

# A Translation and Analysis of the Pātimokkha

by  
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**Draft Version 1.7**

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(Fonts required: URW Palladio Pali [downloadable from [www.bps.lk](http://www.bps.lk)], Aloka Sinhala [[www.ancient-buddhist-texts.net](http://www.ancient-buddhist-texts.net)], Mingliu)

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<sup>1</sup> Contains the Pāli Pātimokkha text used by the Thai Dhammayuttikanikāya monastic order together with a translation of the Pātimokkha by Bh. Ñāṇamoli. The larger 1969 edition has a different introduction, etc. The adding of the Pāli and the translation of the preliminary duties, the introduction and the notes were done by another unknown bhikkhu because Ñāṇamoli would not have translated the Thai version of the preliminary duties. The 1969 edition, p.155, mentions that just the translation of the text was received after the death of bhikkhu Ñāṇamoli and that a few changes were made to the translation to adapt it to Thai standards.

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## Abbreviations

### Abbreviations of Grammatical Terms

abl.: ablative.	pr.p.: present participle.
abs.: absolute.	prep.: preposition
acc.: accusative.	rel.: relative.
adj.: adjective.	sg.: singular.
adv.: adverb.	suf.: suffix.
aor.: aorist.	tapp.: tappurisa.
Bb cpd.: bahubbīhi cpd.	v.l.: variant reading.
cf: compare.	v.ll.: variant readings.
conn.: connective.	√: verbal-root.
corr.: correlative.	>: strengthening of √; or: alternation of consonant.
cpd: compound.	@: To be investigated and/or unfinished.
dat.: dative.	
dem.: demonstrative.	
den.: denominative.	
der. fr.: derived from.	
disj.: disjunctive.	
eg.: for example.	
emph.: emphatic.	
f.: feminine.	
f.p.p.: future passive participle.	
fr.: from, derived from.	
fut.: future.	
gen.: genitive.	
hyp.: hypothetical.	
i.e.: that is.	
imp.: imperative.	
ind.: indicative.	
indecl.: indeclinable.	
inf.: infinitive.	
ins.: instrumental.	
inter.: interrogative.	
lit.: literally.	
loc.: locative.	
m.: masculine.	
neg.: negative.	
nom.: nominative.	
nt.: neuter.	
num.: numeral.	
opt.: optative.	
pass.: passive.	
pers.: personal.	
pl.: plural.	
p.p.: past participle.	
pref.: prefix.	
pron.: pronoun.	

### Abbreviations of rules

Aniy:	Aniyata (-rule).
Adhik:	Adhikaraṇasamatha (-rule).
Nid.:	Nidāna (-section).
NP:	Nissaggiya Pācittiya (-rule).
Pār:	Pārājika (-rule).
Pāc:	Pācittiya (-rule).
Pd:	Pāṭidesanīya (-rule).
Sd:	Saṅghādisesa (-rule).
Sekh:	Sekhiya (-rule).

## Secondary Literature, etc.

(Abbreviations of unlisted Canonical Pāli works are as given in PED xi-xii.)

-a: atṭhakathā; preceded by the title abbreviation of the Canonical Pāli text, e.g. Ud-a.

BD: *Book of Discipline*; I.B. Horner, 1938–66.

Be: Burmese edition. Chaṭṭha Saṅgāyana ed. (VRI CD-ROM.)

BHSDG I & II: *Buddhist Hybrid Sanskrit Grammar and Dictionary I-II*, F. Edgerton, New Haven, 1953.

BMC I: *The Buddhist Monastic Code*; Thanissaro Bhikkhu, Metta Forest Monastery, California, 1996. (There are several editions, each with different pagination.)

BMC II: *The Buddhist Monastic Code II: The Kandhaka Rules*; Ṭhānissaro Bhikkhu, 2001.

BMD: *Buddhist Monastic Discipline*, Charles S. Prebish, Delhi, 1996.

BPP: *The Bhikshu Pratimoksha Precepts from the Four-Part Vinaya of the Dharmagupta School*; Buddhist Text Translation Society, City of Ten Thousand Buddhas, California.

BSR: *Buddhist Studies Review*; UK.

Budsir: Royal Thai Tipiṭaka. Digital edition prepared by the Mahidol University, Bangkok, 1997.

BV: *Bhikṣuṇī-vinaya: Manual of Discipline for Buddhist Nuns*; G. Roth; Patna, 1970.

Ce: "Ceylon edition," *Buddha Jayanti Tipiṭaka Series*, Colombo, Sri Lanka.

CP: *Collected Papers I-VII*; Norman, K.R. Oxford, 1990–2001.

CPD: *A Critical Pāli Dictionary*; V. Treckner etc, Copenhagen, started in 1924.

CPED: *Concise Pāli English Dictionary*; A.P. Buddhadatta, Colombo, 1958.

CSP: *Comparative Study of the Prātimokṣa*; W. Pachow, Santinekan, 1955.

Cv: Cullavagga.

Dhg: Dharmaguptaka.

Dickson: *The Pātimokkha, being the Buddhist Office of the Confession of Priests*, J.F. Dickson, *Journal of the Royal Asiatic Society*, New Series VIII, pp. 62–130, 1876.

DP: *A Dictionary of Pāli*; Margaret Cone, Oxford, 2001.

DPL: *Dictionary of Pāli Language*; Childers, London, 1874.

ed.: edition. eds.: editions.

Ee: European edition. Pāli Text Society (P.T.S.), Oxford.

Finot: *Le Prātimokṣasūtra des Sarvāstivādins*. L. Finot. Paris, 1914.

H: Horner; *Book of Discipline* (= BD; see above).

IP: *Introduction to Pāli*; A.K. Warder; Oxford, 1963.

JPTS: *Journal of the Pāli Text Society*; Oxford.

LC "Unpublished Gilgit Fragment of the Prātimokṣasūtra"; Lokesh Chandra, 1960, pp. 1–13.

Mā-L: Mahāsaṅghika-Lokottaravāda.

Mi Se: Mahidon University Siam edition of the Pātimokkha. (CD-ROM.)

Mm Se: Mahā Makuṭ Academy/Mahāmakuṭarājavidyāla Siam edition of the Pātimokkha as given in ĀNm.

ms.: manuscript.

mss.: manuscripts.

Mū: Mūlasarvāstivāda.

Mv: Mahāvagga.

MW: Monier Williams, M.; *Sanskrit-English Dictionary*; Oxford, 1899.

ĀNāṇamoli, Bhikkhu; *The Pātimokkha*, Bangkok, 1966.

ĀNd: ĀNāṇadassana, Bhikkhu. *Bhikkhu-Pātimokkhaṇi*, 1999.

Padabhājana: the "analysis of the line/word," i.e., the old commentary enclosed within the Suttavibhaṅga,  
also called *padabhājaniya*

PED: *Pāli English Dictionary*; Rhys Davids and Stede; London, 1921–25.

PG: *A Pāli Grammar*, W. Geiger, Oxford, 1994.

Pm: Pātimokkha.

PrMo: Prātimokṣasūtra.

PrMoMā-L: *Prātimokṣasūtram of the Lokottaravādi-Mahāsaṅghika school*; Nathmal Taita, Patna, 1976.

- PrMoMū: *Mūlasarvāstivāda Prātimokṣasūtra*, A. C. Banerjee, 1977.
- PrMoSa: *Prātimokṣasūtra der Sarvāstivādins*, Teil II; Georg von Simson, Göttingen, 2000.
- RD & O: Rhys Davids and Oldenberg (in *Vinaya Texts*).
- Sa: Sarvāstivādin
- Skt: Sanskrit.
- Sp: *Samantapāsādikā Vinaya-aṭṭhakathā*.
- SPPS: *Selected Papers on Pāli Studies*; Oscar von Hinüber, Oxford, 1994.
- Syntax: *The Syntax of the Cases in the Pāli Nikāyas*; O. H. De A. Wijesekera, Colombo 1994.
- TP: *The Pātimokkha*; K. R. Norman and William Pruitt, Oxford, 2001.
- Vibh: Suttavibhaṅga.
- VINS: *Vedic Index of Names and Subjects*; A. A. Macdonnel & A. B. Keith; Delhi, 1982.

## Pātimokkha Editions Consulted

### Printed Sinhalese Editions

BhPm 1: *Bhikkhupātimokkham*. (*Kolomba demaṭagoda padiñci villorage joronis diyasda, Jayasūriyage dondāvit appuhāmida, vatiga āracchige pakolis prerada.*) 2419/1875. This is probably the oldest printed Pātimokkha edition in Sinhalese script. The serpent-shape paragraph marker called kuṇḍaliya, කුඩාලියා, which denotes the end of a section or rule in manuscripts, are still used in this edition. It gives some variant readings in footnotes. It is based on manuscripts used in the Siyam Nikāya. This is noticeable as the readings which more often agree with the Mi and Mm Se readings than with the Burmese edition (Be) or Burmese origin Amarapura Nikāya editions (Um & UP Ce), e.g., Dm, Um & UP Ce read *uttari* in NP 3, etc., instead of *uttariṁ* which is used in the other editions (cf. the “Burmese” *evam-eva* against the “Thai” *evam-evam* in Nid; the “Burmese” *māyasmā/mā āyasmā* against the “Thai” *mā āyasmā* in Sd 10; and the “Burmese” *-cetāpannāni upakkhaṭāni* against Thai/Sinhalese *-cetāpanā/cetāpannā upakkhaṭā* in NP 9.)

BhPm 2: *Bhikkhupātimokkham ceva bhikkhuṇipātimokkham*. W.S. Perera, 2439/1895. With a few exceptions, identical with BhPm 1.

Um: *Ubhayamātikāpāli* or *Bhikkhubhikkhunipātimokkha*. Edited by A.M. Vimalasāra therō and revised by Pandit M. Dharmaratna B.M.S. Colombo, 2457/1914. The title and readings in the text indicates that this is a Burmese origin text used in the Amarapura and/or Rāmañña Nikāya.

D: *The Pātimokha, being the Buddhist Office of the Confession of Priests*, Dickson, J.F. *Journal of the Royal Asiatic Society*, New Series VIII pp. 62–130, 1876. A text based on the manuscripts found at the Malwatta Vihāra, which is the headquarters of the Siyamupālivāmsa chapter of the Siam-nikāya.

Ñd Ce: *Bhikkhu-Pātimokkham—Das Hauptregelwerk der Buddhistischen Bettelmönche*; Ñāṇadassana, Bhikkhu, Sri Lanka, 1999. Sinhalese Pāli text used by the Galduwa chapter of the Rāmañña Nikāya. The text is not identical with Ce Vibh and seems to have some Mm Se readings that perhaps are due to the typist using Mm Se for the original typing. Ñd Ce has not been used for v.l.; except for the section titles and conclusions.

Ra: Pātimokkha edition as given in the Sri Lankan Vinaya-manual called the *Ratanārthaśudanī-namvubhikṣubhikṣuṇī-prātimokṣavāraṇāvā*, edited by Soṇuttara Jinaratana therō and Ratgama Pragnāśekhara, Colombo, 1946.

UP: *Ubhaya Pratimokṣaya*; Rerukane Chandavimala therō; Pokunuwitā, 1956. A Sri Lankan edition in use by the Amarapura Nikāya. Influenced by Burmese texts.

### Burmese and Thai Printed or Digital Editions

Dm: *Dve Mātikāpāli*. Burmese edition of both the *Bhikkhu-* and the *Bhikkhuni-pātimokkha* found preceding the text of the *Kaṅkhāvitarāṇī* in the Chatṭha Saṅgāyana ed. (As given in CSCD.) Unlike other editions, there are no v.l. given in the Be Pātimokkha.

Mi Se: Mahidol Siam edition. The Pātimokkha version used by the Thai Mahānikāya that is found preceding Kkh in the Mahidol University Thai edition. (Mahidol CD-ROM.)

Mm Se: Maha Makuṭ Siam edition of the Pātimokkha as given in Ñm. This is the version recited in the Thai Dhammayuttika-nikāya.

### Suttavibhaṅga Editions

Vibh indicates that the reading is from the rule in the Suttavibhaṅga, rather than from the Pātimokkha. There is no independent Ce and Ee Pātimokkha text.

Vibh Be: Suttavibhaṅga edition of the Burmese Chatṭha Saṅgāyana edition.

Vibh Ee: Suttavibhaṅga edition of the Pali Text Society, London.

Vibh Ce: Suttavibhaṅga edition of the “Ceylon edition,” i.e., the Sri Lanka Buddha Jayanti Tipiṭaka Series.

Vibh Ee: Suttavibhaṅga of the European Pāli Text Society (PTS) edition.

### *Handwritten Sinhalese Manuscripts*

For this edition several Sinhalese palm-leaf manuscripts have been consulted. They date from later than the mid 18<sup>th</sup> century, when the *upasampadā* was reinstated with the help of Siamese bhikkhus. Also one Khom script Siamese manuscript was consulted, but no manuscripts in other scripts. It would also be worthwhile to consult old Burmese and, if they exist, Lān Nā Pātimokkha manuscripts, but I have no command of the scripts yet.

C is the abbreviation used for the *Bhikkhu Pātimokha Pāli* manuscript. National Museum Library Manuscript 6 E 9. No. 10 in De Silva's *Catalogue of the National Museum Library*. National Museum, Sir Marcus Fernando Mawatha, Colombo 7.

This is probably an older Pātimokkha manuscript than the other Pātimokkha in this library (no. 56 in De Silva's catalogue, copied in 1855) as it has yellowish-brown leaves, while the leaves of the latter are white. Probably it is an 18<sup>th</sup> century manuscript. It has clear, large handwriting and has nice drawings at start (lotuses) and the end (lions spitting fire). It has a plain hardwood cover.

In general this is a good manuscript with no omissions and few scribal errors.

The orthographic peculiarities of this manuscript are that the *ru* (රු) and *rū* (රූ) characters (as in *rūpa*, *rūlha/rulha*) mostly appear undistinguishable as *ru* (රු). Sometimes *l* (ල) comes in the place of *l* (ල, e.g., *kabala*) and once vice versa (e.g., *acelaka*-). A few times *n* comes in the place of *ɳ*, i.e., *samanabhatta* at Pāc 32 and *samanuddeso* at Pāc 70. Instead of the nasal *ñ* (e.g., in *sañgha*), the niggahīta (◎) is used (*sañgha*). The scribe has an unusual (dialect?) way of writing the *i* and *l* characters.

W. The last manuscript is almost identical with a Pātimokkha manuscript found in a plain hardwood cover in the collection of the Watārakapansala in the Malwatta Vihāra complex in Kandy, which is abbreviated as W. On the first leaf it says: *Watārakapansala*. There is one leaf at the end which states the ordination of two monks and their *upajjhāyas* and *kammācāriyas*, one called Pūndulupota Revata with Moratoṭa Dhammakkhandha nāyaka as *upajjhāya*, the other Watāraka Sobhita with Parakumbure Wipassī Anunāyaka as *upajjhāya*. The date of ordination is the Wesak full moon in the year 2338 of the Buddha era which corresponds to 1795 CE. At the end of a Pātimokkha manuscript found in the Sirimalwattapansala in Malwatta and the Potgulvihāra in Mānikhina there is a similar leaf giving the ordination date of a monk and further details. It is well possible that in Malwatta Pātimokkhas manuscripts were given to newly ordained monks as a *upasampadā* present. The manuscript is a well written manuscript with few mistakes and clear writing.

G is the abbreviation used for the manuscript found in a plain hardwood cover in the small collection of the Ganoruwa Rājamahāvihāra at Ganoruwa near Perādeniya. The temple is connected to Malwatta. The manuscript can not be dated, but appears to be late 18<sup>th</sup> or early 19<sup>th</sup> century. It clearly originates from a different lineage than the standard Malwatta manuscripts as it contains different readings often corresponding to the ones found in the Mi Se and Mm editions. Most significant is the Siamese reading *pātimokha* instead of *pātimokkha*. Moreover, it contains a *Sikkhāpada-uddāna* after the *Pātimokkha* which I have not found in any manuscripts in Malwatta or elsewhere. However, it is found attached to a few Khom script Pātimokkha manuscripts found in French collections. It appears to be a copy of a Siamese Khom script manuscript brought by Siamese monks in the 18<sup>th</sup> century century. It contains the same Sekhiya section chapter titles as the Khom script *Bhikkhupātimokkha* manuscript mentioned in *Catalogue of Cambodian and Burmese Pāli Manuscripts* (C.E. Godakumbara, the Royal Library, Copenhagen, 1983) and the Siamese manuscript mentioned in the Catalogue of Pāli manuscripts found in the Vijayasundara (see next entry). It is written in a clear hand. There appear to be some "corrections" to make the text correspond to other Sinhalese manuscripts.

V is the abbreviation used for the Siamese *Brah Pātimokkha* manuscript in the Vijayasundara Purāṇa-vihāra in Asgiriya, Kandy. It has been described by Jacqueline Filliozat in the article "Catalogue of the Pāli Manuscript Collection in Texts in Burmese & Siamese script kept in the Library of the Vijayasundarārāmaya,

Asgiriya", JPTS XXI (1995), pp. 135–191. Filliozat assigned it with the reference Asgiriya Siamese 9. Although the manuscript has no cover, it has been well preserved. It is clearly written, but has not been properly checked and corrected. Thus, there are a few uncorrected copyist mistakes, e.g., *maraṇṇam* instead of *maraṇavaṇṇam* in Pār 3. Throughout the text there consistently are some readings which no other MSS have, e.g., *tatrīḍam*, *gīlāna*, *karaṇiya*.

Several readings in this manuscript are also found in G, e.g., *na sūpaṁ vā byāñjanam vā odanam vā* in Sekh 37, and *pariparṇhi-* in Pāc 71. Because these readings are not found in other Sinhalese MSS the two manuscripts seem to have a common ancestry.

P is the abbreviation used for the Perādeniya University Library (Perādeniya) manuscript, i.e., the second Pātimokkha MS in Ms 277637 called *Vinayaganṭhi* which contains various texts (*Mūlasikkha*, *Kammavācā*, etc.) in one bundle. (Plain wooden cover with V.O.C. coin dated 1751.) This manuscript, although written with an elegant and clear handwriting, has quite a few scribal errors such as parts of rules being forgotten and was not found worthwhile to be used, however, it confirms the readings (e.g., Pd 3: *apanimantito* instead of *animantito*, Sekh 28) of the National Museum Library manuscript and they are clearly originating from a common source. A few times this manuscript has been mentioned to confirm a reading in another manuscript or text. The abbreviation is P.

### **Other Editions**

TP: The Ee Pātimokkha text by W. Pruitt in TP has not been used for v.l.l. except once, since it is not based on original manuscripts, but mostly on Be and also the other modern editions.

One of the reasons for making this new edition of the Pātimokkha was because it was felt that the Norman/Pruitt PTS edition was overly relying on the Burmese Sixth Council edition—which is not a coincidence as Pruitt is connected to a Burmese Buddhist meditation tradition—and did not take the printed Sri Lankan and Thai editions into sufficient consideration. Further, no palm-leaf manuscripts at all were consulted for the PTS edition.

## **Editions of Other Pāli Texts Quoted**

In general the Ee and Be editions have been used in quotations of other Pāli texts in the sections of the Introduction and in the word-analysis sections, however, the punctuation has often been adapted and the best readings have been chosen, when having done the latter it normally has been indicated. When listing variant readings of Pātimokkha rules from the Suttavibhaṅga or the Commentaries, the edition that is their source is given.

Pg: *Bhikkhupātimokkhagaṇṭhidīpanī* by Nāṇakitti Thera, Chiang Mai, Siam, 15th CE. Editor: Ven. Kalage Guṇaratana [Disciple of Vidyodaya Pariveṇādhipati Gaṇācāriya Śri Sumaṅgalā], Sri Lanka. 2433/1889. This explanation of difficult and obscure (*gaṇṭhi*) words and passages in the Pātimokkha was written by the grammarian Nāṇakitti thera who lived in Chiang Mai, Lān Nā Kingdom, in Northern Siam/Thailand in the 15<sup>th</sup> century and wrote several other Pāli texts.<sup>2</sup> This text has occasionally been checked.

*Bhikṣuprātimokṣa-padartha* published in *Sanna Sahita Bhikṣu Bhikṣuṇi Prātimokṣa Deka* by Sugunāsāra Thera, published in Colombo in 1924. This is the medieval Sinhalese word by word translation of the Bhikkhupātimokkha called *Bhikkhupātimokha-padartha* or *Bhikṣuprātimokṣa-sannaya*. Its author and exact time of composition are unknown. According to Nevill,<sup>3</sup> it seems to be an ancient work written in abtruse and classical language; Nevill I 115. That it is ancient seems confirmed by the fact that in a few manuscripts it is supplemented with the *Bhikkhunīpātimokkhapadartha* (see Nevill I 154) and this suggests that both might have been written at a time that the *Bhikkhunīpātimokkha* was still used because bhikkhunīs still existed. I have consulted the edition of Sugunāsāra Thera, which seems to be identical with the manuscript found in the

<sup>2</sup> See Hinüber, 1996, § 379 and Hinüber 2000.

<sup>3</sup> Catalogue of the Hugh Nevill Collection of Sinhalese Manuscripts in the British Library, 7 vols.; K.D. Somadasa, London, 1987 - 95.

Watāraka Pansala in Malwatta and the one in the Peradeniya University library. Sugunāsāra's edition is accompanied by a the Pātimokkha text, but judging from the section conclusions, for which I have consulted this text, he has reconstructed the section conclusions in accordance with the *sanna*.

## Prātimokṣasūtras

Some readings from the Buddhist Hybrid Sanskrit and Buddhist Sanskrit Prātimokṣasūtras<sup>4</sup> have also been mentioned if they can shed light on the original Pāli reading.

The texts used are:

The Mahāsaṅghika-Lokuttaravādin Prātimokṣasūtra, preserved on palm-leaves in an 11<sup>th</sup> century script, was discovered almost intact by the Indian bhikkhu Rāhula Sānskrtyāyana in the Sha-lu monastery (or, more likely, the near-by Sha-lu-ri-phug monastery; see BV XIX-XX) in Tibet in the 1930s and edited by Taita. Many of the rules are quoted (and re-edited) by Roth in Bhikṣuṇī-Vinaya (BV), an edition of the Bhikṣuṇī Vinaya, which includes what is corresponding to the Pāli Bhikkhunī Vibhaṅga, of the Ārya-Mahasaṅghika-lokuttaravādin school. The manuscript was found in the same place by bhikkhu Rāhula Sānskrtyāyana.

Two incomplete (i.e., damaged) Mūlasarvāstivādin Prātimokṣasūtra manuscripts, preserved on birchbark and in a 5–6<sup>th</sup> century script, were discovered among the manuscripts found in a casket in an ancient stūpa in Gilgit in Kashmir in the 1940s. They were edited by A.C. Banerjee and L. Chandra.<sup>5</sup>

An incomplete Sarvāstivādin Prātimokṣasūtra was found by the French Pelliot expedition in the ruins of Douldour-aqour in Koutcha in the desert of Central Asia in the 1910s and edited by L. Finot. A new and almost complete edition of the Sarvāstivādin Prātimokṣasūtra was made by Georg von Simson and published in 2000. It is based on many manuscript fragmentars, including the fragments that Finot used, that were found in the desert oasis of Central Asia by the European expeditions in the early 20th century. Valentina Rosen also quotes Sarvāstivādin Prātimokṣa rules with her translation of the Sarvāstivādin Vinayavibhaṅga<sup>6</sup>.

If there are variant readings in the various Pāli editions then the reading that is supported by the Prātimokṣasūtras is probably the authentic one. This is because this common reading probably antedates the schisms giving rise to the various Buddhist schools, which changed the language of the Patimokkha to Buddhist Hybrid Sanskrit and Buddhist Sanskrit. An example is the Ce Vibh reading in Pār 4: "ajānam-evāham āvuso" while other editions have "ajānam-evam āvuso." The former reading is supported by the Prātimokṣasūtras as, for example, the Mahāsaṅghika-Lokuttaravādin version has: "ajānnan-evāham-āyuṣmante."

<sup>4</sup> For some more information on the Prātimokṣasūtras see: *A Comparative Study of the Prātimokṣa* by W. Pachow; *Buddhist Monastic Discipline* by C. Prebish; and *The Pātimokkha, 227 fundamental rules of a bhikkhu* (pp. 100–119 of the 1966 edition).

<sup>5</sup> Another complete Mūlasarvāstivāda Prātimokṣasūtra manuscript, now in the collection of the Nor bu liṅ ka monastery in Tibet, has been discovered recently. Haiyan Hu-von Hinüber is, or was, working on an edition of it; see her article "Some Remarks on the Sanskrit Manuscript of the Mūlasarvāstivāda-Prātimokṣasūtra found in Tibet," Marburg, 2006.

<sup>6</sup> *Der Vinayavibhaṅga zum Bhikṣu Prātimokṣa der Sarvāstivādin*; Berlin, 1959.

## Introduction

This work was originally intended to be a revision of Maurice Walshe's "Supplement to Rune Johansons' *Pāli Texts for Beginners*," an elementary word by word translation of the Pāli Pātimokkha similar to Johansons' work. Only a few photocopies of this work exist. Walshe's work was hand-typed and contains some inconsistencies and errors. In the epilogue Walshe calls his work "a rapid attempt" and I thought that it would be useful to make an improved version of Walshe's work. However, while doing so I deviated so much from it in so many ways that it would be improper to call this Walshe's work. The lay-out is different, and a lot of additional information such as explanations from the commentaries, verbal roots and variant readings, etc. have been added. I have given new explanations of words, etc and also made new translations of the Pāli, whereas Walshe usually gives Nāṇamoli's translation.

In the translations of the rules the emphasis generally tends to be more on the side of literalness (of course, within the limits of the English language) than on fluency in order to show the style and syntax of Pāli language to students of Pāli. For example, in English a sentence like this: "By a bhikkhu, who is having a hut built, ... [that hut] is to be built according to the measure." (= Sd 6) does not sound nice, however, when it is rendered in another way, such as: "A bhikkhu who is having a hut built, is to have it built according to the measure," the syntax and meaning of the Pāli sentence is lost as the Pāli states that the hut is "to be caused to be made" according to the measure by the bhikkhu who is making it. The reader can consult other translations of the Pātimokkha if a more fluent translation is desired.

Sometimes it has been impossible or difficult to give one single definitive interpretation and translation of a word (especially for compounds) or a passage found in the rules. The different possible interpretations in the rule-analysis sections have been listed so that the reader can judge for himself. It is useful to keep in mind the observation by Dr. Norman (see note on *alamariya* at Pār 4) that it is almost certain that sometimes various different interpretations for one Pāli word, such as *ariyasacca*, were deliberately intended and those who used the word were conscious of all meanings simultaneously.

There are some minor differences among the various editions of the Pātimokkha with regards in the spelling of words and these have all been noted as variant readings. For the given Pāli text of the Pātimokkha I have chosen the readings that I feel are the most authentic ones and this Pāli text is therefore not identical with any other existent Pātimokkha edition. Parts of the corresponding rules from the Prātimokṣasūtras of other early Buddhist schools are also given when they can shed light on the correct Pāli readings.

More detailed information on the application, etc. of the rules contained in the Pātimokkha can be found in *The Buddhist Monastic Code* by Thānissaro Bhikkhu.

This work has been mainly intended for bhikkhus who study and recite the Pātimokkha, but it could also be of interest to Pāli scholars and translators or anyone who is learning Pāli.

Several bhikkhus helped me with this work in the form of proof-reading, giving suggestions, and helping with the formatting, etc. In particular I would like to thank Ven. Vanaratana Ānanda thera, Ven. Ānandajoti Bhikkhu, Ven. S. Anālayo, Ven. Visārado and Ven. Brahmāli Bhikkhu for their kind help and assistance with this work.

May this work help to further the understanding and practice of the Pātimokkha rules.

Bhikkhu Nāṇatusita  
Forest Hermitage  
Kandy

## The Recitation of the Pātimokkha

In the Uposathakkhandhaka of the Mahāvagga, Mv II/Vin I 101–136, the rules and regulations regarding the recitation of the Pātimokkha are given. (They are conveniently listed in BMC II chapter 15.) Many of these regulations are included in the *pubbakaranya-pubbakicca* summary recited before the Pātimokkha recitation; see below.

The Buddha allowed bhikkhus to gather together on the fourteenth or fifteenth, and eighth day of the half-month to speak Dhamma, but later amended this to a (legal) act of Uposatha consisting of the recitation of the Pātimokkha; Mv II 2,1/Vin I 102. The Pātimokkha can not be formally recited on any day but only on the Uposatha-day once in a half-month (*pakkha*); Mv II 4,2/Vin I 104.

There are two Uposatha days: the fourteenth and the fifteenth; Mv II 14,1/Vin I 111. Unless it for the sake of unity or unanimity of the community (*saṅghasamaggi*) the Uposatha should not be done on a non-Uposatha day; Mv II 36.4/Vin I 136 & Mv X 5,14/Vin I 357. This type of Uposatha is called a *sāmaggi-uposatha* in the Parivāra; Vin V 123.

There are five ways of reciting the Pātimokkha; see Mv II 15,1/Vin I 112 and Kkh 3/Sp 1057. The fifth one, the recitation in breadth (or extensive-recitation) (*vitthāruddesa*) is the one in which all the rule-sections are recited and is the normal one. The other four are recitations in brief that can be done in exceptional cases of danger; Mv II 15, 3–4.<sup>7</sup> This recitation in brief is also allowed in case none of the bhikkhus in a monastery knows the Pātimokkha and a bhikkhu has to be sent to another monastery to learn the Pātimokkha but is unable to learn it in full before returning; see Mv II 17,5/Vin 116 & Mv II 21,3–4/119–20.

In the first brief recitation only the Nidāna section is recited and the other sections are just announced, *anussāvita*, but not recited. In the second brief recitation only the Nidāna and the Pārājika section are recited, the rest is just announced. In the third brief recitation the first three sections are recited. In the fourth brief recitation the first four sections are recited while the other sections are just announced. The first four brief recitations can be done only in case of danger. It is an offence of wrong doing, *dukkata*, to recite the Pātimokkha in brief when there is no danger; Mv II 15, 4/Vin I 112–113.

