vitthataṃ**: $\tilde{N}m$ & H: wide, broad; adj., p.p. of *vittharati* ($\sqrt{vit} + \sqrt{thar} + a$): spreads out, expands. The noun forms *āyāma*: length and *vitthāra*: breadth/width are also contrasted elsewhere in Pāli, e.g. in D II 147.

appitañ-ca: **appitaṃ**: $\tilde{N}m$: stout, H: rough, firm, thick; adj., p.p. of *appeti* ($\sqrt{ap} + \sqrt{e}$): one fixes, applies. Sp: *ghanaṃ*: solid, dense, thick.

suvītañ-ca: **suvītaṃ**: well-woven, $\tilde{N}m$: the woof well set, H: evenly woven; adj., pref. **su-** + **vīta**: p.p. of *vāyati* or *vināti*. Sp: “... *suṭṭhu vītaṃ, sabbatṭhānesu samaṃ katvā vītaṃ*.”: “... well woven, woven having made even in

³⁴³ Mi & Mm Se, Bh Pm 1 & 2, C, D, W, Ra, UP v.1.: *vīyati*. Um: *vīyyati*.

³⁴⁴ Bh Pm 2, Um: *appita-*.

³⁴⁵ Mi & Mm Se, G, V: *suvita-*.

³⁴⁶ Mi & Mm Se, V: *supavāyita-*.

³⁴⁷ Mi & Mm Se, G, V: *suvilekkhita-*.

³⁴⁸ D, Vibh Ee: *mayam pi*.

all places.”

suppavāyitañ-ca: suppvāyita: well diffused, well woven forth, H: well permeated, Ñm: the warp well stretched; adj., pref. *su-* + *pavāyita*, Possibly the p.p. of *pavāyati* (*pa* + $\sqrt{vā}$ + *ya*): diffuses, blows forth, or maybe the: pref. *pa-*: forth + *vāyita*: woven; p.p. of *vāyati*; see above Sp: “... *suṭṭhu pavāyitaṃ, sabbatṭhānesu samaṃ katoṃ tante pasāritaṃ*.”: “... well diffused, the threads stretched out having made even in all places.”

suvilekhitañ-ca: suvilekhitaṃ: H: well scraped, Ñm: well pulled, scratched; adj., pref. *su-* + *vilekhita*, the p.p. of *vilikhati* (*vi* + \sqrt{likh} + *a*): scrapes. Cf. *vilekha* at Pāc 72. Sp: “... *lekhanīyā suṭṭhu vilikhitaṃ*.”: “... well scraped with a scraper.”

suvitacchitañ-ca: junction of *suvitacchitaṃ* + *ca* through the palatalisation of *-ṃ*: **suvitacchitaṃ:** Ñm: well brushed, H: well woven, carded, peeled, combed, smoothed; pref. *su-* + *tacchita*: p.p. of *vitaccheti* (*vi* + \sqrt{tacch} + *e*): peels, plucks. Sp 727: “... *kocchena suṭṭhu vitacchitaṃ, suviniddhotan-ti attho*.”: “... well carded with a brush (CPED)/comb (PED), well cleaned out (*viniddhota*, Be *niddhota*) is the meaning.” Maybe it means that the odd threads have been plucked out.

appeva nāma: certainly, perhaps, hopefully; see Sd 8.

mayam-pi: we too; junction of *mayam* + *pi* through labalisation of *-ṃ*.

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

pi: also; emph. particle.

āyasmantānaṃ: sirs; dat. sg. pl. In this context, i.e. a monk speaking to laypeople, it appears to be an over polite form. Perhaps it was used in order to flatter; see above NP 10 and Nid.

kiñ-ci-mattaṃ: a little something; acc. sg. m. bahubbīhi cpd used as a neuter abstract noun; see IP p.62. = **kiñ-ci:** anything; cf. Sd 9 + **mattaṃ:** a mere, a little; adj. cf. Sd 9: *lesamatta*.

anupadajjeyyāṃ ti: we shall present; 1 pl. opt. of *anupadeti* (*anu* + *pa* + $\sqrt{dā}$ + *e*) + **ti:** “...,” end quote; see above Nid.

