

[Pārājik'uddeso¹⁴²]

Tatr'ime¹⁴³ cattāro pārājikā dhammā uddesaṃ āgacchanti.

[The recitation of the disqualification (cases)]

Herein these four cases involving disqualification come up for recitation.

pārājik'uddeso: the recitation of the disqualification (cases); nom, sg. m. Probably an appositive kammadhāraya but here rendered as a genitive tappurisa; see *niddān'uddesa* in Nid intro. Junction of *pārājika* + *uddeso* through elision of the final -a of *pārājika*.

pārājika: involving disqualification; see below + **uddesa**: recitation; see above Nid.

tatr'ime: herein these, in this connection these; = junction of *tatra* + *ime* in which the final -a of *tatra* is elided; PG § 70,1b.

Kkh 28: “*Tatrā ti tasmiṃ pātimokkhaṃ uddisissāmi ti evaṃ vutte pātimokkhe. Ime ti idāni vattabbānaṃ abhimukhikāraṇaṃ.*”: “*tatra*: in that connection ‘I shall recite the Disciplinary Code,’ in the Disciplinary Code which has been said so. ‘*Ime*’ is a turning towards those (cases) that are to be said at that moment/now.”

Tatra here has the meaning of time and place as it introduces the recitation of the rules while referring back to something said earlier, i.e., the Nidāna. Cf. D III 102 “*Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesu. Tatrime kusalā dhammā, seyyathidaṃ, cattāro satipaṭṭhānā, cattāro sammappadhānā, ...*” Ud 56 “*ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatrime bhūtā: sotāpanno ...*”. Cf. Vin I 112.

Tatra is the Sanskrit side-form of *tattha*, which has the same meanings, and is used in this junction for the sake of euphony. Cf. Nid. conclusion; “*tatth'āyasmante pucchāmi ...*”. Cf. Pātimokkha concl: “*Tattha sabbeheva*” All the other rule section introductions leave out *tatra* and start with *ime kho panāyasmanto....*

tatra: here, now, herein, in this connection, in this respect; adv. of place. Dem. pron. *ta(d)* + suffix of place, mode, or time -*ttha* / -*tra*.

ime: these; nom. pl. m. of dem. pron. *ayaṃ*: this.

cattāro: 4; num. m.

pārājikā: involving disqualification, ... deprivation, H: involving defeat, Nm: (case) of defeat, CDPL 333: meriting expulsion, Hinüber 1995 p.9: relating to expulsion, Hinüber, 1999 p.17: zur *vertreibung* (aus der monchgemeinde) *führend*, Heirman: separated; adjective qualifying *dhammā*. See the discussion of the term *pārājika* in the section “On the term *pārājika*” in the Introduction.

dhammā: Nm: cases, H: rules, Norman: matters; nom. pl. m. See Pāc 73 for this usage of *dhamma*.

uddesaṃ: recitation; acc. sg. m. see above Nid.

āgacchanti: (they) go to, come up for; 3 pl. pres. ind. of *āgacchati* (*ā* + *√gam* + *a*) that normally takes an accusative.

[Pār 1: Methunadhammasikkhāpadaṃ]

Yo pana bhikkhu bhikkhūnaṃ¹⁴⁴ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya¹⁴⁵ dubbalyaṃ anāvikatvā¹⁴⁶ methunaṃ dhammaṃ paṭiseveyya,¹⁴⁷ antamaso tiracchānagatāya pi; pārājiko hoti, asaṃvāso.

[The training precept on the act of sexual intercourse]

¹⁴² = Dm & Mi Se. D: Pārājikā. Um has Pārājikā in brackets. Nothing in other texts.

¹⁴³ V, BhPm 2: *tatrime* (BhPm 2 gives *tatrime* as v.l.).

¹⁴⁴ V: *bhikkhūna-sikkhā-*

¹⁴⁵ C, D, G, V, W, Vibh Ce, Ra, UP, Vibh Ee, Mi Se, BhPm 1 & 2, Pg: *apaccakkhāya*.

¹⁴⁶ V, Vibh Ce, Um, Ra: *anāvikatvā*.

¹⁴⁷ C, W, UP, Um, BhPm 1 & 2, Ra, Pg: *paṭiseveyya*.

If any bhikkhu [who] has entered upon the training and livelihood for bhikkhus, not having rejected the training, not having disclosed [his] incapability, should engage in the act of sexual intercourse, even with just a female animal, he is disqualified, not in communion.

methunadhammasikkhāpadaṃ: the training precept on the act of sexual intercourse; nom. sg. nt. = Label use of the nominative; see Syntax § 22–23. An appositive kammadhāraya cpd: “the act of sexual intercourse training precept,” see note on *cīvaravagga* at NP 10, or a locative tappurisa, as it has been translated here. = methunadhamma: act of sexual intercourse; gen. tapp. cpd.

consisting of methuna: sexual intercourse, see below, and dhamma: act; see below + sikkhāpada: training precept, training guideline, training rule, rule, precept, code of training; gen. tapp. cpd.; lit. guideline for training. = sikkhā: training; see below + pada: precept, guideline, rule, item, constituent, part, way.

As mentioned in the chapter on the “Titles of the rule sections” in the Introduction, these rule titles are commentarial and are not recited. The analysis of the commentarial rule-titles is only given here and when a rule-title contains words that are not found in the rule itself.

yo: who; nom. sg. m. of rel. pron. *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. There is no need to translate it here.

bhikkhu: a bhikkhu; nom. sg. m.

yo pana bhikkhu: if any bhikkhu, whatever bhikkhu, a bhikkhu who, Nm: any bhikkhu, Norman: if any bhikkhu, H: whatever monk; see above Nid.

Padabhājana: “Yo panā ti: yo yādiso yathā yutto yathā jacco yathā nāmo yathā gotto yathā sīlo yathā viharī yathā gocarō, therō vā navo vā majjhimo vā, eso vuccati yo panā ti.”:

“Yo pana: who, any/whatever (= yādisa; see PG § 112,3 & PED 553), according to connection, ... birth, ... name, ... clan, ... virtue, ... dwelling, according to area, a senior, a junior or one of middle standing, this is called ‘yo pana.’” (Vin III 23).

The relative pron. *yo* with the correlative dropped can have the meaning of “if any,” the latin *si quis*, as in Dh 76, Sn 96, and Th 282; see PG § 110,5, MW 844 s.v. *yad*, Norman, 1971, note, Norman, 2000, p.76 note, and Norman, 1992, p 96 note. If a generalisation would be intended, i.e., “whatever,” then “yo koci” or “yo yo” would be normally be used. It could also be adversative: “but a bhikkhu who” as in Dh 10 and 190.

Hinüber suggests that “yo pana” here connects this rule, and all others, with the same introduction, back to “yo pana bhikkhu” in the Nidāna, by which the bhikkhu who conceals offences by remaining silent is contrasted to the pure bhikkhu. During the recitation it is assumed that a bhikkhu is free from offences and does not listen with unconfessed offences, see Vin II 240. The recurring *pana* is thus, according to him, for the sake of referring back to the statement in the Nidāna; see Hinüber, 1999 p.49–50.

The Pātimokkha, however is not done only for bhikkhus who have fallen into offences and Hinüber overlooks the purpose of the Pātimokkha recitation as a reminder for all bhikkhus, whether they have fallen into offences or not.

Hinüber compares the form of the four *akaraṇīyā*, Vin I 96 -97, to the four Pārājikas and notes that the *akaraṇīyā*-form is “yo bhikkhu” instead of “yo pana bhikkhu.” There is also an indicative in the *akaraṇīyā* instead of an optative: “Yo bhikkhu methunaṃ dhammaṃ paṭiseveti, ...,” instead of “Yo pana bhikkhu methunaṃ dhammaṃ paṭiseveyya, ...” The reason for this difference is that the *akaraṇīyā* are commands, which start with an f.p.p. while the Pārājika rules, and the other rules in the Pātimokkha, are warnings to remind the bhikkhus of the offences and their consequences, i.e., the punishment when an offence has been committed, assuming that the bhikkhus are free from offences.

Not all rules start with: “yo pana ... ” and Hinüber argues that some of the rules that start with a locative might have their source in pre-Pātimokkha common-place *samaṇa* conduct and might have been taken from a

proto Pātimokkha-version, a *mātikā*, a summary, see below @. For example NP 18 is found in the Cūlasīla-section of the Brahmajālasutta, D I 5, as “*jātarūparajatapaṭiggahaṇā paṭivirato*” (cf. Vin I 84); see Hinüber, 1999 p.29.

Hinüber mentions that this NP 18 is also found as “*jātarūparajatapaṭiggahaṇe pācittiyaṃ*” in the section about the Second-council in Vin II 307/Cv XII 2,9. According to him several Pātimokkha rules quoted there are in the locative form, like the first Pācittiya rule: “*sampajānamūsāvāde pācittiyaṃ*,” rather than starting with “*yo pana*” see Hinüber, 1999 p.33–38.