The Pātimokkha is recited by one bhikkhu, the *pātimokkhuddesaka*: the “reciter of the Pātimokkha,” who has been appointed by the senior bhikkhu, Mv II 16,9/Vin I 115. See the [note](#) on the invitation by the elder. The reciter is preferably the most senior bhikkhu, but if he is unable to recite it then another competent bhikkhu can be appointed by him to do the recitation. If there is no bhikkhu who can recite the Pātimokkha in a residence then one bhikkhu has to be sent elsewhere to master it from a Pātimokkha reciter; Mv II 17,5/Vin 116. This shows that monks used to recite the Pātimokkha together in order to learn it. Nowadays, however, bhikkhus learn the Pātimokkha from textbooks.

In Sri Lanka the Pātimokkha is often recited from the textbook, but in some strict monasteries there are bhikkhus who can recite it by heart. In Thailand and Burma it is always recited by heart; see Ām 1969 pp.51–52. Until the Pāli Canon was written down there were no books and all of the Pāli Canon was recited by heart so there is no rule in the Vinaya that deals with the recitation from a book. It is not clear whether in other traditions the Prātimokṣasūtra is (or was) recited by heart, but a reciter is appointed; see Wu Yin, 2001, p.113.

In some monasteries in southern Burma the *ñatti*-part of the Nidāna is recited in Pāli, while the rest of the Nidāna and the Pātimokkha is recited in Burmese. In Vin I 102 the Nidāna is introduced in the usual way for a *ñattikamma* (a legal act with a announcement): “... bhikkhunā ñāpetabbo: ....” The Parivāra, (Vin V 222) lists the *uposathakamma* as a *ñattikamma*. The Sp commentary (Sp 1409–10) on this passage explains that the initial part of the Nidāna up to “... uposathaṇi kareyya.” is the *ñatti* of the *uposathakamma*. This part is titled

<sup>7</sup> (1) A king obstruction [C: a king arrives], (2) a robber obstruction [C: robbers come], (3) a fire obstruction [C: a forest fire approaches from outside the monastery, or a fire breaks out in the monastery], (4) a water obstruction [C: heavy rain, a flood], (5) a human being obstruction [C: large numbers of people come], (6) a non-human being obstruction [C: a spirit possesses one of the bhikkhus], (7) a beast obstruction [C: a fierce beast, such as a tiger, comes], (8) a serpent obstruction [C: a poisonous animal bites a bhikkhu], (9) a life obstruction [C: a bhikkhu falls ill or dies; hostile people come with the intent of killing or grabbing hold of a bhikkhu], (10) a celibacy obstruction [C: people catch hold of one or more bhikkhus with intent of making them fall from celibacy]. (Adapted from BMC II.)

*ñattikamma* in Mi Se and *Ñd Ce*.

This might be the reason why in some monasteries in Burma the Pātimokkha is recited in Burmese, while the *ñatti* part of the Nidāna is done in Pāli. However, from the statement in the Nidāna (*yāvatatiyam anussāviyamāne*) and from the offence-section-conclusions in the Pātimokkha (“*Kacci’ttha ... dhārayāmi.*”) it appears that there are three *anussāvanas*, suggesting that the Pātimokkha is a *ñatticatutthakamma*: “a (legal) act of a motion (and an announcement) as the fourth”; see Vin I 56 & 317f. The Kkh commentary on the word *anussāvita* in the Nidāna also indicates that the announcement at the end of the sections of offences is a triple announcement, see [Nidāna conclusion](#).

The *anussāvanas* in the Pātimokkha section-conclusions are not in the exact form that they are in other *saṅghakammass* such as the *upasampadūkamma*, Mv I 76, 11–12, in which any bhikkhu who does not agree with the *kamma* is requested to speak up and object. However, in the *uposathakamma* there is a triple request after each section of offences asking about the purity of the participants and stating that this purity is indicated through the silence of the participating bhikkhus. Although it is not explicitly stated, any bhikkhu can, in principle, speak up and object and suspend the Pātimokkha for another bhikkhu (*pātimokkhathapana*) if he believes that the other bhikkhu is impure; see [Suspending the Pātimokkha](#).

This right of any participating bhikkhu to make an objection, *paṭikkosana*, to any *saṅghakamma*, whether it is a (legal) act of a motion (followed by an announcement) as the second (*ñattidutiyakamma*), or a (legal) act of a motion (and an announcement) as the fourth (i.e., one motion followed by three announcements, *ñatticatutthakamma*), is one of the three factors of a “legal act (done) in unity,” *samaggakamma*; see note on *samagga* at [Sd 10](#).

Before the *ñatti* the reciter recites three times: “*Namo tassa bhagavato arahato sammāsambuddhassa.*”

When the Pātimokkha is recited meticulous attention is paid by the reciter as well as the other bhikkhus who are present that no word is omitted and that the pronunciation of every word and syllable is correct. This precision is due to an influential interpretation by the commentator Ācariya Buddhaghosa of a passage in the Parivāra:

Sp 1399: “One does not do at all the proclamation, *anussāvana*, for the *kammavācā*. For a ‘*ñattidutiyakamma*’ one only establishes the motion (*ñatti*). ... (And so for a *ñatticatutthakamma*.) ... Also for one who, having established the motion and is proclaiming one *kammavācā* (but) leaves out one syllable or makes a word badly pronounced, this too is omitting the proclamation. ...”

The commentary, Sp 1399–400, continues to discuss in great length the various ways this is done. A translation and discussion of this commentary and its subcommentaries can be found in the article called “Buddhist Law and the Phonetics of Pāli” by Hinüber; in SPPS 198—232 (See also CP IV 59 f.). See also Sp 1202 on Cv V 3,1–2.

In the Kammavagga of the Parivāra, the chapter that deals with *saṅghakammass* and *kammavācās*, formulas for legal actions, it is said that one of the five ways a *kammavācā* is invalid as to subsequent announcement, *anussāvana*, is the omission of the *anussāvana*, “*anussāvanam hāpeti*”; Vin V 221. (Not “garbling of the recitation” as Hinüber renders in the article mentioned above. The reading *anussāvana* of Sp 1399 has been followed here rather than the reading *sāvana* of Ee Vin V 221. The *sāvana* is the proclamation of the whole *kammavācā* including the *ñatti*, motion, and the *anussāvana*, which follows the *ñatti*.)

The Parivāra, being a structured summary of the Vinaya, is referring back to the rule in Vin I 317–319 that for the validity of a (legal) act of a motion (followed by an announcement) as the second (*ñattidutiyakamma*) and a (legal) act of a motion (and an announcement) as the fourth (i.e., one motion followed by three announcements, *ñatticatutthakamma*), neither the *ñatti* nor (any of) the *anussāvana(s)* can be omitted; Mv IX 3,3–4. (The *ñatti* and the *anussāvana(s)* also have to be in the right order; Mv IX 3, 7–8. This corresponds to the Parivāra’s “*pacchā ñattim t̄hapeti*”: “He establishes the motion afterwards.” and “*akāle sāveti*”: “he announces at the wrong time.”)

Ācariya Buddhaghosa, however, interprets the Parivāra regulation to also include omissions of syllables and mispronunciation of words. This goes beyond what is laid down in the Vinaya and some argue that it is perfectly legal to do legal acts in one’s own language and would even be better since the intention of the motions and announcements is to make proceedings known to the participants.

Hinüber, SPPS 228, suggests that the great care with which *kammavācās* are to be recited is due to the influence of the accuracy in the recitation of Vedic texts by brahmins, particularly as many followers of the Buddha were brahmins: "... in the same way as the magical effect of Vedic mantras is guaranteed only if not even the slightest mistake has been made in pronouncing them, likewise the validity of *kammavācās* is established in Buddhist Law by exactly the same accuracy in pronunciation. Thus a rule originally based on magical and ritualistic concepts has been turned into a legalistic one in Buddhism."<sup>8</sup>

However, it rather shows the brahminical influence on Buddhist Law as found in the Vinaya commentaries rather than the Vinaya itself since these strict rules regarding pronunciation are only found in the commentaries.

If the early followers of the Buddha were indeed so scrupulous in preserving the correct pronunciation then the *kammavācās* would still be done in exactly the same dialects that the Buddha spoke and this contradicts Hinüber's own thesis that Pāli is probably a Western Indian dialect rather than the dialect of the Māgadhi region of North-Eastern India; see "The Oldest Literary Language of Buddhism," SPPS 177–194. (Norman in the article "The dialects in which the Buddha preached," CP II 128–46 [see also CP IV 100 + 105, does not agree with this and suggests that Pāli probably originated in Magadha in a region close to the border with Kālinga—nowadays called Orissa in Eastern India—where a dialect with Western features similar to Pāli was used.)

Another probable reason why Ācariya Buddhaghosa put so much emphasis on the correct pronunciation was to preserve the Pāli tradition and try to maintain its authenticity over other traditions that switched over to Sanskrit (Sa, Mü) or Hybrid Sanskrit (Mā-L) as Canonical languages. Nevertheless, what these other Buddhist traditions appears not to be legally invalid according to the Canonical Vinaya.

In Thai monasteries one bhikkhu is appointed to check the recitation with the help of a textbook. The bhikkhu who checks tells the reciter when he makes a mistake, or forgets something, so that he recites correctly. In Burma and Sri Lanka any of the participating bhikkhus can correct the reciter and usually no bhikkhu is appointed to check. The recitation can take less than forty-five minutes if it is chanted very fast, but a slower recitation of one hour is easier to follow. The Pātimokkha reciter should make himself audible to the other participating bhikkhus and it is a wrong-doing to deliberately make oneself not heard, Mv II 16,6/Vin I 115 (see next paragraph). The Pātimokkha should not be recited to an assembly that contains householders, Mv II 16,8/Vin I 115, and to any other type of person not fully admitted into the Saṅgha, i.e., any non-bhikkhu, doing so entails an offence of wrong-doing (*dukkhaṭa*); Mv II 36/Vin I 135–36.

There is no such thing as a group-recitation of the Pātimokkha at the Uposatha during which all bhikkhus recite the Pātimokkha together; see Nid: "*pātimokkham uddisissāmi*" and the commentary (Kkh 21–22) to it.

The phrase "... *bhikkhū ... pātimokkham uddisanti ...*" in the Uposathakhandhaka could give the impression that bhikkhus recited together. However, the usage of *uddisanti* might be due to lack of a better expression. It is more convenient to say that the bhikkhus recited the Pātimokkha rather than saying that one bhikkhu recites the Pātimokkha before the assembly of bhikkhus. When it is said "*saṅgho pātimokkham uddiseyya*" or "*bhikkhū pātimokkham uddisanti*" it seems that it is to be understood as a stock phrase implying that the bhikkhus assemble together and one of them recites while the rest listens; e.g. Mv II 16,6/Vin I 115: "... *chabbaggyā bhikkhū saṅghamajhe pātimokkham uddissamānā sañcicca na sāventi ... na ... pātimokkhuddesakena sañcicca na sāvetabbam.*": "When the Pātimokkha was being recited by the group of six bhikkhus in the midst of the community they deliberately caused (the others bhikkhus) not to hear ... the Pātimokkha-reciter should not deliberately cause (some or all) not to hear (it).." Cf. Mv II 16,7, where *pātimokkhuddesako* is in the singular, and "*Devadatto pātimokkham uddisati.*" at Mv II 16,8.

With reference to the Tibetan tradition Thubten Kalsang Rimpoche in his article "Varśāvāsa in Tibet" (in *Vassāvāsa* 1965) p.74 writes (referring to the entry of the rains): "When the bell is rung on that day, all the bhikṣhus who are going to enter the Retreat in a gompa, put on their three robes and taking their āsanas

<sup>8</sup> See also the article "Pali Sajjhāya and Sanskrit Svādhyāya" by M. Palihawadana, 1997, p.493–515, esp. p.495 and 502. For the way chanting had to be done in the brahminical tradition see Chandyogya Upaniṣad II, 22: "All the vowels should be pronounced resonant and strong ... All the spirants should be pronounced well open without being slurred over, without being elided. ... All the consonants should be pronounced slowly, without merging them together."

(sitting cloth) with them, they enter the *sīmā* (boundary hall) to listen to the recitation of the Prātimokṣa Rules. These are recited in Tibetan, the language of the people and are therefore well understood and the reciting is done with due reference taking two or three hours since it is thought most improper and irrelevant to rush through them.”<sup>9</sup>

### The Language of the Pātimokkhā

The language of the Pātimokkhā-rules is different from the usual Suttanta language. Sometimes it is somewhat elevated language, which probably had its origin in ancient Indian secular Law. When the Pātimokkhā rules were made it might have been the first time in India that legal rules were formulated in such a concise, yet comprehensive, manner and this might be the reason that the syntax and language in the longer rules can be somewhat awkward; e.g. Pār 4, Sd 6 & 7, Pāc 33, 40, and 73. Some expressions like *manussa-viggaha* in Pār 3 & Pāc 7, and *iticittamana* in Pār 3, are rare or not existent elsewhere in the Pāli Canon; see “Buddhist Law According to the Theravāda-Vinaya” p.13. In pp. 43–44 of this article Hinüber writes that once the elaborate law-system underlying Buddhist legal texts has been thoroughly researched the “Buddhist, and perhaps particularly Theravāda law, might stand as a major Indian contribution to culture in general.”

Roth, 1980, pp.90–92, writes that in the language, in the terminology of the titles of disciplinary groups, and in the rule-formulation, there is a close affinity between the Mahāsaṅghika-Lokottaravādin (Mā-L) and the Theravādin (Thv) Pātimokkhā versions on one side and between the Sa and Mū versions on the other side. The Sa and Mū schools both used Sanskrit while the Mahāsaṅghikas and Theravādins both used Prākrits. Like Hinüber he also suggests that the language of the Thv and Mā-L Pātimokkhā versions is the elevated language of lawgivers and therefore is supra-regional, i.e., there are no traces of particular local dialects such as Māgadhisms (except *bhikkhave* and *bhante*).

It is difficult to agree with Roth about the close affinity between the Thv and Mā-L versions of the Pātimokkhā with respects the rule-formulation. Sometimes the Mā-L rules are formulated in a different way than the Thv equivalents, while the Sarvāstivādin (Sa) equivalent is closer to the Thv; e.g. the Sa Pāc 69 closely agrees in formulation with the Thv Pāc 76, but the Mā-L rule 75, Dhg rule 80, and Mū rule 69 are more extensive; see Sd 8 note on *patiṭṭhāti*.

<sup>9</sup> It is sometimes said that the members of different early Buddhist schools would do the Uposatha together (e.g., Gethin, 1998, pp.50–54. Cf. BMC II appendix V b: *saṃvāsa*), but this is based on a misunderstanding. Mahāyāna bhikkhus could join in for the Uposatha with their non-Mahāyāna fellow-bhikkhus staying in the same monastery since they belonged to the same Śrāvakayāna school, i.e., they had the same *upsampadā* lineage. The term “Śrāvakayāna” means “the vehicle of disciples.” This was the original designation of the Mahāyanists for the non-Mahāyāna schools. Later the more polemical and derogatory term *Hinayāna* also came to be used by some Mahāyanists but not by all. Before the term Mahāyāna came in vogue the school was more appropriately called “Bodhisattvayāna”; see Skilling 2003 p.141f.; Akira, 1990, pp.256–58; Gethin, 1998, p.224.)

A separate Mahāyāna *upasampadā* lineage does not exist. The Mahāyāna bodhisattva vows are taken independently of the *upasampadā* in one of the Śrāvakayāna schools. The main difference between the Mahāyāna and Śrāvakayāna schools is one of aim. The 8<sup>th</sup> century Chinese pilgrim Śramaṇa Yijing wrote: “Among the four schools there is no definite classification as to which ones should be put under Mahāyāna and which ones under Hinayāna ... Through an examination of their practices, we see no differences in their disciplinary rules and restrictions. Both of them classify the Vinaya rules into five sections and practice the four noble truths. Those who worship bodhisattvas and read Mahāyāna scriptures are named Mahāyanists, and those who do not do so are called Hinayānists.”

Nowadays all Tibetan bhikkhus, who all receive *upadampadā* in the Mūlasarvāstivādin Śrāvakayāna school and follow the Vinaya scriptures of that tradition, take the Mahāyāna vows; so do all Chinese bhikkhus who all follow the Dharmaguptaka tradition. However, in India the bhikkhus following the Mahāyāna tradition were a minority and most bhikkhus followed the teachings of the Śrāvakayāna traditions. The early Chinese pilgrims found mixed communities of Mahāyāna and Śrāvakayāna bhikkhus in some of the monasteries they visited. See Skilling 2003 p.146; Akira, 1990, pp.244 & 256–58; Gethin, 1998, pp.88 f., 238, 260.

These Mahāyāna and Śrāvakayāna bhikkhus could do the Pātimokkhā together since they took *upasampadā* in the same Śrāvakayāna schools and followed the same Vinaya. (Nowadays there are also bhikkhus in Theravādin monasteries who are known to have taken up the Bodhisattva vows besides their Theravādin monastic vows.)

It is unlikely, however, that the bhikkhus of different schools such as Theravādin bhikkhus and Sarvāstivādin bhikkhus would do the Uposatha together. From the viewpoint of Theravāda Vinaya those bhikkhus should be regarded as *nānasamāṇvāsa*, of a different communion; for an explanation of this term, see BMC II appendix V b. The scriptures of the schools are in different languages (Prākrits & Sanskrit) and are arranged in different ways and this—besides having different interpretations of the Dhamma and Vinaya—also would not have facilitated interaction.

My conclusion is that the Sa, and also the Mū version, in terms of formulation—but not in language—is closer to the Pāli than the Mā-L version. The Mā-L rules are more extensive, have additional words or phrases, which the Pāli and Sa versions do not have.

This observation is based on a cursory comparison of the Pācittiya rule section in the Prātimokṣas of the Mā-L, Sa (and Mū), and Thv schools:

Mā-L Pāc 4 is more extensive than Thv Pāc 63 and Sa (and Mū) Pāc 4;  
Mā-L Pāc 17 is more extensive than Thv Pāc 16 and Sa (and Mū) Pāc 17;  
Mā-L Pāc 38 is more extensive than Thv Pāc 34 and Sa (and Mū) Pāc 33;

Mā-L Pāc 43 is more extensive than Thv Pāc 79 and Sa (and Mū) Pāc 53 (54 in PrMoSa p.);

Mā-L Pāc 46 is more extensive than Thv Pāc 69 and Sa (and Mū) Pāc 56;

Mā-L Pāc 65 is more extensive than Thv Pāc 55 and Sa (and Mū) Pāc 66;

Mā-L Pāc 73 is more extensive than Thv Pāc 10 and Sa (and Mū) Pāc 73<sup>10</sup>;

Mā-L Pāc 75 and Mū 69 are more extensive than Thv Pāc 76 and Sa (and Mū) Pāc 69;

On the other hand the Mā-L Pāc 47 and Sa and Mū Pāc 57 all use *antarāyikā kāmā* instead *antarāyika dhammā* of Thv Pāc 79.

The Nidāna of the Mā-L version, quoted in the [note](#) on *pārisuddhi* and *chanda*, has a *ñattidutiyakamma* instead of the *ñatti* of other schools.

In Sd 1 the Mā-L version employs the locative *visṛṣṭhiye* while the Mū, Sa, and Thv employ the nominative *-visṛṣṭhi*, *-visargo*, and *-visaṭṭhi*.

In Sd 10–11 the Mā-L version is more extensive than the Thv and Sa versions.

The fact that the rule-formulations of the Prātimokṣas of the Mū, Sa, and Thv schools are similar agrees with the observations of Frauwallner who argues in *The Earliest Vinaya* that in opposition to the quite different Mā-L Vinaya, the Vinayas of the Dhg, Mhs, Sa, and the Thv schools appear close to each other due to going back to the same basic text: the *Vinaya* the missionaries of Aśoka brought with them when they founded communities in distant areas. This is, according to Frauwallner, the Vinaya current in about 250 BCE in the region of Vidiśa.<sup>11</sup>

<sup>10</sup> The Chinese translation of the PrMoSa Pāc 73 and the v.l. are in accordance with Mā-L; see Finot 60.

<sup>11</sup> In chapter 1; esp. pp. 2, 11, and 23 of *The Earliest Vinaya*, Frauwallner argues that the, for him obviously problematic, Mahāsaṅghika *Skandhaka* text (See Frauwallner, 1956, pp. 42, 51, 55, 198–207.) which is quite different from the other schools, also originates from the same original *Skandhaka* text which, according to him, later got edited and changed in all schools with parts such as legends about the life of the Buddha, etc., being deleted and/or shifted to other chapters or texts. However, it could well be that the *khandhaka*-compilations which eventually were called the *Mahāvagga* and *Cullavagga* in the Mahāvihāra Theravāda tradition were originating from earlier independent rules or smaller compilations of rules (Some maybe only in use in some important monasteries as monastery-regulations.), called *vatthus/vastus* or *saṃyuttas/pratisaṃyuktas*, which were gradually compiled and re-arranged into several larger compilations in the different schools.

A similar process apparently happened with verses, *gāthas*, where older and smaller verse-anthologies were re-arranged and re-edited into larger verse-anthologies such as the *Dhammapada* and *Udānavarga*; see Brough, 1962, pp. 26–30.

The additional accounts of the councils, biographical stories about the Buddha, origin-stories to the regulations, and possibly even some additional regulations, might have been gradually added from other sources to the earlier Vinaya-compilations up to the stage when there was a compilation which formed the common ancestor of the *Khandhaka*-compilations. This compilation then got re-edited again in the different schools until the versions as we have them now were finally compiled and edited. It could be that some of the compilation and editing had not yet been done when the Mahāsaṅghika school broke away from the Theravāda school and this would explain why the Mā and Mā-L are so different from the corresponding Vinaya texts of the other schools, i.e., more systematic and omitting many stories as well as regulations; see Frauwallner, 1956, ch. 4 and pp 198–207, BV p.14, Hirakawa 18.

As noted in footnote @ (to the Sutta and Suttavibhaṅga section) at the Second Council (as related in the Pāli Cullavagga), the compilations of Khandhakas called *Mahāvagga* and *Cullavagga* were apparently not yet known, although compilations of rules called *Vinayavatthu* and *Upasathasaṃyutta* are mentioned.

It is also important to keep in mind that there might have been a fair amount of interaction and competition among the schools. Texts were adapted from other schools, e.g., the *Milindapañhā*, *Nettipakaraṇa*, and *Petakopadesa*, were probably adapted (and/or adopted) by the Mahāvihāra-Theravādins from the texts of other early schools; see Hinüber 1996 § 165, 169, and 173. The Vinaya-text of a particular school, such as a *Khandhaka* or *Vastu*, might also have been compared with their own text by the members of a different school and they consequently might have made changes and "improvements" to it; see also Brough, 1962, pp.28–30. The remarks given above regarding the formation of the *Khandhakas* support the observations by Brough about the problematic status of the so-called "primitive Canon" as has been propounded by Levi,

## Concatenation and the Order of the Rules

The order or sequencing of the rules in the Pātimokkha is determined by concatenation and common offence topics. Hinüber, 1999 p.20, points out that many rules in the Pātimokkha are connected through a principle called concatenation. Concatenation means that things are linked or united together in a sequence or chain. In the Pātimokkha context concatenation means that one rule is connected or concatenated to the next rule through a connecting-word. The first three NP rules are connected by *nīṭhitacīvaraśmin*, the third NP rule with the fourth one through *cīvaraṁ*, the fourth and the fifth NP rules through *aññātikā*, then the connecting word is *aññātaka*, the ninth rule connects with the tenth through *cīvaracetāpana*. Thus there is a chain of connecting words that makes it easier for the reciter to remember which is the next rule. Concatenation is also found in other ancient Indian literature.

In TP xli it is said that it is surprising that Pāc 88 is inserted after Pāc 87 since Pāc 87 is a *chedanaka pācittiya* offence and Pāc 88 is an *uddālanaka pācittiya* offence while *pācittiyas* 89–92 are again *chedanaka pācittiyas*. Concatenation must have had priority here over the type of *pācittiya* since Pāc 87 and 88 are connected through the words *mañcaṁ* and *pīṭham*.

Still, it seems more convenient if the “*mañcaṁ vā pīṭham vā*” *chedanaka pācittiya* would be with the other *chedanaka pācittiyas* and the *uddālanaka pācittiya* would precede it since Pāc 87 has no direct concatenation word with Pāc 86. Pāc 88 would even concatenate better than Pāc 87 with Pāc 86 through the common words *kārāpeyya* and “*yo pana bhikkhu*.”

In the Prātimokṣasūtras of the Mā-L, Mū, and Sa schools the rule-order for these rules is the same as the Pāli Pātimokkha. In the Prātimokṣasūtra of the Dharmaguptaka school, see BPP 19 and BEAL, 1871, P.230, the rule-order is in, what appears to be, the most convenient way. The rule-order corresponding to the Pāli rules is Pāc 83, 84, 85, 87, 88, 86, 89, 90, 91, 92.

Putting aside the *sekhiya* rules, the number of which differs greatly amongst the different Pātimokkha versions (see CSP 40, 49–59) and which do not lend themselves to concatenation due to their brevity, the rule-order of all offence sections amongst the Pātimokkha versions differs most after the third Pācittiya chapter. The Pāli and especially the Dharmaguptaka version seem to be the most consistent in concatenation of the *pācittiyas* in these chapters. The Sa, Mū, and Mā-L versions often do not concatenate the rules.

The rule order is sometimes determined by common offence topics. Pāc 33 and 34, and Pāc 39 and 40 have no connection through a concatenation-word but the offence topic in both is the same, i.e., food. Most of the time though concatenation has precedence over the common topics, e.g. Pāc 3 is not followed by Pāc 12 and 13, although they have the common topic of speech, and Pāc 20 is not with Pāc 62, although both are about using water with creatures in it.

## Chapter Titles

The Nissaggiya Pācittiya, Pācittiya, and Sekhiya offence-sections are divided into chapters, *vaggas*, of usually ten rules. The chapters have titles which, together with the number of the chapter, are given at the end of the chapters. The chapters are—with a few exceptions—titled in accordance with a key-word of the first rule of the chapter and the chapter-title does not define the common topic of offences for the chapter. The few exceptions are discussed below.

The chapter-division and end-of-chapter remarks in the various Pātimokkha editions are usually the same as in the Suttavibhaṅga editions. The Thai Dhammayuttikanikāya Pātimokkha version, Mm Se, follows the Sekhiya chapter-division as in the Kkh, while the Thai Mahānikāya version, Mi Se, gives both the Vibh and the Kkh chapter-divisions.

There are three chapters of ten rules each in the Nissaggiya Pācittiya offence-section. In Be, Vibh Ee, and in the Parivāra (Be, Ce) the first Nissaggiya Pācittiya chapter is called the *kaṭhinavagga* (Be: *kathinavagga*), while in Ce Vibh and Mm Se it is *cīvaravagga*. In Kkh (Be) it is called the *cīvaravagga* and the chapter starts with: “*nissaggiyesu pana cīvaravaggassa ....*” Be Sp ends the chapter with “*cīvaravaggam nīṭhitam*.” Ce and Ee Sp 684 end the chapter with: “*nīṭhito ca paṭhamo vaggo*,” and end the other Nissaggiya Pācittiya chapters in

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Frauwaller and other scholars; see Brough, 1962, pp.30–34, esp. 33.

the same way substituting *paṭhamo* for *dutiyo* and *tatiyo* respectively. The second chapter is titled the *kosiyavagga* in all Vibh eds, the Parivāra (Be, Ce), and Sp (Be). However, Kkh (Be, Ce, Ee), and older Pātimokkha editions and manuscripts, title it *elakalomavagga* while the *Pātimokkhaganṭhidīpanī* titles it *santhatavaggo*. In the Sp text at the end of the Bhikkhunī NP section commentary (Sp Ee 919), however, the *elakalomavagga* is mentioned and this shows that it was the title in use when this commentary was made. The title *elakalomavagga* is also mentioned in the text of the *Sāratthadīpanī-ṭīkā* (Myanmar ed. III 486) and the *Uttaravimicchaya* (Myanmar ed. p.380) and other medieval works; for more references search CSCD. If the standard is taken that a section is to be named after a key-word in the first rule, then the title *elakalomavagga* does not seem to fit. However, originally the tradition did not seem to take this standard seriously, if there was such a standard in the first place.<sup>12</sup> The title *santhatavagga* would fit well. The third chapter is titled the *pattavagga* in all editions and commentaries.

There are nine chapters with *pācittiya* rules; all chapters, except the eight one, which has twelve rules, have ten rules. Like the Nissaggiya Pācittiya chapters the Pācittiya chapters are numbered; e.g. *senāsanavaggo dutiyo*. This is also so in the Sp and Kkh. Further, like the Nissaggiya Pācittiya chapters, the Pācittiya chapter-titles are—with a few exceptions, named after a key-word of their first rule.

One exception appears to be the *bhojanavagga* where no key-word *bhojana* is found in the first rule. The key-word in this rule is *āvasathapinda* and this word is found in the rule-title of the rule. The next two rules, however, have the word *bhojana* as key-word. Each rule in the chapter deals with food and this might be, besides a possible change by reciters or editors<sup>13</sup>, a possible reason for this title. The Sa, Mū, Kāsyapiyah, and Mahīśasaka Prātimokṣasūtras place what corresponds to the Pāli *paramparabhojanasikkhāpada* at the start of the fourth chapter and this rule contains the word *bhojana*. The rule corresponding to the *āvasathapiṇḍasikkhāpada* is found as the second rule in most versions (i.e., Sa, Mū, and Kāsyapiyah) It is possible that the *paramparabhojanasikkhāpada* once stood at the start of the Pāli version too.

Of course, it is also possible that there was originally an *āvasathapiṇḍavagga* and that it got changed to *bhojanavagga* by later reciters or editors in the same way as the last chapter of the pācittiya-section, the *rājavagga*, got changed to *ratanavagga*, and the *kosiyavagga* to *elakalomavagga*; see below.