evañ-ca so bhikkhu: and if that bhikkhu (having spoken) thus; see Sd 10.

vatvā: having said; abs. of *vadati*; see Pār 4 .

anupadajjeyya: he should present; 3 sg. opt. of *anupadeti*; see above.

antamaso: even so much as, just; indecl. Cf. Pār 1, Sd 5.

piṇḍapātāmatam-pi: even a little alms-food; junction of *-mattaṃ* + *pi* through labalisation of *ṃ* = **piṇḍapātāmatam:** a little alms-food; acc. sg. m. Gen. tapp. cpd. (see IP p.92).

piṇḍapāta: alms-food, lit. “dropping of alms”= **piṇḍa:** alms, lit. “a lump of food,” esp. rice; cf. Pāc 31 *āvasathapiṇḍa:* rest-house-alms + **pāta:** a dropping; dependent word der. fr. from *pātetī* ($\sqrt{pāt}$ + *e*); see *-gāha* at Sd 2 and IP p.92. + **-mattaṃ:** a little; adj. used as a noun, see above + **pi:** just; indecl. see Pār 1, NP 16.

[NP 28: Accekacīvarasikkhāpadaṃ]

Dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ,³⁴⁹ bhikkhuno pan’eva accekacīvaraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ; tato ce uttariṃ³⁵⁰ nikkhipeyya, nissaggiyaṃ pācittiyaṃ.

[The training precept on extra-ordinary robes]

For the ten days coming up to the three-month Kattikā full moon: if extraordinary robe [-cloth] should become available to a bhikkhu, [then] after considering [it as] extraordinary [robe-cloth, it] can be accepted by a bhikkhu, having been accepted, [it] is to be put aside until the occasion of the robe-season; if he should put [it] aside for more than that, [this is a case] involving expiation with forfeiture.

³⁴⁹ Mi & Mm Se, Bh Pm 1 & 2, D, G, V, W, Ra, Vibh Ee, Pg: *-māsi-*. C, P, Dm & Vibh Ce: *-māsika-*. (In the Be Vimativinodanī-tika (Be I 356, 360) on NP 24 and 28 there is also the reading *-māsi-*).

³⁵⁰ Dm, Um, UP: *uttari*. See NP 3.

dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ: for the ten-days coming up to the three-month Kattika full moon day, Ñm: during the last ten days before the Kattika full moon (at the end) of the (first) three months (of the First Rains), H: ten days before the full moon of the (first) *Kattika*, three months (of the rains having passed.).

Mā-L rule 28: “*Dasāhanāgataṃ kho puna tremāsaṃ kārtikī-paurṇamāsī utpadyeya bhikkhusya ātyāyikaṃ cīvaram atyāyikaṃ manyamāno na bhikkhunā pratigṛhṇitavyaṃ pratigṛhṇitvā yāvac cīvaradāna-kāla-samayaṃ nikṣipitavyaṃ tad-uttariṃ nikṣipeya nissargika-pācattikaṃ*”; BV 184, PrMoMā-L p.18.

dasāhānāgataṃ: to which ten days have not come, i.e.: for the ten days coming up to; adj. qualifying -*puṇṇamaṃ*. Kammadhāraya, used as a bb cpd, containing a digu cpd: *dasāha* and a kammadhāraya cpd: *anāgataṃ*.

The compound functions as a passive subordinate clause; see the notes to *cinṇamānatto* in the Sd conclusion and to *suttāgataṃ* in the Pātimokkha conclusion. Since the verb *hoti* is implied in these constructions, it is usually not directly expressed; see Syntax § 20b-c.

In traditional Pāli grammar the cpd would be explained as an accusative (*dutiya*) bahubbhihi cpd: “*yaṃ dasāhaṃ na āgataṃ*” = **dasāha**: ten days; digu cpd; see NP 1 + **anāgataṃ**: not come, future, coming up to. Kammadhāraya cpd called a “*na-nipāta-pubba-kammadhāraya*”: “a kammadhāraya in which the preceding word is the particle *na*.”; see Duroiselle, 1906, p.166. = Neg. pref. *an-* + *āgata*: p.p. of *āgacchati* (*ā* + $\sqrt{\text{gam}}$ + *a*). Padabhājana: “... *dasāhānāgatāya pavāraṇāya*”: “... during the ten days coming up to the *pavāraṇa*-invitation.”

kattikatemāsikapuṇṇamaṃ: for ... the three-month Kattikā full moon; acc. sg. f. An accusative expressing the extent of time: “for” or “during”; see Syntax § 44b and IP p.18. It expresses the period during which an action is carried on, which is here the becoming available of urgent robe-cloth.