However, in the Cv XII it is an abbreviated form of this rule referring to an offence as when confessing for it is given as an answer to “*Kim āpajjati ti*”: “What (offence) does one commit?” (Answer): “A *pācittiya* that is concerned with the acceptance of gold and silver.” So in the Cv the so-called locative of relation is intended; see Syntax § 174 a. Hinüber, 1999 p.38–39 & 49–50, also notes that in the Pārājika rules, in contrast to some rules in other sections, the sentences are properly constructed. *Yo* should correlate with *so*, and in the Pārājika rules *yo* correlates with *pārājiko*, (in the Nidāna with *assa*), to get a proper relative clause, but in some of the Sd and Pāc rules the correlative word is lacking. For example in “*Yo pana bhikkhu jātarūparajataṃ uggaṇheyya ..., pācittiyaṃ*.” Hinüber overlooked that MW s.v. *yad* states that the correlative is sometimes dropped; cf. Norman, 1992, note on p.282.

bhikkhūnaṃ: for the bhikkhus; dat. pl. m. of *bhikkhu*, cp. NP 23, could also be gen.: “of the bhikkhus.”

sikkhāsājīvasamāpanno: entered upon the training and livelihood, Ñm: having undertaken the bhikkhus’ training precepts and way of life, H: possessed of the training and mode of life for monks; adjective qualifying *bhikkhu*. Bahubbhi cpd. = **sikkhā**: training, training precept; f. fr. *sikkhati* (√*sikkh* + *a*): one trains oneself. + **sājīva**: livelihood, living, living together; nt. = pref. *sa*: with, together + *ājīva*: livelihood. See MW s.v. *saṃjīva*. + **samāpanno**: having undertaken, entered upon, endowed with; p.p. of *samāpajjati* (*saṃ* + *ā* + √*pad* + *ya*).

sikkhāsājīva: the training and way of livelihood, system of training, livelihood of training, training-livelihood; the Sp 243 takes it as a dvanda cpd: “*Sikkhañ-ca sājīvañ-ca samāpannattā*,” so do H and Ñm. However, it could also be a tappurisa-cpd. The commentary on the term in M-a II 205 and Pugg-a 236, which is more concise and easier to quote than the Sp 245, is: “*Bhikkhūnaṃ sikkhāsājīvasamāpanno ti: Yā bhikkhūnaṃ adhisīlasaṅkhātā sikkhā tañ-ca, yattha c’ete saha jīvanti ekajīvika sabhāgavuttino honti taṃ bhagavatā paññattasikkhāpadasaṅkhātataṃ sājīvañ-ca. Tattha sikkhanabhāvena samāpanno ti bhikkhu sikkhāsājīvasamāpanno ti sikkhaṃ paripūrento sājīvañ-ca avitikkammanto hutvā tadubhayaṃ upagato ti attho*.”

“...: those trainings of bhikkhus that are reckoned as the higher-virtue, and that in which those (bhikkhus) who are living together in these (training, and) due to having the same livelihood are behaving congenially, (i.e.) that livelihood which is reckoned to be the Training precept made known by the Fortunate One. The monk who has entered the training in that respect is “One who has entered the training and livelihood.” The meaning is: fulfilling the training and not transgressing the livelihood he has undertaken both.”

sikkhaṃ: training; acc. sg. f. of the above.

appaccakkhāya: not having rejected, refused, repudiated, H: not disavowing, Ñm: disclaimed. Traditionally called a “*na-nipāta-pubba-kammadhāraya*”: “a kammadhāraya in which the preceding word is the particle *na*.”; Duroiselle, 1906, p.166. Cf. *anādā*, NP 13, and *anāgata* in NP 28. = neg. pref. *a*:- not+ *paccakkhāya*: having rejected; the absolutive of *paccakkhāti* (*pati* + *ā* + √*khā* + *a*): repudiates; cf. BD I 40 n. 2.

dubbalyaṃ: incapability, weakness, inability; acc. sg. nt. = **dur**:- difficult, hard, bad; prefix + **balya** = *bala*: strength + abstract suffix *-ya*. The doubling of the initial *b* of *balya* is due to an assimilation with the final *r* of *dur*-, as the consonant combination *rb* does not occur in Pāli. It is spelt as *dubballa* in the compound *jigacchādubballa* in M I 13 (also in Be), and at A IV 456 (Ee) a Burmese and a Sinhalese manuscript read *sikkhādubbhallāni* instead of *-dubbalyāni*. Often the consonant-combination *-ly-* is assimilated to *-ll-*, see PG § 52.5 and the note on Dh 1–2 in Norman, 2000.. Thus *dubbalya* might be a later Sanskritisation; see note on *-maggappaṭipannassa* at NP 16 and *āvīkareyya* in the Nid. Cf. *dubbaca* at Sd 12.

anāvikatvā: not having disclosed; Kammadhāraya cpd. abs. of *āvīkaroti*, see Nid + neg. pref. *an*-, the cpd form

of *a-* before vowels.

methunaṃ: related to sexual intercourse, coitus, copulation; adjective qualifying *dhammaṃ*.

dhammaṃ: act, practice, conduct, matter, thing; acc. sg. m. The term *dhamma* is here best translated as “act”, see also Sd 4: “... *etena dhammena paricareyya* ...”: “one who should minister with this act,” Pāc 53: *hassadhamma*: the act of amusement,” and Pāc 68: *antarāyika dhamma*: act which is obstructive.

methunaṃ dhammaṃ: the act of sexual intercourse, coitus.

paṭiseveyya: Ñm: should engage in, H: indulge in, practice, pursue; 3 sg. opt. of *paṭisevati* (*paṭi* + \sqrt{sev} + *a*), = directional pref. *paṭi*: towards, after + *sevati*: follows, associates, serves. Cf. *paṭisevato* at Pāc 68.

antamaso: even so much as, even; indecl. Originally an ablative of *anta*: end, extreme (cf. Sd 5, NP 27).

tiracchānagatāya: with a female animal, literally: “one gone to the female horizontal state”; ins. sg. f. = **tiracchāna**: horizontal; a synonym for an animal since it moves with its body horizontal to the ground. + **gatāya**: gone; p.p. of *gacchati*, “one goes”, declined as an ins. sg. f. in *-ā*. The figurative meaning here is: “having gone into a state of being”; see PED 242. A female animal is given in the rule, but the Suttavibhaṅga also includes male animals. Compare the Bhikkhunī-Pātimokkha’s first Pārājika rule that has the opposite gender: *tiracchānagatena*: “with a masculine animal.”

Tiracchānagata is often used as an adjective qualifying *pāṇa*: a living being; e.g. S III 152; see PED 303. In the Padabhājana it is explained as an adjective too: *tiracchānagatitthiyā pi*. Cf. *tiracchānagatapūrisa* & *tiracchānagatapaṇḍaka* at Vin III 28. However, here it appears to be a noun and elsewhere in the Vinaya it is also used in that way, e.g. “*gadrabho’si tiracchānagato’si*” at Vin IV 7 (Cf. Vin III 76 & 122).

Mā-L: *tiryagyonigatāyamapi*; PrMoMā-L p.6, BV 76. The Mā-L Bhikṣunī rule has *tiryagyonigatenāpi*; BV 76 & 79. Sa: *tiryagyonigatayāpi*; PrMoSa p.163.

pi: just, even; emph. particle. For this sense of *pi/api*; cf. NP 3 & 16.

pārājiko: disqualified, one who is disqualified, excluded, deprived, debarred, deposed, Ñm: defeated, H: one who is defeated, CDPL 333: deserving expulsion; see above. Adjective qualifying an unexpressed “*bhikkhu*.” This part of the rule is the main clause of the sentence; see IP p.71. In this main clause the correlative pronoun *so* to the relative *yo* in the preceding subordinate relative clause is unexpressed: “*Yo pana bhikkhu ..., so bhikkhu pārājiko hoti asaṃvāso*.” In the next rules the correlative word is expressed by *ayaṃ*.

Note that *pārājika* is not a past participle, but there is no other suitable way of rendering it in English other than by a past participle. The similes given in the Padabhājana, the verse in the Parivāra, and the explanation in the Commentary on the meaning of *pārājika* involve past participles. Further, it appears to be a past participle by implication because it comes after some action has taken place. For past participles used as nouns, see Norman’s note on Dhp 104 in Norman, 2000..

hoti: he is; 3 sg. pres. ind. of *bhavati*; see above Nid.

asaṃvāso: not in communion, H & Ñm: not in communion, not living with, not associated; adjective. = neg. pref. *a-*: not + *saṃvāsa*: “communion,” der. fr. *saṃvasati* (*saṃ* + \sqrt{vas} + *a*): lives together with, associates (= pref. *saṃ*: with + *vasati*: lives, dwells). The Padabhājana states: “*Saṃvāso nāma ekakammaṃ ekuddeso samasikkhatā eso saṃvāso nāma, so tena saddhiṃ n’atthi, tena vuccati asaṃvāso*”: “In communion: one single (legal) act, one recitation, the state of equal training, this is ‘in communion’. He is not together with that, therefore it is said: ‘not in communion.’”

Sp 260: “*Saha vasanti etthā ti saṃvāso. Taṃ dassetuṃ saṃvāso nāmā ti vatvā, ekakammaṃ-ti ādimāha. Tatrāyaṃ saddhiṃ yojanāya vaṇṇanā catubbidham-pi saṅghakammaṃ sīmāparicchinnehi pakatattehi bhikkhūhi ekato kattabbattā ekakammaṃ nāma. Tathā pañcavidho pi pātimokkhuddeso ekato uddisittabbattā ekuddeso nāma. Paññattaṃ pana sikkhāpadaṃ sabbehi pi lajjipuggalehi samaṃ sikkhitabbabhāvato samasikkhatā nāma. Ettha yasmā sabbe pi lajjino etesu kammādisu saha vasanti, na eko pi tato bahiddhā sandissati, tasmā tāni sabbāni pi gahetvā, eso saṃvāso nāma ti āha. So ca vuttappakāro saṃvāso tena puggalena saddhiṃ n’atthi, tena kāraṇena so pārājiko puggalo asaṃvāso ti vuccati ti.*”

“‘They dwell together’ is ‘communion’ (*saṃvāsa*). To show that, (the Padabhājana) having said ‘Communion,’ said ‘one single (legal) act,’ etc. Herein this, together with the explanation of the

grammatical construction, is the fourfold (legal) community-act by regular bhikkhus limited by a boundary, the state of having to be done by all together (or: ‘as one body,’ *ekato*; see DP) is called ‘one (legal) act.’ In that manner the five-fold (legal) community-act including the recitation of the Disciplinary Code is the state of having to be recited by all together is called “one single recitation.” The state of having to train in the declared training precept by all conscientious persons equally is called ‘state of equal training.’ Herein, because all who are conscientious live together in these (legal) acts, etc., not even one is seen outside of it, therefore having taken/comprehended them all, this is called ‘communion,’ is said. And there is no communion in the manner said above together with that person. Therefore the disqualified person is said to be ‘not in communion.’”