The second exception is title of the seventh Pācittiya chapter, *sappāṇakavagga*, which is named after a key-word of the second rule, i.e., the *sappāṇakasikkhāpada*, Pāc 62. Hinüber, 1999 p.18, thinks that the reason for this exception is that the *sappāṇakasikkhāpada* once stood at the start of a chapter because the rule corresponding to the *sappāṇakasikkhāpada* comes in the Prātimokṣasūtra of the Mahāsaṃghika-Lokottaravādin school at the start of the fifth chapter and the *sañciccasikkhāpada*, Pāc 61, comes at the start of the seventh chapter; see Hinüber 1999 p.18 n. 4.<sup>14</sup>

The reason for the *sañciccasikkhāpada* coming before the *sappāṇakasikkhāpada* might be because of concatenation; see the [note on concatenation](#). Pāc 62 connects to the next rule, *ukkoṭanasikkhāpada*, Pāc 63, through the word *jānam* and Pāc 61 connects to 62 through *pāṇa*. It might be that the Theravāda Suttavibhaṅga reciters, *bhāṇakas*, found it more convenient to concatenate both the rules with *pāṇa*, but did not change the chapter-title for some reason. Again, it is also possible that there was a *sañciccaavagga* that later got re-named to *sappāṇakavagga*.

In the Mā-L, Mū, and Sa version the rule corresponding to the Pāli Pāc 61 is followed by the rule

<sup>12</sup> In accordance with Hinüber's line of reasoning, see the section on the chapter-division in the Pācittiyas below, it might be significant that the Msg-L rule corresponding to the Pāli Pāc 13 comes at the place of Pāli Pāc 11, i.e., at the start of the chapter. The order of rules in the corresponding chapter of the Msg-L *Prātimokṣasutra* is Pāli Pācittiyas 13–11–12–14 etc. All other schools have the rule corresponding to Pāli Pāc 11 at the start of this chapter.

<sup>13</sup> I am using the word "editor" for convenience. It probably was not the case that a monk was sitting down and deliberately started editing the text in the modern sense of the word, in the first place because at first there were no written texts for several centuries. However, there are clear indications that during the transmission, whether recited or written, of Pali texts monks changed the order of rules, added or changed rule-, introduction- and conclusion-titles, preferred certain (Sankritised) spellings of words above others, etc. This is a process that continues taking place. At the councils held in Burma and Thailand there was editing taking place. According to accounts, texts were "purified" from corruptions. During the sixth council Sinhalese and Burmese monks had disagreements about what were the appropriate readings.

<sup>14</sup> Hinüber calls these chapters the *Saprāṇakavarga* and *Sañcītyavarga*, however, in the Mā-L *Prātimokṣasūtra* no chapter-titles are found, only summary verses (*uddāna*) followed by the number of the chapter; see Taita 25, BV 185, 188, BMD p. 84, 86. Hinüber is therefore probably referring to the *Pācattika* section's summary verse; see Taita 29, BMD p.92.

corresponding to the Pāli Pāc 77 that also has the word *sañcicca*. In the Dharmaguptaka version the corresponding rule-order is Pāc 61, 62, 77.

It is possible that at first there was no chapter-division in the Thv version but just one unbroken chain of rules as in the Mū, Sa, and Dhg versions. Later, for the sake of easier remembrance, the chapter-division might have been introduced. This could explain why Pāc 10 is separated from Pāc 11 although they have the same subject matter, i.e., causing destruction, which differs from the surrounding rules.

It is noteworthy that the *Samantapāsādikā* (Be, Ce, Ee) in the Pācittiya-section some chapter-titles are different from those in the Suttavibhaṅga, the Parivāra, and the *Kaṅkhāvitaraṇī*.<sup>15</sup> The *bhūtagāmavagga*, Pāc 11–20, is titled *senāsanavagga* in the Sp (also in a Vibh Ce v.l.); the *ovādavagga/bhikkhunovādavagga*, Pāc 21–30, is titled *bhikkhunīvagga*; and the *ratanavagga*, Pāc 83–92, is titled *rājavagga*.

The third chapter is titled *bhikkhunovādavagga* in Vibh Ce and Mm Se, etc, but *ovādavagga* in Dm, Mi Se, Parivāra Ce, etc. As mentioned in the previous paragraph, the Sp gives it the title *bhikkhunīvagga*. The title *bhikkhunovādavagga* is used in a reference in the vinaya *ṭīkā* called *Vimativinodanī* (Myanmar II 309). However, more references to *ovādavagga* are found in the commentaries and *ṭīkās* and also *ovāda* is used in the in the Pācittiya sections summary-verse, *uddāna*, at Vin V 27. It therefore seems that *ovādavagga* is the more original one.

The Parivāra (Be, Ce, Ee) has the same the chapter-titles as the Vibh, except in the sixth chapter, which is called *surāmerayavagga* instead of *surapānavagga*, and the ninth and last chapter, which is called *rājavagga* in all Parivāra eds.

The title *surāmerayavagga* is not used or mentioned in any other work except the Pārivāra and it is not possible to ascertain whether it is more original than the title *surapānavagga*.

In Vibh Ce and the D. Maskell 1981 Kkh Ee the last chapter is titled *rājavagga*. The Vibh Ce reading seems more appropriate here as the key-word *rāja* is found in the first rule, while ratana is only found as *ratanaka* in the compound *aniggataratanaka*. In the Burmese CSCD edition of Sp the section is called *ratanavagga* in the conclusion of the section, however, the explanation of the first rule starts with “*rājavaggassa paṭhamasikkhāpade*” The title *rājavagga* is also found in the Pācittiya sections summary-verse, *uddāna*, at Vin V 27, and is also found in Vinaya-manuals such as the Parivāra and *Vinayavinicchaya* and *ṭīkās* such as the *Vimativinodanī* and *Sāratthadīpanī*; references can be found by searching the CSCD. It thus seems that later redactors, most likely Burmese, have changed the title of this section from *rājavagga* to *ratanavagga*.

The division of the Sekhiya section in Mm Se differs considerably from the other Pātimokkha texts and editions since it follows the division of the Kkh. Mi Se gives the end of chapter division of both the Vibh and the Kkh. Since the chapters in the Nissaggiya Pācittiya and Pācittiya sections are also divided into chapters of tens, rather than being divided according to the subject matter, and this therefore seems to be the more usual division, the Mi & Mm chapter titles have been put into brackets in the Pāli Sekhiya section of this work.

It might be that the Kkh way of the dividing is based on a different and possibly older tradition as preserved in the old Pātimokkha-*aṭṭhakathās* mentioned in Hinüber 1996 § 221 and 225. This might be supported by the fact that *-pratisaṃyukta* as part of titles was in use in the Mahāsaṅghika school; see BV § 294, and also the [footnote](#) in the “*Sutta* and *Suttavibhaṅga*” note.

This way of section-dividing in the Kkh is mentioned in the *ṭīkās*, e.g. *bhojanapaṭisaṃyuttāni sekhiyāni* are referred to in the *Vimativinodanī* (Myanmar ed. II 287).

In Mm Se the first twenty-six rules are grouped together as the “*chabbisati sāruppā*” (Be Kkh: “*chabbisatisāruppasikkhāpadavaṇṇanā niṭṭhitā*.” Ce Kkh: “*chabbisati sāruppā niṭṭhitā*.”) The next thirty in Mm Se are “*samatīṣa bhojanapaṭisaṃyuttā*.” (Be Kkh: “*tiṁsabhojanappaṭisaṃyutta-sikkhāpadavaṇṇanā niṭṭhitā*” Ce Kkh: “*bhojanapaṭisaṃyuttāni tiṁsati niṭṭhitāni*.”) The next sixteen are “*soṭasa dhammadesanāpaṭisaṃyuttā*.” (No title in Be and Ce Kkh.) The last three are “*tayo pakīṇṇakā*.” (Be Kkh: “*ekūnavisati dhammadesanāpaṭisaṃyutta-sikkhāpadavaṇṇanā niṭṭhitā*.” No title in Ce Kkh.) At the start of the explanations of the first rules in the Sekhiya-sections in the Kkh the section-titles are also mentioned (the first one only in Ke); see Ee Kkh. As the

<sup>15</sup> It is surprising that the Kkh and the Sp have different chapter-titles since both are ascribed to the same author—Ācāriya Buddhaghosa—by the later subcommentarial (*ṭīka*) tradition. The Kkh seems to be a later production than the Sp as the former frequently refers to the latter, whereas the latter does not refer to the former. Some scholars have doubt whether Buddhaghosa is the author of these works. In neither work the author is mentioned; see Hinüber 1996 § 209, 220, and 224.

title of the last section in Mm Se is found in no edition of the Kkh it seems to be a later Thai addition.

The *sekhiyas* are just mentioned by the number of the chapter in the Sp (Be, Ce, Ee), e.g. “*paṭhamo vaggo*.” In the Kkh (Be & Ee [Ce only gives the titles of the first two chapters]) the chapters are named as in Mm Se, except the last chapter that is not titled: “*tayo pakiṇṇakā*” as in Mm Se, but “*ekūnavīsatidhammadesanāpatisamyuttā*,” i.e., the last 3 rules are not a separate chapter.

Be, UP Ce, Nd Ce follow the Suttavibhaṅga (Be, Ce, Ee) and Sp chapter-division for the Sekhiya section, which are in six groups of ten and one group of fifteen named after a keyword of the first rule in the section. In the Parivāra (Be, Ce, Ee) the *sakkacca vagga* is titled *piṇḍapātavagga*. In Mi Se the *kabalavagga* is titled: *anāhaṭavagga*. This might a more appropriate title as the key-word *kabala* already occurs two rules earlier.

The Sarvāstivādin Prātimokṣasūtra does not have any section-introduction-titles or section-conclusions, chapters, etc; see CSP, PrMoSa. The incomplete Mūlasarvāstivādin Prātimokṣasūtra version as given in Lokesh Chandra’s edition has an *uddāna* summary-verse summarising the rules at the start of each section of ten *pāyantika* (= *pācittiya*) rules and thirty *saikṣa* (= *sekhiya*) rules. It also gives an *uddāna* at the start of the *saṅghāvasesaḥ* (= *saṅghādisesa*) and *prātideśanīyā* (= *pāṭidesanīya*) rules. The beginnings of the other sections are not found in this manuscript, but it seems that the *uddānas* would be found at the start of these sections too. The more complete Mūlasarvāstivādin Prātimokṣasūtra manuscript as given in Banerjee’s edition does not have any *uddānas*.

The Mahāsaṅghika-Lokottaravādin Prātimokṣasūtra does have a chapter division (“First chapter,” etc.) for every ten rules, but no section-titles. It has *uddānas*, at the end of the sections; see PrMoMā-L. The Chinese and Tibetan Mū Pātimokkha sūtra versions also have these *uddānas* according to CSP 39.

### Rule Section Titles and Rule-Titles

At the start of the offence-sections both Be and Mi Se give introduction titles. Mi Se also gives the number of rules in some sections. The other Pātimokkha editions and manuscripts, and the Suttavibhaṅga editions do not have these titles.

There is some slight variation in the titles at the conclusions of sections in the various Pātimokkha editions. Nd Ce, and Mi Se number the first four sections of the Pātimokkha, from the Nidāna section until the Aniyata section, and title them *uddesa* as in the introduction-titles: e.g. “*nidānuddeso paṭhamo*.” Be does not number the sections, but adds *uddesa* for the first four sections, e.g. *nidānuddeso*. Mm Se has “*nidānuddeso niṭṭhito*,” etc. Be, Nd Ce, and Mi Se and a Burmese MS have the “*vitthāruddeso pañcamo*” remark at the end of the Pātimokkha conclusion. In the commentaries the word *vitthāraruddesa* is only found in the Kkh (Ee 3) in an enumeration of the five *uddesas*. The Mahāvagga (Vin I 112) only has *vitthāren’eva pañcamo*. It is not clear why some manuscripts and editions, which seem to have their origin in Burma, include the *vitthāruddeso pañcamo* remark while others, although they include the remarks for the other four sections, don’t. It seems that the “editors” understood that the remark *bhikkhupātimokkhaṇi niṭṭhitam* suffices to indicate that the Pātimokkha has been recited in full. The *Dve Mātikā* edition (Dm) does not include the *uddesa* remarks at all and simply has *nidānam niṭṭhitam*, etc.

The *uddesa* titles and conclusions, numbered one to five, refer to the five ways of reciting the Pātimokkha; see [above](#). After the sections that are only included in the *vitthāruddesa*, it is simply said that the rule section has been finished, e.g. *pācittiyā niṭṭhitā*.

In the Thai Dhammayuttika tradition the rule-section titles are not recited.

The Mūlasarvāstivāda Prātimokṣasūtra manuscript now in the collection of the Nor bu lin ka monastery in Tibet, although partially mistaken, also has the *uddesa* division.<sup>16</sup> The Prātimokṣasūtra manuscript edited by Banerjee doesn’t. Haiyan Hu-von Hinüber, in her article “Some Remarks on the Sanskrit Manuscript of the Mūlasarvāstivāda-Prātimokṣasūtra found in Tibet” (p. 292) emphatically states: “I am convinced *these*

<sup>16</sup> Right: (1) at the end of the *nidāna*: *prathamaḥ prātimokṣasūtrod< d>eśaḥ*. (2) at the end of the *catvāraḥ pārājikā dharmāḥ*: *dvitīyaḥ prātimokṣasūtroddeśaḥ*. (3) at the end of the *trayodeśa saṃghavaśeṣaḥ*: *trītyaḥ prātimokṣasūtroddeśaḥ*. (4) at the end of the *dvaśaṇiyatau dharmau*: *caturthaḥ prātimokṣasūtroddeśaḥ*. Wrong: (5) at the end of the first ten rules of the *trimśat naiḥsargikapāyattikāḥ*: *pañcamāḥ prātimokṣasūtroddeśaḥ*. (6) at the end of the second ten rules of the *trimśat naiḥsargikapāyattikāḥ*: *prātimokṣasūtroddeśaḥ ṣaṣṭhaḥ*.

peculiar remarks point to a manuscript tradition otherwise lost.” However, as seen above, these remarks are found in some Pāli editions and manuscripts of the Pātimokkha.

In the reciter’s introduction and conclusion to each of the sections the number of rules recited are mentioned. The only exception is the Sekhiya section, which in all editions of the Pātimokkha and the Suttavibhaṅga does not give the number of rules in the section, i.e., *pañcasattati sekhiyā dhammā* (seventy-five training rules) is found. The only exceptions are Mi, a Siamese manuscript (V), and the *saṅkhittapātimokkhuddesa* (the recitation of the Pātimokkha in brief) that is given in a few printed editions and manuscripts. It is also found in the Parivāra. As this would be the only section introduction where the number of rules are not given, it might seem that the Thai tradition has preserved an older tradition, however, the reason might be different. Comparing the Pāli Pātimokkha and the Prātimokṣasūtras of other major early traditions, it is clear that the divergence between them—both in the number of rules and in rules not found in other Prātimokṣasūtras—occurs in this section. In other sections the difference is only in the order of rules and in the wording. In contrast to fixed content of the other sections of the Pātimokkha/Prātimokṣasūta, the Sekhiya section might have been seen as an open-ended section in which minor training rules could be added by different traditions and perhaps even major monastic centers. Nowadays too different monasteries have different sets of monastery rules, especially the Thai forest monasteries are known for their refined rules regarding etiquette, etc.

The other major early traditions also did not number their *śaikṣa* sections: the Mahāsaṅghika Pm has *sātirekapāñcāśaccāikṣā dharmāḥ* (PrMoMā-L p.30, 34), “more than fifty” (It has 67 *śaikṣa* rules.), while the Mū and Sa Pm have *sāmbahulāḥ śaikṣā dharmā* (PrMoSa p.241, 255, Chandra 11), “many training rules” (Sa has 113 *śaikṣa* rules, Mū has 108).

In the Burmese edition of the Pātimokkha, Be, and also Ee Pātimokkha (see TP xxxix-xl), every rule is introduced by a rule-title: e.g. Pārājika 1 is titled *methunadhammasikkhāpada*, “the training precept on sexual intercourse.” The rule-titles have been incorporated into the Burmese Pātimokkha edition from the Vinaya commentaries and ṭīkās explanations where the Pātimokkha rules are referred to by these titles. These rule-titles were used by the commentators for the sake of easy reference. They are not recited in the Pātimokkha recitation in Burma and in this work they have been added in brackets before the actual rules.

In the Burmese Sixth Council edition, as given in CSCD, these rule-titles are also found preceding the rules in commentaries and sub-commentaries on Pātimokkha rules, but they are, as far as I know, not found preceding any commentaries on rules in the Sinhalese and Thai editions. The addition of rule-titles at the head of sections therefore seems to be a modern Burmese tradition, dating from the fifth or sixth council.

It appears that the rule-titles rather refer to the rules as incorporated in the Suttavibhaṅga rather than as found in the Pātimokkha because some rules are named after the person playing the leading role in the origin-story to the rules, e.g. the *ariṭṭha-sikkhāpada*, Pāc 68, is named after the first offender called Ariṭṭha bhikkhu who caused the rule to be laid down; cf. TP xi.

The *mahā-pesakāra-sikkhāpada*, “greater training precept on weavers,” NP 27, is named after the synonym *pesakāra* for *tantavāya* given in the Padabhājana on the rule. As Hinüber 1999 p.10–11, cf. TP xi, notes, this rule originally seems to have been part of a pair where the preceding shorter rule, the *suttaviññatti-sikkhāpada*, was called *cūla-pesakāra-sikkhāpada*, “shorter training precept on weavers,” in the same manner as pairs of suttantas starting with *cūla-* and *mahā-* are found in the Majjhima-nikāya; cf. TP xi. However, it is also simply possible that the rule title is called this way because the weaver in the story, a supporter of Ven. Upananda, was a great weaver or, rather, an embroiderer. The corresponding Sanskrit word is *peśaskārī*: “a female who makes embroidered (garments),” of which the noun *peśas* means “embroider,” “embroidered garment.” Thus it seems a *pesakāra* was not a simple weaver but one who made embroidered cloths.

Apparently there is nothing exactly corresponding to these Pāli rule-titles in the other early Buddhist schools, but the Sarvāstivādin *Mahāvyutpatti* contains a list of the key-words of each Suttavibhaṅga/Pātimokkha-rule<sup>17</sup>.

The chapter titles often have the same key-word as the rule-titles of the first rule in the chapter, but in a

<sup>17</sup> See BMD p.140ff, Rosen 42ff. These are entries 8364–8522 in Sakaki, Ryozaburo (ed.) 1926: *Mahāvyutpatti*, Tokyo: Suzuki Research Foundation, pp. 531–544.

few cases this is not so. The first exception is the *bhojanavagga* of the Pācittiya-section that does not have the same key-word as the *āvasathapiṇḍasikkhāpada*, Pāc 31. A possible reason, a different order of rule earlier, for this is discussed in the previous section on Chapter-division.

The second exception is the *rājavagga* of the Pācittiya-section that does not have the same key-word as the *antepurasikkhāpada*. Probably the reason for this is that the title *rājasikkhāpada* was already used for NP 10.

The third exception is the *kabalavagga* in the Sekhiya-section, which does not have the same key-word as the *anāhatasikkhāpada*. However, in the Thai Mi edition the chapter is called *anāhatavagga* and this might be the original title.

### Quotation-Marks

In the Suttavibhaṅga the quotation-mark *ti* is found at the end of each Pātimokkha section i.e.: (Nid.): "... *phāsu hotī ti*," (Pār.) "... *evam etam dhārayāmī ti*," (Pm Conclusion) "... *sikkhitabban-ti*." However, in Mi & Mm Se there are no quotation-marks at the end of the sections, except for one in the Pātimokkha conclusion, which, for the sake of consistency, should be without the *ti* too, i.e., "*sikkhitabbaṁ*." One argument for the *ti* after *sikkhitabbaṁ* is that it is a quotation from the Buddha. However, the Buddha is referred to in the third person in this section (*tassa bhagavato*) and it therefore is no quotation.

The reason for this difference among the editions is that when the Pātimokkha is recited it is in the first person, i.e., the reciter reminds and asks the other bhikkhus who are present, and therefore no quotation-mark is needed. However, in the Suttavibhaṅga the Pātimokkha rules are quoted, not recited, so the quotation-mark is appropriate. There are no quotation-marks in the Sa Prātimokṣasūtra (PrMoSa p.258), Mā-L (PrMoMā-L p.6 + 8), and Mū (PrMoMū p.13–15).

The Mā-L Prātimokṣasūtra ends with: "... *sikṣā karaṇīyā*"; PrMoMā-L p.36. Sa: "... *iti sikṣā karaṇīyā*"; PrMoSa p.258. There is no corresponding Prātimokṣa conclusion in the Mū Prātimokṣasūtra; after the *adhikāraṇaśamathā dharmah* section the verse section start; see PrMoMū p.54.

## Some remarks on the *Pubbakarāṇa*, *Pubbakicca*, and *Pattakalla*

### The Summary of Preparations and Preliminary Duties

Nowadays when the Pātimokkha is recited it is preceded by a summary of the preparations and preliminary duties called *pubbakarāṇapubbakicca*. The *pubbakarāṇa* preparations are concerned with the preparing of the place where the Uposatha meeting takes place and the *pubbakicca* preliminary duties are the duties which are to be done when the bhikkhus have assembled and the Uposatha meeting is about to start. Possibly every monastic group, *nikāya*, in the Theravāda tradition has its own Pāli version of this summary, but all of the versions are based on the three verses found in the *Kaṅkhāvitaranī*. These three verses summarise the various duties and observances related to the Uposatha and the factors of suitability. According to the *Kaṅkhāvitaranī* this summary was compiled by the Commentary-teachers, *aṭṭhakathācariyā*. The duties are found in various places in the Vinaya-piṭaka and the Commentary teachers must have felt a need to collect them and summarise for the sake of convenience and clarity.

The modern versions, given in [Appendix I](#) are of various length and are also recited in different ways:

The Thai Dhammayuttikanikāya version is recited by a single reciter; see Ŋm pp. 6–15.

The version of the Thai Mahānikāya (Mi Se), given in the *Bhikkhupātimokkhapāli* of the Thai Tipiṭaka edition of Mahidon University (see Appendix) is done by two bhikkhus: one bhikkhu who questions and one bhikkhu who answers.

A version that is almost identical with the Thai Mahānikāya version is the Sinhalese version used by the Siyām-nikāya, the Rāmañña and the Amarapura Nikāya. This version is given in various works; see Appendix I. It might have been introduced to Sri Lanka by the bhikkhus from the kingdom of Ayuthiya (i.e., Siam) who came to the Malwatta Vihāra in 1753 to reintroduce the *upasampadā* in Sri Lanka.<sup>18</sup> However, possibly it earlier came from Sri Lanka to Thailand with the introduction of the Sri Lankan Theravāda

<sup>18</sup> See Hazra, K.L.; *History of Theravāda Buddhism in South-east Asia*, Delhi, 1982, p.169

tradition. It is done by one bhikkhu asking and one bhikkhu answering.

The version used in the Sri Kalyāṇa Yogāshrama Saṃsthāva, which is a Rāmañña Nikāya forest-monastery sect founded in the 1950s, is given in Nd 24–32. It is a recent Sinhalese adaptation of the version found in Mi Se and Dickson, etc, mainly differing in that it has interrogative pronouns (... *kiṁ?*) or interrogative clauses (... *kataṇi kiṁ?*) at the end of the question sentences just as is done in Sinhala (... *da?*). In Pali interrogative pronouns come at the start of sentences and thus this version mingles Pali and Sinhala grammar.

In Burma the preliminary dialogue is done in Burmese rather than in Pāli. However, the two summary verses from the *Kaṅkhavitaranī* are recited in Pāli; see the official Pātimokkha text preceding the Burmese edition of the Kkh where only the two Pāli summary verses are given.<sup>19</sup>

Similarly, the Swejin Nikāya branch of the Amarapura Nikāya of Sri Lanka (named after the town of Amarapura in Burma from where this *upasampadā*-lineage came to Sri Lanka in the 19th century) uses a question and answer version done in Sinhalese, but which incorporates the Pāli Kkh summary verses and the invitation by the elder. This version is given in UP Ce xxiii–xxx.

At the start, before the Kkh verses and the Sinhalese question and answer version etc., UP Ce gives a formal request to the reciter to recite the Pātimokkha:

(Invitation:) *Suṇātu me bhante saṅgho, yadi saṅghassa pattakallam ahaṁ āyasmantam (tissam) pātimokkhuddesam ajjheseyyam.* (3 x)

*Saṅgho bhante āyasmantam (tissam) pātimokkhuddesam ajjhesi. Uddisatu bhante āyasmā (tiso) pātimokkham.* (3 x)

(Reciter:) “Āma uddisisāmaṇi āvuso.”

(Invitation:) “Venerable Sir, let the Community listen to me! If it is suitable to the community, [then] I should invite Venerable (Tissa to do) the Pātimokkha recitation.” (3 x)

Venerable Sir, the Community invites Venerable (Tissa to do) the Pātimokkha recitation. Venerable Sir, let Venerable (Tissa) recite the Pātimokkha!”

(Reciter:) “Yes friend, I shall recite.”

The origin of this request is the Mahāvagga which mentions in an origin-story that monks invited the senior bhikkhu, or another bhikkhu, to recite the Pātimokkha by saying: “Let the Venerable Sir recite the Pātimokkha.”

*Te theram ajjheshanti, uddisatu, bhante, therō pātimokkhan-ti. ... Eten'eva upāyena yāva saṅghanavakam ajjheshanti, uddisatu āyasmā pātimokkhan-ti.* (Mv II 17 / Vin I 116)

Cf. the section “The Invitation by the Elder” below.

Neither the Sp nor the Kkh mentions whether the summary is to be recited before the Nidāna. This might be a later development. There is also no mention of questioning and answering about the duties etc. in the Sp and the Kkh.

It has not been possible to find the exact source of the question and answer versions of the *pubbakaraṇapubbakicca*. It is not found in the commentaries and sub-commentaries, and it is first mentioned in the late medieval manual on the Pātimokkha called *Bhikkhupātimokkha-gaṇḍhidipāni* by Thera Ŋānakitti from Chiang Mai, Thailand. See the note on the origin of the *pubbakaraṇapubbakicca* in the appendix.

Bhikkhu Ŋānadassana, Nd 23 & n. 9, states that the reason for the preliminary dialogue is the regulation given in Mv II 15,6/Vin I 113 that no bhikkhu should ask unbidden about Vinaya in the midst of the Saṅgha; cf. UP Ce XXIII.

However, there is no indication in the Mahāvagga, nor in the Sp, that this regulation is specifically for the preliminary duties of the Pātimokkha recitation. It is rather a regulation for asking any questions about Vinaya in the midst of the community and as such it is found in the accounts of the first and second councils in the Cūlavagga. The same applies for speaking unbidden on Dhamma in the midst of the Saṅgha. Nevertheless, it is in accordance with the above mentioned Mahāvagga regulation that the bhikkhus who do the *pubbakicca*-dialogue in the midst of the Saṅgha should first ask permission from the Saṅgha to do so.

<sup>19</sup> See also the partial version from a 1768 Burmese manuscript quoted in the article “Nine Pāli Manuscripts in the Vatican Library” by Jacqueline Filliozat in JPTS XXVI p.147: “... uposathassa etāni pubbakaraṇān ti vuccati. Sammajanī [+ Burmese] ... suriyalokassa athitāya ... padīpakiccam ...”

In the Thai Dhammayuttika Nikāya tradition monologue version the reciter formally asks permission to recite the Pātimokkha from the senior bhikkhu. “*Okāsa<sup>20</sup> me bhante thero dethu<sup>21</sup> vinayakathāñ kathetum.*”: “Venerable Sir, let the Senior give me permission to talk about the Vinaya.” (Ñm 1969 p.53.) This request seems superfluous as the senior bhikkhu has already made an invitation.

The summary of the commentary-teachers is quoted in Kkh 6 and Sp 1063:

*Sammajjanī padipo ca – udakam āsanena ca  
uposathassa etāni – pubbakaranān-ti vuccati.  
Chandapārisuddhi-utukkhānañ – bhikkhugañanā ca ovādo,  
uposathassa etāni – pubbakiccan-ti vuccati.  
Uposatho yāvatikā ca bhikkhū kammappattā<sup>22</sup>  
sabhāgāpattiyo ca na vijjanti  
vajjanīyā ca puggalā tasmiñ na honti  
pattakallan-ti vuccati.*

“The broom and the lamp, the water with the seat<sup>23</sup>  
these are called: ‘the preparation for the observance.’  
The consent and purity<sup>24</sup>, the telling of the season,<sup>25</sup>  
the counting of the bhikkhus<sup>26</sup> and the instruction (of the bhikkhunīs),<sup>27</sup>  
these are called: ‘the preliminary duty for the observance.’  
The observance,<sup>28</sup>

<sup>20</sup> The word *okāsa* in accordance with proper grammar should be the accusative *okāsañ* as in “*okāsañ karoti*.” In Sri Lanka this form *okāsa* is also used in the standard forgiveness formula [i.e., “*okāsa me bhante, dvārattayena katañ sabbañ accayañ khamatu me bhante*”] and it seems to be an imperative form of the verb *okāsatī*. This form is not found in the Tipiṭaka and commentarial works (as found on the CS-CD) and seems to be a modern invention.

<sup>21</sup> The incorrect form verb *dethu* should be the 3 sg. present indicative *detu*.

<sup>22</sup> Be: *kammappattā*. See PED 406: *-ppatta*.

<sup>23</sup> Mv II 20,6/Vin I 118–119; Mv II 26,10/Vin I 125.

<sup>24</sup> Mv II 22–23/Vin I 120–22.

<sup>25</sup> Mv I 77,1/Vin I 95.

<sup>26</sup> Mv II 18,4/Vin I 117.

<sup>27</sup> Mv II 1,4/Vin II 255; Mv X,9,5/Vin II 264; Vin IV 5.

<sup>28</sup> Mv II 4,2/Vin I 101; Mv II 14,1/Vin I 111; Mv II 36,4/Vin I 136.

whatever bhikkhus are entitled<sup>29</sup> (to carry out the legal) act.<sup>30</sup>  
 common offences are not found<sup>31</sup>;  
 there are no persons to be excluded in there<sup>32</sup>,  
 this is called: ‘reached suitability.’