Gen. tapp. cpd. containing three other cpds: **kattikā** (*kattika* in cpds.): name of the month from about mid October to mid November; m. + **temāsikapuṇṇamā**: three month full moon; kammadhāraya cpd. containing a digu cpd. = **temāsika**: three-month, of the three month; bahubbhihi cpd, or **temāsi**: three month; digu cpd. = **te**: three; num., cpd form + **māsika**: of the month(s), consisting of the months. The reading *māsi* means: of the month; = *māsa* + conn. suf. *-ika*. There are two readings:

Probably *māsi* is a shortened form of *māsinī*. See *kattika-cātumāsini* in the Padabhājana on *kattikapuṇṇama*, NP 29, i.e., what is meant here is *temāsi(nī)* like *cātumāsini*.

Padabhājana: “...: *pavāraṇā kattikā vuccati*.”: “... the Invitation is the Kattikā is said.”

Sp 728: “...: *paṭhamakattikatemāsikapuṇṇamaṃ*. ... *Idaṃ vuttaṃ hoti*: “*Yato paṭṭhāya paṭhamamahāpavāraṇāya dasāhanāgatā ti vuccati*. *Sace pi tāni divasāni accantaṃ eva bhikkhuno accekacīvaraṃ uppajjeyya, accekaṃ idan-ti jānamānena bhikkhunā sabbam pi paṭiggahetabban*”-ti. *Tena pavāraṇamāsassa junhapakkhapañcamito paṭṭhāya uppannassa cīvarassa nidhānakālo dassito hoti*. *Kāmañ-c’esa*: *dasāhaparamaṃ atirekacīvaraṃ dhāretabban-ti iminā siddho*.”:

“...: the first three-month Kattikā full-moon. ... This has been said: ‘From the time there are ten days to come to the first great invitation.’ is said. If beyond/exceeding those days an extraordinary robe should become available/accrue to the bhikkhu, by a bhikkhu knowing ‘this is urgent robe (-cloth),’ it can all be accepted.’ By him, starting from the fifth day of the new moon-phase (i.e., the waxing moon fortnight) of the invitation-month there is a time of deposit shown for an accrued robe. If this is the wish: ‘An extra robe can be kept for ten days at the most’ by this (rule) establishment.”

The *Kattika-temāsi(nī)*, the three-month Kattikā, i.e., the mid-October full moon called *Assayuja*, called *paṭhama-Kattika* in the commentaries, marks the end of the earlier three month rains retreat-period (Vin I. 137: *purimikā vassūpanāyikā*) that bhikkhus enter at the *Āsaḷha* full moon. On this three-month Kattikā full-moon the bhikkhus perform the first Invitation, *pavāraṇa*. The *kattika-cātumāsini*, the four-month Kattikā, mentioned in the Padabhājana on *kattikapuṇṇama* of NP 29, is the mid-November full moon called *Kattikā* or *Komuda* and is called *pacchima-Kattikā*, the latter *Kattikā*, in the commentaries. It is the end of the latter rains retreat (*pacchimikā*) entered at the *Sāvaṇa* full-moon; cf. BD II 153 n 2.³⁵¹

³⁵¹ In the entry *kattika* in PED the term *kattika-dvemāsikā*: comprising both *kattikas*, is given. This term is found nowhere in the

The Kattikā intended in this rule is the three-month Kattikā in contrast to the four-month Kattikā.