[Pār 2: Adinnādānasikkhāpadaṃ]

Yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ theyyasaṅkhātāṃ¹⁴⁸ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gahetvā haneyyumaṃ vā bandheyumaṃ vā pabbājeyyumaṃ vā: “Coro’si, bālo’si, mūḷho’si,¹⁴⁹ theno’si ti,” tathārūpaṃ bhikkhu adinnaṃ ādiyamāno; ayam-pi pārājiko hoti, asaṃvāso.

[The training precept on the taking of what has not been given]

If any bhikkhu should take [what has] not been given from a village or wilderness-area, which is reckoned as theft, [and] the taking of what has not been given [is] of the kind [that] on account of [it] kings, having caught the robber, would physically punish or imprison or banish [him, saying]: “You are a robber! You are a fool! You are insane! You are a thief!,” a bhikkhu taking [what has] not been given of such a kind, is also disqualified, not in communion.

adinnādānasikkhāpadaṃ: the training precept on the taking of what has not been given; nom. sg. nt. See *methunadhammasikkhāpadaṃ* at Pār 1 above.

yo pana bhikkhu: whatever bhikkhu; see discussion at Pār 1 above.

gāmā: from a village; abl. sg. m.

vā: or; disjunctive indecl. particle; **vā ... vā ...:** either... or...

araṇṇā: from a wilderness-area, forest; abl. sg. nt. of *araṇṇa*, fr. *araṇa*: remote + abstract suffix *-ya*. The description in the Padabhāṣana indicates that “forest” is not sufficient to cover the meaning of *araṇṇa* and that “wilderness” is more appropriate: “*araṇṇaṃ nāma ṭhapetvā gāmaṃ-ca gāmupacāraṇ-ca avasesaṃ araṇṇaṃ nāma*”: “an *araṇṇa*: having excepted a village and the surrounding of a village, the rest is called “*araṇṇa*.”

adinnaṃ: that which is not given; acc. sg. nt.; kammadhāraya cpd. = neg. pref. *a-* + *dinna*: given, p.p. of *dadāti* ($\sqrt{dā} + a$; the root is reduplicated and the reduplicated syllable is in a weak form; see IP p.352.) used as a noun; cf. Pāc 40.

theyyasaṅkhātāṃ: in a way which is reckoned as theft, ... reckoned as (taking) by theft, ... , H: by means of theft, Ñm: with intent to steal, Norman: in a way which is called theft. It could be an instrumental tappurisa cpd (see IP p.78) used in acc. sg. nt. as an adverb of manner qualifying *ādiyeyya*, see below, meaning “reckoned as (taking) by theft.” It could also be a comparative kammadhāraya cpd made up of two nouns (Cf. *setṭhasammata*: “agreed upon as the best”; A II 75.) used as an adverb; see Perniola, *Pali Grammar*, § 130,c and 132. As a comparative kammadhāraya *theyyasaṅkhāta* would mean: “reckoned as theft.”

= **theyya**: theft, nt. Cf. Sn 119. “*Gāme vā yadi vā raṇṇe, yaṃ paresaṃ mamāyitaṃ; theyyā adinnaṃ-ādeti, taṃ jaṇṇā vasalo iti*.”: “Whether in the village or in the wilderness, he who takes by theft what is not given (and which is) a belonging of others, know that one as an outcaste.” (See Norman’s note on this verse in GD, esp. on *theyyā* as ins. sg. in *-ā*.) , S I 23: “*bhuttaṃ theyyena tassa taṃ*,” A I 129: “*Theyyena kūṭakammena ...*” M I 268: “*... dinnādayi ... athenena ... viharati*.” Vim 131 (p. 16). “*Pāṇātipātā viratā, ... theyyā ca aticārā ca ...*” S I 204 “*Ekaṅgam-etāṃ theyyānaṃ ...*”

¹⁴⁸ G, V: *saṃkhātāṃ*.

¹⁴⁹ Mm Se, BhPm 1, V: *mūḷho*.

Cf. *theyyasaṃvāsaka*: one who lives in communion by stealth. Cf. *Vajirabuddhi-ṭīkā* (Myanmar p.429, § 110).

+ **saṅkhāta**: reckoned, agreed on; (As last part of cpds. :) so-called, named, reckoned as; p.p. of *saṅkhāyati* (*saṃ* + *√khā* + *ya*): considers, reckons, agrees upon, calculates, deliberates. See D I 163: “*dhammā akusalā kusalasāṅkhātā*.” D-a: “*Tattha akusalā akusalasaṅkhātā ti akusalā c’eva akusalā ti ca saṅkhātā nātā koṭṭhāsaṃ vā katvā ṭhapitā ti attho*.”: “... just unwholesome and reckoned, known (as) “unwholesome,” or established having made a division is the meaning..” D-a to D II 324: “*Asucisaṅkhāto ti asucikoṭṭhāsabhūto asuci ti nāto vā*.”

The meaning of *theyyasaṅkhātāṃ* is uncertain. The Padabhājana, see below, comments upon it as “thought of theft.” The commentary gives *saṅkhāta* the meaning *citta*. *Theyyacitta* is used in the Vibhaṅga in the clauses dealing with the kind of offences which are stealing as the definition of the crucial factor of intention. However, in the rule *theyyasaṅkhātāṃ* is used and this seems not to refer to the intention of the one who takes, but rather to the way or manner of the taking, in combination with the value of the object that is taken, is perceived by the rulers of the country as is elaborated in the rule, i.e., if the rulers would arrest one then it is an offence of Pārājika. This emphasis on the manner seems to be supported by the Sn 119 passage quoted above under *theyya*. This verse might support that *theyya-* in this compound stands for an instrumental *theyyā* or *theyyena*. If, on the other hand the cpd is an accusative or nominative tappurisa then it could also refer to the value of the thing taken.

It is not certain whether *theyyasaṅkhātāṃ* refers to the manner of taking or to the value of the object taken or to both. In the origin-story the Buddha asks a bhikkhu who is a former judge-minister (*vohārika-mahāmatta*) the value (*kittakena*) (of a thing taken) for which the king would punish a thief, a *pada*, and then lays down this training precept; Vin III 45. This seems to indicate that the emphasis in the rule is on the value of the stolen object, which is also confirmed by the way the Padabhājana analyses *yathārūpa* and *tathārūpa* in the rule as referring to the value (see below). The value ultimately defines what is a *pārājika* offence (i.e., value of a *pada* or more) and what is a lesser offence (i.e., a value of less than a *pāda*), the intention of the taker or the manner the object is taken are secondary factors.

Theyyasaṅkhātāṃ is probably a kammadhāraya or tappurisa cpd that is either an adverb of manner in acc. sg. nt. (see Perniola, *Pali Grammar*, § 132, and Syntax § 52), putting the emphasis on the way the object is taken and on the intention of the taker, i.e., “taking in a manner which is considered (taking by) theft”, or it an adjective qualifying *adinnaṃ* and referring to the value: i.e., “what has not been given being considered (an object) of theft” as suggested above.

This word also occurs in other places in the Canon as part of the definition of *micchā kammanta*, e.g. in M I 286 and M III 46: “*Yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti*.” Here there is no verb, but an agent-noun, *ādātā*, and an adverb can not qualify an agent-noun. (Agent-nouns can be used as participles, but this is not the case here; see IP pp.209–11), maybe this is just a mechanical extension, but it could also suggest that *theyyasaṅkhātāṃ* is an adjective qualifying *adinnaṃ*, i.e., what is not given that is considered (an object of) theft. See MW 1260 where *steya* is given as “theft” but also as “anything stolen”. The Sanskrit noun *stainya* means, besides “theft,” also “thief,” and this is the way the commentary seems to have interpreted it; see below.

Vibh Padabhājana: “*Theyyasaṅkhātān-ti: theyyacitto avaharaṇacitto*.”: “*Theyyasaṅkhātāṃ*: the thought of theft, the thought of taking away/stealing.”