The following sections refer to this summary.

## Preparations

The preparations of the place where the Uposatha is done are given at Mv II 20,6: A junior bhikkhu who, although being requested by a senior bhikkhu to prepare the place, does not carry out the request commits an offence of wrong doing. A bhikkhu living alone should also make preparations on Uposatha days in case other bhikkhus arrive, Mv II 26,10.

It is noteworthy that the word *pubbakaranya* in this sense is neither found in the Suttavibhaṅga or the Kandhakas or the Parivāra. It first appears in the above mentioned *pubbakaranapubbakicca* summary verses of the Vinaya-commentaries. Likewise, the word *pubbakicca* is also not found in this sense in the Vinayapiṭaka.

## Preliminary Duties: *Pārisuddhi* and *Chanda*

The first of the preliminary duties is the conveying of consent and purity, *chandapārisuddhi*, on behalf of a bhikkhu who is not able to attend the Uposatha.<sup>33</sup>

The Buddha declared that a sick bhikkhu who is unable to come to the Uposatha should make known his purity, *pārisuddhi*, through another bhikkhu to all the bhikkhus who are attending the Uposatha by saying: “Announce my purity” (“... *pārisuddhiṃ me ārocehi*.”). It is an offence of wrong-doing to knowingly do an *uposathakamma* with an divided/incomplete community; “... *na tveva vaggene saṅghena uposatho kātabbo*.”<sup>34</sup>

Dhirasekera, pp. 96–105, argues that this announcement of *pārisuddhi* is the *pubbakicca* intended in the Nidāna. He supports his argument by the *nidānas* of the Sanskrit Prātimokṣasūtras of other early Buddhist schools which are very similar to the Pāli but specify *pārisuddhi* as the purity of bhikkhus who are not able to come.

The relevant sections of the Mā-L, Sa, and Mū are quoted and translated below. The complete versions can be found in the editions of the Prātimokṣasūtras and their translations.

<sup>29</sup> Nānamoli, Nm 1969 p.56, renders “Whatever number of bhikkhus there are who come to the function,” but *patta* means “entitled.” It is the past participle of *pāpuṇāti*: obtains, attains, reaches.

See Mv IX 3,5/Vin I 318: “Yāvatikā ca bhikkhū kammappattā te āgatā honti.”: “As many bhikkhus as are entitled (to take part in the formal) act are come.” (= Translation of I. B. Horner; BD IV 455.)

Mv IX 4,1/Vin I 319: “Yvāyam catuvaggo bhikkhusaṅgho ... dhammena samaggo sabbakammesu kammappatto.” : “This community of bhikkhus which consists of a chapter of four ... united in accordance with the law, entitled (to carry out the legal) act with respect all legal acts.” Cf. Cv X,7/Vin II 261: “... dissanti bhikkhuniyo kammappattāyo pi āpattigāmaniyo pi ....”

Kkh 6: “ Yāvatikā bhikkhū kammappattā ti: yattakā bhikkhū tassa uposathakammassa pattā yuttā sabbantimena paricchedena cattāro bhikkhū pakatattā saṅghena anukkhittā te ca kho hatthapāsaṇi avijahitvā ekasimāyaṇi thitā.” : “Whatever bhikkhus are entitled to that Uposatha-act, who are entitled, suited, with the minimum amount (of bhikkhus): four bhikkhus who are regular, not suspended by the community, and they, not having left arms-length, remain in the same boundary.”

Sp 1402: “Pakatattā kammappattā: catuvaggakaraṇe kamme cattāro pakatattā anukhitta anissārīta parisuddhasilā, cattāro bhikkhū kammappattā kammassa arahā anucchavikā sāminā, na tena vinā tam kammaṇi kariyati ...” : “Regular/normal, entitled to the legal act: in a legal act with four (bhikkhus) who are regular, not suspended, not expelled, of pure virtue, four bhikkhus entitled to the legal act: worthy of the act, suitable, masters, without that the legal act can not be done.”

(A *pakatattā* bhikkhu is a normal or regular bhikkhu in contrast to a bhikkhu who is in probation or has been suspended; see Vin II 32.)

<sup>30</sup> Mv II 26,1/Vin I 124.

<sup>31</sup> Mv II 27/Vin I 126–28.

<sup>32</sup> Mv II 16,8/Vin I 115; Mv II 36/Vin I 135–136.

<sup>33</sup> In order for any *saṅghakamma* to be valid the motion (*ñatti*) and proclamation (*anussāvana*) have to be in the right order, all bhikkhus entitled to participate in the legal act must have come, bhikkhus who can not participate must have conveyed their consent to the legal act, and those present must not protest (against the act); see Mv IX 14, 1–3/Vin I 316–19 and Mv II 14, 1–3/Vin I 111.

<sup>34</sup> Mv II 22,2/Vin I 120. See the note on *samagga* at Sd 10 for the factors which make up a *saṅgakkamma* and a *vaggakkamma*.

Mā-L: "Those who are eminent, well disposed/prepared, pure, accomplished/capable<sup>35</sup>, have seated for the rehearsal<sup>36</sup>. The tickets have been distributed, the bhikṣus have been counted, this many people have reached the boundary. Announce the consent and purity of bhikkhus who have not come, having announced make it known. Which bhikṣu is the conveyor of the consent of the bhiksūnīs? ...

Listen Venerable Community! Today is the dark moon<sup>37</sup> fourteenth (-day) [or fifteenth-day]<sup>38</sup> or junction-Poṣadha<sup>39</sup> for the Community. This much of the season has passed, this much is left. What is the preliminary duty of the community? The community of disciples of the Fortunate One has little to be done.<sup>40</sup>

Venerable Sir, let the Community listen to me. Today is the dark moon fifteenth-day Poṣadha for the Community. If the (right) time has been reached for the Community, the Community should do the fifteenth-day Poṣadha and should recite the Prātimokṣasūtra inside this place, in this area of the earth, however much has been received/claimed by the Bhikkhu-community, measuring a fathom all round.

This is the motion leading to an object.<sup>41</sup>

Venerable Sir, the Community will do the fifteenth-day Poṣadha and will recite the Prātimokṣasūtra inside this place, in this area of the earth, however much has been received by the Bhikkhu-community, measuring a fathom all round.

It agrees to the Community, because it is silent. Thus I keep this [in mind].<sup>42</sup>

Venerables, I shall recite the Prātimokṣasūtra, listen to it thoroughly and keep it in mind well. I shall speak.

For whom there is an offence, he should reveal ... "<sup>43</sup>

Sa: "Success! (Persons) not fully admitted have departed, the united community has assembled. What is

<sup>35</sup> The exact connotation of some of these terms is uncertain; cf. BMD p.46.

<sup>36</sup> *Anusaṅgāyanto*; according to Taita 5 the manuscript is illegible here. CPD gives *anusaṅgīta* as "rehearsed again."

<sup>37</sup> *Viśuddhinakṣatraṇī*. Lit., "clear stars" When the moon is full the stars are less clear and bright as the moon outshines them, so presumably the dark moon is meant. BMD p.46 has "bright half of the lunar month." Cf. BV 64.

<sup>38</sup> The text has omitted *pāñcadaśiko vā* which seems required as the next paragraph states it is the *pāñcadaśiko poṣadho*. Cf. the BV 64 version (given in n. 6 below) which has *cāturdāśiko vā pāñcadaśiko vā*.

<sup>39</sup> *Sandhi-poṣadha*; see BV 64 n. 4: "... probably the transition from the 14<sup>th</sup> to the 15<sup>th</sup> night of the lunar month ..."

<sup>40</sup> Another version of this is quoted in the Mā-L Bhiksūnī-vinaya, BV 64 (p. 95–96): "Śr̄ṇotu me bhante saṅgho. Adya saṅghasya cāturdāśiko vā pāñcadaśiko vā sandhi-poṣadho vā viśuddhinakṣatraṇī. Ettakaṇī ṛtusya nirgataṇī ettakaṇī avaśiṣṭaṇī. Kim saṅghasya pūrvakṛtyaṇī? Alpakṛtyo bhagavataḥ śr̄āvakasaṅgho sōbhati\*\*. Anāgatānām āyuṣmanto bhiksūṇācchandapāriśuddhimārocetha, ārocitañ-ca pravedetha. ..." (\*Ms reads -kṛtvā, a scribal error. BV p.95 and the Bhiksūprātimokṣa-nidāna give the correct reading -kṛtyaṇī. \*\* The reading in the Prātimokṣa, i.e., so *bhavati*, seems more appropriate.):

"Listen Venerable Community! Today is the dark moon fourteenth (-day) or a fifteenth (-day) or a junction-Poṣadha for the Community. This much of the season has passed, this much is left. What is the preliminary duty of the community? The community of disciples of the Fortunate One which has little to be done is beautiful. Announce the consent and purity of bhikkhus who have not come, having announced make it known. ... "

<sup>41</sup> "Ovayikā eṣā jñaptih." Or: "This is a motion serving a purpose"; see BV 25 -26 n. 2. According to Roth this way of putting the motion appears to be a particular characteristic of the Mā-L school.

<sup>42</sup> Note that only the Mā-L has a *ñattidutiyakamma* here rather than the *ñattikamma* of the other schools.

<sup>43</sup> (Taita 5–6. Punctuation added by the editor.): "Abhikrāntāḥ suvihitāḥ śuddhā nipuṇā anusaṅgāyanto upaniṣaṇīṇā. Cāritāḥ śalākā, gaṇītā bhiksū, sīmāprāptā ettakā janāḥ. Anāgatānām āyuṣmanto bhiksūṇām cchandapāriśuddhimārocetha, ārocitañ-ca pravedetha. Ko bhiksū bhiksūṇām cchandahārako. ... Śr̄ṇotu me bhante saṅgho. Adya saṅghasya cāturdāśiko vā sandhipoṣadho vā viśuddhinakṣatraṇī. Ettakaṇī ṛtusya nirgataṇī ettakaṇī avaśiṣṭaṇī. Kim saṅghasya pūrvakṛtyaṇī. Alpakṛtyo bhagavataḥ śr̄āvakasaṅgho so bhavati.

Śr̄ṇotu me bhante saṅgho. Adya saṅghasya pāñcadaśiko poṣadho viśuddhinakṣatraṇī. Yadi saṅghasya prāptakālaṇi saṅgho imasmin pṛthivīpradeśe yāvatakaṇi bhiksūsaṅghenābhigṛhītaṇi samantanavyāmamātrāṇi atrāntare pāñcadaśikaṇi poṣadhaṇi kuryāt prātimokṣam ca sūtramuddiseyya. Ovayikā eṣā jñaptih.

Kariṣyati bhante saṅgho imasmin pṛthivīpradeśe yāvatakaṇi bhiksūsaṅghenābhigṛhītaṇi samantana-vyāmamātrāṇi atrāntare pāñcadaśikaṇi poṣadhaṇi prātimokṣam ca sūtramuddiseyati.

Kṣāmate tam saṅghasya yasmāt-tuṣṇīm-evam-etaṁ dhārayāmi.

Prātimokṣam āyuṣmanto sūtram uddeśiṣyāmi, tam śr̄ṇuta sādhu ca suṭṭhu ca manasi kuruta, bhaṣiṣyāmi. Yasya vo siy'āpattiḥ so'viṣkaretu ..."

to be done by the Community? Let the Venerable Sirs announce the purity and consent of bhikkhus who have not come, having announced make it known. Venerable Sirs, one month less one night of the hot season has passed, three months and one night are left. ...”

“Listen Venerable Community! Today is the fifteenth (-day) Poṣadha of the Community. If the (right) time has been reached for the Community, and it agrees to the will of the Community that the united Community should do the Poṣadha today, it should recite the Prātimokṣasūtra. This is the motion.

We will do the Uposatha, dear Venerables, we will recite the Prātimokṣasūtra. All (those who) are present listen to it and pay attention thoroughly and well!

For whom there is an offence he is to reveal (it) ...”<sup>44</sup>

Mū: <sup>45</sup> “Venerables, so much of the hot season has passed, this much is left. ... What is the preliminary duty for the community of disciples? There is little need, little to be done. Let the Venerable Sirs announce the purity and consent of bhikkhus who have not come, having announced make it known. ...”

“Listen Venerable Community. Today is a [fourteenth (-day)] or fifteenth-day Poṣadha. If the (right) time has been reached for the Community, the Community should agree (and) should permit that the united Community should do the Poṣadha today, it should recite the Prātimokṣasūtra. This is the motion.

We will do the Uposatha, dear Venerable, we will recite the Prātimokṣasūtra.

For whom there is an offence [it] is to be revealed by him ...”<sup>46</sup>

Note that the request for the *chandapāriśuddhiṃ* comes in these Prākrit and Sanskrit nidānas not where it comes in the Pāli Nidāna, but in the sections preceding what corresponds to the Pāli nidāna. After the request to reveal offences, there are no noteworthy differences between the Nidāna versions of the different schools and it seems strange that the Theravāda school is the only school that includes the question about the *pubbakicca* in the Nidāna proper.

The fact that the words *pubbakicca* and *pārisuddhi* are not commented upon in the word-commentary in the Mahāvagga might also be an indication that they were a later introduction into the Theravādin Pāli Nidāna.

The Kkh 21 explains *pārisuddhi* as one’s own purity<sup>47</sup>, i.e., freedom from offences. It refers to Cv the rule: “By one with an offence the Pātimokkha is not to be listened to. If he should listen there is an offence of wrong-doing for him.”<sup>48</sup> In the Mv the confession-procedure is given for a bhikkhu who falls into offence on the Uposatha-day itself; Mv II 27,1/Vin I 125–26. It is not mentioned what happens on normal days, but in M I 324 it is said by the Buddha that it is a quality of one endowed with right view that when he commits an offence he quickly shows and reveals it to the teacher or to other wise companions in the holy life and then practises restraint in the future; cf. M I 417 f., Sn 232.

<sup>44</sup> (PrMoSa p.157. Punctuation added by the editor.): “*Siddham. Niṣkrāntā anupasampannāḥ, samagraḥ samghaḥ saṃnipatitaḥ. Kim samghasya karaṇiyam. Anāgatānām āyuṣmantāś chandaḥ pariśuddhim cārocayata, ārocite ca pravedataḥ. Nirgatām āyuṣmanto grīṣmād ekarātrona māsaḥ saikarātās, trayo māsā avaśiṣṭāḥ ...*” (PrMoSa p.160–61.): “*Śr̄ṇotu bhadantaḥ samghaḥ. Adya samghasya poṣathaḥ pāñcadaśikāḥ, sacet samghasya prāptakālaḥ, kṣamate ajñā ca samghasya yat samagraḥ samgho ‘dyo poṣatham kuryāt, prātimokṣasūtram uddeśid. Eṣā jñaptih. Poṣatham vaya āyuṣmantah kariṣyāmaḥ, prātimokṣasūtram uddeksyāmas. Tat sarve saṃtaḥ śr̄ṇuta sādhu ca suṣṭhu ca manasikuruta. Yasya vah syāt āpattiḥ sāviṣkartavyā ...*”

<sup>45</sup> See also the passage on the proper procedure for conveying the *chandapāriśuddhiṃ* in the Mū Poṣadhavatu, Gilgit mss III pt 4 p.xiv & p.100; quoted in Dhirasekera 104. Cf. the references in Frauwallner, 1956, pp. 80–81.

<sup>46</sup> (PrMoMū 10–11. Punctuation added by editor.): “*Nirgatāmāyuṣmanto grīṣmāṇaḥ yāvat, tāvadavaśiṣṭham ... Kim [bhagavata śrāvaka]saṅghasya pūrvakālakaraṇiyam. Alpo’rthol’[pakṛtyam]. [Anā]gatān-āyuṣmantāś-chandapāriśuddhiṃ cārocayata ārocitaḥ ca pravedayata.*” (PrMoMū 12): “*Śr̄ṇotu bhadantaḥ samghaḥ, adya samghasya poṣadhaḥ [cāturdaśikāḥ] pāñcadaśiko vā. Sacet samghasya prāptakālaḥ, kṣametānujāniyat samgho yat samghasya poṣadhaḥ kuryāt prātimokṣasūtro [ddeśam-uddiṣalyed.\* Eṣā jñaptih.*

*Poṣadhaḥ vayamāyuṣman kariṣyāmaḥ prātimokṣasūtroddeśam uddeśāmaḥ. Yasya syāt[t āpattiḥ tena āvi]ṣkartavyā ...”*

(\*The amendment [heśa] of PrMoMū has not been followed here. I amended according to the Sa reading in PrMoSa p.161 (& n. 84) and the reading in the next paragraph.)

<sup>47</sup> “attano parisuddhibhāvaḥ ārocetha.”

<sup>48</sup> Cv IX 2/Vin II 240: “*Na ca sāpattikena pātimokkhaḥ sotabbam, yo suneyya, āpatti dukkaṭassa.*” However, in the Nidāna it is said that not revealing one’s offence is deliberate false speech, i.e., Pācittiya 1. Cf. Pāc 73.

A bhikkhu who remembers an offence during the Pātimokkha recitation should inform a bhikkhu near to him and mention that he will make amends after the recitation. Dhirasekera argues that a bhikkhu does not declare purity through confessing before the Pātimokkha recitation, but rather declares it through remaining silent during recitation when the reciter asks about purity.

The giving of consent (*chanda*), by a sick bhikkhu through another bhikkhu is for any other community-business (*sanghakamma*) the community is attending to; Mv II 23/Vin I 121–122. (Cf. the origin-stories to Pāc 79–80.)

## Confession

One of the purposes of the Pātimokkha recitation is the control of shameless persons. A way this control is brought about is through the obligatory confession of offences. This confession to one other bhikkhu or more than one bhikkhu brings up shame and fear of future wrong-doing in the offender. In A II 240–42 bhikkhus confessing various types of offences (Pār, Sd, Pāc, Pd) are likened to criminals undergoing public punishment and penance and at M I 27 there is a case of a bhikkhu who wishes that he will not be reproved in the midst of the community for an offence he has committed.

The procedure for the confession of light offences (*lahuka āpatti*—denoting all offences except the Pār and Sd offences, which are called heavy offences [*garuka āpatti*.]) is described in Mv II 27/Vin I 125–28, Cv IV 14, 30–32/Vin II 102–03. The procedure for the confession and forfeiture needed for Nissaggiya Pācittiyā offences is described in the Padabhājana to each NP rule. The *pāṭidesanīya* procedure is given in the Pāṭidesanīya rules themselves. The *saṅghādisesa* procedure is given at the end of the Sd section and in Cv II & III.

Nowadays, bhikkhus usually do a general all inclusive confession in Pāli that does not explicitly specify each light offence committed. However, in the Vinaya-piṭaka and also in the commentaries there is no mention of such a general confession. According to the Canon, each offence remembered had to be specifically confessed and mentioned by a bhikkhu. This general confession is first mentioned in the *Mūlasikkhā* § 120<sup>49</sup> and is recommended by Ven. Nāṇakitti in the *Bhikkhupātimokkhaganṭhidīpanī*.<sup>50</sup> It is not found in the earlier *Khuddasikkhā* § 384 where a specific confession is recommended.<sup>51</sup> It is also not found in the Sp where different wordings of confessing an offence are given; see footnote 53. In Appendix 3 the relevant passages from the *Khuddasikkhā*, etc, are given.

The general all-inclusive confession is thus is a later development. Nowadays, it is sometimes said to be done to avoid doubts about offences that a bhikkhu might have unknowingly fallen into. More reasonably, it is said to be done when one is not sure what the class or type of the offence is one has fallen into, or when one is not sure about how many offences one has fallen into; see Nd 200 n. 2. In the Mahāvagga it is said that if one is unsure that one has fallen into an offence that one then has to tell another bhikkhu that one is unsure, and then confess later when one has become certain, Mv II 27, 2 & 5/Vin I 126. In the meantime, one is to do the Uposatha and listen to the Pātimokkha. In accordance with this regulation, it would be improper to confess an offence when one has doubts about having fallen into it.

Another reasoning that gave rise to the general confession might be that if one confesses many offences while having fallen into one, it is confessed, while if one confesses one offence while having fallen into many they are not confessed. In Sp 1181–82 it is said that that when one confesses a Saṅghādisesa offence that has

<sup>49</sup> *Mūlasikkhā* § 120: "Āpattidesakena "aham, bhante, sambahulā nānāvatthukā āpattiyo āpajjim, tā tumhamūle paṭidesemī"ti vatvā paṭiggaṇhantena "passasi, āvuso, tā āpattiyo"ti vutte "āma, bhante, passāmī"ti vatvā puna paṭiggaṇhantena "āyatim, āvuso, saṃvareyyāsi ti vutte "sādhū suṭṭhu, bhante saṃvarissāmī"ti tikkhattuṇ vatvā desetabbāṇ."

<sup>50</sup> Pg: "... Sabba tā āpattiyo ārocemī ti vacanāṇi pana Samuccayakkhandhakaṭṭhakathāyāṇi vuttādhippāyāṇi pubbatherehi racitāṇi yadi ce tam vatvā ārocetā svārocetā honti." : "The saying 'I announce all offences' has been composed by earlier theras intending (to convey) what has been said in the commentary (= Sp 1181f) to the Samuccayakkhandhaka (Cv III), when having said this the confessed (offences) are well confessed." This additional confession is given in Nd 200. Ven. Nāṇakitti quotes both the *Mūlasikkhā* and *Khuddasikkhā*, but gives the *Mūlasikkhā* confession-version first and thus shows his preference for this version.

<sup>51</sup> *Khuddasikkhā* § 384. "Aham, bhante, ekam thullaccayāpattiṁ āpajjim, tam tumhamūle paṭidesemī"ti vatvā tena "passasi, āvuso, tam āpattin"ti vutte "āma, bhante, passāmī"ti vatvā puna tena "āyatim, āvuso, saṃvareyyāsi"ti vutte "sādhū suṭṭhu, bhante, saṃvarissāmī" ti vattabbaṇ. "Aham, bhante, dve thullaccayāpattiyo āpajjim, aham bhante sambahulā thullaccayāpattiyo āpajjim, tā tumhamūle paṭidesemī"ti vattabbaṇ.

been has been concealed as not concealed, or one long concealed as not long concealed, or confesses one offence while one has fallen into many, that one does not emerge from the offence. On the other hand, if one does it the other way around, i.e., one confesses one not concealed as concealed etc., then one emerges from the offence.<sup>52</sup> Further, if one confesses a heavy offence as a light one conceals an offence.<sup>53</sup>

The way general confessions are done differs from *nikāya* to *nikāya*. In the forest sub-sect of the Rāmañña Nikāya in Sri Lanka a very general confession is done that includes all classes of confessable offences: “*sambūlā nānāvatthukāyo āpattiyo*”: “many offences of various classes”; see Nd 200–201. In the Thai Dhammayuttikanikāya, and also in some traditions within the Mahānikāya, each class of confessable offences is confessed separately, but specific offences that a bhikkhu remembers are mentioned in his own language to the bhikkhu he confesses with before the formal confession; see BMC 544. In the Thai Mahānikāya at least two versions of the general confession are done. In Burma there is at least one version which slightly differs from the one given in Nd. For more about confession see Nd 198–217, BMC 542–44, Nm 1969 43–46.

The *Padabhājana* on the Nidāna, Mv II 3,8/Vin I 104, comments that an offence can be revealed in the middle of the community, in the middle of a group, or to one person. In the context of Mv II 27,1/Vin I 125–26 the confession is done to one person. However, other contexts seem to suggest that bhikkhus would also confess their offences publicly during the Pātimokkha recitation and other bhikkhus could deal with them then; see Pāc 73: “... pātimokkhe uddissamāne ...” “... while the Pātimokkha is being recited ...”; Cv III 34,2/Vin II 68: “Dve bhikkhū saṅghādisesam āpannā honti. Te pātimokkhe uddissamāne evaṇi vadanti: Idān’eva ...” (see Pāc 73) and M III 10:

“There is, brahmin, for the bhikkhus a training precept<sup>54</sup> declared, a disciplinary code recited, by the Fortunate One, the Knower, the Worthy One, the Seer, the Rightly Awakened One. Those of us who dwell dependent upon the extent of one village-area all gather together in one place on the Observance-day, gathered together we invite the one by whom it is practised/kept up.<sup>55</sup> If a bhikkhu has an offence, a transgression, while it is being told, *bhaññamāne*,<sup>56</sup> to them there, we deal with him according to the rule, according to the instruction.”<sup>57</sup>

See Dhirasekera chapter 8 & 9 on this passage. Dhirasekera regards the original function of the Pātimokkha recitation as a kind of trial and suggests that the form of the Pātimokkha, with the request by the reciter in the Nidāna to confess offences or to remain silent and the questions, *anussāvanas*, about the purity of the participants after each section of offences indicates that originally bhikkhus would confess offences during the recitation. Indeed, if offences were not confessed after the *anussāvana* in the recitation, then it would seem more convenient to have one *anussāvana* after all the offence-sections. As suggested above in the section on the Recitation of the Pātimokkha, it seems that the Pātimokkha is a *ñatticatutthakamma* and that the three questions at the end of each rule section are related the *ñatti* in the Nidāna, where it is said that the *anussāvana* is to be done three times.

Dhirasekera suggests that the form of the Pātimokkha as prescribed by the Uposathakkhandhaka appears to be a ritualised form of an earlier and more practical form in which offences were confessed during the

<sup>52</sup> Sp 1181–2: *Aññasmiṇi pana āpattivuṭṭhāne idam lakkhaṇam. Yo appaṭicchannam āpattim ‘paṭicchannā’ti vinayakammaṇi karoti, tassa āpatti vuṭṭhāti. Yo paṭicchannam ‘appaṭicchannā’ti vinayakammaṇi karoti, tassa na vuṭṭhāti. Acirappaṭicchannam ‘cirappaṭicchannā’ti karontassa pi vuṭṭhāti, cirappaṭicchannam ‘acirappaṭicchannā’ti karontassa na vuṭṭhāti. Ekam āpattim āpajitvā ‘sambūlā’ti karontassa pi vuṭṭhāti ekam vinā sambuhulānam abhāvato. Sambuhulā pana āpajitvā ‘ekam āpajin’ti karontassa na vuṭṭhāti.*

<sup>53</sup> Sp 1176: *Āvikaronto ca “tuyhaṇi santike ekam āpattim āvikaromī”ti vā “ācikkhāmī”ti vā “mama ekam āpattim āpannabhāvaṇi jānāhi”ti vā vadatu, “ekam garukāpattim āvikaromī”ti-ādinā vā nayena vadatu, sabbehi pi ākārehi appaṭicchannāva hoti ti Kurundiyāṇi vuttaṇi. Sace pana “lahukāpattim āvikaromī”ti-ādinā nayena vadati, paṭicchannā va hoti. Vathumī āroceti, āpattim āroceti, ubhayāṇi āroceti, tividhena pi ārocitā va hoti.*

<sup>54</sup> Nāṇamoli renders “course of training” in *Middle Length Discourses of the Buddha* (1995) suttanta 108 § 10.

<sup>55</sup> I.e., the Pātimokkha. “*Yassa taṇi vattati.*” Cf. Mv II 17,3/Vin I 116: “*Na me vattati*” : “(The Pātimokkha) is not practised by me.”

<sup>56</sup> The use of *bhaññamāne* shows that originally the Pātimokkha was spoken not chanted; cf. M III 280 and A III 106. For *yathā dhammo* and *yathāsattha* see Pāc 73.

<sup>57</sup> *Atthi kho brāhmaṇa tena bhagavatā jānatā arahatā passatā sammāsambuddhena bhikkhūnam sikkhāpadam paññattam pātimokkham uddiṭṭham. Te mayam tad-ahuposathe yāvati kā ekam gāmakkhettam upanissāya viharāma te sabbe ekajjhāni sannipatāma, sannipativā yassa taṇi vattati taṇi ajjhessāma. Tasmīm te bhaññamāne hoti bhikkhussa āpatti hoti vītikkamo taṇi mayāṇi yathādhammāṇi yathāsatthaṇi kāremā ti.*

recitation. The purpose of this was to create more shame and fear of blame (*hiri-ottappa*) in offenders and to allow the community to judge the conduct of its members in accordance with the authority of the Law and instruction of the Pātimokkha rules. Dhirasekera (pp. 79f. and 95–99) quotes the M III 10 passage and Pāc 73 as further support for his theory that "... the *Uddesa* was no mere recitation of the list of rules but a trial at which the offenders thus discovered were to be judged and dealt with according to the Law." It should be noted that in the M III 10 passage it is the other bhikkhus who make the bhikkhu who has fallen into an offence act according to the Dhamma, i.e., make him confess. This might indicate that the bhikkhu did not want to see his offence and that the bhikkhus suspended the Pātimokkha for him. The same appears to be the case for the bhikkhu in Pāc 73.

Confession during the recitation would seem rather impractical with large groups of bhikkhus living in large monasteries and this might be the reason why this practice was eventually abandoned (if it ever existed). In the early days of the *Sāsana* most bhikkhus were wanderers living alone in forests rather than in monasteries and one purpose of the Uposatha was to bring bhikkhus together. Since the hermit-bhikkhus could live far apart it would sometimes not be convenient for a forest-dweller to find another bhikkhu nearby to confess to. The Uposatha would be suitable occasion to confess any offences since all the bhikkhus living in an area would come together as is suggested in the Gopakamoggalāna-suttanta above. See also M II 8, where the Buddha says that there are disciples who dwell in distant forest-dwellings and only enter into the midst of the community once in two weeks for the Pātimokkha-recitation.

When the Sangha grew in size and became more sedentary, wealthy, and scholarly (see MN 65), the number of unscrupulous bhikkhus who did not behave in accordance with the rules, and did not want to see and confess offences they had fallen into (Vin I 114, M I 445, Sd 12, Vin IV 143), increased and the need must have arisen to exclude problematic bhikkhus from the Pātimokkha recitation. The emphasis in the Khandhakas on the purity of the participating bhikkhus in the Pātimokkha recitation and confession beforehand, see section on "unqualified persons" below, could be to exclude trouble-makers.