+ **puṇṇamā**: the full moon; f. = **puṇṇa**: full, lit. filled; p.p. of *pūreti* ($\sqrt{pūr} + e$) + **maṃ**: moon, month; = *mā*: a shortened form of *māsa*, m., or *māsī*, f.

bhikkhuno pan'eva ... uppajjeyya: if ... should become available to a bhikkhu; see NP 3.

acceka: extraordinary robe (-cloth), Ñm & H: special robe; acc. sg. nt. Kammadhāraya cpd. = **acceka**: extraordinary, exceptional, unexpected, irregular, urgent, special; adj., only found in this context. = *ati* + *ā* + \sqrt{i} + *ika*. A contracted form of *accāyika*; see PG § 27.6. = *accāya*: beyond time, urgent. Cf MW: *atyāyika*: “‘having a rapid course’, not suffering delay, urgent...”

See Sd 10: *iccetam* for the type of assimilation. Cf. Pāc 85: *accāyika karaṇīya*: urgent duty.

See BD II 151 n. 6 for the difficulties in translating this word. As Horner notes the origin-story indicates that the donor, because of exceptional circumstances, has a pressing need to give a robe. The rendering “extraordinary” both conveys the sense of the extraordinary circumstances the donor who is giving the robe is in, and also the extraordinary time that the robe is given to the bhikkhu. + **cīvaraṃ**.

accekaṃ: extraordinary, exceptional, urgent, irregular; adjective qualifying an unexpressed *cīvaraṃ*; see Sp above.

maññamānena: considering, conceiving, deeming; pr.p. of *maññati* ($\sqrt{man} + ya$) agreeing with *bhikkhunā*.

bhikkhunā paṭiggahetabbam paṭiggahetvā: see NP 3.

yāva: until; indecl.

cīvarakālasamayaṃ: the occasion of the robe-season; acc. sg. m. Gen. tapp. cpd. **cīvarakāla**: robe-season, season for the robe (-cloth); kammadhāraya cpd. = **cīvara** + **kāla**: time, here: right time, season, opportunity; cf. *akālacīvara*, NP 3. + **samaya**: (right) occasion; see NP 6. See BD II 152 n. 1.

Nikkhipitabbam; tato ce uttarim nikkhipeyya: see NP 3.

[NP 29: Sāsaṅkasikkhāpadaṃ]

Upavassam kho pana kattikapuṇṇamaṃ. Yāni kho pana tāni ārañṇakāni senāsanāni sāsaṅkasammatāni³⁵² sappatibhayāni. Tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid-eva paccayo tena cīvarena vippavāsāya, chārattaparamaṃ³⁵³ tena bhikkhunā tena cīvarena vippavasitabbam; tato ce uttarim³⁵⁴ vippavaseyya, aññatra bhikkhusammutiyā,³⁵⁵ nissaggiyaṃ pācittiyaṃ.

[The training precept on risks]

Now, the Kattika-full-moon has been observed. [There are] those wilderness lodgings which are considered risky, which are dangerous. A bhikkhu dwelling in such kind of lodgings, who is wishing [to do so], may put aside one of the three robes inside an inhabited area. And if there may be any reason for that bhikkhu for dwelling apart from that robe, the bhikkhu can dwell apart from that robe for six days at the most; if he should dwell apart for more than that, except with the authorisation of bhikkhus, [this is a case] involving expiation with forfeiture.

upavassam: has been observed, dwelt, Ñm: having completed, H: having spent; pp. (or ṇamul abs.) of *upavasati* (*upa* + \sqrt{vas} + *a*).

Padabhājana: “... *vutthavassānaṃ*.”: “... one who has dwelt the rains (retreat).” (“*Vutthavassa*” or “*vassam vuttha*” is the usual expression for one who has kept the rains; see PED “*vassa*.”)

Pāli Canon, the commentaries and sub-commentaries. The terms *kattika-temāsika/cātumāsika bhikkhu* are also nowhere to be found.

³⁵² C, G, W: -saṃka-.

³⁵³ Mi Se, G, V, W, : *chārattaparamantena*.

³⁵⁴ Dm, Um, UP: *uttari*. See NP 3.

³⁵⁵ Mi & Mm Se, BhPm 1 v.l.: *sammutiyā*.