Kkh 42: “*Theyyasaṅkhātān-ti ettha theno ti coro, thenassa bhāvo theyyaṃ. Avaharaṇacittass’etaṃ nāmaṃ. Saṅkhātān-ti atthato ekaṃ; koṭṭhāsass’etaṃ nāmaṃ, “saññānidānā hi papañcasāṅkhā” ti ādisu viya. Theyyañ-ca taṃ saṅkhātāñcā ti theyyasaṅkhātāṃ, theyyacittasaṅkhāto eko cittakoṭṭhāso ti attho. Karaṇatthe c’etaṃ paccattavacanaṃ; tasmā theyyasaṅkhātēnā ti atthato daṭṭhabbaṃ. Yo ca theyyasaṅkhātēna ādiyati, so yasmā theyyacitto hoti tasmā byañjanaṃ anādiyitvā attham-eva dassetuṃ: “theyyacitto avaharaṇacitto” ti evam-assa Padabhājanaṃ vuttan-ti veditabbaṃ*.”:

“*Theyyasaṅkhātāṃ*: here thief (*thena*) is a robber, the state of being a thief is theft: this is a name for the thought of stealing. *Saṅkhāta* has same meaning; this is a name for the part (*koṭṭhāsa*) like in (passages such as:) “for originating from perception are proliferations and considerations (Sn 874.)” Theft that has been considered (= kammadhāraya cpd.), “considered with thought of theft is one part of mind” is the meaning. This nominative

has an instrumental meaning, therefore “with the consideration of theft’ is to be shown as the meaning. And whoever takes with the consideration to steal, because he is thinking of theft, therefore, not having taken up the detail/mark, the meaning is to be shown: “thought of theft, thought of stealing,’ thus it has been said about it in the line analysis. is to be known.”

Thus the commentary takes *saṅkhātāṃ* to mean “considered’ or “deliberated’, which is possible as *saṅkhāyati* can mean “considers, reflects, deliberates” as in “*saṅkhātadhamma*”: “having considered the Dhamma.” Cf. A-a to A IV 169: “*Theyyasaṅkhātān-ti theyyacittena*.”

Mā-L: “... *adinnamanyātakaṃ stānyasaṃskāramādiyeya yathārūpeṇādinnādānena*

rājāno gṛhītvā hanyeṃsu ...”; PrMoMā-L p.6/BV 80. Sa: “... *ādattaṃ steyyasaṃkhyātāṃ ādadyād yathārūpeṇādattādānena rājā hy enaṃ gṛhītvā ...*”; PrMoSa p.163. Mū: “(... *pareṣāṃ adattaṃsteyyasaṃskh*)yātāṃ ādad(ī)ta yadrūpeṇādattādānena rājā vainaṃ gṛhītvā”; LC 2.

ādiyeyya: should take; 3 sg. opt. of *ādāti* (*ā* + *√dā* + *a*). This optative requires the completion of “*pārājiko hoti*” and the whole rule is one sentence as in Pār 1. The two sentences are a parenthesis in it, the same applies for the next two rules: Pār 3 and 4.

adinnaṃ theyyasaṅkhātāṃ ādiyeyya: should take what is not given in a way that

is reckoned as theft, Ñm: with intent to steal take ... what is not given, H: whatever monk

should by means of theft take ... what has not been given to him, Norman: should take away ... what is not given in a way that is called theft. cf. the definition in the *Akaranīyas* at Vin I 96.

yathārūpe: of the kind, according to the kind, which is being of such nature; adjective qualifying *adinnādāne*. Bahubbīhi cpd. = **yathā**: according to, as, like; relative indeclinable; see above Nidāna and IP p.292 and PED + **rūpa**: form; see above Nid.

Vibh Padabhājana: “*yathārūpaṃ nāma pādaṃ vā pādārahaṃ vā atirekapādaṃ vā*.”: “of the kind is the name for a *pāda* or what is worth a *pāda* or more than a *pāda*.” Kkh 29: “*yathārūpe ti yādise*”: “...: which kind.”

Yathārūpe as adjective is qualifying the noun *adinnādāne* and this seems to indicate that it refers to the manner of taking rather than the value of the object. However, both the Padabhājana and the origin-story to the rule at Vin III 45 (“... *kittakena ... rājā ... coraṃ gahetvā hanati ... pādena vā ...*”: “Because of how much ... the king executes having caught a robber?... for a *pāda* ...”) seem to indicate that it refers to the value of the thing taken, i.e., *adinnaṃ*. This is also supported by its correlative *tathārūpaṃ* in the next clause, which qualifies *adinnaṃ*.

adinnādāne: on account of ... the taking of what has not been given; loc. sg. nt. Gen. tapp. cpd. Here the locative of reason and motive is used, which indicates the cause for some action, i.e.: for, due to, on account of. See A IV 65: “*kismiñ-cid-eva karaṇe ... jīvītā voropesuṃ*”: “on account of some offence ... they did deprive him from life” and Syntax § 176. This is also supported by the origin-story to the rule (*kittakena*: because of how much); see above *yathārūpe*, and the way it is given in the *Prātimokṣasūtras*, see above.= **adinna**: see above + **ādāna**: taking; action-noun der. fr. *ādāti*: see above.

yathārūpe adinnādāne rājāno coraṃ gahetvā: the taking of what has not been given is of the kind [that] on account of [it] the kings, having caught a robber, Ñm: the taking of what is not given being of such a nature that on its account kings would have the robber arrested ..., H: what has not been given to him in such a manner as kings, catching a thief in the act of stealing..., Norman: in such a manner of taking what is not given that kings, having arrested a robber...

rājāno: royal officers, rulers, authorities, king’s officers, Ñm & H: kings; nom. pl. m. of *rājā*. As PED 568–69 points out the term *rājā* has a far wider meaning than our term “king”. It includes monarchs, princes, noblemen, chieftains etc. According to the Vibh, Vin III 47, the plural form *rājāno* means any of those who have the authority to punish. They probably were some kind of noble royal officers or knights; see PED 569 and also the Vibh to NP 6 where a *rājā* is one of the kinds of persons stealing a bhikkhu’s robe. The commentaries explain *rājāno* as *rājapurisa*, king’s men: J-a III 33 “*Tattha rājāno ti rājapurise sandhāya vuttaṃ*” (on J 311: “*mā taṃ gahesuṃ rājāno*”), and A-a II 88 (on A I 47) “*Rājāno gahetvā vividhā kammakāraṇā kārenteti coraṃ*

gahetvā vividhā kammakāraṇā rājapurisā karonti,

It is not likely that a king himself would catch robbers but had royal officers or members of the royal guard who would do that dirty job for him; cf. S II 100 where a robber gets caught and is shown to the king who just gives the kind of punishment; cf. D III 65f. “*rājāno pana tā kārenti nāma.*” In Sanskrit *rājan* and *rājanya* can have the meaning of “a man of the royal tribe or the military caste, a Kshatriya, a warrior” see MW and VINS II 215–16.

The Vibhaṅga origin story at Vin III 44 clearly refers to a king: “*kittakena kho bhikkhu rājā māgadho seniyo bimbisāro coraṃ gahetvā hanati vā bandhati vā pabbājeti vā*”^{ti} and it is therefore best to keep this meaning, although in the plural sense it seems rather to have the meaning of king’s officers. Perhaps, as elsewhere, both senses are implied.

coraṃ: the robber; acc. sg. m.

gahetvā: having caught, seized, arrested; abs. of *gaṇhāti* (√*gah* + *ṇhā*). Not a causative as Ñm renders this and the next verbs (“kings would have the robber arrested and either executed”); see IP p.376.

Gahetvā is best translated as “caught”; see Th 786: “*Coro yathā sandhimukhe gahito, sakammunā haññati pāpadhammo.*”: “Like a robber caught in a window-opening, is struck because of his own action of evil nature ...”

haneyyūṃ: they would physically punish, Ñm: execute, Horner: flog, Norman: beat; 3 pl. opt. of *hanati* (√*han* + *a*). See the Vibh Padabhājana that shows he is struck/beaten by hand, foot, or stick etc. Kkh 47: “...: *hatthādīhi vā potheyyūṃ satthena vā chindeyyūṃ.*” Cf. M I 87 where the types of physical punishment given by the king to one caught for some misbehaviour are listed; including flogging with whips, clubs and cutting with knives etc. At S II 100 a robber has been caught and, when shown to the king, gets sentenced to be struck by swords.

bandheyūṃ: they would bind, imprison; 3 pl. opt. of *bandhati* (√*bandh* + *a*).

pabbājeyūṃ: they would banish, exile; 3 pl. opt. of *pabbājeti* (*pa* + √(*v*)*vaj* + *e*), the causative of *pabbajati*, used in a double sense of “make go forth’ (as a *samaṇa*) and “to banish’ (For -*vv-* > -*bb-*; see NP 14: *chabbassāni*)

coro’si: you are a robber; = junction of *coro* + *asi* in which the *a* of *asi* is elided; PG § 71,1a. = **coro**: see above + **asi**: you are; 2 sg. pres. ind. of *atthi* (√*as*).

bālo’si: you are a fool; **bālo**: fool; nom. sg. m. + **asi**.

mūlho’si: you are insane, one who has gone astray, a madman, you are stupid. **mūlho**: one who is astray, a stupid person, a madman,; p.p. of *muyhati* (√*muh* + *ya*): one is confused, used as a noun or as an adjective qualifying an unexpressed nominative personal pronoun *tvaṃ*: you. Cf. M I 368: “*mūlhassa vā maggaṃ ācikkheyya*”: “should point out the (right) way to one who is astray/confused.”