Public confession, even for minor offences, during the recitation would also have been a humiliating experience, see M I 27, and it might have been abandoned to alleviate this.

Although there is nothing comparable to the Pātimokkha in the Jain or other *samāya* traditions in India, Jain bhikkhus confessed transgressions of rules to their teacher, *guru*, in private and the confession would be followed by an expiation, *prāyaścitta*, in the form of a penance (*tapas*); see Dutt 72.

In the Dharmaguptaka tradition as practised at the City of Ten Thousand Buddhas in California, the bhikkhus confess individual offences before the Prātimokṣasūtra recitation, such as *saṃghāvāšeśa* offences, and then do a collective repentance for any acts based on greed, hatred, and delusion done in *samsāra*. Sometimes when a precept has been recited some bhikkhu will come up to repent because he forgot his offence. The other participating bhikkhus then will accept his repentance.

In the Dharmaguptaka tradition as practised by the bhikṣunīs of the Hsiang Kuang Temple in Taiwan, all the bhikṣunīs do a general confession and repentance ceremony together before the Prātimokṣasūtra recitation; see Wu Yin, 2001, p.122 and 315. Similarly, in the Tibetan Gelukpa tradition all bhikkhus (and novices) do a general confession and repentance ceremony together before the Prātimokṣasūtra recitation; see Tekchok, 1984, pp.31–32, 45–47, 66–69.

Thubten Kalsang Rinpoche writes (referring to the suitable conduct for a bhikṣu): "One should develop in oneself a high regard for special duties of bhikṣu on Full-moon and New moon days. This includes attending the Prātimokṣa recitation in the *sīmā* before which one should confess any breach of the Vinaya rules (which can be confessed) and make a vow not to repeat such faults in the future. The confession is customarily made by all the bhikṣus together to the Upadhyāya. He questions the assembly thus: "Are you pure?" and each one should reply "Yes, I am pure." This reply cannot be given in the case of one who has broken some rule and he, prior to the declaration of purity, should privately make an adhiṣṭhāna not to break that rule again. Or in exceptional cases, one may go to confess the actual fault to one of the bhikṣus who has sat in one's own upasampadā or to any senior and well-respected sthavira (thera)." ("Varśāvāsa in Tibet," in *Vassāvāsa* pp.78–79.)

## Day, Season, Instructing the Bhikkhunīs, Number, and Armslength

The Buddha initially allowed bhikkhus to gather together on the fourteenth or fifteenth, and eighth day of the half-month to speak on Dhamma, but then amended this to a (legal) act of Uposatha that is carried out by reciting the Pātimokkha; Mv II 3,2/Vin I 102. The Pātimokkha should not be formally recited on any day but only on the Uposatha-day once in a half-month, *pakkha*; Mv II 4,1/Vin I 104. There are two Uposatha days: the fourteenth and the fifteenth; Mv II 14,1/Vin I 111. The *Samantapāsādikā* and *Kaṅkhāvitaranī* state that the fourteenth day Uposatha falls on the 3rd and 7th Uposatha of a season.<sup>58</sup> Uposathas fall on the day preceding the moon's waxing and waning and the two days in the middle of these phases, i.e., the 8th, 15th, 23th, and 30th night of the lunar month in the case of 15<sup>th</sup> day Uposathas, and on the 8<sup>th</sup>, 14<sup>th</sup>, 22<sup>nd</sup>, and 29<sup>th</sup> night in the case of 14<sup>th</sup> day Uposathas. The Uposatha should not be done on a non-Uposatha day, an exception is if it is for the sake of unity/unanimity/harmony (*sāmaggi*), of the Community; Mv X 5,14/Vin I 357. This type of Uposatha is called a *sāmaggi-uposatha* in the Parivāra (Vin V 123) and the commentaries.

The Buddha recommended all the bhikkhus to learn to count the moon-phase/forth-night (*sabbeheva pakkha-gaṇanam uggahetuṁ*) after laypeople criticised the bhikkhus for not knowing it; Mv II 18,1–2/Vin I 117. To avoid that monks don't know that it is Uposatha, a senior monk is to announce it at any time during the day; Mv 19.1.

The announcement of the Uposatha day (*ajj'uposatho paññaraso*) included in the *ñatti* given in the Nidāna of the Pātimokkha is unusual in the sense that it occurs in no other *saṅghakamma* *ñatti*. The *ajj'uposatho paññaraso* announcement is not found in the Nidāna as given in the Mahāvagga editions (Mv II 3,3/Vin I 102. Be, Ce, Se), but it is found in the *jñapti* in the Prātimokṣasūtras of other early Buddhist schools—see the “Preliminary duties: *pārisuddhi* and *chanda*” section—and it is commented upon in the *Kaṅkhāvitaranī*, which indicates that it must be a very early tradition. Further, it is found in the *ñatti* of the *pārisuddhi-uposatha* for three monks—“*suṇṭantā me āyasmantā, ajjuposatho paññaraso ...*”—at Mv II 26,3/Vin I 124. A footnote in Se Mahāvagga (as given in the Budsir CD) states that all books, except a Sinhalese book, have the *ajj'uposatho paññaraso* clause in the text, but because of the fact that there later (in the Mahāvagga chapter) follows a rule that the Pātimokkha is not to be recited daily and only on the fifteenth or fourteenth. Thus, the clause could not have been part of the *ñatti* when it was laid down. The Thai edition therefore follows the Sinhalese book.<sup>59</sup>

An explicit rule about telling the season in which the Uposatha takes place has not been traced, but in the Mv it is said that the measuring of the season, *utuppamānam*, should be told at an *upasampadākamma*; Mv I 77,1/Vin I 95. It is explained at Sp 1033 as the mentioning of the season, i.e., one of the three Indian seasons (cold, hot, or rainy season).

Laypeople criticised bhikkhus who did not know the number of bhikkhus (in a community) and therefore the Buddha recommended to count the bhikkhus. This is to be done on the day of Uposatha (and if there are a large number of bhikkhus) the number of bhikkhus can be counted by counting by way of (dividing the bhikkhus into) batches/groups (*gaṇa-maggena gaṇetuṁ*) or counting by way of taking tickets (*salākam gahetuṁ*); Mv II 18,3–4/Vin I 117.

There is an offence of wrong-doing for a bhikkhu who does not undertake the exhortation of bhikkhunīs after having been authorised by the *bhikkhusaṅgha*; Cv X 9,4–5/Vin II 263–64. Likewise the bhikkhunīs have a

<sup>58</sup> Kkh 2 (Be): *Tattha hemantagimhavassānānam tinnam utūnam tatiyasattamapakkhesu dve dve katvā cha cātuddasikā, avasesā aṭṭhārasa pannarasiķā ti evam ekasaṅgvacchare catuvīsatī uposathā, idam tāva pakaticārittam. "Anujānāmi, bhikkhave, sakim pakkhassa cātuddase vā pannarase vā pātimokkham uddisitum"ti vacanato pana "āgantukehi āvāsikānaṁ anuvattitabban"ti-ādivacanato ca tathārūpapaccaye sati aññasmimpi cātuddase uposathām kātum vaṭṭati. "Herein, two times in the third and the seventh forthnights of the 3 seasons of summer, winter, and the rains, (gives) six fourteen day (uposathas), remaining are 18 fifteen day (uposathas), thus in one year there are 24 uposathas. So far, this is the normal practice. But due to the saying: 'Once on the fourteenth or fifteenth of the fortnight' (Mv II 4,2/Vin I 104) and due to the saying 'the visitors have to follow the residents' (Mv II 34,1/Vin I 132), etc., when there is a cause like that or when there is another, it is proper to do the Uposatha on the fourteenth."*

<sup>59</sup> *ito param sīhalapottakam ṭhapetvā sabbapottakesu ajjuposatho paññarasoti pāli paññāyati. sā pana yasmā idha divaso na tāva anuññāto hoti tathā hi vakhati tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññātoti devasikam pātimokkham uddisanti ti ādiṁ sare idha divasam anujāneyya te bhikkhū devasikam na uddiseyyuṁ tasmā idha na yujjati divasassa pana anuññātakālato paṭṭhāya vaṭṭati. ayampana sīhalapottakam anuvattitvā sodhitoti veditabbo.* (Se p.203)

*pācittiya* rule, Bhī Pāc 59, stating that they are to ask two things from the *bhikkhusaṅgha* every half month: the questioning about the Uposatha, and the coming for the instruction.<sup>60</sup>

According to the Kkh 6 “Whatever” refers to at least four bhikkhus being within armslength in a boundary (*sīmā*) Vin IV 315. There is only one Canonical reference about bhikkhus having to be within armslength during a *saṅghakamma*—in the Padabhājana on Pāc 80, Vin IV 154—and it can be taken to apply for all *saṅghakammās*. The padabhājana states that a bhikkhu commits the *pācittiya* offence when he goes away more than one armslength (-distance) from the assembly; “*parisāya hatthapāsam ... vijahite.*”

## Sīmā

The validity of the legal act of Uposatha (*uposathakamma*) is dependent on the coming together in one appointed place of all the bhikkhus living in one residence (that is surrounded by a formally authorised boundary), therefore it is of use to list in brief the relevant rules found in the Uposathakkhandhaka regarding the place where the Uposatha is to be held.

In order to prevent bhikkhus from breaking up into groups the Buddha forbade bhikkhus to recite the Pātimokkha to their own companies (*parisā*) and prescribed a legal act of Uposatha for united ones<sup>61</sup> (*samaggānam*); Mv II 5,1/Vin I 105. This unity is limited to one residence (*ekāvāsa*); Mv II 5,2/Vin I 105.

A residence is limited by a boundary (*sīmā*) that is to be formally authorised through a legal act (*saṅghakamma*). Preceding this legal act the (boundary-) markers (*nimitta*) are mentioned/described (*kitteti*). There are eight kinds of boundary markers: hills/mountains, rocks, forests, (individual) trees, roads, termite-mounts, rivers, (areas covered with) water (such as lakes). After this mentioning of the markers, one competent bhikkhu is to make a formal motion followed by an announcement (*ñattidutiyakamma*) through which a boundary as far as the markers (extend) all around is authorised for the single Uposatha for the same communion; Mv II 6,1–2/Vin I 106.

The boundary can be three *yojanas* at the most; Mv II 7,1/Vin I 106. (Sp 1046: One and a half *yojana* from the centre of the residence in each direction.)

To avoid confusion with regards the place where the Uposatha is held, an Uposatha-hall (*uposathāgāra*) i.e., a building or a cave, should be formally appointed through an announcement followed by a motion; Mv II 8,1/Vin I 107.

No more than one Uposatha-hall can be formally authorised in one residence. If there is more than one Uposatha-hall in one residence, then the extra one(s) have to be withdrawn by a formal announcement followed by a motion; Mv II 8,3–4/Vin I 107.

If there are too many bhikkhus to fit into the Uposatha-hall, then it is allowable that bhikkhus sit outside and listen to the Pātimokkha from there; Mv II 9,1/Vin I 108.

An area around the Uposatha-hall can be formally authorised for this purpose through first mentioning the markers (delimiting the area) and then having one bhikkhu make a formal announcement followed by a motion; Mv II 8,4/Vin I 107.

Senior bhikkhus (*theras*) are to gather together before the junior bhikkhus on the Uposatha-day; Mv II 10,1/Vin I 108.

If there are several residences, *vihāras*, sharing the same *sīmā* then the Uposatha is to be held by all the bhikkhus together after having gathered in one (agreed upon) residence or in the residence where the most senior bhikkhu lives; Mv II 11,1/Vin I 108.

The Uposatha should not be done by a non-united (*vagga*)<sup>62</sup> community; Mv II 11,1/Vin I 108. When there is no formally authorised and established boundary (*asammatasīmā*), then the boundary of the village or town depending on which a bhikkhu lives is (the boundary for) the same communion and the single Uposatha; Mv II 12,7/Vin I 111.

In the case that a bhikkhu lives in a non-village area, a wilderness (*arañña*), (the boundary for) the same

<sup>60</sup> *Uposathapucchakañ-ca ovādūpasamāñkamañ-ca*; Mv II 26,1/Vin I 124. Cf. the Nandakovādasuttanta; M III 270.

<sup>61</sup> BD IV 136: “all together”; see the note on *samagga* at Sd 10.

<sup>62</sup> BD: “incomplete”; see the note on *samagga* at Sd 10.

communion and single Uposatha is seven *abbhantara*<sup>63</sup> all around; Mv II 12,7/Vin I 111.

All (the area in a river) river, sea, and lake is without boundary. In a river, sea, or lake (the boundary for the same communion is (the area) that an average-height man can throw water all around (i.e., the area he can throw water around when standing in one place); Mv II 12,7/Vin I 111.<sup>64</sup>

Boundaries can not be connected or made to overlap. When authorising a *sīmā* an interspace (between the *sīmās*) is to be set aside; Mv II 13,1–2/Vin I 111.

In the Vinaya-commentaries the original regulations regarding *sīmās* have been clarified, refined, and also expanded upon. Further, new methods, e.g. the method for describing boundary markers, are laid down. Whereas there is some flexibility in the original regulations, i.e., they can be open to different interpretations, the commentaries try to eliminate these “grey areas” and instead regulate, define, and elucidate everything. For example, in the last regulation the exact size of the interspace between two *sīmās* is not defined and is left open for the bhikkhus to decide what is suitable, but the commentary states it is to be another 7 *abbhantaras* in the case the *sīmās* are in between not formally authorised wilderness-*sīmās* and another space a man can throw water around in case the *sīmās* are in water; see Kkh 10–11.

New terminology is also used in the commentaries, e.g. the *sammatasīmā* is called *baddhasīmā* (boundary) and the *asammatasīmā* is called *abaddhasīmā*. This *baddhasīmā* is due to the new procedure of connecting or binding (*bandhati*) *sīmā* markers instead of the original procedure of simply mentioning them (*kitteti*).

Nowadays, the Uposatha is usually held in an Uposatha-hall in a so-called *khaṇḍasīmā*, which literally means a “broken off boundary,” i.e., a subsidiary boundary. This too is a commentarial development and the *khaṇḍasīmā* is authorised in order to avoid that unaware bhikkhus would enter a large *sīmā* while a *saṅghakamma* is going on and thus invalidate it.<sup>65</sup> It is also to avoid the problem of having to hold a *saṅghakamma* in the presence an ill monk who can not come, which can be problematic if they are in separate places in the *sīmā*.

The *khaṇḍasīmā* is thus a small *sīmā* within a larger *sīmā* which is therefore called a *mahāsīmā*: “large/greater boundary” in the commentaries. According to the Uposathakkhandhaka an interspace has to be set aside between different *sīmās*, see above, and, according to the commentarial regulations, in the same manner an interspace (of about 60 cm) is to be made between the *khaṇḍasīmā* and the *mahāsīmā*. For more information on the complex and controversial subject of *sīmā*, see Kkh chapter 1, Sp 1035–1056, Kieffer-Püllz, and BMC II chapter 13.

## Common Offences

The term “common offences,” *sabhāgāpattiya*, refers to an offence, such as eating in the wrong time, which two or more bhikkhus, or all of the bhikkhus of a community, have fallen into. It is an offence of wrong-doing, *dukkāṭa*, to confess an offence to another bhikkhu with the same offence and it is also a wrong-doing for the bhikkhu who acknowledges/accepts the common offence. Instead, such an offence common to both bhikkhus has to be confessed to a bhikkhu who has not fallen into the offence; Vin I 126/Mv II 27,3.

If all the bhikkhus in one monastery have fallen into the same offence then this confession can be done by sending one of the bhikkhus to another community to confess the offence there and come back, or if that is not possible, to make an announcement that the community has fallen into a common offence and shall confess it when a pure bhikkhu visits. After this announcement the Pātimokkha is to be carried out.

<sup>63</sup> According to Sp 654 one *abbhantara* is 28 forearm lengths, *hattha* (the length from the elbow to the fingertip). Taking a *hattha* to be about 40 cm this gives a length of about 80 m for 7 *abbhantaras*. See BD II l-li. The Thai interpretation as given in the Vinayamukha (Entrance to the Vinaya III p.44) is that an *abbhantara* is 14 m., giving a length about 100 m.

<sup>64</sup> This *asammatasīmā* is important, for example, when bhikkhus are visiting a village or town where there is no monastery, or when travelling or staying in a wilderness, or when travelling on a ship.

<sup>65</sup> *Anupasampanna* persons can enter a *sīmā* without invalidating a *saṅghakamma*, however, they can not come within *hatthapāsa*, except if one is receiving *upasampadā* when he is supposed to be within *hatthapāsa*.

## Persons Unqualified to Participate in the Pātimokkha Recitation

A “person to be excluded” refers to the Buddha’s order that the Pātimokkha should not be recited in the presence of any persons who are not in communion with the bhikkhusaṅgha such as sāmaneras, bhikkhunīs, etc.

At Mv II 36/Vin I 135–36 the Buddha orders that the Pātimokkha is not be recited to an assembly where persons who are not in communion<sup>66</sup>, *asamīvāsa*, are seated within *hatthapāsa*: householders (Mv II 16,8/Vin I 115), bhikkhunīs, male and female novices, persons who have left the training, those who have committed an offence involving defeat, those who have been suspended/taken out<sup>67</sup> for not seeing an offence and are not yet restored (*anosārita*) by the community, those who have been suspended for not making amends (*appaṭikata*) for their offences etc., those who have been suspended for not giving up their bad views<sup>68</sup>, etc., those living in communion by stealth<sup>69</sup>, those who have departed to another (non-Buddhist) sect, animals, matricides, parricides, killers of *arahants*, those who have raped bhikkhunīs, schismatics, shedders of blood (of the Buddha), hermaphrodites, and eunuchs.

A novice who has seduced a bhikkhunī is to be expelled (*nāsetum*); Mv I 60/Vin I 85.

Persons not to be admitted into the Bhikkhusaṅgha, and if admitted to be expelled (*nāsetabbo*), are: the eunuch (*paṇḍaka*); the one who associates by stealth; an animal, the matricide and the patricide; the killer of an arahant; the seducer of a bhikkhuni<sup>70</sup>; the hermaphrodite; Mv I 61–68/Vin I 85–89.

## Suspending the Pātimokkha

The Buddha, not wishing to recite the Pātimokkha in the presence of a bhikkhu who presumably (judging from the terms by which the person is described) had committed a pārājika offence, ordered that no one who has committed an offence should listen to the Pātimokkha-recitation and that the Pātimokkha-recitation can be suspended for a bhikkhu who has fallen into an offence; Vin II 240. If a bhikkhu sees, hears, or suspects that another bhikkhu has committed an offence, he can in the midst of the assembly present at the Uposathakamma announce that that bhikkhu has committed an offence and suspend him from attending the Pātimokkha recitation<sup>71</sup>. The Pātimokkha can then not be recited in that bhikkhu’s presence, i.e., the bhikkhu has to go away out of *hatthapāsa*. It is not said what a bhikkhu who has committed a lesser offence has to do when he has been suspended from attending the Pātimokkha. Maybe what is meant is that only a bhikkhu who does not want to see or amend his offence, whether coarse or minor, should be suspended.

At Vin II 240–47 there are ten lists with legally valid and invalid reasons for suspending the Pātimokkha, *Pātimokkha-thapanā*, ascending from one to ten reasons. At A V 70 the Buddha relates also ten reasons to Upāli, but these ten do not completely correspond to those in the Cullavagga.

In the sutta to Upāli only the various types of unqualified persons seated in the assembly—any persons who have left the training, those who have committed an offence involving defeat, persons not fully admitted into the Bhikkhu-community, eunuchs, and those who have seduced a bhikkhuni<sup>72</sup>—and unfinished legal talk about their presence, are given as reasons. In the Cullavagga different reasons are given that include even bhikkhus who have fallen into a wrong-doing.

The fact that ten lists are given in the Cullavagga might indicate that the reciters of the Vinaya-piṭaka were not unanimous about what the right reasons were, or that the reasons were originally less strict and later—when there were more disputes and schisms in the Saṅgha—became more strict. The reasons of falling

<sup>66</sup> See Ann Heimann, 1995.

<sup>67</sup> *Ukkhittaka*, cf. BD 28 n. 3, Mv I 79,2/Vin I 97, Mv IX 5/ Vin I 323 ff., IV 137, 218.

<sup>68</sup> Cf. Pāc 69 where a bhikkhu who knowingly recites the Pātimokkha in the presence of such a bhikkhu commits a Pācittiya.

<sup>69</sup> *Theyyasamīvāsaka*, i.e., those pretending to be bhikkhus for the sake of gain; see explanation at *theyya* at Pār 2.

<sup>70</sup> Here robbers (*cora*) were the culprits in the origin-story.

<sup>71</sup> Vin II 240–41: "... tasmiṁ puggale sammukhibhūte saṅghamajhe udāharitabbañ: "Suṇātu me bhante saṅgho. Itthannāmo puggalo sāpattiko, tassa pātimokkhami thapemi, na tasmiṁ sammukhibhūte pātimokkham uddisitatban-ti ṭhapitam hoti pātimokkhan-ti."

<sup>72</sup> *Bhikkhunidūsaka*: “seducer of a bhikkhuni” or “rapist of a bhikkhuni”, H.: “seducer of nuns.” The term *dūsaka* lit. means ‘spoiler’, see Sd 13, but here it is a synonym for a “seducer.” “Rapist” would be better in some contexts; i.e., the origin-story to Pd 4, but it also seems to include voluntary intercourse.

away from virtue, conduct, livelihood, and view<sup>73</sup> in Cv IX 3,3/Vin II 241–42 might correspond to the reasons in Mv II, 36,2/Vin I 135f for making a bhikkhu a “suspended one” (*ukkhittaka bhikkhu*).

### The Invitation by the Elder

When the bhikkhu/bhikkhus have gone through the preliminary duties the senior bhikkhu makes a formal invitation to recite the Pātimokkha; see Be, Mi Se, Nd 32, and a slightly different version in Nm/Mm Se 16.

This invitation is based on a regulation that one who recites the Pātimokkha uninvited, *anajjhīttha*, incurs a *dukkata* offence; Mv II 16, 8/Vin I 115: “... *chabbaggyā bhikkhū saṅghamajjhe anajjhītthā pātimokkham uddisanti. Na bhikkhave anajjhītthena pātimokkham uddisitabbaŋ ... anujānāmi therādheyya pātimokkham*.”<sup>74</sup>

The Pātimokkha is to be assigned by the (most) senior bhikkhu (*therādheyya pātimokkham*), when the *thera* is not able to do so since he is foolish and unskilled and does not know the Uposatha or the Pātimokkha then the Buddha allowed the Pātimokkha to be assigned to another competent bhikkhu (*tassādheyya pātimokkham*); Mv II 17,2/Vin I 116.

A simple request appears to have been made originally as the Mv mentions that monks invited the senior bhikkhu, or another bhikkhu, to recite the Pātimokkha by saying: “Let the Venerable Sir recite the Pātimokkha.”

*Te theramp ajhesanti, ‘uddisatu, bhante, thero pātimokkhan-ti. ... Eten’eva upāyena yāva saṅghanavakamp ajhesanti, uddisatu āyasmā pātimokkhan-ti.* (Mv II 17 / Vin I 116)

The Sp and Kkh do not mention that the invitation to another bhikkhu should be made by the formal request as found in the modern Pātimokkha manuals and nothing comparable to this formal request is found in the introductions to the Prātimokṣasūtras. This formal invitation is first found in the medieval Vinaya summary-manual called the *Mūlasikkhā* (JPTS I 129):

“*Pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkham uddisitum ārādhanaŋ karoma*”<sup>75</sup>.

“Having made to undertake the preparations and preliminary duties we make the invitation to recite the Disciplinary Code with the approval of the united community whose offences have been confessed.”

### Preliminary Duties in the Introductions to the Prātimokṣasūtras

In the Prātimokṣasūtras preserved in Buddhist Sanskrit and Chinese the preliminary duties are mentioned in the section of the introduction that precedes the section corresponding to the Theravādin Pātimokkha-nidāna.

In the Nidāna of the Mahāsaṅghika-lokottaravādin Prātimokṣasūtra<sup>76</sup> the reciter mentions the day, how much of the season has passed and is left, the absence of persons who are not fully admitted (into the Community) and unsuitable persons (matricides etc.), the number of bhikkhus that reached within the boundary (*sīmā*). He makes known which bhikkhu is the conveyor of the consent (and purity) of the bhikkhunīs<sup>77</sup>, the size of the boundary, the ten reasons for establishing the training precepts and the Pātimokkha by the Buddha, and he also asks for the announcing of the consent and purity of absent bhikkhus.

The Sarvāstivādin reciter mentions the season, how many months of the season have past and how many are left, the day, the absence of persons who are not fully admitted (into the Community), and that the community is united/living in concord. He does not mention the number of bhikkhus, but he mentions that the bhikkhus who are absent have conveyed their purity and consent.<sup>78</sup>

<sup>73</sup> *Sīla-, ācāra-, and dīṭhi-vipatti*. Defined in Mv IV 16,12/Vin I 172.

<sup>74</sup> The correct reading here is *therādheyya* in line with *tassādheyya* below at Mv II 17,2, not *therādhika* (Ee). In Skt *ādheya*, see MW, means “to be assigned”, “to be attributed”, “... given.” Cf. M III 10: “... *yassa tam vattati tam ajhesāma ...*” : “... he by whom it is practised we invite ....”

<sup>75</sup> For variant readings see the Appendix I.

<sup>76</sup> See Taita 6, BV 64, Dhirasekera 104, and BMD p.46. Cf. above “Preliminary duties: *pārisuddhi* and *chanda*,” where parts of the Mā-L Nidāna are quoted.

<sup>77</sup> I.e., the bhikkhu who has accepted their consent and purity is to convey it and also is to convey their request for the instruction. After this the instructor of bhikkhunīs is to be appointed; see BV 64 p.96. Cf. BMD p.46, n. 7.

<sup>78</sup> See CSP 69–71, Finot 13–16, and PrMoSa p.157. Quoted above in: “Preliminary duties: *pārisuddhi* and *chanda*.”

The Mūlasarvāstivādin reciter mentions the day and the season, and he asks for the announcing of the purity and consent of the absent bhikkhus.<sup>79</sup>

In the Mā-L and Mū Prātimokṣasūtras, the reciter asks at the end of this section, which precedes the Pāli Nidāna section, what preliminary duties are to be done. The response is that there is little to be done.<sup>80</sup> There is no indication what exactly these preliminary duties are. In the Sa sūtra the reciter asks what should be done first, i.e., the preliminary duties, and, according to a footnote in the Chinese translation, one bhikkhu is to reply that it is the Uposatha-day and that the Prātimokṣasūtra should be recited; see Finot 15 and PrMoSa p.157.

The Dharmaguptaka Prātimokṣasūtra, as preserved in two Chinese versions, has a dialogue: the leader/reciter asks the assembly whether the bhikkhus have assembled<sup>81</sup>, whether things are arranged (seats, water, sweeping etc.), whether there is any person who is not fully admitted into the Community in the assembly, whether the consent and purity of absent bhikkhus has been conveyed, whether the bhikṣunīs have been instructed (mistranslated in BPP), and what the present business/purpose is, i.e., to recite the Pātimokha<sup>82</sup>.

In the present day Taiwanese Dharmaguptaka Bhikṣunī tradition two bhikṣunīs are appointed for the Posadha; see Wu Yin, 2001, p.113. One recites the *Prātimokṣasūtra* and the other responds on behalf of the assembly to the questions the reciter asks in the introduction. The questions the reciter asks are the same as the ones for the Dharmaguptaka bhikṣus, except that there is no question on instructing the bhikṣunīs, and there is a question by the reciter after the announcement, *natti*, i.e., after mentioning the type of uposatha day and asking whether the community is ready for the recitation; see Wu Yin, 2001, pp.113–120. The question is whether this announcement will do. In Tsomo, 1997, p.33 the question is whether this is the *karmā*. In the other Dhg Prātimokṣasūtra translations this question is not found and in the translation given in Beal (1871) the title “Commencement” is given after this section indicating that the Pātimokha starts here.

The dialogues in the introductions to the other traditions might indicate that the dialogue about the preliminary duties done in some of the Theravādin monastic groups might have an ancient origin. It is noteworthy that in all the *sūtras* the dialogue is between the reciter and the rest of the assembly, not between two bhikkhus, and that it is quite short compared to the modern Theravāda versions.

The mention of the preliminary duties preceding the Theravāda Pātimokha recitation might also indicate an ancient tradition since the reciter mentions the season etc. in the introductions to the Prātimokṣasūtras.

The introductions, and conclusions, to the *Prātimokṣasūtras* include prose-passages and verses about the benefits of keeping the Pātimokha rules etc. These verses are not found in the Pāli Nidāna. However, before and/or after the Pātimokha recitation modern Theravāda bhikkhus, depending on the monastery and the sect (*nikāya*) to which they belong, will usually chant some verses and a recollection based on a short instruction by the Buddha (found at M I 33 and elsewhere) encouraging the bhikkhus to be endowed with *sīla* and the Pātimokha-restraint; see Nm 88 and Dickson 64–69.

## The Relation between the Nidāna and the Padabhājana

Although, there are independent palmleaf manuscripts and printed editions of the Pātimokha, including the Nidāna, almost the whole of the Pātimokha, including the section-introductions, section-conclusions, chapter-divisions, concluding remarks, and the Pātimokha conclusion, is embedded in the Suttavibhaṅga. Only the Nidāna is not found in the Suttavibhaṅga, instead, it is found embedded in the Uposathakkhandhaka of the Mahāvagga (Mv II 3,3/Vin I 102f).

<sup>79</sup> See BMD p.47, Dhirasekera, 1982, 104, CSP 69–73. (In the Tibetan Gelukpa tradition, which follows the Mū Vinaya, importance is still attached to bringing the purity and consent of absent bhikkhus before the recitation of the Pātimokha, although usually only the Nidāna is recited; see Tekchok, 1984, pp.31–32, 45–47, 66–69, and also Tsomo, 1997, p.133.)

<sup>80</sup> Quoted above in “Preliminary duties: *pārisuddhi* and *chanda*.”