Sp 730: "... upavassan-ti upavassaṃ (Kkh 140 & Sp v.l.: upavassa) vasitvā ti vuttaṃ hoti. ... vassaṃ upagantvā vasitvā cā ti attho." "Upavassanṃ: having observed the latter rains (upavassa) is said. ... The meaning is: having entered and observed the rains."

Sp takes this to refer to a bhikkhu who is among the bhikkhus who have spent the rains and are living in the lodgings (... vutthavassānaṃ bhikkhūnaṃ senāsane viharanto ti evarūpānaṃ bhikkhūnaṃ abbhantare yo koci bhikkhū ti.) and further states that a bhikkhu who has observed the (early) rains unto the first Kattikā is among those who have spent the rains ("... yo vassaṃ upagantvā yāva paṭhamakattikapuṇṇamaṃ vasati so vutthavassānaṃ abbhantaro hoti ..."). Cf. "bhikkhū vutthavassā ..." in origin-story, Vin III 262.

Thus according to the Sp commentary upavassanṃ is an absolutive, i.e., a ṇamul absolutive in -aṃ; see NP 23: sannidhikāraṇaṃ. However, the Padabhājana and the origin-story suggest a past participle: vuttha and this in line with the p.p. in the previous rule: āgataṃ and the way upavassanṃ agrees in case, number, and gender with puṇṇaṃ.

Cf. A I 215, IV 255 "upavassuposathaṃ" explained by A-a II 329 as "upavasitvā uposathaṃ." Sn 402 has upavass'uposathaṃ and Sn 403: upavutth'uposatho. Sn-a 378 also takes upavassanṃ to be an absolutive: "... upavass'uposathaṃ upagamma vasitvā ti," and the latter as a p.p. upavasita. In the note to Sn 403 Norman suggests that -vutta originates from a form *vasta. The form -vassa could be an alternative form of this past participle. Further support for a past participle here is that, unlike past participles, absolutives don't normally come at the start of sentences and occur in combination with a main verb in a clause to express an action preceding the action of the main verb. In this clause there is no main verb. Maybe the original reading was upavassa, which is a proper absolutive in -ya. This might be supported by the upavassa readings in Kkh and the Sp v.l., and "upavass'uposatha" in the AN and Sn, which could be upavassa with final -a elided or upavassanṃ with -aṃ elided.

A ṇamul absolutive, which has an adverbial sense, further makes no sense here as there is no verb for it to modify. ṇamul absolutives end in -aṃ so upavassanṃ would be expected instead of upavassanṃ as the root is √vas (dwells), not √vass (rains).

upavassanṃ kho pana kattikapuṇṇamaṃ: now the Kattika-full-moon has been observed, having observed the Kattika-full-moon, Ñm: when at the Kattika full moon a bhikkhu has completed the Rains Retreat, Norman: when a bhikkhu has kept the rains up to the Kattika full moon; Introductory clause.

The clause, like the one in the previous rule, is an introductory statement. The usage of upavassa and upavuttha with uposatha makes it clear that it is the observance of the Uposatha that is intended rather than the rains; e.g., A I 215, IV 248 & 255. At D III 145 & 169 the action noun upavāsa is used: "uposath' upavāse."

Mā-L: "Upavarṣaṃ kho punaḥ tremāsaṃ kārtiko paurnamāso bhikṣū cāranyake śayanāsane viharanti ..."; PrMoMā-L p.18. Sa: "Trayomāsānāgate kārttike pūrnamāse..."; PrMoSa 201.

kho pana: now; emphatic particles; impossible to translate literally.

kattikapuṇṇamaṃ: the Kattikā full moon; acc. sg. m. This is the proper four-month Kattikā full moon marking the end of the rainy season; see BD II 157 n. 1. The Padabhājana explains kattikapuṇṇamā as kattikacātumāsini (cf. Vin I 155: "... anāgatāya pavāraṇāya ... anāgatāya Komudiyā cātumāsiniyā ...", Vin I 176, and D I 47: "... Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiya ..."), see BD II 157 n. 3. Vinaya Texts I 324 n. 2: "The Komudī cātumāsini is the full moon day in the month Kattika, which is called Kaumuda in the epic Sanskrit literature; the epithet cātumāsini refers to the Vedic Cāturmāsya festival that falls on that day..." The Komudī cātumāsini is thus the same as the Kattika-cātumāsini.