The Mm Se reading *mūlho* is a corruption. Mm Se has the -*ū-* correctly in *amūlḥavinayo*; see Adhik.

theno’si ti: you are a thief; = **theno**: thief; nom. sg. m. + **asi** of which the initial *a-* has been elided in the junction with *theno* and the final -*i* has been lengthened due to being followed by *ti* + **ti**: end quote; see above Nid.

tathārūpaṃ: of such a kind, ... nature; adjective qualifying *adinnaṃ*, see Vibh. = Bahubbihi cpd; see IP p.189 & Vin I 16. It is not agreeing with *bhikkhu*, as this would require a nominative ending, but it is a correlative to *yathārūpe*. Padabhājana: “... *tathārūpaṃ nāma pādaṃ ...*’ (as for *yathārūpe*). Cf. Mv I 7,8/Vin I 16: “... *yanūnāhaṃ tathārūpaṃ iddhābhisaṃkhāraṃ abhisaṃkhāreyyaṃ, yathā seṭṭhi ... yassaṃ kullaputtaṃ na passeyyā ti.*”

ādiyamāno: taking; pr.p. of *ādiyati* (*ā* + √*dā* + *i* + *ya*), the passive form of *ādāti*: see above.

ayam-pi: this one too; = **ayam**: this one, he; nom. sg. m. dem. pron. qualifying an unexpressed *bhikkhu*. This clause is correlative to the “*Yo pana ...*” main clause above. The final -*ṃ* of *ayam* has been palatalised to form a sandhi with the initial *p-* of *pi*. + **pi**: too, also; indecl. (enclitic form of *api*).

pārājiko hoti asaṃvāso: see Pār 1.

[Pār 3: Manussaviggahasikkhāpadaṃ]

Yo pana bhikkhu sañcicca manussaviggahaṃ jīvītā voropeyya, satthahāraṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādaṇṇeyya: “Ambho purisa, kiṃ tuyh’iminā pāpakena dujjīvitena? Matan-te¹⁵⁰ jīvītā seyyo ti!”, iti cittaṃmano cittaṃsaṅkappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādaṇṇeyya; ayam-pi pārājiko hoti, asaṃvāso.

[The training precept on (killing) a human being]

If any bhikkhu should deliberately deprive a human being of life, or should seek an assassin for him, or should praise the attractiveness of death, or should incite [him] to death [saying]: “Dear man, what [use] is this bad, wretched life for you? Death is better than life for you!” should he, [having] such-thought-and-mind, [having such-] thought-and-intention, praise in manifold ways the beauty of death or incite [him] to death, he also is disqualified, not in communion.

Yo pana bhikkhu: see Nid & Pār 1.

sañcicca: deliberately, H: intentionally, Nm: purposely; adv. to *voropeyya*, = the abs. (“having intended”) of *sañcinteti*: plans, intends, thinks over; pref. *saṃ*: with + *cinteti*: thinks (over), plans. (*citta*: mind/heart was originally a p.p. of this verb in Skt.)

manussaviggahaṃ: a human being, one who has taken a human form; acc. sg. m. or nt.; = **manussa:** a human being; m. + **viggaha:** a figure, appearance, form, presence, person, lit.: “a taking hold of”; fr. *viggaṇhāti* (*vi* + *√(g)gah* + *ṇha*); cf. Pāc 7. No exact translation is possible of this rare word that might have been in use in the secular law system in Magadha. = Skt *vigraha*: keeping apart, separate, i.e.: individual form, form, the body, embodiment; see MW 957.

Maybe the *-viggaha*, which is neuter in gender and therefore can refer to both males and females, has been added because *manussa*, by itself, is masculine in gender. The compound *manussitthi* is used to denote a human female; see PED.

The Padabhāṇa only explains the application rather than the meaning of this word: “*Manussaviggaho nāma yaṃ mātukucchismiṃ paṭhamam cittaṃ uppannam paṭhamam viññānam pātubhūtam yāva maraṇakālā, etthantare eso manussaviggaho nāma.*”: “*Manussaviggaha* is the first mentality (*citta*) arisen in the mother’s womb, the first consciousness that has become manifest, until the time of death, in between this this one is called a *manussaviggaha*.”

The Mū version includes both *manussa* and *manussaviggaha* in the rule: “[*yaḥ punar bhikṣur manuṣyam vā manuṣya*]viggahaṃ jīvītād vyaparopayec ...”; LC 3. The Sa version (PrMoSa p.164) has nothing corresponding to *manussaviggaha* (*yaḥ punar bhikṣur manuṣyam svahastena saṃcintya jīvītād vyaparopaye...*), however, the translations from the Chinese in Finot 17 [“*pareil ... un être humain*”] and CSP 75 [“a man-like being”] suggest that there was a Sa manuscript tradition which included it.

jīvītā voropeyya: should deprive of life, should take away from life, Nm, H, *Vinaya Texts*: should deprive of life. Padabhāṇa: “...: *jīvitindriyaṃ upacchindati uparodheti santatiṃ vikopeti.*”

jīvītā: lit.: from life; abl. sg. nt. of *jīvita*. This word can not be translated as an ablative in English with the verb “deprive” that takes a genitive, but there is no other suitable translation of *voropeti*

voropeyya: should deprive of, bereave of; 3 sg. opt. Possibly **-v-**: could be an euphonic consonant used to link the final *-ā* of *jīvītā* and the initial *o-* of *oropeyya*. + **oropeyya:** should deprive; 3 sg. opt. of *oropeti* the causative of *orohati* (*ava* + *√rup* + *a*): puts down, takes down, removes (hair etc.).

CPED 251 takes it as 3 sg. opt. of *voropeti* (*vi* + *ava* + *√rup* + *a*).

Geiger in PG § 66,1 and 72,2 gives the prothetic *v-* before the vowels *u* & *o* as a fossilised junction-form from Sanskrit; i.e., Pāli *voropeti* corresponds to Sanskrit *avaropayati*, *vuṭṭhāpana* at Sd 12 = *utthāpana* in Skt, *vutta* at Pāc 68 = Skt *ukta*, and *vosāsa* at Pd 2 = Skt *avasāya*.

¹⁵⁰ Dm: *matam te*.

The Skt form given in PrMoSa p.164 and LC 3 is *vyaparopaye*, the optative form of *vyaparopayati* the causative of the Skt verb *vyaparuhati* (*vy-apa-√ruh*): lays aside, remove, deprive of, expel from (ins. or abl.); see MW 1031. Mā-L: *vyāparopeya*; BV 80.

satthahārakaṃ: assassin, knife-carrier, one who brings the knife, Ñm: (life-) taking knife, H: knife-bringer; acc. sg. m. = **sattha**: knife; nt. + **hāraka**: carrier, taker; agent-noun, strengthened *√har* + agent-suffix *-aka*. Ñm translates it as “(life-) taking knife”, but see NP 16 where *hāraka* unambiguously means “carrier.” Elsewhere in the Pāḷi Canon “*satthaṃ āharati*” is used for a bhikkhu committing suicide by taking a knife; see S I 121, III 123, IV 59 & 63, V 320. In the origin-story to this rule it is a sham-recluse who takes the lives of bhikkhus with a sharp knife, *tiṇhaṃ āsiṃ*, after being requested by them to do so. The context of S IV 63 also makes it clear that with *satthahāraka* another person who kills with a knife is meant.

vāssa: = **vā**; or; see Pār 2. + **assa**: for him; dat. sg. m. of *ayaṃ*; see above Nid.

pariyeseyya: should seek, i.e., seek out, provide; 3 sg. opt. of *pariyeseti* (*pari* + *√es* + *a*).

maraṇavaṇṇaṃ: attractiveness of death, H: beauty of death, Ñm: advantages in death; acc. sg. m. = Gen. tapp. cpd. = **maraṇa**: death (nt.) + **vaṇṇa**: attractiveness, beauty, glory, praise.

vā ... vā ...: or ... or ...; see above.

saṃvaṇṇeyya: should praise, exalt; 3 sg. opt. of *saṃvaṇṇeti* (*saṃ* + *√vaṇṇ* + *e*).

maraṇāya: to death; dat. sg. nt. of *maraṇa*: see above.

samādapeyya: H: should incite, Ñm: encourage; 3 sg. opt. of *samādapeti* (*saṃ* + *ā* + *√dā* + *āpe*), the causative form of **samādāti*.

ambho: “I say!,” “Hey!,” “Ho!,” “Look!,” colloquial exclamatory particle used to address someone vigorously and which can also express a slight reproach: “You foolish man!”

purisa: man!; voc. sg. m. Cf. Sd 5.

ambho purisa: “Dear man!,” “Hey man!,” H: “Hullo there, my man, ...,” Ñm: good man.

kiṃ: what (use?); nt. inter. pron.

tuyh’iminā: = Junction of *tuyhaṃ* + *iminā* in which the *-aṃ* of *tuyhaṃ* has been elided before a vowel. Cf. Sd 12: *aññāmaññāvacanena* and Dhṛp 183: *buddhānasāsanaṃ*; PG § 71,2a.

tuyh’: to you, = *tuyhaṃ*; dat. of pers. pron. *tvaṃ*. **iminā**: with this; ins. sg. of dem. pron. *idaṃ*.

pāpakena: bad, evil, demeritorious; adj. = *pāpa*: bad, demerit (opposite of *puñña*) + conn. suf. *-ika*.

dujjīvitena: difficult life, bad life; ins. sg. nt. = *du(r)*: difficult, bad; pejorative prefix. Cf. *dubbalya* at Pār 1. + *jīvita*: see above. The *-r* of *dur-* is assimilated to the initial *j-* of *jīvita* as the consonant combination *-rj-* does not occur in Pāḷi; see PG § 51 & 67.

matan-te: = *matam* + *te*. **matam**: death; nom. sg. nt., p.p. of *marati* (*√mar* + *a*) used as a noun in acc. sg. nt. Cf. Sn 440: “*Saṅgame me matam seyyo, yañ-ce jīve parājito*.”: “Death in battle is better for me than being a defeated one in life.”

te: for you; dat. sg. nt. of pers. pron. *tvaṃ*.

jīvītā: than life; abl. sg. nt. Abl. of comparison construed with *seyyo*.

seyyo: better, superior; adv./indecl. Comparative used as adverb taking an abl. of comparison. = Skt *śreyas*. A comparative form of the noun *sirī*: “luck”, see IP p.125, used as an nom. sg. nt. adverb to an unexpressed verb *hoti*; see Dhṛp 76: “... *seyyo hoti na pāpiyo*..” See PG § 100.3, PED 723, Syntax 132a.

ti: “...,” end quote; see above Nid.

iti: such, thus, so; *iti* is a deictic particle referring to a statement that is just mentioned or that follows, here it refers to the motive of wanting to cause death; see IP p.36.

cittamano/iticittamano: who has such mind-and-thought, thus-mind-and-thought, Ñm: with such thoughts in mind, H: so the mind and thought; adj. qualifying *bhikkhu*, the meanings of this compound and the next one, *cittasaṅkappa*, are not totally clear as the compounds are not found anywhere else in the Pāḷi Canon. It is

probably a dvanda-compound or perhaps a locative tappurisa compound. Padabhājana: “*Iti cittaṃ mano ti: yaṃ cittaṃ taṃ mano, yaṃ mano taṃ cittaṃ*.”: “‘Thus-mind-and-thought’: what is mind that is thought, what is thought that is mind.”