<sup>81</sup> = Beal 207. In BPP, Tsomo, 1997, p.33, and Wu Yin, 2001, p.118, the question is whether the community is living in harmony. (See Vin IV 52: “Samagg’attha bhaganiyo ti?” : “Are you united sisters?.”) This is probably due to these being translations of different Chinese versions.

<sup>82</sup> See Beal 207–08, BPP 3, Wu Yin, 2001, pp.113–121, Tsomo, 1997, p.32–33.

A terse word for word commentary on the words in the Pātimokkha rules in the Suttavibhaṅga and the Pātimokkha-nidāna in the Mahāvagga has been included in those two works. Rhys Davids and Oldenberg (RD & O) appropriately call it the “Old Commentary”; see *Vinaya Texts* I xvi.

In the Vinaya commentaries this word for word commentary is called *Padabhājana* or *padabhājanīya*: the “dividing of words (of a phrase)” or “division of a sentence,” i.e., treating each word in a phrase separately”; see PED.

RD & O state that they do not know one phrase uncommented upon by the old commentary, but they overlooked that in the Nidāna the phrase “*Kim saṅghassa pubbakiccaṁ? Pārisuddhiṁ ... ārocetha.*” is, for some reason, not commented upon by the old commentary; see “[Some remarks on the pubbakaranapubbakicca](#).<sup>83</sup>” The *adhikaraṇasamathas* are also not commented upon. Further, RD & O do not question why the Nidāna is in the Mahāvagga and not in the Suttavibhaṅga. See above section “[Sutta and Suttavibhaṅga](#)” for more on the Padabhājana.

This type of commentary is only found in the earlier parts of the Pāli Canon commenting upon the Pātimokkha rules in the Suttavibhaṅga, and also in the Mahāvagga where it comments upon the introduction of the Pātimokkha, the Nidāna, at Mv II 3,4–8./Vin I 103–04. However, similar types of commentary are found elsewhere in the Canon. A more extensive style of Canonical commentary is found in the Niddesa<sup>83</sup>, the Canonical commentary on the Aṭṭhakavagga and Pārāyanavagga of the Suttanipāta. It is likely that these two *vaggas* were originally independent works. Similar commentaries are found in the Jātaka-aṭṭhakathā, the Paṭisambhidāmagga, and the the last portion of the *Nikkhepakanḍa* of the Dhammasaṅgaṇi.<sup>84</sup>

The old word-commentary could have been recited at first as a separate text and when the Canon was written down the old commentary and the Pātimokkha, including the reciter’s questions etc., were made to form the Suttavibhaṅga. The Nidāna was not included in the Suttavibhaṅga for some reason. Perhaps because it was necessary to be included in the Uposathakkhandhaka to give the proper starting-procedure for the Pātimokkha recitation.

Strictly speaking, the Nidāna is not part of the Pātimokkha as it is said in the Nidāna: “... I shall recite the disciplinary code. Let all of us (who are being) present carefully listen and pay attention to it.” “... *pātimokkham uddisissāmi ... tam sabbe va ... manasikaroma..*” This indicates that what follows, i.e., the rules, are considered to be the Pātimokkha, not the Nidāna itself. Maybe this is the reason why the Nidāna is not included in the Suttavibhaṅga since the Suttavibhaṅga is just the analysis (*vibhaṅga*) of the Pātimokkha clauses/rules, the *suttas*. The conclusion of the Pātimokkha is found in the Suttavibhaṅga though.

There are also *nidānas* preceding the Prātimokṣasūtras of other schools, which also proves the antiquity of the Pāli Nidāna. In the Vinayas of other schools what is corresponding to the Pāli Pātimokkhanidāna is, besides being found preceding the Prātimokṣasūtras of all the below mentioned schools (including the motion [*jñapti/ñatti*]), only found in the Poṣadhadhvastus of the Dharmaguptaka school and the Mahīśāsaka school (both preserved in Chinese translations).

In the Dharmaguptaka Poṣadhadhvastu the same introduction as the Pāli is found without the motion (*jñapti*), (T 1428, p.817c4–11). Like in the Pāli Uposathakkhandhaka the motion is followed by an analysis of words and concepts that are used in the introduction or are related to the introduction. The Dhg analysis is less systematic than the Pāli analysis (*padabhājana*), (T 1428, p.817c11–25). The Nidāna motion is added

<sup>83</sup> It is noteworthy that the Niddesa sometimes uses the same wording as the Suttavibhaṅga’s Padabhājana, i.e., the explanation of *āyasmā/āyasmanto* is exactly the same in the Nidāna’s Padabhājana (Vin I 103) and in the Niddesa (Nid I 138), i.e., “*Āyasmanto ti piyavacanam-etaṁ garuvacanam-etaṁ sagāravasappatissādhivacanam-etaṁ āyasmanto ti..*” Maybe both were composed by the same author or one was copied and used by the other. Cf. “*ekaggacitta avikkhittacitta avisāhaṭacitta*” at Vin I 103 and Nid II 479 etc. As far as I know no research has been done on the word-commentaries found in the Canon and their relationship to each other.

<sup>84</sup> The word-commentary on the Jātaka verses is found in the Jātaka commentary but it also seems to have been an independent work originally.

In the Paṭisambhidāmagga, Paṭis I 172–75ff, a word-commentary on Th 548 and part of the Ānāpānasati-suttanta is found, and in Paṭis II 19–20 there is a word-commentary on an untraced quotation (The first part is in S IV 189 but the latter part nowhere else.).

The same style of commentary (on verses) was also used by other early Buddhist traditions, i.e., found among the Kharoṣṭī birchbark manuscripts of the British Library is a word-by-word commentary, called *nideśa*, on verses which have parallels in the Pāli Theragāthā etc; see Salomon, 1999, p.26–30.

separately, without the rest of the introduction, at the end of the Dharmaguptaka Poṣadhabavastu (T 1428, p.821a29–b2).

In the Poṣadhabavastu of the Mahīśāsaka school the introduction including the motion is found; (T 1421 p.122a7–14). This introduction is followed by an explanation of the term *prātimokṣa*.

In the Vinayas of the Mahāsaṅghika school (in the Chinese translation), the Sarvāstivādin school (in the Chinese translation), and the Mūlasarvāstivādin school (in Sanskrit [i.e., the version found in the Gilgit mss] and in the Chinese translation) there is nothing corresponding to the Pāli Nidāna. It is neither found in the Sūtravibhaṅgas or in the Poṣadhabavastus in the Skandhakas of these schools.<sup>85</sup>

To sum up:

A. The Nidāna including the *natti/jñapti* is found preceding the Prātimokṣasūtras of all schools, including the Theravādin Pātimokkha.

B. However, besides the Prātimokṣasūtras and the Pātimokkha, the Nidāna is only found in the Uposathakkhandhaka/Poṣadhabavastu of the Theravāda, Dharmaguptaka, and Mahīśāsaka schools.

C. In these three schools the Nidāna is followed by a word-analysis of which the Theravāda analysis is the most systematic and comprehensive, and the Mahīśāsaka analysis the most incomplete.

### The Pātimokkha and its Meaning

The Pātimokkha consists of two hundred and twenty training precepts (*sikkhāpada*): 7 *pārājika*, 13 *saṅghādisesa*, 2 *aniyata*, 30 *nissaggiya pācittiya*, 92 *pācittiya*, 4 *pāṭidesaniya*, and 75 *sekhiya*.

The number of two hundred and twenty seven rules, which some modern scholars give, is incorrect. The seven *adhikaraṇasamatha-dhammas* are ways of settling legal issues and can therefore not be counted as training precepts. In the Suttavibhaṅga there is not any Padabhājana comment on the *adhikaraṇasamathas* and this also indicates their non-*sikkhāpada* status. It might also suggest that their inclusion in the Pātimokkha was a later addition.

Buddhaghosa thera did not include the seven *adhikaranasamathadhamma* in the Mahāvibhaṅga (= Bhikkhuvibhaṅga): "Thus the Great Analysis is two hundred and twenty training training rules ...": "Evam vīśādhibhāni dve sikkhāpadasatāni mahāvibhaṅgo ti ..."; D-a I 13.

In a suttanta in the Aṅguttara Nikāya "more than hundred and fifty" are given as the number of rules that come up for recitation. A I 230: "Venerable Sir, more than 150 training precepts come up for recitation every half-month.": "Sādhikam-idāni, bhante, diyadḍhasikkhāpadasataṁ anvaddhamāsaṁ uddesam āgacchati.." As the commentary<sup>86</sup> suggests, this could be an earlier reckoning from the period when the Buddha was regularly laying down new rules. (See also MN 65/M I 44–45 where Ven. Bhaddāli asks why there were fewer rules before.) However, it could also be that the 75 sekhiyas were originally not included in the Pātimokkha or were not considered and counted as full training rules. The divergence in the number of Sekhiya rules in the early Buddhist schools also indicates this. (Note that 150 + 75 = 225, which approximates the number of rules in the Pm.) It could also be a round number, like the number 500 which is often used to denote a large group of monks in the Pali Canon.

The exact meaning and derivation of the word *pātimokkha* is uncertain. Several meanings and etymologies and word-plays are given by the ancient commentators and the modern translators and scholars. The *pātimokkha* in terms of a word, as well as a code of discipline and the recitation of it, is unique to the Buddhist tradition and no other Indian religious traditions, such as the Jain tradition (which has *sūtras* with rules but no Pātimokkha recitation or the like) have anything corresponding to it; see Dutt 72.

The Padabhājana gives an etymology based on the word *mukha*: entrance: "Pātimokkhan-ti ādiṁ etam mukham etam pamukham etam kusalānam dhammānam.": "The Pātimokkha: this is the start, this is the entrance/front/face, this is the forerunner of good states."

<sup>85</sup> The details regarding the Nidānas in the Chinese translations of the Vinayas have been kindly supplied to me by Dr. Ann Heirman of the University of Gent, Belgium. Cf. the references in Frauwallner, 1956, p.79.

<sup>86</sup> AA: "Diyadḍhasikkhāpadasatan-ti paññāsādhikam sikkhāpadasatam. Tasmīm samaye paññattāni sikkhāpadān'eva sandhāy'etam vuttam.": "... : more than a hundred and fifty training precepts. This has been said with regards the training precepts declared at that time.

As Horner notes in BD IV 133 n. 2, this seems to be more a word-play than an etymology. The same counts for the following commentarial etymologies.

At D-a II 479 three etymologies are given; the first one is based on the word *mukha*: entrance and the next two on the root  $\sqrt{muc}$ : "releases": "*Yam tam atimokkham atipamokkham uttamasilam, pāti vā sugatibhayehi<sup>87</sup> mokkheti duggatibhayehi, yo vā nam pāti tam mokkheti ti; pātimokkhami ti vuccati*"": "That which is the very front, the very foremost<sup>88</sup>, the highest virtue. Or: it protects one from (*pāti*:  $\sqrt{pā} + a$ ) the fears of good bourns (and) delivers one from the fears of bad bourns. Or: it delivers the one who protects it, thus it is called the *pātimokkha*."

Other commentarial etymologies & word-plays are:

Vism 16 & Vibh-a: 330: "*Pātimokkhasaṇvaraṣamvuto ti ettha pātimokkhan-ti sikkhāpadasilam, tañhi yo nañ pāti rakkhati, tañ mokkheti mocayati āpāyikādīhi dukkhehi, tasmā pātimokkhan-ti vuccati. Saṇvaraṇaṇi saṇvaro, kāyikavācasikassa avitikkamass'etañ nāmaṇi. Pātimokkham-eva saṇvaro pātimokkhasaṇvaro, tena pātimokkhasaṇvarena saṇvuto pātimokkhasaṇvaraṣamvuto upagato samannāgato ti attho.*" :

"*Pātimokkhasaṇvaraṣamvuto*: restrained with the Pātimokkha restraint': here *pātimokkhami* is the virtue of the training precept, for it delivers that one who protects (*pāti*) and guards it, it delivers one from the sufferings starting with hell.<sup>89</sup> Therefore it is said *pātimokkhami*. Restraining, *saṇvaraṇa* (action-noun), is restraint, *saṇvara*, this is the designation for the physical and verbal non-transgression. The *pātimokkhami* is restraint (i.e., a Kammadhāraya cpd, one thing being the other), therefore Pātimokkha restraint. *Pātimokkhasaṇvaraṣamvuta* is being restrained with the Pātimokkha-restraint, undertaken, endowed with, is the meaning.

Kkh 2: "*Pātimokkham: pa-ati-mokkham ati-pa-mokkham ati-setṭham ati-uttaman-ti.*"": "*Pātimokkhami*: that which is the very very front, the very very foremost, the very best, the very highest." The prefix *ati-* here means "very," "extremely."

*Pa-* is an intensifying prefix and can also be translated as "very." The Kkh explanation, or rather word-play, suggests that *pāti-* in *pātimokkha* is an inversion of the prefixes *ati-* and *pa-*.

Vibh 511 (quoted in Sp 787): "*Pātimokkhan-ti silaṇi patiṭṭhā ādi caraṇaṇi saṇyamo saṇvaro mokkhami pamokkhami<sup>90</sup> kusalānaṇi dhammānaṇi samāpattiyaṁ*": "*Pātimokkhami*: the base founded on (or beginning with) virtue (cf. S V 143), the conduct, the control, the restraint, the front, the forerunner for the attainment of wholesome states."

These commentarial etymologies imply that Buddhaghosa made use of manuscripts with the reading *pāti-mokkha*, rather than the Thai reading *pāṭi-mokkha*, and this gives further support for *pātimokkha* as the correct reading.

What the explanations also imply is that traditionally the word *pātimokkha* is regarded as a neuter noun, not a masculine noun, as every explanation above gives it as a neuter form. This is also attested by the plural *pātimokkhāni*; e.g. in "*ubhayāni ... pātimokkhāni svāgatāni honti*" at Vin I 65. This is why in the titles and the conclusion of Pātimokkha editions and manuscripts the neuter form *bhikkhupātimokkhami* is given.

The other early Buddhist traditions use the term *prātimokṣa* (as part of the compound *prātimokṣasūtra*) and derive it from the root  $\sqrt{muc}$ ; see CSP 3–7.<sup>91</sup>

This derivation based on the root  $\sqrt{muc}$  resonates with the last line of the Nidāna where it is said that there is ease for one who has revealed his offences. This ease is explained by the word-commentary, Vin I 104, as ease in the attainment of *jhānas* etc.

<sup>87</sup> Be: *agativisesehi*.

<sup>88</sup> Mokkha and *pamokkha* have the same meaning as *mukha* and *pamukha* in the Padabhājana quoted above.

<sup>89</sup> This etymology might have given rise to a belief in Thailand that a bhikkhu who has learnt the Pātimokkha by heart will be reborn in heaven.

<sup>90</sup> Be Vibh: *pāmokkhami*. Ce: *mukhami pamukhami*. The (Be) subcommentary (*ṭika*) expains this as *mukhami pamukhami*.

<sup>91</sup> An exception is the explanation of the Mahīśasaka school—a school which had close relations with the Theravāda school—which is similar to the *mukha* explanation in the Theravāda Suttavibhaṅga: "Prātimokṣa means that by (observing) the Śila (chieh) one will protect his sense organs and hence his meritorious qualities (*saddharma*) will be increased. It is the first entrance (*ch'u-men*) to all the good Dharmas. Therefore, it is called Prātimokṣa." See CSP 5.

Remorse and guilt are a great hindrance for attaining superhuman states. A I 1–7: “*Avippaṭisāratthāni kho kusalāni sīlāni ... avippaṭisāro kho pāmujjattho ...*”: “The goal of wholesome virtues is non-remorse ... the goal of non-remorse is joy...”; M I 440: “... *attanā pi attanām upavadito na uttarimanussadhammā ... sacchikaroti*”: “... having reproved himself he does not realise superhuman states ...”; cf. A III 15, IV 336.

The Buddha often said, both to bhikkhus and laypeople, that it is growth in the noble discipline when one has seen a transgression as a transgression, makes amends in accordance with the Law, and practices restraint in the future.”: “*Vuddhi hi esā ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti āyatām saṃvaraṃ āpajjati,*” M I 440, Vin I 315 etc. Cf. Pār 4: “... *visuddhāpekkho ...*”: “desiring purification.”

The explanation given in Vasubandhu’s Abhidharmaśabhaṇya IV 16 is: “... *pāpasya tena prātimokṣaṇād utsarjanād ity arthah*”: “... because of that *prātimokṣaṇa*, abandoning/expelling of evil, thus is the meaning.”; see BV xxxv. *Prātimokṣaṇa* is an action noun.

Horner, BD I xii–xiv, giving the interpretations and derivations of various scholars, argues that the meaning of being bound by the restraint of the Pātimokkha, “*Pātimokkhasaṃvaraśamvuta*” (Vin IV 51, D I 62 etc.), originally was of more importance than the meaning of freeing from remorse through confession. Horner quotes PED 450, which takes *pātimokkha* to have the same meaning as *paṭimokkha* at J V 25: “*taṃ saṅgaram paṭimokkham na muttam*”: “that promise to be obliged has not been released.” PED explains it as the directional prefix *paṭi*: against, opposite (the a lengthened in the cpd) + *mokkha*: to be released, the future passive participle (f.p.p.) of the causative of *muñcati*, = Skt: *mokṣya* (see PED 451), thus: “that which should be made binding, obligation.” It is derived from the verb *paṭimuñcati*: to fasten, bind. Cf. the past participle *paṭimukka* “bound down/fastened”, e.g. S IV 91: “*paṭimukk’assa mārapāso*.”

Childers, CDPL 363, also favours the etymology based on the future past participle noting that this is an appropriate name for a collection of precepts, or a criminal code. Olivelle, 1974, p.43, also supports this etymology and meaning, and concludes: “*Saṃvara* is a restraint, a bond. Pātimokkha is here taken to be a *saṃvara* ...”

Hinüber, 1985 p.61, gives two other references, besides the above mentioned one of J V 25, to support the f.p.p. etymology: J V 166: “*Yam (sc. bandhanām) natthuto paṭimokkh’assa pāse*”: “(the bondage) which was tied through his nose (of the *nāga*) in a noose.” and D I 12 & 181: “*osadhīnām paṭimokkho*”: “the binding on of medicinal herbs” (as wrong livelihood). Hinüber argues that *paṭimokkha* probably is an adjective meaning “to be bound, connected” and a substantive meaning “binding,” the opposite of *vimokkha* “release.” The Pāli is here close to the Vedic usage, which only has *prati-muc* in the meaning of “tightening, fastening.” In the time of the Epics the meaning “releasing” arose and this appeared to be the only meaning acceptable to the commentators.

Some additional support for this meaning suggested by these scholars might be found in the simile of Vin I 8f, see below, in which the disciples of previous Buddhas who let the *brahmacariya* disappear are likened to loose flowers on a board that are scattered by the wind since they are not tied together by a thread: “*suttēna asaṃgahitattā*.”

This meaning also fits the passage describing the introduction to the Pātimokkha by the Buddha according to Hinüber.

Vin I 102: “*Yam nūnāham yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesaṃ pātimokkhuddesam (= Be; Hin: paṭimokkhuddesam) anujāneyyam, so nesaṃ bhavissati uposathakamman-ti. Anujānāmi bhikkhave pātimokkham uddisitum.*”: “Why shouldn’t I allow those training precepts decreed by me as the Pātimokkha recitation for them? It will be the legal act on the Uposatha for them.”

Hinüber suggests that *paṭimokkhuddesa*, “recitation of what is binding” or “obligatory recitation,” might have been the original reading, but was changed in the course of transmission to *pātimokkh’uddesa*, “Pātimokkha recitation,” under influence of the newer meaning. He notes that *paṭimokkhuddesa* means a binding obligation to regularly recite the rules, in the same sense as “*saṃgaram paṭimokkham*.” (Hinüber reads *paṭimokkhuddesam* in his quotation of the text but this is not found in any edition and therefore is speculative.)

Before the formulation of each training precept given in the Suttavibhaṇga the Buddha said: “*Evañ-ca pana bhikkhave imam sikkhāpadam uddisseyyātha: ...*”: “And thus, bhikkhus, you should recite this training precept: ....” This passage shows that from the time when the very first rules were laid down the rules given

in the Suttavibhaṅga were specifically laid down to be recited as part of the Pātimokkha recitation. It also indicates that the Pātimokkha was already recited when new rules were still laid down and therefore there was still no fixed amount of rules included in it.

The term *pātimokkha* also refers to a short verse-discourse, given by the Buddha Vipassī to his bhikkhus, D II 49–50, in which the basic principles of the Instruction of Buddhas, including *pātimokkhasaṇvara*, are enumerated. It is referred to in the commentaries as the *ovādapātimokkhuddesa*, e.g. Kkh 15. This enumeration might support that *pātimokkha* means “obligation.” For more on the *ovādapātimokkha*, see Olivelle, 1974, pp.47–50, who suggests that the verses, which are also found elsewhere in the Canon<sup>92</sup> and not called a Pātimokkha there, capture in brief the spirit<sup>93</sup> behind the rules.

It is possible that the term *pātimokkha* has more than one meaning as wordplays are not uncommon in Pāli. For example, it might convey that confession frees (*muccati*) one from remorse, thus opening up the entrance (*mukha*) to wholesome states. See BD I xii–xiv for more on the meanings and etymologies of Pātimokkha.

In the Sanskrit Buddhist traditions the Pātimokkha is always referred to as the *prātimokṣasūtra*, but there is not a single reference to a *pātimokkhasutta* in the Pāli Canon. It is also not found in the commentaries and the subcommentaries. The attachment of *sūtra* to *prātimokṣa* might have originated from a misunderstanding of the usage of the word *sutta* in the Pātimokkha (Pāc 73 and the Pātimokkha conclusion) by the Sanskrit editors/translators; see the note on *suttāgata* below.

Sometimes the Pātimokkha is referred to by way of synonyms in the rules and section introduction and conclusions contained in the Pātimokkha, i.e., *sutta* (Pāc 73, Vin V 123: *suttuddesa*), *uddesa* (section introductions and conclusions, Sd 12, Pāc 73. Cf. Vin III 26 and A I 230. ). It is referred to as *mātikā* in the commentaries (i.e., Kkh); see the note on *sutta* below.

### The Purpose of the Pātimokkha Recitation

Some of the purposes of the Pātimokkha recitation are mentioned or implied in the Pātimokkha itself. They are: remembering the rules and learning about them: Nid & Pāc 73; the unity and ease of bhikkhus: Sd 10–11 (... *saṃaggo ... phāsu viharati.*), Concl.; bringing bhikkhus together regularly: Sd 10 (... *ekuddeso ...*), Concl. (... *anvaddhamāsa ...*); mutual trust: Pāc 73 (... *mohanake ...*) and section endings (... *parisuddh'etthāyasmanto ... dhārayāmi.*); causing shame in offenders due to having to confess, and causing fear of wrong doing in potential offenders: Nid, section- endings (*Kacci'ttha ...*); freeing offenders from guilt and remorse: Nid (... *avikatā hissa phāsu hoti.*); purity: Nid, section-endings (*parisuddhā*).

The standard ten reasons (*atthavasa*) for establishing the Pātimokkha and the training precepts are given at A I 98, A V 70, Vin III 20 etc.:

“Therefore, bhikkhus I make known a training precept dependent on ten reasons: for the well-being of the community, for the comfort of the community, for the control of shameless persons, for the dwelling in comfort of well-behaved bhikkhus, for the restraining of taints here and now, for the repelling of taints in the hereafter, for the belief of those who are not believing, for the increase of those that are believing, for the persistence of the True Teaching, for the supporting of the Discipline.”

“Tena hi bhikkhave bhikkhūnam sikkhāpadam paññāpessāmi dasa atthavase pāticca: saṅghasutthutāya, saṅghaphāsutāya, dummaṅkunām puggalānām niggahāya, pesalānām bhikkhūnam phāsuvihārāya, diṭṭhadhammikānām āsavānām saṇīvarāya, samparāyikānām āsavānām paṭighātāya, appasannānām pasādāya, pasannānām bhiyyobhāvāya, saddhammatthitīyā, vinayānuggahāya.”

In the introduction to the Suttavibhangha, Vin III 8 f., the Buddha says that the *brahmācariya* under some of the previous Buddhas did not last long because these Buddhas (BD I 15:) “were idle in preaching dhamma in detail to the disciples; and of these there was little Sutta, verse, ... , the training for their disciples was not made known, the Pātimokkha was not recited.”: “... appakañ-ca nesām ahosi suttām geyyām ... vedallam, appaññattām sāvakānām sikkhāpadam anuddiṭṭham Pātimokkham.”

Those disciples who let the *brahmācariya* disappear are likened to loose flowers on a board that are

<sup>92</sup> Dhp 183–85, Ud 43, and Nett.

<sup>93</sup> For the spirit see also A I 230. See also Dhirasekera 14 & 162–63.

scattered by the wind since they are not tied together by a string/thread: “*suttēna asaṅgahitattā*.” (Cf. *Sāmagāmasuttanta*; MN 104.) Ven. Sāriputta then requested the Buddha to declare the training and to recite the Pātimokkha. The Buddha declined saying that he would not do so until the conditions causing taints/outflows (*āsavā*) appeared in the Saṅgha. When these conditions appeared he would recite the Pātimokkha for the repelling of those taints. (... *āsavāṭṭhānīyam dhammānam paṭighātāya*.)

Ven. Bhaddāli once asked the Buddha why there were at the time more rules than before while there were fewer bhikkhus established in wisdom; M I 445. The Buddha answered that more things that are the basis for taints (*āsavā*) appear when the Saṅgha has come to greatness, gain, fame, great learning and long-standing, and these things need to be checked by laying down training precepts.

These two passages show that the main purposes of reciting the Pātimokkha every fortnight, and observing the rules it contains, are uniting the Saṅgha and preserving the Dhamma for future generations. See also MN 108 where Ven. Ānanda explains that the cause for unity (*sāmaggī*) in the Saṅgha when there is no personal replacement for the Buddha after his *parinibbāna* is the refuge of Dhamma in the form of the Pātimokkha-recitation. One can thus say that the Pātimokkha is the collective body of rules that bhikkhus are obliged to train in, and are obliged to recite every two weeks, when living in communities, for the sake of unity, harmony, continuity, and the various other reasons mentioned above.<sup>94</sup>

### *Sutta and Suttavibhaṅga*

The Pātimokkha, also called the Sutta, is the only *complete* Canonical text that, besides being an independent

<sup>94</sup> Asaṅga Tilakaratane, in his article “Saṅgīti and Sāmaggī”, draws attention to the close connection between the act of *saṅgāyana*, reciting together, and *saṅghasāmaggī*, unity in the Saṅgha. *Saṅgāyana* is the reciting of the Dhamma and Vinaya in a great formal meeting, usually held after a crisis in the Saṅgha.

The Buddha emphasised that the Dhamma and Vinaya was the true refuge after his passing away as there would be no other Buddha to take his place, so the collective recitation of Dhamma and Vinaya was the proper way for the Saṅgha to express allegiance to the Dhamma and Vinaya, and the Saṅgha which represents it, as the true authority. The Pātimokkha recitation every fortnight serves the same purpose since with both *Saṅgāyana* and Pātimokkha recitations even non-participants are expected to show their allegiance by accepting and abiding by what has been recited.

The most important purpose of the fortnightly Pātimokkha recitation is assuring the unity of the Saṅgha by meeting frequently, united, and harmoniously -- one of the factors of non-decline mentioned in the Mahāparinibbāna-suttanta; D II 76–77. This is supported by existence of the *Sāmaggī-uposatha* which is done whenever a schism of the Saṅgha is resolved. In this type of Uposatha a faction that did formerly not abide by all the rules of the Pātimokkha now shows its agreement by uniting with the rest of the Saṅgha in the Pātimokkha recitation. This performing of undivided single recitations of the Pātimokkha, *ek'uddesa*, in regular compulsory meetings has held the Saṅgha together from the lifetime of the Buddha right up to the present day.

Thus, the Pātimokkha recitation can be seen as a mini-Saṅgāyana performed fortnightly by the entire Saṅgha of the four quarters, in smaller groups, wherever they are residing, that affirms their unitedness and their allegiance to the Dhamma and Vinaya. The concept *ek'uddesa* in the Vinaya and the concepts of *Saṅgāyana* and *saṅgīti*, collective recitation, (as in the *Saṅgītisuttanta*) are very similar as both can not be done in an undivided group.

The *Saṅgītisuttanta* of the Dīgha-Nikāya can be regarded as a type of proto-type of Saṅgāyana whereby the entire Dhamma could be recited in condensed form (like the Pātimokkha contains the Vinaya in condensed form) by a Saṅgha. Through this a Saṅgha could affirm that it was united in accepting these teachings as authoritative. The context of the *Saṅgītisuttanta*—the disunity among the Niganṭhas after the passing away of their teacher—and the emphasis on *sāmaggī* suggest that it was mainly employed as a comprehensive summary of Dhamma, the true refuge to which allegiance was crucial after the Buddha’s passing away. The Vinaya, in the form of the Pātimokkha, was recited every two weeks, but there was no such arrangement with regards Dhamma and what Ven. Sāriputta might have tried to do was to instigate a similar practice as the Pātimokkha recitation for the Dhamma.

Tilakaratana did not mention in his article that Ven. Sāriputta also was the one who requested the Buddha to establish the Pātimokkha and the training precepts; see the introduction to the Suttavibhaṅga mentioned above. Further, he did not mention the similarity between the introductions and conclusions to the each of the ten sections in the *saṅgīti* in the *Saṅgītisuttanta* and the conclusion of the Pātimokkha. Compare D III 211–71:

*“Idañ kho tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto, tattha sabbeḥ’eva saṅgāyatabbam, na vivaditabbam, yathayidam brahmacariyam addhāniyam assa ciraṭṭhitikam, tad-assa bahujanahitāya ...”* : “This is the one dhamma which has been well proclaimed by the Blessed one ..., herein: it is to be recited by all, (and) not to be argued, so that this holy life will be lasting and remaining for a long time, this would be of benefit to many people, ...” with the Pātimokkha conclusion: *“Ettakam tassa bhagavato suttāgatam ..., tattha sabbeḥ’eva samaggehi samodamānehi avivadamānehi sikkhitabbam.”* : “This much (training-rule) of /laid down/ by that Fortunate One has come down in the Rule-string ... Herein by all who are united, who are being on friendly terms, (and) who are not disputing is to be trained.

text, is also found embedded in another Canonical text: the Suttavibhaṅga: the analysis of the Sutta.