According to the Jain Āpastamba-Grhya-Sūtra³⁵⁶ there were three chāturmāsya festivals to mark the start of the three seasons. They were celebrated at the fullmoons of: Phālguna (= Pāli: Phagguna) to celebrate the start of the hot season, Āṣāḍha (= Pāli: Āsāḷhā) for the rainy season, and Kārttika for the cold season. The Komudī festival is mentioned in the Sāmaññaphalasutta, D I 47, and in Jātaka nos 150 & 427. It was a night-festival with processions and other celebrations.

yāni kho pana tāni ...: Now, there are those ... which ...; another introductory clause; see above NP 23.

³⁵⁶ Quoted in Jain, 1991, p.271.

āraññakāni: wilderness, which are in the wilderness, forest; adj. qualifying *senāsanāni*. = *ārañña* (see Pār 2) + adjectival suf. *-ika*.

senāsanāni: lodgings, beds & seats; nom. pl. nt. = **sayana**: lying, bed; a contracted form of *sayana*; the form *sayanāsana* also exists at Sn 338; see PG § 26 & 26,1 and Sd 6 *kārayamāno*. + **āsana**: sitting, seat.

sāsaṅkasammatāni: which are considered risky, Ñm & H: dangerous; adj. Bb cpd. = **sāsaṅka**: risky, unsafe, suspicious, dangerous; pref. **sa-**: with + **āsaṅka**: suspect, distrust + **sammata**: considered, reckoned as, agreed upon; p.p. of *sammannati*; see NP 2, Pāc 21–22, 27, 84, Pd 3 + 4.

The Padabhājana states that in this monastery a place where robbers are staying, etc, is seen.

sappaṭibhayaṇi: which are frightening, H: frightening, Ñm: risky; adj. Bb cpd. = pref. **sa-**: with + **paṭibhaya**: dangerous, frightening, terrifying, fear, dangerous. = prefix (*p*)*paṭi*: near to + *bhaya*: fear. Like with the previous term, the Padabhājana is not of much help in clarifying this term. It states that in this place people injured, plundered, and beaten down by robbers are seen. Although the primary meaning of *paṭibhaya* is “frightening,” the present context seems to indicate that it means “dangerous.”

tathārūpesu: which are of such kind; adj. qualifying *senāsanesu*. See Pār 2.

senāsanesu: in lodgings; loc. pl. nt.

viharanto: dwelling, living; pr.p. of *viharati* (*vi* + *√har* + *a*) used as an adjective agreeing with *bhikkhu*; see IP p.47.

ākaṅkhamāno: who is wishing; pr.p. agreeing with *bhikkhu*; see NP 3.

tiṇṇaṃ: of three; gen. pl. m. of numeral *taṇṇa*; see Aniy 1.

cīvarānaṃ: of the robes; gen. pl. nt. Here, as the three robes of a *bhikkhu* specified *cīvara* is translated as “robe” rather than “robe (-cloth).”

aññataraṃ: a certain one; adj. see Aniy 1.

cīvaraṃ: a robe; acc. sg. nt.

antaragghare: inside a house, inhabited area, H: inside a house, Ñm: in a house; loc. sg. nt. (DP: indecl.) Kammadhāraya cpd. = **antara**: inside; indecl. + **ghara**: a house, but here meaning a village. Maybe what is meant is a house-compound encompassing several houses of different members of the family and servants and surrounded by a wall as is still common in India and elsewhere in Asia.

Vibh: “... *sāmantā gocaragāme* ...”: “... in a food village in the neighbourhood” The *Sāratthadīpāni-ṭīkā* explains it as *antaraggharāni*, thus taking it as acc. pl. nt. In the Vibh to Pd 1 the explanation is different. It mentions different kinds of roads and a house.