It is possible that *iti* is included in the compound, like in the similar compounds *itivāda* or *itihāsa*, so that it is one word, but there is no *iti* in the following compound: *cittasaṅkappa* (Although it is implied according to the Sp; see below.) so *iti* and *cittamano* are probably two words. Cf. the similar construction “*iti jānāmi iti passāmi*” in Pār 4. It is also possible that *iti* just refers to the preceding quotation and connects it to what follows rather than defining the contents of the mind of the one who incites since what precedes *iti* is a quotation of the inciting speech rather than a quotation of the thoughts of the inciter. *Cittamano* and *cittasaṅkappa* would then emphasise that the mind of the inciter is fully aware of what he incites by way of speech and that the action was not done unintentionally; see the non-offence clauses at Vin III 78. Cf. D III 103: “*Evaṃ pi te mano itthaṃ pi te mano iti pi te cittaṃ*.”

The *Critical Pāli Dictionary* takes it to be one word: “*iticittamanocittasaṅkappa*,” but, as Hinüber points out in SPPS 134, this goes against the entire Pāli tradition since the Padabhājana and the commentaries comment upon two words. The parallels found in the *Prātimokṣasūtras* have two words.

Citta means “mind” as well as “intention” or “thought.” Later in the Suttavibhaṅga section dealing with this rule (Vin I 79 f.) one finds the Buddha asking doubters “*Kiṃcitto?*” “What intention/thought?” to which the bhikkhu answers: “*asañcicco ahaṃ ...*”: “I did not intend,” or “*nāhaṃ maraṇādhipāyo*.” “I didn’t mean death.”

The commentary seems to take it as a dvanda. Sp 442: “*Iticittamano: iticitto itimano: mataṃ te jīvītā seyyo ti, ettha vuttamaraṇacitto maraṇamano ti attho. Yasmā pañ’ettha mano cittaśaddassa atthadīpanatthaṃ vutto, atthato pañetaṃ ubhayam-pi ekam-eva, tasmā tassa atthato abhedam dassetuṃ*.”: “Thus-mind, thus-thought: having said ‘Death is better than life for you!’ the death-mind (and) death thought in this connection is the meaning. Therefore here ‘thought’ (*mano*) has been said to elucidate the meaning of the word ‘mind’ (*citta*), however, the meaning is just the same for both, therefore the meaning is to be shown undivided.”

cittasaṅkappa: mind and intention, or: mind-intention, Ñm: such intentions in mind; adj. qualifying bhikkhu. Just as with the previous compound the meaning of this compound too is not totally clear. It could be a dvanda or a locative tappurisa cpd. Vibh: “... *marañasaññī marañacetano marañādhipāyo*.”

The commentary says that the word *iti* is implied: “... in this line the *iti* word has to be brought in for assistance (*adhikāra*). This ‘such thought and intention,’ although not said so, it is to be understood as: ‘it is just said for assistance.’ For when indicating just that meaning of it in that way, ‘perception of death’ was said at the start. But because *saṅkappa* here is not the designation for thought (*vitakka*), nevertheless it is a designation for mere planning (*saṃvidahana*). And that planning is included in this meaning through perception and intention and wishing, therefore ‘the mind is various intentions’ is ‘*cittasaṅkappa*,’ thus the meaning is to be shown. Thus, in the Padabhājana its (meaning) has been said through perception-intention-wish, and here ‘wish’ is to be understood as ‘thought.’”

Sp 442: “*Cittasaṅkappa ti imasmiṃ pade adhikāravasena iti-saddo āharitabbo. Idaṃ hi iticittasaṅkappa ti evaṃ avuttam-pi adhikārato vuttam-eva hotī ti veditabbaṃ. Tathā hi’ssa tam-eva atthaṃ dassento marañasaññī ti ādim āha. Yasmā c’ettha saṅkappa ti na idaṃ vitakkassa nāmaṃ, atha kho saṃvidahanamattassa adhiṇvacanaṃ. Tañ-ca saṃvidahanaṃ imasmiṃ atthe saññācetanādhippāyehi saṅgahaṃ gacchati, tasmā citto nānappakārako saṅkappa assā ti cittasaṅkappa’ti evaṃ atthaṃ daṭṭhabbo. Tathā hi’ssa padabhājanīyaṃ pi saññācetanādhippāyavasena vuttaṃ. Ettha ca adhippāyo ti vitakko veditabbo*.”

saṅkappa: intention, purpose, motive; pref. *saṃ* + *kappa*, fr. *kappeti* (√*kapp* + *e*): prepares, makes; cf. Aniy 1.

anekapariyāyena: in manifold ways, by various ways, multifariously; adv. In the Pāli the word is singular: “in a manifold way,” but in English the sense is expressed by the plural. Kammadhāraya cpd used as an adverb in ins. sg. m. An adverb of manner: “multifariously”; see Syntax § 75a. = **aneka**: many, manifold, various, lit. “not one”; adj. = neg. pref. *an-* + numeral *eka*: one. + **pariyāya**: manner, way, method, lit. “going around”; pref. *pari*: around + √*i* > *aya*: to go. Cf. Pāc 19 and 68.

marāṇavaṇṇaṃ ... asaṃvāso: see above.

[Pār 4: Uttarimanussadhammasikkhāpadam]

Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañāṇadassanaṃ¹⁵¹ samudācareyya: “Iti jānāmi, iti passāmi ti!”, tato aparena samayena samanuggāhiyamāno¹⁵² vā asamanuggāhiyamāno¹⁵³ vā āpanno visuddhāpekkho evaṃ vadeyya: “Ajānam-evāhaṃ¹⁵⁴ āvuso avacaṃ: ‘Jānāmi!’ apassaṃ: ‘Passāmi!’ Tucchaṃ musā vilapin-ti”, aññatra adhimānā, ayam-pi pārājiko hoti, asaṃvāso.

[The training precept on superhuman states]

If any bhikkhu, [though] not directly knowing [it], should claim a superhuman state pertaining to himself, [a state of] knowing and seeing [that is] suitable for the noble [ones], [saying]: “Thus I know! Thus I see!,” [and] then, on another occasion, [whether] being interrogated or not being interrogated, having committed [the offence], desiring purification, should say so: “[Although] not knowing [it,] I spoke thus [saying]: ‘I know,’ not seeing [it, I spoke, saying:] ‘I see.’ I bluffed vainly [and] falsely,” except [when said] in overestimation, he also is disqualified, not in communion.

Yo pana bhikkhu: see above.

anabhijānaṃ: not directly knowing, H: not knowing it fully, having no acquaintance; neg. pref. *an-* + nom. sg. m. Pr.p. in *-aṃ* agreeing with *bhikkhu*. Pr.p. of *abhijānāti* (*abhi* + $\sqrt{ñā}$ + *ñā*): directly knows, knows through experience. (Pref. *abhi*: over, on top of + *jānāti*: knows; see below.)

uttarimanussadhammaṃ: a superhuman state, a state beyond humans, H: a state of further-men, Ñm: superior human state; acc. sg. m. Genitive tapp. cpd. containing a kammadhāraya: **uttarimanussa**: superhuman, beyond human, superior human. = **uttari**: beyond, over; adj. or indecl. Cf. NP 3. = the comparative adjectival form based on *ud*: up/ above; i.e., *ud* + *tara*. The superlative form is *uttama*.

Uttari is not the cpd form of the adjective *uttara* as this is derived from the verb *uttarati* (*ud* + \sqrt{tar} + *a*): crosses over, goes beyond. *Uttari* in combination with an ablative (or “governing” an ablative) means: beyond, further, superior to; see DP and CPD.

+ **manussa**: human being + **dhamma**: state; see above Nid.