Although the Pātimokkha is found as an independent text in palm leaf manuscripts and printed editions, in the modern editions of the Pāli Canon the Pātimokkha has not been given as such. In the Sri Lankan Buddha Jayanti edition it is only found in the Suttavibhaṅga and in the Burmese and Thai editions only as an introduction or supplement to its commentary, the *Kaṅkhāvitaraṇī*. However, independent palm-leaf manuscripts and printed texts, used by bhikkhus who learn the Pātimokkha or for bhikkhus checking the recitation, do exist. In the Sanskrit Canons there is also separate text called Prātimokṣasūtra. The Pāli commentarial tradition places the Bhikkhu- and Bhikkhunī-Pātimokkha in the Vinayapiṭaka. Sp 18 & D-a I 17: “*Tattha paṭhamasaṅgītiyam saṅgītañ-ca asaṅgītañ-ca sabbam-pi samodhānetvā ubhayāni pātimokkhāni dve vibhaṅgāni dvāvīśati khandhakā solasaparivārā ti idam vinayapiṭakam nāma.*”: “Having collected all that was recited or not recited at the First Council, i.e., the two Pātimokkhas, the two Vibhaṅgas, the twelve Khandhakas, the sixteen Parivāras: this is the Basket of Discipline.” In the Canon itself the Bhikkhu- and Bhikkhunī-pātimokkhas are mentioned as things to be learnt by senior bhikkhus; see Vin I 65, II 95 in the note “[Sutta and suttavibhaṅga](#).”

The existence of the “Old Commentary” (the Padabhājana), the *Kaṅkhāvitaraṇī* commentary on the Pātimokkha, and the Prātimokṣasūtras (besides Vibhaṅgas) of the non-Theravāda Buddhist schools such as the Mahāsaṅghikas, suggests that there was an independent Pātimokkha text in use at the time of the second council before the rise of different schools.

Probably the reason why the Pātimokkha is embedded in the Suttavibhaṅga is that, after the passing away of the Buddha, the elders felt that the Pātimokkha should be strictly interpreted according to the explanation and analysis given in the Suttavibhaṅga so that no devious interpretations would arise, which could happen if it were not embedded in the Suttavibhaṅga and was just a separate Canonical text; see the reasons given for the recitation of the Vinaya given by Ven. Mahākassapa at the first council: “Let us recite together the Dhamma and Vinaya before non-Dhamma … non-Vinaya is elucidated and the Vinaya is discarded, before speakers of non-Dhamma … non-Vinaya are strong and speakers of Vinaya are weak.”; Vin II 285.

In the account of the first council in the Cūlavagga there is no mention of the Pātimokkha, Cv XI 1,7/Vin II 286f, but the Suttavibhaṅgas are mentioned. Ven. Mahākassapa questions Ven. Upāli not only about the Pāraṇīka rules but also about the details connected with it: place, origin, person, regulation, consequent regulation(s), offence(s), non-offence(s), which is exactly the analysis method of the Suttavibhaṅga. The section-conclusion states that Ven. Upāli answered Ven. Kassapa questions about the twofold Vibhaṅgas<sup>95</sup>.

<sup>95</sup> I.e., the Bhikkhu- and Bhikkhunī-vibhaṅgas. Ee, Ke: *ubhato vinaye*. Be, Ce: *ubhato vibhaṅge*. I follow Ce here as Ven. Kassapa is asking questions on Vinaya in accordance with the Vibhaṅga method. Further, *ubhato* is elsewhere used to denote the bhikkhu- and bhikkhunī division, e.g. *ubhatosaṅgha*, and as there are a Bhikkhu-vibhaṅga and a Bhikkhunī-vibhaṅga, not a Bhikkhu and Bhikkhunī-kkhandhaka compilation, this makes good sense in this context. This might indicate that at the First Council the Vinaya was regarded to be the two Vibhaṅgas.

The Vinaya texts of other schools preserved in Chinese are not of great help. The Mahīśāsaka Vinaya says that the vinaya (*bini*) for monks and the *vinaya* (*bini*) for nuns have been recited, and that together this is called the *vinaya* (*bini*) (T 1421, ch. 30, p.191a 13–14). One recension of the Mahāparinirvāṇasūtra (T 5, ch. 2, p.175c 8–9) says that 250 precepts (*jiē*) for monks have been recited, and 500 for nuns. The word *vinaya* itself does not appear.(Translation by Anne Heimann.) The statement in Etienne Lamotte’s *History of Indian Buddhism* p.171 about *ubhatovinaya* (The accounts of the first council differ in opinion over the length of the Vinaya recited by Upāli. For some , it was only an embryonic Vinaya limited to a description of the precepts relative to the bhiksus and bhikṣunis or, according to the traditional expression, the *ubhatovinaya*: this is the opinion of the Cullavagga [Vin., II, p.287, 1.8], the Mahīśāsaka Vinaya and one recension of the Mahāparinirvāṇasūtra [T 5, ch. 2, p.175c 8–9].) is therefore not completely correct.

In two schools, the Mā and schools, the terms *Bhikṣu-* and *Bhikṣunī-vinaya* are used to denote the overall division into two parts of their Vinayas between the texts related to the *bhikṣu-* and *bhikṣunī-*rules and regulations. First the *Bhikṣuvibhaṅgas* are given, then the *Bhikṣu-dharmaṭas/prakriṇḍakas*, and then the same happens in the *bhikṣunī-vinaya*; see Hirakawa 16–18. In contrast the other schools, such as the Thv and Dhg, have the *Bhikṣu-* and *Bhikṣunī-vibhaṅgas* first and then the *skandhakas*. The Mā school called what corresponds to the Pāli Mahā- and Cullavagga *khandhaka*-compilations the *Prakriṇḍakas* “Miscellaneous parts.” Roth notes that the title *Prakriṇḍaka* (Pāli *pakiṇḍaka*) in Sanskrit frequently designates a supplementary section; see BV p.xlv. In Pāli it usually marks section or chapter the end of a text with miscellaneous topics or a digressive topic which does not fit in the main text; see Hinüber 1996 p.114, 124, 218. Cf. the last section of the Sekhiyas in the Mm and Mi Se Pātimokkha: “*tayo pakiṇḍakā*.” These *Prakriṇḍakas* thus seem to have been intended to include the mass of various rules and regulations supplementary to the *Vibhaṅgas* which did not fit in the main topic of those

However, in the account of the second council, Cv XII 2,2/Vin II 306–307, the Suttavibhaṅga is explicitly quoted as the authoritative text in which the offences in question were found. The fact that only the Vibhaṅga is mentioned does not mean that there was no independent Pātimokkha and that the Sutta was subsequently extracted from the Suttavibhaṅga as Dhirasekera 13f., 79f. & 156f suggests.

An independent text would have been recited by the *Vinaya*-reciters for the recitation at the Uposatha and as a basic guidance in conduct for bhikkhus. The *Vinaya*-experts and admonishers of bhikkhunīs (*vinayadharas* and *bhikkhunovūḍakas*) as law-experts and enforcers needed to be very familiar with the details concerning regulations that are given in the Suttavibhaṅga and they would need to learn this treatise; see A IV 140 & 279 and also Vin II 96f. Those bhikkhus were supposed to learn both Pātimokkhas in full extent, the *suttas* with the details connected with them, “*suttaso anubyañjanaso*.” (See note on [sutta](#)). These details presumably make up the Bhikkhu- and Bhikkhunī-Vibhaṅga; see Dhirasekera 79 & 156.

The Suttavibhaṅga might have been a shorter text than it is now since no mention is made in the account of the first council of the Padabhājana word-commentary and the origin-stories. In Vin II 249 & A V 80 it is said that if a bhikkhu, who desires to admonish other bhikkhus, has not learnt both Pātimokkhas with the details, admonishes, and then, on being asked (for example) where the Buddha laid down the rule, cannot reply, they will tell him to master the *Vinaya*.<sup>96</sup> The place where a rule was laid down was most important and was the first thing asked by Ven. Mahākassapa at the first council. The Pārājika rules of the Mā-L school each have a sort of appendix, called *anudharma*, which gives details as to the person who committed it first, the time of day and the season when, and the place where it was committed<sup>97</sup>.

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works: the Pātimokkha rules. It might thus be that at the first council these supplements were seen as parts of or appendices to the *Vibhaṅgas* rather than separate works and this might be the reason why they are not mentioned separately in the account of the first council.

In the account of the second council the Suttavibhaṅga is explicitly mentioned in the answers to the questions on *Vinaya*, while two chapters, or *kandhakas*, of the Mahāvagga are referred to under different names: the *Uposathasamyutta* and the *Vinayavatthu* are mentioned in the answers and these correspond to the *Uposathakkhandhaka* and the *Campeyyakkhandhaka*, the second and ninth chapters of the Mahāvagga.

Horner mistranslates “*Campeyyake vinayavatthusmīm*” as “In a matter of discipline on things pertaining to (the monks of) Campa,” but this should be “In Campeyyaka, in the *Vinaya*-topic” (or “[regulations] with *Vinaya* as Topic.”) Campa was the place where the rule was laid down, while *Vinayavatthu* is the text wherein the rule is preserved. (In the translations of the other questions and answers in this section Horner translates correctly: “At Sāvatthi, in the Suttavibhaṅga. ... In Rājagaha, in what is connected with the Observance.” Although, the latter might be better rendered as “... in [Regulations] connected with the Observance.”)

In the Bhiṣuprakṛnaka of the Mā and Mā-L school the section-names *Karmavastu* and *Poṣadhapratisamīyuktaṁ* are given. The *Karmavastu* probably corresponds to the Pāli *Vinayavatthu* and *Campeyyakkhandhaka* (see the chart in Frauwallner p.3). This is significant as it shows that the Mā school preserved an earlier tradition of naming texts, mentioned in the Pāli account of the second council, which has been lost in other traditions, including the Mahāvihāra Theravāda school, as each school went its own way in naming these texts; see Hinüber 1996 p.29, BV p.13, 16, and 294 (I have not been able to trace in Frauwallner’s *The Earliest Vinaya* or Hirakawa’s *Monastic Discipline for the Buddhist Nuns* the title *Vinayavastu* of the Mū school given in Hinüber, 1996, p.29, so it might be incorrect.) (Note the way of naming the second, third, and fourth Sekhiya sections in the Kkh and Mm & Mi Se Pātimokkha: *bhojanapatiśamīyutta*, *desanapatiśamīyutta*, *pakinnaka*. This might be based on an old tradition preserved in the Kkh.)

In the corresponding Vinaya of the Mūlasarvāstivādins the term *vastu*, the Sanskrit equivalent of Pāli *vatthu*, is used to denote what corresponds to the Pāli *kandhakas*, e.g., the *Uposathakkhandhaka* is called *Poṣadhabavastu*. Thus it seems that the term *vatthu* was used in the Theravāda school to denote compilations of rules and possibly also stories. Later the Thv school shifted over to the term *kandhaka* while other schools, except the Mū, shifted to other names. Other Thv works, i.e., *Petavatthu*, *Vimānavatthu*, and *Kathāvatthu*, preserved *vatthu* in their titles.

In the Sammohavinodanī, the commentary on the Vibhaṅga, three jātakas are referred to as *vatthu*s, stories. The stories are shorter than those in the Jātaka-collection and they contain fewer verses; Vibh-a 470f. According to Hinüber, 1996, § 321 this indicates the Ja collection as it exists now did not yet exist when this commentary was composed.

It is possible that these two texts mentioned in the account of the Second Council were independent compilations of rules and regulations and not yet called *kandhakas*. Possibly the compilations of *kandhakas* called *Mahāvagga* and *Cullavagga* did not yet exist as Canonical texts at the time of the Second Council and were later compiled by the (Mahāviharin) Theravādins in a similar way as the Suttanipāta which was compiled out of several smaller originally independent verse-sutta-compilations and possibly verse-suttas already found in other texts; see GD Introduction p.9–11, 19–20, 26–28, and Brough, 1962, pp.26–30. See also the note on the compilation of the Kandhakas in the footnote at the end of the note on the Language of the Pātimokkha and the text at the end of this section.

<sup>96</sup> See Dhirasekera p.156.

<sup>97</sup> See BMD p.50f. & Taita 6f.

The Pātimokkha or *sutta* was referred to by later commentators as the *mātika*—meaning an extract-list or table—which might suggest its less authoritative status than the Suttavibhaṅga. To recite the Pātimokkha takes about one hour, but to recite the Suttavibhaṅga, which Dhirasekera (pp 78–9) equates with the original Pātimokkha, would take two days or more so this would not have been practical. Further, the concatenation system, causing the rules to form a more or less unbroken chain, would not be needed if the Suttavibhaṅga was recited.

The Buddha introduces each rule in the Suttavibhaṅga with “This you must recite …” and there is no recommendation by him to recite the details concerning the rules (which, in fact, are not attributed to the Buddha in the Suttavibhaṅga). The account of the start of the Pātimokkha recitation in the Uposathakkhandhaka, Vin I 102, where the Buddha says that the rules laid down by him will form the Pātimokkha recitation also suggests this.

That the Pātimokkha was an independent text is also confirmed by its “Old Commentary” the *Padabhājana*. This commentary is not mentioned in the account of the first council and this suggests that it was first recited as an independent commentary on an independent Pātimokkha, and has been inserted later, maybe when the Canon was written down, into the Suttavibhaṅga as a supplement. In a similar way the Aṭṭhakavagga and the Pārāyanavagga of the Suttanipāta were originally independent texts with their own commentary, which is now the Canonical text called the Niddesa.<sup>98</sup>

At the first council there would have been no need for a word-commentary since the language of the Sutta would have been clear and there would be direct disciples of the Buddha such as Upāli who could explain the meaning to new bhikkhus if needed. Later with changes in language and the teachings spreading to regions where different dialects or languages were spoken such a commentary would be needed to make the meanings of words clear.

Maybe the Suttavibhaṅga is to be seen as the continuation of the Nidāna in the Uposathakkhandhaka of the Mahāvagga. Hinüber, 1999 p.83, suggests that the whole Pātimokkha was at first contained in the Mahāvagga and later was separated from it with the word-commentary and origin-stories to form the Suttavibhaṅga, leaving the Nidāna in the Mahāvagga. This, however, disagrees with the account of the first council where the Suttavibhaṅga is mentioned but not the Kandhakas. The Kandhakas are dealing with the disciplinary regulations and procedures that do not fit within the scope of the Suttavibhaṅga, which only deals with the offences found in the Pātimokkha; see Dhirasekera 16. The works now called the Kandhakas might have been gradually compiled and re-arranged into compilations after the first council out of the mass of independent regulations and rules that were remembered and recited by different (groups of) bhikkhus, and then possibly these small compilations got compiled into large compilations such as the Mv and Cv of the Theravāda school after the second council or even later; see footnote two pages up. An evolution in Vinaya treatises from the most simple and essential—the Pātimokkha or Sutta—to the more detailed, complex, and historical—the Suttavibhaṅga—and then to the even more detailed, complex, and historical—the Kandhakas—seems natural.<sup>99</sup>

### On the Meaning of *Sutta* in *Suttāgata* and *Suttavibhaṅga*

*Sutta* can mean both “rule” as well as “string” or “sequence” and, as it is not really possible to give an adequate as well as elegant rendering into English, the word has been left untranslated. In order to capture both those meanings the rendering “Rule-String,” i.e., a string or sequence of rules, could be used.

*Sutta* in *suttāgata*, as used in Pāc 73 and the Pātimokkha conclusion, and also in *Suttavibhaṅga*, is a synonym for the Pātimokkha since the structure of the Pātimokkha is one of being made up of rules, *suttas*, strung together into one string. (In a similar way the “Rule” of Saint Benedict is made up of rules.)

See Vin I 65, II 95: “*Ubhayāni kho pan’assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso.*”: “Both pātimokkhas are well handed down in breadth to him, well analysed, well set forth, well investigated, as to rule, as to detail.” *Sutta* refers to both the *Bhikkhu-* and

<sup>98</sup> See above “Relation between the Nidāna and Padabhājana.”

<sup>99</sup> See comments on the “*yena vā ...*” clause in Aniyata 1 and 2, which appears to be an early rule later superseded by the Vibhaṅga commentary on it and guidelines in the Kandhakas.

*Bhikkhunī-Pātimokkha* rules as contained in the Suttavibhaṅga, while *anubyañjana*, detail, refers to the analysis as given the Suttavibhaṅga.

*Suttāgata* is not commented upon in the Sp nor in the Kkh, but see the Kkh commentary on *suttāgataṁ* in the Pātimokkha conclusion: “*Suttāgatan-ti: sutte pātimokkhe āgato.*”: “... handed down in the Sutta, in the Pātimokkha.” Cf. the inverted bahubbīhi compound *āgatāgama*: “(one to whom) the tradition has come down” (i.e., “*yassa āgamo āgato so*”) found in the stock-phrase: “*bhikkhu bahussuto āgatāgamo dhammadharo vinayadharo ...*” (Vin I 119). See Vin texts I xxviii–xxx, BD I x, and BD I 15 n. 3 for more on this use of *sutta*.

Horner renders *sutta* as “clause”, taking it to refer to the individual clauses of the Pātimokkha; see BD I x & III 43 n. 3.

Another interpretation is given by Hinüber who suggests that *sutta* (also in the enumeration of the nine factors of the Dhamma, *aṅga*) is a synonym for the *Pātimokkhasutta*, see Hinüber 1994 p.131, 1995 p.8, and 1996 p.7. Although the term *Prātimokṣasūtra* is used in the Sanskrit Buddhist traditions to denote what is called *Pātimokkha* in the Thv tradition, there is not one single reference to a *Pātimokkhasutta* in the entire Pāli Canon and its commentaries etc. The use of *Prātimokṣasūtra* might have originated from a misunderstanding by the Sanskrit editors of the use of *sutta* in Pāc 73, in the Pātimokkha conclusion and in the Suttavibhaṅga. Hinüber himself (1994 p.127) mentions that neither *sutta* nor *suttanta* occur in any of the titles<sup>100</sup> of texts referred to in the five Pāli nikāyas.

In the Pāli Canon, the term *sutta* does not refer to a discourse by the Buddha. What is usually called a *sutta* nowadays, is referred to as a *suttanta* in Canonical texts (e.g. Mv VIII 5,11/Vin I 141, A III 106); see the note on Pātimokkha below and Hinüber 1994 p.132 and BD I x. The titles using *sutta* that are put after each discourse are the work of reciters or editors.<sup>101</sup>

According to the Mahāpadesa at D II 124 that which is claimed to be Dhamma and Vinaya is to be compared and checked with the Sutta and Vinaya, and if it agrees then it is the Buddha’s Word (*buddhavacana*). Thus *sutta* here seems to correspond to the Buddhas words as is contained in the Sutta-piṭaka and Vinaya to what is contained in the Vinaya-piṭaka; see D-a where other interpretations are given.

In the Vinaya commentaries and sub-commentaries one of the three types of Uposatha is called the *suttuddesa*<sup>102</sup>. This *suttuddesa* is the *pātimokkhuddesa* according to Kkh 15: “*suttuddeso nāma pātimokkhuddeso vuccati.*” This shows that *sutta* was understood to be synonymous with the Pātimokkha by the commentators. They do not explain *sutta* here, but elsewhere they explain it as *mātikā*: a basic reference list, tabulated summary, list, register, tabulation.

*Mātikā* is a synonym for the Pātimokkha in the Vinaya commentaries. The Kkh calls itself the “*mātikā-āṭṭhakathā*”: “the Commentary on the *Mātikā*.” Cf. Kkh 164: “*n’eva mātikāyam na padabhājane vuttam.*”: “it has not been said in the *mātikā* nor in the word-analysis..” Vin II 96: “... *tassa n’eva suttam āgatam hoti no suttavibhaṅgo ...*”: “... to whom neither the Sutta nor the Analysis of the Sutta has been handed down ....”

According to the Sp *sutta* here means *mātikā*: Sp 1197: “*N’eva suttam āgatan-ti na mātikā āgatā.* No *suttavibhaṅgo ti vinayo na paguṇo.*”: “The Sutta has not been handed down’: the *mātikā*-table has not been handed down. ‘Nor the analysis of the Sutta’: he is not well versed in the Discipline.” See also Ee Kkh (1981) p.xi, TP xxxviii, and Hinüber, 1999 p.37. Thus, *sutta* refers to the collective body of *suttas*: a *mātikā*-table that equals the Pātimokkha clauses as contained in the Suttavibhaṅga, rather than the individual rules.<sup>103</sup>

<sup>100</sup> The other divisions of the *navaṅga* might also refer to the structure or content matter of the texts in the Canon rather than text-titles i.e., one *suttanta* can contain *veyyākaraṇas*, *gāthas* and *abbhutadhammas*; see MN 49, esp. M I 330, and the *Dhammadakkapavattanaveyyākaraṇa* which contains an *udāna* and an *abbhutadhamma* (an earthquake).

<sup>101</sup> This is also confirmed by the fact that in the commentaries some discourses are given titles that are no longer in use. Compare the P.T.S. edition of the Majjhima Nikāya, where the first 50 suttas have a conclusion with “-*suttam*” (e.g., *Mūlapariyāyasuttam paṭhamam*) while the next 28 have “-*suttantam*” (e.g., *Kandarakasuttanta paṭhamam*). A footnote in the second book (Vol. II, p.22, n. 3) states that some manuscripts use *suttanta*, while others use *sutta*; and that some use *niṭṭhitam*, while others use an ordinal.

<sup>102</sup> The others are: the *pārisuddhi-uposatha* (i.e., the one done by less than four bhikkhus and the *adhiṭṭhānuposathā* (i.e., done by one bhikkhu).

<sup>103</sup> Macdonnell (1899, p.29) makes some observations about the Vedic *sūtras* which also apply to the Pāli Pātimokkha: “These are compendious treatises dealing with Vedic ritual on the one hand and customary law on the other. The rise of this class of writings was due to the need of reducing the vast and growing mass of details in ritual and custom, preserved in the Brāhmaṇas and in floating tradition, to a systematic shape, and of compressing them within a compass which did not

In Vin III 8 f., quoted above in the section on Pātimokkha, it is said that the *brahmacariya* under some of the previous Buddhas did not last long because these had little “*sutta*,” etc., and the training precept for disciples had not been made known and the Pātimokkha had not been recited. The Buddha likened disciples of those Buddhas who let the *brahmacariya* disappear to loose flowers on a board that are scattered by the wind since they are not tied together by a string (“... *yathātaṇi suttena asaṃgahitattā*.”).

This simile shows the meaning of *sutta* as something that preserves the tradition, a concise text consisting of a string or thread of aphorisms to hold the tradition together; a thread in a similar sense to the “thread of a story” in the English language. (Compare the English word “*suture*.”) <sup>104</sup>

Ñāṇamoli noted the following about this in his translation of this passage in the *Life of the Buddha*<sup>105</sup>: “There is a word-play on the word *sutta*, literally “thread” and metaphorically “thread of argument” or stringing together of connected ideas; it is in this latter sense that the Buddha’s discourses are called “*suttas*,” because the teaching is put together in the form of a connected thread of argument.”

### On the Term *Pārājika*

The term “*pārājika*” is used to denote the first class of offences given in the Pātimokkha. It is also first in gravity as it has the gravest consequences for who commits this type of offence, i.e., as soon as one breaks one of these rules one automatically loses one’s status of being one fully admitted into the Saṅgha and one is also disqualified from becoming a bhikkhu again in this lifetime. The exact meaning of this term is somewhat obscure (see, e.g. BD I xxvi f. + 38 n. 3) and the following discussion might shed some light on its meaning.

The similes given in the Padabhājana (Vin III 28) to elucidate the gravity of the four *pārājika* rules are:

“... like a man who has the head cut off is not able to live with(-out) that physical connection, just so a bhikkhu who has engaged in the sexual act is (one who is) non-ascetic, not a son of the Sakyan. ... (like) a withered leaf freed from its connection (to the tree) is incapable of becoming green ... (like) a flat rock broken into two is one that cannot be reconnected ... (like) a Palmyra-palm cut off at the crown is incapable of growing again ...”<sup>106</sup>

These four similes are also found with the four “things not to be done” (*akaraṇīya*) that are to be explained to newly admitted bhikkhus (Vin I 96–97). In the Aṅguttara Nikāya a similar simile is given in which a bhikkhu who has fallen into a *pārājika* offence is likened to a criminal punished by public decapitation (A II 240f).

The *Samantapāśādikā* commentary (Sp 259–60) gives the following explanation:

“*Pārājika* [means] disqualified, fallen into disqualification. This word *pārājika* is used in connection with

impose too great a burden to the memory, the vehicle of all teaching and learning. The main object of the Sūtras is, therefore, to supply a short survey of the sum of these scattered details. They are not concerned with the interpretation of ceremonial or custom, but aim at giving a plain and methodical account of the whole course of the rites or practises with which they deal. For this purpose utmost brevity was needed, a requirement which was certainly met in a manner unparalleled elsewhere. The very name of this class of literature, *sūtra* “thread” or “clue” (from *śiv*, “sews”), points to its main characteristic and chief object—extreme conciseness. The prose in which these works are composed is so compressed that the wording of the most laconic telegram would often appear diffuse compared with it. Some of the Sūtras attain to an almost algebraic mode of expression, the formulas of which can not be understood without the help of detailed commentaries.”

MW 1241: “*Sūtra*: a thread ... , that which like a thread runs through and holds together everything, rule, direction ... a short sentence or aphoristic rule, and any work or manual consisting of such rules hanging together like threads...”

<sup>104</sup> Har Dayal in *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, London, 1932, p. 7, (and after him, Gombrich in “How the Mahāyāna began”, referred to in Gethin, 1998, pp.45–46) has suggested that Pāli word *sutta* is “related to the Sanskrit word *sūkta*, and not to Skt. *sūtra*, as the latter word is a very inappropriate word for the lengthy and prolix Buddhist discourses. The Buddhists attached great importance to *subhāṣita* (good sayings), and the Pāli word *sutti* does correspond to Skt. *sūkti*.” *Sūkta* = *su* + *ukta*, and means “(something) well said” or “wise saying,” (see MW 1240), and is used as a designation for inspired hymns in the *Rg Veda*. The above mentioned simile by the Buddha seems to suggest that *sutta* as used in the Vinaya context is derived from *sūtra*: “string,” while *suttanta* as used for discourses in the nikāyas is from *sūkta* “good saying”; cf. Norman, 1992, p.3.

<sup>105</sup> *Life of the Buddha* (1992, Kandy), footnote 3 to chapter 9. Cf. the note by Ñāṇamoli on *sutta* in his translation of the *Nettipakarana*, *The Guide*, p. xxxiif.

<sup>106</sup> ... seyyathā pi nāma puriso sīsacchinno abhabbo tena sarīrabandhanena jīvitum, evam-eva bhikkhu methunam dhammam patisevitvā asamaṇo hoti asakyaputtiyo. ... pañḍupalāso bandhanā pamutto abhabbo harittāya ... puthusilā dvedhā bhinnā appaṭisandhikā hoti ... tālo matthakacchinno abhabbo punavirūlhāya ...

training precepts, offences, and persons. Herein, 'It is impossible, not possible, that the Tathāgata, because of some action of the Vajjis or the sons of Vajjis would abolish a training precept which is involving disqualification.' thus the using in connection with a training precept is to be understood. 'Bhikkhus, you have fallen into an offence which is involving disqualification.' thus in connection with an offence. 'We are not ones who have been disqualified' (and) 'Whoever has taken away/stolen is one who has been disqualified,' thus the using in connection with a person is to be understood. In what starts with: 'should accuse with a case involving disqualification' (= Sd 9) it is used with a case/rule (*dhamma*), but because here (with) 'case' any offence (and) any training precept is understood, it can not be used independently.

Regarding the training precept (*sikkhāpadam*): [it] disqualifies him (*parājeti*) whoever transgresses it, therefore it is said *pārājikam* [i.e., an adjective qualifying *sikkhāpadam*]; the offence (*āpatti*), [it] disqualifies him whoever falls into it, therefore it is said *pārājikā* [agreeing with *āpatti*]; the person (*puggalo*), because he has been disqualified, fallen into disqualification, therefore *pārājiko* [agreeing with *puggalo*] is said.

In connection with this meaning, it is said in the Parivāra (Vin V 148): 'What is called pārājikam, listen to it as it is: [He] has fallen away from/is deprived off (cuto), fallen short of (paraddho), and dropped out (*bhaṭṭho*), he has indeed been rejected (nirankato) from the True Teaching<sup>107</sup> (*saddhammā*), therefore there is no communion too, because of that it has been said so.'<sup>108</sup> For the meaning herein is: "the person who is transgressing the training precept and has fallen into the offence is one who has fallen away" [and thus] is to be interpreted everything.

'Therefore it has been said,' because of which reason he is a non-ascetic, not a son of the Sakyan, is one who has dropped out (*paribhaṭṭho*), fallen away (cuto), has been disqualified (*parājito*) from the Institution (*sāsanato*), therefore it has been said. What [is he]? He is one who has been disqualified."<sup>109</sup>

The etymology suggested in the Mahāsaṅghika-Lokottaravādin Vinaya is: *pāra*: "the other shore" + *jīna*: "deprived of": "*Pārājike ti pārami nāmocaye dharma-jñānam, tato jīnā ojīnā samjīnā parihīnā tenāha pārājike ti*": "Pārājika: the so-called other (shore) is the Knowledge of Dhamma, she is deprived of, lost from, disposed of, fallen away from that, therefore it is said (she is one who is) '*pārājikā*'.<sup>110</sup>

In the Chinese Dharmaguptaka PraMo the translation for *pārājika* is *bō-luo-yi* (波羅夷) meaning "excluded" (Beal, 1871, p.209) or "expulsion" (BPP 4).