There is some dispute among scholars whether *antaraghara* means inside a village or a house, see Bapat, 1970, pp.LIVf. and Paschow in CSP 47–49. Bapat argues that Vin I 40: “*antaragharaṃ pavīṭṭho piṇḍāya carati*” and other references show that *ghara* can not mean house here, but means a village. Paschow takes *antaraghara* to have a wider meaning including both village and house, arguing that *bhikkhus* sit in a house and not in a village. PED 47 takes *antaraghara* to mean inside the house. *Ghara* means house and it is translated accordingly. Cf. Pd 1, Sekh 3 ff.

nikkhipeyya: may put aside; cf. NP 3.

siyā: may be, would be; 3 sg. opt. of *atthi*; see above Nid.

ca: and if; hyp. particle (in this context).

tassa bhikkhuno: for that *bhikkhu*; dat. sg. m.

kocid-eva: any; = *kocid* + *eva*. **ko-cid**: any; nom. m. form of *kiñ-ci* = a junction form of *ko-ci* by way of restoration of the original Skt form *cid* so as to avoid hiatus; see PG § 72, PED 173 and Sd 4 *etad-aggaṃ*. + **eva**: just; indecl. here emphatic.

paccayo: reason, cause; nom. sg. m. **tena cīvarena**: from that robe; ins. sg. nt. . Instrumental in dissociative/ablative sense; see NP 2.

vippavāsāya: for dwelling apart, for being away from; dat. (of purpose) sg. m. of *vippavāsa*, der. fr. *vippavasati*; see NP 2.

chārattaparamaṃ: for six nights at the most; see NP 1, = **cha(ḷ)**: six, num. A cpd form of *cha*, of which the last consonant assimilates with the initial consonant of *ratta*, which gives *charratta*, which in turn is changed to *chāratta* in accordance with the Law of Morae; cf. NP 10 *chakkhattuṃ*, and Pāc 5 & 49: *dirattatiratta*. + **ratta**: night + **paramaṃ**: at the most.

tena bhikkhunā: by that bhikkhu; ins. sg. m.

vippavasitabbam: can be apart; f.p.p. of *vippavasati*; see NP 2.

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

vippavaseyya: should be apart; 3 sg. opt. of *vippavasati*.

aññatra bhikkhusammutiyā: except with the authorisation of the (community of) bhikkhus; see NP 2.

[NP 30: Pariṇatasikkhāpadaṃ]

Yo pana bhikkhu jānaṃ saṅghikaṃ³⁵⁷ lābhaṃ pariṇataṃ³⁵⁸ attano pariṇāmeyya,³⁵⁹ nissaggiyaṃ pācittiyaṃ.

Pattavaggo tatiyo.

[The training precept on allocation]

If any bhikkhu should knowingly allocate for himself a gain belonging to [and] allocated to the community, [this is a case] involving expiation with forfeiture.

The section [starting with the rule] on bowls is third.

jānaṃ: knowingly; nom. sg. m. Pr.p. of *jānāti* used as an adverb, or agreeing with *bhikkhu* ("(although) knowing it); see Pār 4.

saṅghikaṃ: belonging to the community; adj. *saṅgha* + poss. suf. *-ika*.

lābhaṃ: gain; acc. sg. m.; from the verb *labbhati* ($\sqrt{\text{labh}}$ + *ya*).

pariṇataṃ: allocated, allotted, designated, directed, Ñm: appropriated, H: apportioned; p.p. of *pariṇāmeti* (*pari* + $\sqrt{\text{nam}}$ + *e*), see *pariṇāmesuṃ* in the origin story, and Pāc 81: *pariṇāmenti*. In PED only *pariṇāmita* is given as the p.p. of *pariṇāmeti*, *pariṇata* is given as the p.p. of *pariṇamati* (*pari* + $\sqrt{\text{nam}}$ + *a*), which has a different sense.

attano: to himself; dat. sg. m. of *attā*: (one-) self.

pariṇāmeyya: should allocate; 3 sg. opt. of *pariṇāmeti*.

pattavaggo: the section (starting with the rule) on bowls, bowl-chapter; nom. sg. m. = **patta**: bowl; see NP 21 + **vagga**: section; see NP 10.

tatiyo: third; ordinal.

[NP conclusion]

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

³⁵⁷ BhPm 1, C, V, W: *saṅghikaṃ*.

³⁵⁸ C, D, W: *-nataṃ*.

³⁵⁹ D, W: *-nāmeyya*.