Sp 478: “Uttarimanussadhammo ti: manusse uttiṇṇadhammassa; manusse atikkamitvā brahmattaṃ vā nibbānaṃ vā pāpanakadhammassā ti attho. Uttarimanussānaṃ vā seṭṭhapurisānaṃ jhāyīnañ-ca ariyānañ-ca dhammassa.”: “Uttarimanussadhamma: a state of one gone beyond humans, having passed beyond humans a state of one who has reached the state of *brahmā* or (has reached the state of) quenching, is the meaning. Or a state of superhumans, of the best persons, of meditators and noble ones.” Cf. Syntax § 132b, D-a 338 to D I 211,10, D-a 817 to D III 12, and S-a III 101 to S IV 300f, where *uttarimanussadhammā* in “*uttarimanussadhammā iddhipāṭihāriyaṃ*” is explained as “a display of power that is beyond a human state”

In the Dasadhammasuttanta (A V 88/AN 10,48) and elsewhere (see CPD & DP) the phrase “*uttariṃ manussadhammā alamariyañāṇadassanaviseso*”: “a distinction sufficient for noble knowledge and vision that is beyond the human norm” is found. This suggests that *uttari(ṃ)* is an indeclinable taking an ablative (*manussadhammā*): beyond the human state/range/norm or a state. It might be that the Pātimokkha form here is a derivation of this form. CPD sv *uttari(ṃ)* 2 states that *uttariṃ* in this expression is an adjective to *alamariyañāṇadassanavisesa* or *iddhipāṭihāriya* and CPD states also that *uttarimanussadhamma* is an abstraction from the above expression *uttariṃ manussadhammā* and means: “superior to the human norm, superhuman” as adjective and “superhuman norm or quality” as substantive masculine noun. Wijesekera in Syntax § 132,b & n. 15 also suggests the ablative meaning: “excelling those of human nature.”

If the meaning was “superhuman’s state” then it would be hard to explain why *uttara* or *uttama* have not been

¹⁵¹ G: -dassanaṃ.

¹⁵² Dm: -ggahīya-.

¹⁵³ Dm: -ggahīya-.

¹⁵⁴ C, D, W, Dm, Mi Se, BhPm 1 & 2, Um, Ra: *ajānamevaṃ āvuso*. Vibh Ee, UP, Mm Se: *ajānaṃ evaṃ āvuso*.

used instead of *uttari*. The Sp allows for both interpretations although it connects *uttari* with *uttinṇa* the p.p. of *uttarati*: passes beyond.

The ablative form is also found, besides the other form, in the scriptures of other early Buddhist schools; see BHSGD p.123 (-124): “*uttari manuṣyadharmād ... jñānadarśanaviśeṣaṃ sakṣātkartum*”: “... beyond human conditions” (LV 246,16).

Compare Vin III 5: “... *dibbena cakkhunā ... atikkantamānusakena ...*”: “with the divine eye ... which transcends the human (eye)” (Sp: “*manussūpacāraṃ atikkamitvā*”), Ja VI 439–440: “*atītamānusa(ka)*”: “surpassing human power or standard, (Ja-a: “*manussehi kattabbaṃ kammaṃ atītaṃ*,” DhP 373: “... *santacittassa bhikkhuno amānusī ratī hoti ...*”: “For the bhikkhu who has a peaceful mind ... there is a non-human delight.” (DhpA: “*dibbā ratī*”)

attūpanāyikaṃ: pertaining to himself, concerning himself, Ñm: present in himself, H: with reference to himself; adj. Bahubbīhi cpd. = **attā**: self, oneself + **upanāyika**: with reference to, concerning, applying to; adj. der. fr. pref. *upa*:- up, near + *naya*: inference etc., fr. *nayati* (√*ni* + *a*): infers, conducts + conn. suf. *-ika*.

alamariyaññadassanaṃ: knowing and seeing that is suitable for the noble ones, Ñm: worthy of the Noble Ones’ knowledge and vision, H: sufficient ariyan knowledge and insight, *Middle Length Discourses of the Buddha* (Ñāṇamoli and Bodhi) n. 178: knowledge and vision worthy of a noble one, Norman: knowledge and vision deserving the name noble; adjective qualifying *uttarimanussadhammaṃ*. Kammadhāraya used as a bahubbīhi cpd containing a dative tappurisa used as a bahubbīhi cpd: *alamariya* and a dvanda: *ññadassana*. Not analysed in the Padabhāṇa.

Alamariya takes a dative of advantage or an infinitive; see DP 237–38. Other compounds involving *alaṃ*- such as *alamattha* (competent), *alamatthavicintaka* (able to discern the goal), *alampañña* (suitable for wisdom), *alaṃsajīva* (suitable for the communal life)—all are dative (of advantage) tappurisa cpds.

Although the commentaries quoted below mostly take *ariya* in *alamariya* to refer to the noble state (*ariyabhāva*), I prefer the second interpretation of A-a to A IV 363: “noble ones” (*ariyā*), as the noun *ariya* refers to noble persons in the Pāli Canon rather than to the noble state; e.g. “*ariyassa vinaya*”: “the Discipline of the Noble One” at M I 360.

It is worthwhile to quote Norman observation in “Why are the Four Noble Truths called ‘Noble’” (CP IV 171–174) here: “It is impossible to be certain of the original meaning of the compound *ariyasaccāni*. Almost certainly, as it is not uncommon in Indian languages, no one meaning was intended, and those who used the word were conscious of all the meanings simultaneously as they used it. In English it has become standard to use the translation ‘noble truth’. When we use this translation we are excluding the other explanations, and are in fact probably choosing the least important of the possible meanings. To conclude: those persons who first translated the compound *ariyasaccāni* into English could have translated “the noble’s truths,” or “the nobles’ truths,” or “the truths for nobles,” or “the nobilising truths,” or “the noble truths,” but they could only have one of them. The one they choose was perfectly correct, but it was only part of the translation.”

There are different interpretations in the commentaries.

Sp 487 splits the cpd into *alaṃ* + *ariyaññadassana*: “*Ariyaññadassana: alaṃ pariyattaṃ kilesa-viddhaṃsana-samatthaṃ ariya-ññadassana-ettha, jhānādibhede uttarimanussadhamme alaṃ vā ariyaññadassana-assā ti alamariyaññadassano. Taṃ alamariyaññadassanaṃ uttarimanussadhamman-ti evaṃ padatthasambandho veditabbo*.”: “Noble knowing and seeing: here (it is) noble knowing & seeing that is suitable (*alaṃ*), sufficient (*pariyatta*), capable/conducive (*samattha*) to destroy defilements, or when the superhuman states of the *jhāna*-kind etc (*jhān-ādi-bhede*) would be suitable/sufficient for noble knowing and seeing: suitable for noble knowing & seeing. That suitable noble knowing and seeing is a superhuman state, thus the connection/syntax of the meaning of the word is to be understood.”

However, M-a to M I 68 has: “*Tattha alamariyaṃ kātun ti alamariyo, ariyabhāvāya samattho ti vuttaṃ hoti*.”: suitable to make noble, suitable for the noble (state): conducive for the noble state is said.” A-a to AV 88: “... *ariyaṃ visuddhaṃ uttamaṃ ññaṃ dassana-ti ariyaññadassanaṃ, alaṃ pariyattakataṃ kilesa..*(as VinA): “The noble, pure, highest knowledge and seeing, suitable, sufficient to do, capable to destroy defilements ... (as

Sp). Further, in DN and AN *alamariya* occurs by itself: D I 163: "... dhammā ...(na) *alamariyā* (na) *alamariyasankhatā* ..." D-a: "Na *alamariyā* *niddosattthena* *ariyā* *bhavitum* *nālaṃ* *asamatthā*." "... not conducive/capable to become faultless.." D-a to D III 82: "Na *alamariyan-ti* *ariyabhāve* *asamatthā*." A-a to A IV 363: "Nālamariyā: *ariyabhāvaṃ* *kātuṃ* *asamatthā*, *ariyānaṃ* *vā* *ananucchavikā*": "Not conducive/capable to make the noble state; not suitable for noble ones." These AN & DN references show that *alaṃ* + *ariya* act together as a bahubbīhi cpd and are not only found in the cpd. *alamariya-ñāṇadassana*.

alaṃ: suitable, worthy, proper, sufficient, surely, really; the basic meaning is 'enough' (see Sd 13, Aniy 1 + 2); indecl. which takes a dative. + **ariya**: a noble one, noble (adj.). It is uncertain whether *ariya* is here a noun, i.e., noble one, as Ñāṇamoli and Bh. Bodhi (1995) take it, or an adjective qualifying *ñāṇadassana* as Horner and Norman—following Sp—take it. *Alamariya* occurs as a separate word—see above—so it is possible that *alaṃ* takes *ariya* as a dative noun. However, the resolution of the similar compound *alamatthavicintaka* (competent to see the goal) in which *alaṃ* takes the genitive tappurisa *atthavicintaka* rather than *attha* indicates that the explanation of Sp can be correct. Th-a to Th 252: "Atthavicintakan-ti: *attano* *paresaṃ* *ca* *atthaṃ* *hitāṃ* *vicintetum* *samatthaṃ*."

alamariya: suitable for the noble (ones), sufficient for the noble (state); adj. Dative tappurisa used as bahubbīhi cpd.

ñāṇadassana: knowing and seeing; dvanda-cpd = **ñāṇa**: knowing, knowledge; (cp. *jānana*) fr. *jānāti*, see below + **dassana**: seeing, vision; action-noun fr. *√dis*.

samudācareyya: should lay claim to, assert, H: boast, Ñm: suggest; 3 sg. opt. of *samudācarati* (*saṃ* + *ud* + *ā* + *√car* + *a*): addresses, assails, befalls; the padabhāṇa explains as *āroceyya*: should announce; 3 sg. opt. of *āroceti*; see above Nid. (Cf. Pāc 8: "... *uttarimanussa-dhammaṃ* *āroceyya* ...") It seems that *samudācarati* has a stronger, more negative connotation than *āroceti*; cf. Vin I 9: "Mā *bhikkhave* *Tathāgataṃ* *nāmaṃ* *samudācaratha*." "Bhikkhus, do not address the Such-gone with a name."

iti: thus; see above Pār 3.

jānāmi: I know; 1 sg. pres. ind. of *jānāti* (*√jā* + *nā*): knows. **iti**: see above.

passāmi ti: "I see," = **passāmi**: I see; 1 sg. pres. ind. of *passati* (*√dis* + *a*) + **ti**: quotation mark; see above Nid.

tato: then, thereafter, thereupon, Ñm: and afterwards, H: then; dem. pron. *ta(d)* with the ablatival suffix *-to*. Cf. Dh 1, 369, 376, and NP 3 & 7

aparena samayena: Ñm: on another occasion, H: if later on, Norman: afterwards, Warder: at another time, after some time; idiom expressing an indefinite point in time, see Syntax § 79b and IP p.45.

aparena: another, i.e., next, following; adj., directional pref. *apa* + comp. suf. *-ra*. (Not *a-* + *para*.)

samayena: at an occasion, meeting, lit.: coming together; ins. sg. m. Instrumental used in a locative sense, i.e., time at which; see IP p.45 and Syntax § 79b. = pref. *saṃ*: together + *√i* > *aya*: to go.

samanuggāhiyamāno: being interrogated, being (verbally) pressed; passive pr.p. nom. sg. m. of *samanuggāhati* (*saṃ* + *anu* + *√gah* + *a*): interrogates, (verbally) presses, asks for reasons or means.

asamanuggāhiyamāno: not being interrogated; neg. pref. *a-* + see above.

vā: or; disj. particle.

āpanno: having committed (a Pārājika); p.p. of *āpajjati*; see above Nid. It would technically be possible to translate *āpanno* as "the one who has offended" or "the offender," i.e., in the way that it is used in *sotāpanna*, "stream-enterer," however, it does not seem to have this sense in the Vinaya and the present context suggests that it is an adjective qualifying *bhikkhu*; see DP s.v. *āpajjati*.

visuddhāpekkho: desiring purification, longing for purification; adj. (bb cpd) qualifying *bhikkhu*; see above Nid.

evaṃ: thus; adv. cf. Nid.

vadeyya: should say; 3 sg. opt. of *vadati* (*√vad* + *a*): says.

ajānam-evāhaṃ: a junction of *ajānaṃ* + *eva* through the weakening of *ṃ*, and a junction of *eva* + *ahaṃ* through

contraction.

ajānaṃ: not knowing, unknowing, unknowingly; neg. pref. *a-* + *jānaṃ*: nom. sg. m. Pr.p. of *jānāti* (see above) indicating an action taking place contemporarily with the main action (*jānāmi*). It is agreeing with *ahaṃ* in gender, case, and number. Sometimes present participles like *jānaṃ* are used like indeclinables, i.e., adverbs; see Perniola, *Pali Grammar*, § 227. Adjectives in *-aṃ* are sometimes used as adverbs and apparently this is also done with present participles like *jānaṃ* (and *ajānaṃ*) as present participles are adjectives.

eva: although, even; emphatic particle.

ahaṃ: I; 1 sg. pers. pron.

The Ce Vibh. reading *ajānamevāhaṃ āvuso* is supported by the Padabhājana: “*Nāhaṃ ete dhamme jānāmi ...*” and also by the Prātimokṣasūtras of other schools: Mā-L: “... *ajānann evāhaṃ āyuṣmanto ...*”; BV 80, PrMoMā-L p.7. Mū: “... *ajānanty evāhaṃ āyuṣmanto ...*”, LC 2, and: “... *vadde-jānannevāhaṃ āyuṣmanto ...*”; PrMoMū p.15.

āvuso: friend(s); address to fellow bhikkhus, junior or equal, see note on *āvuso* and *āyasmanto* in the Nid. Can be pl. or sg. Contracted colloquial form of Skt *āyusmanto* = Pāli *āyasmanto*, with *y > v* alternation, cf. Sekh 60: *āyudha/āvudha*.

avacaṃ: I said; 1 sg. aor. of *vadati*; see above. **jānāmi:** see above.

apassaṃ: not seeing; neg. pref. *a-* + pres.p. of *passati*: see above. **passāmi:** see above.

tucchaṃ: vainly, empty; adverb. Here the adjective *tuccha* is used as an adverb of manner in acc. nt. sg.

musā: falsely; adv.; cf. Nid.

vilapin-ti = a junction of *vilapiṃ* and *ti* through dentalisation of *ṃ*.

vilapiṃ: I bluffed, boasted, prattled, babbled; 1 sg. aor. of *vilapati* (*vi* + *√lap* + *a*) + **ti:** quotation mark; see above Nid. Norman, TP 10, translates *vilapiṃ* as “spoke” in the same sense as *lapati*. However, *lapati* can have the sense of boasting, see *kuhana* & *lapana* as forms of *micchājīva*, M III 75; cf. A III 430. BHSGD II 461: “*lapana*... boasting (of one’s own religious qualities to extract gifts from patrons);...” Other contexts in Pāli show that *vilapati* does not mean speaking, but has the sense of either wailing or moaning, e.g. Th 705, Thig 446, or more rarely: empty speech, boasting, bluffing; e.g. M I 234: “*Vilāpaṃ vilapitaṃ maññe.*” (Ñāṇamoli and Bodhi, 1995: “it was mere prattle”), S IV 344, 348: “... *te tucchaṃ musā vilapanti ...*”

MW 984 gives *vilapati* in the sense of wailing, chatter, and talking variously, idly, wildly, and talking much.

tucchaṃ musā vilapinti: *Vinaya Texts*: telling a fruitless falsehood, Ñm: what I said was vain and false, Norman: I spoke falsely, lying, Bodhi (Bodhi 2000, p.1362 translation of S IV 344.): “those who prattle empty falsehood.”

aññatra: except, unless, apart from, beside; preposition that takes an ablative of distance/ins. of dissociation; see Syntax § 82a & 130c, IP p.91. IP p.46 & 91 notes that *aññatra* with this ablative in *-ā* is sometimes regarded as an instrumental in *-ā*. The instrumental or ablative with *aññatra* denotes the limits of exclusion, the thing set aside, or kept off in reckoning; see Syntax 82 a and 130c. Thus it is not proper to render *aññatra* as “except through” or “by” as if it were an instrumental of means or an ablative of cause. Cf. NP 2, 6, Pāc 47 & 48.

adhimānā: in overestimation, from overestimation; abl. sg. m., pref. **adhi:** excess + **māna:** conceit, pride.

[Pārājika conclusion]

Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā. Yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā na labhati bhikkhūhi saddhiṃ saṃvāsaṃ. Yathā pure, tathā pacchā, pārājiko hoti, asaṃvāso.

Tatthāyasmante pucchāmi: Kacci’ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci’ttha parisuddhā?

Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.¹⁵⁵

*Pārājik'uddeso niṭṭhito.*¹⁵⁶

Venerables, the four cases involving disqualification have been recited, a bhikkhu who has committed any one of them, does not obtain the communion with bhikkhus. As [he was] before, so [he is] after [committing it]: he is one who is disqualified, not in communion.

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 [cases involving] disqualification is finished

udditṭhā: recited; p.p. of *uddisati*; see above Nid. **kho**: indeed (no need to translate); emph. particle.

āyasmanto: Venerables; voc. pl. m. See Nid.

cattāro pārājikā dhammā: four cases involving disqualification; see Pār intro.

yesam: of them, lit. of which; gen. pl. m. of rel. pron. *ya*. **bhikkhu**: bhikkhu; nom. sg. m.

aññataram: one, a certain one; pron. adj. qualifying an unexpressed *pārājikaṃ*; pron. *añña*: other + comparative suf. *-tara*.

vā: or; disjunctive indecl. particle; **vā ... vā ...**: either... or...

aññataram vā aññataram vā: any one, one or another, any one. Cf. Sd 2.

āpajjitvā: has committed; abs. of *āpajjati*; see above Nid. **na**: not; neg. particle.

labhati: he obtains, gets; 3 sg. pres. ind. (*√labh + a*).

bhikkhūhi: with bhikkhus; ins. pl. of *bhikkhu*.

saddhim: together; (here:) postposition taking ins.

saṃvāsam: communion; acc. sg. m.; see Pār 1.

yathā: as; adv. of manner correlative to *tathā*; see above Nid. **tathā**: so; adv. of manner correlative to *yathā*. Dem. pron. *ta(d)* + suf. of manner *-thā*.

pure: before, previously; indecl. **pacchā**: after, later, afterwards; indecl. From Vedic abl. sg. *paścāt*; Syntax § 2 & 134 b.

yathā pure, tathā pacchā: as before, so after; according to the Sp this idiom means that as the disqualified bhikkhu was before he was in communion with the bhikkhu-community—a layman—so he is after having committed one of these offences involving disqualification. See BD I 190 n. 3.

tatth'... dhārayāmi: see Sd intro. + Nid. concl.

pārājik'uddeso: recitation of the disqualification (cases); nom. sg. m. See Pār intro. This is the second of the four ways of reciting the Pātimokkha in brief; see "Recitation of the Pātimokkha." section in the Introduction. (V.l.: *pārājik'uddeso dutiyo*: the recitation of the [cases involving] deprivation is the second one).

niṭṭhito: finished; see Nid. concl.

¹⁵⁵ Dm, UP, Ra, Um: *dhārayāmi ti*. See Nidāna conclusion.

¹⁵⁶ Dm: *Pārājikaṃ niṭṭhitam*. Nid Ce, UP, Um, Mi Se: *Pārājikuddeso dutiyo*.