The etymology of *pārājika* supported by Horner in BD I xxvi and R & O in *Vinaya Texts* 3 n. 2 is *parā* = *para* + *ā*: over (i.e., mastering) + passive of the root √*ji*: conquers + suffix of connection -ka or -ika. It might also be a derivation from *parājita*, the p.p. of *parājeti* (*parā* + √*ji* + e): defeats, conquers, deprives of.

Some scholars i.e., Hinüber (following H. Smith: *Saddanīti* Index) and Childers CDPL 333 (following Burnouf, see BD I xxvi n. 6) prefer the derivation from the Vedic verb *parā-aj*: "involving expulsion." (See also

<sup>107</sup> Horner renders: "destroyed by the true rules" in BD VI 241, but an instrumental in -ā is singular, therefore this can't be correct. The Sp explanation is: "from the Teaching," *sāsanato*, see below.)

<sup>108</sup> Sp 1371 on these verses: "Tattha pārājikan-ti gāthāya ayam-attho: yadidam puggalāpattisikkhāpadapārājikesu āpattipārājikam nāma vuttam, tam āpajjanto puggalo yasmā parājito parājayam-āpanno saddhammā cuto paraddho bhaṭṭho nirankato ca hoti, anīhaṭe tasmin puggale puna uposathappacāraṇādibhedo saṃvāso naṭthi. Ten'etam iti vuccati ti tena kāraṇena etam āpattipārājikan-ti vuccati. Ayañ-h'ettha saṅkhepattho: yasmā parājito hoti tena, tasmā etam pārājikan-ti vuccati."

<sup>109</sup> Pārājiko ti parājito, parājayañ āpanno. Ayañ hi pārājikasaddo sikkhāpadāpattipuggalesu vattati. Tattha: Aṭṭhānam-etañ, Ānanda, anavakāso yañ tathāgato vajjīnañ vā vajjiputtakānañ vā kāraṇā sāvakānañ pārājikan sikkhāpadam paññattam samūhaneyyā ti evañ sikkhāpade vattamāno veditabbo. Āpattim tvañ, bhikkhu, āpanno pārājikan-ti evañ āpattiyan. Na mayañ pārājikā, yo avahaṭo so pārājiko ti evañ puggale vattamāno veditabbo. Pārājikena dhammena anuddhamseyyā-ti ādīsu pana dhamme vattatī ti vadanti. Yasmā pana tattha dhammo ti kattha-ci āpatti kattha-ci sikkhāpadam-eva adhippetam, tasmā so visuñ na vattabbo. Tattha sikkhāpadam yo tañ atikkamati, tañ parājeti, tasmā pārājikan-ti vuccati. Āpatti pana yo nañ ajjhāpajjati, tañ parājeti, tasmā pārājikā-ti vuccati. Puggalo yasmā parājito parājayamāpanno, tasmā pārājiko ti vuccati. Etam-eva hi attham sandhāya parivāre pi:

Pārājikan ti yañ vuttam, tañ sunohi yathātathā;

Cuto paraddho bhaṭṭho ca, saddhammā hi nirankato.

Saṃvāso pi tahiñ n'atthi, ten'etam iti vuccati

vuttam. (Vin V 148). Ayañ-h'ettha attho: tañ sikkhāpadam vītikamanto āpattiñ-ca āpanno puggalo cuto hotī ti sabbañ yojetabbam. Tena vuccati ti yena kāraṇena assamaño hoti asakyaputtiyo paribhaṭṭho chinno parājito sāsanato, tena vuccati. Kin-ti? Pārājiko hotī ti."

<sup>110</sup> See BV 85 & n. 6, Roth, 1968, p.341, and Hirakawa, 1982, pp.104–105.

TP p.xliii: "involving exclusion" or "referring to expulsion.") According to Hinüber (1996 p.10) the Vedic verb *parā-aj* is found in Pāli only in this context and therefore was no longer understood at a rather early date. Hinüber (1985 p.62 n.14) notes other occurrences in Pāli with the root *vaj*: "excludes"<sup>111</sup>, could also be given as examples; see PG § 39,3.).

Rhys Davids & Oldenberg, who were not aware of these occurrences of the root *vaj* in Pāli, disagree with Burnouf and Childers' etymology in *Vinaya Texts I* 3 n. 2 (see also BD I xxvi). They state that the root *vaj* does not occur in Buddhist expressions, does not occur even in the Vedas with *parā-* prefixed, and that the Buddhist forms of speech have quite different terms with which to convey the idea of expulsion. There are a number of words in Pāli with which *pārājika* stands in close connection: *parāji*: to suffer defeat; *parājītā*: defeated; *parājaya*: defeated. Therefore RD & O take *pārājika* to be "defeat" in the struggle against Māra, defeat in the effort to attain arahantship.

The main problem with this interpretation, besides the grammatical ones, is that there is no direct support in terms of similes for this interpretation in the texts or commentaries. The meaning of "defeat" for *pārājika* might be supported by Sn 440, and the "warrior-suttantas" at A III 89–100, however, *haññati* and *vyāpajjati* are used there, not *parājeti*.

Ann Heirmann<sup>112</sup> discusses the various Pārājika etymologies and compares them with the explanations found in the Vinayas of the various Buddhist schools extant in Chinese and Sanskrit. She notes that the etymology with the root *vaj* and the idea of "excluding" is not supported by any of the Vinayas and that the root *nas*, as found in Pāc 70, is used for expressing exclusion in Pāli and Sanskrit. She also finds the Pāli commentarial derivation unlikely as none of the Vinayas, including the Pāli, mention the idea of defeat and no context suggests the idea that someone is defeated by someone. Instead the various Vinayas support the etymology based on *parā(ñ)c*: "turned away," "separated," "disconnected" as suggested by Roth, 1968, p.341f. and Levi 1912, p.505f..

Levi suggests that *pārājika* is derived from *parāñc*/*parāc* via the intermediate form *pārāñcika*: "The Pārājika offences would be those that cause a total and definite separation from the Saṅgha." See also PG p.39 n. 5: \**pārāñcika* / AMg: *pārañciya* > *pārājika*.

Heirmann's rendering is also supported by the obscure Jain terms *pārāñcika* (and *pārañciya*), also derived from *pāra*; and by *pārañcika* as used in the *Kauṭilya Arthaśāstra* for a kind of physical injury, a dislocation of a limb: "*hasta-pāda-pārañcika*"; see Roth, 1968, p.342. This last meaning is supported by the decapitation-simile and the other similes, see below, in the various Vinayas including the Pāli. According to Heirman the etymologies based on *parā* + *vji* or *pāra* + *jīna* (see below) have to be seen as secondary attempts to explain *pārājika*.

Heirman, and also Roth, did not notice the similarity between the Mahāsaṅghika explanation and the explanation given in the Theravādin Parivāra, Vin V 148, quoted in the Sp explanation of *pārājika* given above. Heirman also did not mention the other three similes in the Padabhājana, which are connected with the next three Pārājikas, and which convey similar imagery.

The meanings attributed by MW to *parāñc* (cpd form = *parāñ*): "... turned away, averted ... being beyond or outside of (abl.)" suggest that this word can also have the sense of "disqualifying" and "excluding" and that it might not be necessary to see *parāñc* just in terms of "separation" or "disconnection." This sense of "excluding" is also suggested by the verb used in the Pāli Vinaya to indicate the course of action other bhikkhus have to take when a bhikkhu has committed *pārājika*, i.e., *nāseti*: "one expels," the causative of *nassati* (see Pāc 70); see Vin III 33, 40, and Vin I 173 (Mv IV 16,18).

Western Pāli scholars have interpreted and translated the Pāli verb *parājeti*, and its different forms and derivatives, solely in terms of "defeat"; see PED and BD I xxvi. However the usage of the p.p. *parājita* with an ablative: "*parājito sāsanato*," in the Sp commentary above makes it difficult to believe that the term was understood by the commentator merely in the sense of defeat...

The MW entry on *parā-vji* indicates that the sense of "defeat" is only one of the several meanings of this verb, the principle one of which is "is deprived of." MW 589: "*parā-vji*, ... -jāyate ...., to be deprived of, suffer

<sup>111</sup> I.e., *nir-aj*, (*sam*) *ud-aj* (See SPPS 149: *udājita*: driven off.) Cf. *pāceti*: "drives forth" (Dhp 135) and *pājeti* [= *pa* + *vaj*] (J II 122).

<sup>112</sup> Ann Heirmann, "On Pārājika," BSR, 1999, pp. 51–59.

the loss of (acc.), be conquered, succumb, ... *Parājaya*, m., the being deprived of or conquered, loss, defeat ..., turning away from, desertion, ... *Parājita*: conquered, defeated, overthrown, cast (in a lawsuit), condemned by law ....”

The first synonym given in the Parivāra verse, *cuta*, is the Sanskrit *cyuta*, which can mean “fallen away from,” but also “expelled from, deprived of (abl.),” e.g. *cyutādhikāra* means “dismissed from an office”; see MW 403.

If this is compared with the explanations given in the Parivāra and the Mā-L Bhiksūṇī-Vinaya, and the similes in the Suttavibhaṅga, then it appears that the meaning of *pārājika* is “... is disqualified,” “one who is excluded,” “... is barred,” “... is deprived of” or “... is deposed of.”

The most specific meaning that might correspond to the one of *pārājika* is “deprivation” as this originally had the specific sense of removing or deposing someone from an office, especially an ecclesiastical one. However, this sense has become archaic according to the *Oxford English Dictionary*. The word “deposition” has the sense of forcefully removing from office as in a coup, and does not fit completely. “Debarment” means “exclusion from admission or right” but probably is too formal and “being barred” would be better. “Disqualification”<sup>113</sup> and “exclusion”<sup>114</sup> are probably the best fits.

As *pārājika* occurs together with the adjective *asamṛvāsa* (“not in communion”) in the rules themselves, with *asamaṇa*: “non-ascetic” in the Padabhājana, with the verb *nāseti*: “expels” in the Suttavibhaṅga to indicate the course of action other monks have to take with a monk who fell into a Pārājika offence, and with the similes indicating the non-possibility of being re-connected or living again, a rendering of *pārājika* that more or less fits all the etymologies and explanations—whether based on *parā + √ji*, *pāra + jīna*, *parā + √aj*, or *parāñc*—would be “involving disqualification” when it is qualifying *dhamma*, and “(one) who is disqualified” when it is qualifying *bhikkhu*.

### On the Term *Saṅghādisesa*

The meaning and etymology of the word *saṅghādisesa* has not been clearly defined in the Suttavibhaṅga and there has been a lot speculation about its meaning by modern as well as ancient scholars. Some of these interpretations will be given below. The meaning given in the translation in this work is in accordance with the Padabhājana and Sp explanations. These ancient explanations, I believe, are to be preferred above the speculations of modern scholars for several reasons that are discussed below.

The traditional Theravāda Commentarial etymology as given in the *Samantapāśādikā* (see below) is: *saṅgha*: community + *ādi*: start, commencement, beginning; a masculine noun. + *sesa*: rest, remainder, leftover; neuter noun from *seseti* (*√sis + e*). Cf. BD I 195 n. 1.

The compound can be resolved in different ways. It can be a tappurisa compound involving an instrumental of accompaniment: “the beginning and rest (of the legal procedures is to be done) with the Community” or, more in accordance with the Padabhājana, an instrumental of means: “the beginning and rest (is done) by the Community,” or it could be a genitive or dative tappurisa: “the beginning and rest is of/for the Community,” or, in accordance with the Sp, an inverted locative tappurisa compound: “the Community (is required) in the beginning and in the rest.” For inverted and irregular compounds see IP p.138, 155 (*onītappattapāni*), and BHSGD II II § 23,10. Cf. *pattapūra* at Pāc 34.

The Padabhājana at Vin III 112 explains: “*Saṅghādiseso ti saṅgho va tassā āpattiyyā parivāsam deti, mūlāya paṭikassati, mānattam deti, abbheti, na sambahulā, na ekapuggalo, tena vuccati saṅghādiseso ti. Tass'eva āpatti-nikāyassa nāma-kammam adhivacanam, tena pi vuccati saṅghādiseso ti.*”

“*Saṅghādiseso*: only the community gives the probation for that offence, throws back to the start, gives the deference, reinstates; not a number (of persons), not one person, therefore it is called “the community in the beginning and in the rest.” It is the naming, the designation, for that very group of offences, therefore too it is called “the community in the beginning and in the rest.”

<sup>113</sup> Oxford English Dictionary: “Disqualify: pronounce (someone) ineligible for an office or activity because of an offence or infringement. > (of a feature or characteristic) make (someone) unsuitable for an office or activity.”

<sup>114</sup> OED: “exclude: deny access to; keep out. > rule out. > prevent the occurrence of. > expel (a pupil) from a school.”

Cf. BD I 196–97. Cf. Vin II 83: “*tam saṅgho amūlhavinayam deti ...*”: “The Community gives him the removal through not being insane ...,” Vin I 324: “*tam saṅgho adassane ... ukhipati.*”: the Community suspends him for not seeing (the offence). ”

The Padabhājana’s “*saṅgho va ... na sambahula, na ekapuggalo*” is not explained in the Sp

commentary. It refers to the three ways of doing a legal act; see Vin I 323–25 & II 82: “*tam enaṭ codeti saṅgho vā sambahulā vā ekapuggalo vā.*”: “The Saṅgha or a number (of persons) or one person admonishes him.” A *saṅghādisesa* offence can only be made up for with the co-operation of a Saṅgha, not with a number of persons less than a Saṅgha; i.e., at least four for the *parivāsadāna* and *mānattadāna* and twenty for the *abbhāna*.

Sp 522: “*Vacan’attho pan’etha saṅgho ādimhi c’eva sese ca icchitabbo assā ti saṅghādiseso. Kim vuttam hoti? Imam āpattim āpajjītvā vuṭṭhātukāmassa yan-tam āpattivuṭṭhānam tassa ādimhi c’eva parivāsadān’atthāya ādito sese majjhemānattadān’atthāya mūlāya paṭikassanena vā saha mānattadān’atthāya avasāne abbhān’atthāya ca saṅgho icchitabbo. Na h’ettha ekam pi kammaṇi vinā saṅghena sakka kātun-ti saṅgho .... assā ti saṅghādiseso.*”:

“The meaning of the word here is that a Community is required (lit. to be wanted/wished: *icchitabba*) for it in the beginning (*ādimhi*) as well as in the rest (*sese*). Why is this said? By one who has fallen into this offence and is desiring to emerge (from it) for those (procedures) that are emergences from the offences, a Community is to be required by him at the start for the purpose of giving the probation, as well as from (this) start onward in the rest (of the procedure, i.e.) in the middle for the purpose of giving deference, or for the purpose of giving deference together with the throwing back to the beginning, and in the end for the purpose of the reinstatement. For herein not even one single (legal) act can be done without a Community.”

The Sp thus takes *ādi* to mean the start of the procedure to make up for a Sd offence and *sesa* to mean the rest or remaining part that comes after the start of the procedure i.e., the middle and the end of the procedure. This gives the translation: “The community in the beginning and in the rest.’ This explanation and rendering fits the Padabhājana’s explanation since the Padabhājana indicates that only the Saṅgha can do the legal actions for the offence. The procedure of *parivāsa-dāna* mentioned in the Padabhājana is the beginning (*ādi*) while the three procedures of *mūlāya paṭikassana*, *mānatta-dāna*, and *abbhāna* are the rest (*sesa*). The first two procedures of the four are not required in all cases and the *sesa* part can be consisting of one, two, or three procedures. “Remainder” or “rest” for *sesa* will cover all cases. *Saṅghādisesa* is an odd compound but then there are other odd compounds in Pāli, see above, and it is preferable above the Sanskrit equivalents that will be mentioned and discussed in the next paragraphs.

The Mū & Sa schools use the term *saṅghāvaśeṣa*, the Mā-L school: *saṅghātiśeṣa*; see BMD pp.11–12, and BHSGD II 549. In accordance with the so called principle of lectio difficilior *ādi* is to be preferred above *ati* as those who transmitted the text in these schools perhaps misunderstood the meaning of *ādi* and changed it to the for them more understandable form *ati* and then subsequently to *ava*.

Hinüber, 1985 p.62 f., finds that the commentarial explanation entails grammatical difficulties and thinks that the Padabhājana explanation supports *saṅgha + atisesa*. The latter derivation is translated by him (1996 p.10, Cf. 1999 p.17), as “the rest (*sesa*, i.e., the duration of the suspension) is with the Saṅgha (i.e., determined by the Saṅgha).”

However, the duration of the suspension is not determined by the Saṅgha but by the number of days the bhikkhu has concealed the offence. When the bhikkhu does not conceal the offence he does not have to undergo suspension at all. Instead, the decision whether the bhikkhu is given the *parivāsa*, *mānatta*, and *abbhāna* is with the Saṅgha as the bhikkhu has to request these procedures to the Community that then can give approval through a (legal) act of a motion (and an announcement) as the fourth (i.e., one motion followed by three announcements, *ñatticatutthakamma*). In the subsequent announcements of this *kamma* any participating bhikkhu is asked whether he agrees to it, and if not, for example when a bhikkhu has noticed that the bhikkhu requesting *mānatta* has not done the specified time through *ratticcheda* or miscounting during *mānatta*, he can object against giving the *parivāsa* to that bhikkhu.

Norman & Pruitt, TP xliv, suggest: “*Saṅghādisesa* probably meant “involving the remainder of the saṅgha,” but the tradition assumed that the *ādi* element of the name meant “beginning” and gave an interpretation, “The saṅgha is required at the beginning and on a subsequent (occasion) ....”

This interpretation, i.e., that that this offence involves the rest of the Saṅgha, is not supported by any any

tradition.

The different forms for this offence in the different traditions probably arose during transmission in a dialect where the *-t-* was voiced as *-d-* or vice versa; see PG 38.3 and CP I 51–52, III 238 and/or because the prefixes *ati-*, *adhi-*, *abhi-* and *ava-* are frequently interchanged; see CP II 5 and PED 27: *adhi-*, 61: *abhi-*, and 80: *ava-*.

The Sa form *samghāvaśeṣa* might have occurred because of an interchange of prefixes or because *avaśeṣa* and *atiśeṣa* have the same meaning: remainder, remnant, see MW. *Avāśeṣa* (= Pāli *avasesa*: remainder, rest) might have been a more understandable form for the Sarvāstivādins. The Mā-L school was the first school to split off from the Theravādins and is likely to have an older form than the Sa school.

It is suggested by Norman, CP IV 53, that different forms of technical terms might have their origin in the Buddha himself who preached in different dialects. The various early schools might then have remembered and standardised some of these forms.

Levi, 1912, p.503–05, suggests that *ādi*: beginning does not fit with *sesa*: rest and suggests that more natural is the use of *ādi* with *anta*: end, as in Skt *daivādyanta*: "(homage) to god at the start and end". (Cf. the Pāli usage of *ādi* with *pariyosana* as at M I 267: *ādi-*, *majjhe-*, and *pariyosāna-kalyāṇam*.) Compounds with *avasesa* are regularly found, e.g. *ardhāvaśeṣa*. He suggests the original reading was *saṅghātiśeṣa* meaning "a remainder of (association with) the order" ('un reste de communauté'). This explanation, however, overlooks the fact that *sesa*: the rest, does not have the same meaning as *anta*: the end. *Sesa* includes anything after the beginning, the middle as well as the end.

Roth, Roth, 1968, p.342, BV 104 n. 5 & 108 n. 8, disagrees with Levi that *saṅghātiśeṣa* was the more original form since an explanation found in the Bhikṣunivinaya of the Mā-L school, *upādiśeṣa*, seems to indicate otherwise: "... *saṅghātiśeṣo upādiśeṣo saṅgho saṅgham evādhipatiṃ kṛtya niḥsaranīyo*." He translates this in BV 103 n. 4: "... the group of offences (*saṅgho*) that is the supplement (*śeṣa*) to the first group (*upa + ādi*)

(the group of Pārājika offences)"; cf. Roth, 1968, p.344. The second phrase he does not translate here, but it means: "having made the Saṅgha the only authority (she) is to be sent away."

Later in the same work, BV 108, it is said that *saṅgha* here means the eight bhikṣunī pārājika offences: "*saṅgho tā nāma vuccanti aṣṭa pārājikā dharmā*."

In BV 104 n. 5, Roth notes: "*Upādiśeṣa* deserves special attention because it contains an explanation of the term that is inserted in the disciplinary Sūtra text itself! This gloss obviously thinks of *saṅgha + ādi + śeṣa*, close to Pāli *saṅghādisesa*, and not of *saṅgha + ati + śeṣa*. It is, therefore, more likely that *saṅghādisesa* is the more original reading, and *saṅghātiśeṣa* of our text the Sanskritised changed form of it than vice versa, as Levi, 1912, p.504 suggests.." Taking this gloss into account Roth sees in Pāli form: "... *saṅghādisesa: saṅgha + ādi + sesa*": "supplement to the eight pārājika, which are the first (disciplinary group)"; BV 108 n. 8.

This explanation seems unlikely since *saṅgha* does not have the meaning of offence-group in the Pāli Vinaya. In this meaning the Pāli compound would be *ādisaṅghasesa*... Roth does not comment on the phrase "*saṅgham evādhipattiṃ kṛtvā*" above. It is not found in the Pāli but seems to be in line with the Pāli Padabhājana commentary on Sd, which explains that only the Saṅgha (*saṅgho va*) gives the probation etc.

The Chinese translation of the explanation of *saṅghātiśeṣa* in the Mā-L Bhikṣunī-vibhaṅga is: "'Saṅgha' refers to the so-called eight pārājika offenses. 'Atiśeṣa' literally means: that this offence has a remainder and the Order should handle it by a karma (formal meeting). Thus they are called 'saṅghātiśeṣa' (offenses). Another explanation is that since this matter may be confessed and repented of in the Order, it is called 'saṅghātiśeṣa'."<sup>115</sup>

The Tibetan and Chinese translation of the Sa & Mū *samghāvaśeṣa* is "a remainder in the *saṅgha*"; see Hirakawa p.136.

The explanation of the term of the Sarvāstivādin tradition preserved in Chinese is: "The term *saṅghāvaśeṣa*' means that this type of wrongdoing is subject to the monastic Order, (that is, it can be expiated by confession to the Order). In other words there is a remainder in the Order. (In contrast pārājika offences are said to have no remainder in the Order and thus may not be expiated by the Order.) By confessing to the Order, one can expiate his error."

<sup>115</sup> Hirakawa, 1982, p.141.

The Mū explanation in Chinese is: “The term “*avāseṣa*” means to remain. When a pārājika offence is committed, the transgressor may not remain in the Order. He or she is automatically expelled from the Order. However when a *saṃghāvaśeṣa* offence is committed, the offence may be expiated. The transgressor confesses in front of the Order. If the Order accepts his confession, it may charge him with the violation by performing a *karma*. After the transgressor has done penance, the Order may perform a *karma* and declare that he has expiated his wrong-doing. The term indicates that the final decision remains with the Order.”<sup>116</sup> (The meaning of the last line is that the Saṅgha decides whether the bhikkhu remains in the Saṅgha or not.)

A similar Tibetan explanation is found in Gyatso, 1986, p.64 n. 19: “Remainder (*lhag.ma.*) It is stated in Collected Works of Gyalwa Gedun Drub (2) “For a defeat there is no remainder (that can be) subsequently purified. Here (however) there is a remainder (that can be) subsequently purified, and because it depends on the Saṅgha Community for restoration, it is called ‘saṅgha community’ remainder.”<sup>117</sup>

Maybe this explanation is related to the *avasesa* and *anavasesa āpatti*: offences with remainder and offences without remainder, which are found in the Pāli Canon, e.g. Vin I 354 & A I 20. With the *avasesa āpatti* a bhikkhu can remain in the community while with the *anavasesa*, i.e., the pārājika, he can not. (Sp 1329: “*Sāvasesā ti: thapetvā pārājikam sesā. Anavasesā ti pārājikāpatti ti.*”) If *ādisesa* in *saṅghādisesa* is related to this then “a remainder (of association) with the order” would be the translation.

### Note on the Arrangement and Translation

The Pāli text of the rule is given first, and then each Pāli word in the rule is listed with a translation. Sometimes alternative translations of words or phrases are given, and also the translations of other translators. After the word-translation the case, number, gender of the nouns are given; for verbs the person, number, and tense has been given.

The Pāli verbal root system as given in CPED has usually been followed in this work, rather than the Sanskrit system as given in PED and A.K. Warder’s *Introduction to Pali*. However, Warder’s system, see IP pp.11 + 216, of showing bracketed twins of the initial consonant of roots liable to doubling when compounded with a prefix, e.g. (s)su, has also been used.

The analysis of junctions, *sandhi*, as given in Geiger’s *Pāli Grammar* § 66–74 has generally been followed.

Other additional information, such as extracts from the Pāli commentaries etc., is also given if it sheds light on the meaning of the words discussed. The terms used for the classification of compounds are in Pāli because no adequate equivalents exist in English (see IP pp.77f).

“See above: ...” refers back to the translation and explanation of a word that has occurred earlier.

When a word is given several times in a rule, or in a sequence of rules, it is not listed after the first few times it has occurred.

The analysis of the commentarial rule-titles is only in given at Pār 1. Thereafter it is only given when the rule-title contains words that are not found in the rule itself.

The Pāli sections given in square brackets (such as the rule-titles) are not recited. In the English translation the words in square brackets are not found in the Pāli but are supplied to make the translation more readable.

<sup>116</sup> Hirakawa, 1982, p.136

<sup>117</sup> There are Mū Prātimokṣasūtra commentaries in Tibetan that might have more information; see Prebish, 1994, pp.100–11.

## [Bhikkhupātimokkham. <sup>118</sup>]

### [Nidān'uddeso<sup>119</sup>]

Namo tassa bhagavato arahato sammāsambuddhassa.<sup>120</sup>

Suṇātu me bhante saṅgho,<sup>121</sup> ajj'uposatho pañṇaraso,<sup>122</sup> yadi saṅghassa pattakallam, saṅgho uposatham kareyya pātimokkham<sup>123</sup> uddiseyya.<sup>124</sup>

Kim saṅghassa pubbakiccam? Pārisuddhiṁ āyasmanto ārocetha. Pātimokkham<sup>125</sup> uddisissāmi. Tam sabbe va santā sādhukam suñoma manasikaroma.

[The Disciplinary Code of the Bhikkhu.]

[The recitation of the Introduction.]

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

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

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

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

<sup>118</sup> Dm, UP, Um: *Bhikkhupātimokkhapāli*. Mi Se: *Pātimokkham*, *bhikkhupātimokkhapāli*. Mm Se: *Bhikkhupātimokkham*. BhPm 1 & 2: *Bhikkhupātimokkham*.

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

<sup>120</sup> In V preceded by: *Buddham saranam gacchāmi. Buddhanāhāsmi dāso va, buddhāmesāmikissarā, buddhānañca sire pādā mayham tiṭṭhantu sabbadā. Dhammam sarañam gacchāmi. Dhammānāhāsmi dāso va, Dhammāmesāmikissarā, sabbe dhammā pi tiṭṭhantu mamañ sire va sabbadā. Pacceka-buddham sarañam gacchāmi. Pacceka-sambuddhānāham dāso va, sāmikissarā, tesam pādā pi tiṭṭhantu mamañ sire va sabbadā. Sañgham saranam gacchāmi. Sañghānāhāsmi dāso va, sañghāmesāmikissarā, tesam gunā pi tiṭṭhantu mamañ sire va sabbadā. Anicca-dukkha-nāttañca natthi me buddhadhammato pacceka-buddha-saṅgho ca nātthañño sarañā mamañ.*

<sup>121</sup> BhPm 1, C, G, V, W: *sañgho*. Throughout the texts of C, G, V, W, and BhPm 1 the *niggāhita* (ŋ) is used instead of the nasal ñ, e.g., *sañghādisesa* and *visatisañgha*. This will not be noted everywhere.

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

<sup>123</sup> G, Mi, Mm Se, V: throughout the text: *pāti-*.

<sup>124</sup> The BNF 733:10 Mūl script manuscript in the Bibliothèque Nationale de France has ñatti niṭṭhitam following this. See EFEO DATA 101.

<sup>125</sup> G, Mi, Mm Se, V: *pāti-*.

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

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

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

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

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

**sunātu:** let listen; 3 sg. imp. of *sunāti* (√*su* + *nā*).

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

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

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

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

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

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

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

Kkh 4 states that when the (most) senior bhikkhu of the Community recites the Pātimokkha *āvuso* is to be used instead of *bhante*. This was done, for example, in the account of the first council at Cv XI1,4 where Venerable Mahākassapa, who was the most senior bhikkhu at the time, addressed the community with “*Sunātu me āvuso saṅgho.*”: “Friends, (please) let the Community listen to me.”

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

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

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

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

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

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

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

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

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

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

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

= **pañca:** five; ordinal. + **dasa:** ten; num. *Pañcadasa* (Sn 402) > *paññarasa* > *paññarasa/pannarasa*.<sup>127</sup> On fourteenth day observance days, which occur on the 3rd and 7<sup>th</sup> Uposatha of each four-month season (according to the commentary), *cātuddaso* is to be used; see Mv II 4,2 above. **cātuddaso:** fourteenth; ordinal agreeing with *uposatho*. = **cātu(r)**: four; ordinal cpd form + **dasa** = assimilation of a liquid with a mute consonant (see PG § 51 & 52 c). CPED lists a feminine *cātuddasī*, but Mv II 4,2: "... *cātuddase pannarase atṭhamiyā ca pakkhassa ...*" indicates that it is a masculine ordinal in *-a*. (Note that *atṭhamiyā* remains feminine here.)

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

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

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

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

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

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

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

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

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

**pātimokkham:** Disciplinary Code; acc. sg. nt.

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

**kim:** what; nt. inter. pron.

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

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

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

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

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

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

**pātimokkham**: see above.

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

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

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

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

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

**suṇoma**: let us listen; 1 pl. imp. of *suṇoti* (*su* + √*no* = 4th conjugation ending; see IP p.317).

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

### [Nidāna continuation]

**Yassa siyā āpatti, so āvikareyya.** <sup>128</sup> Asantiyā āpattiyā, tuṇhī bhavitabbā. Tuṇhībhāvena kho panāyasmante parisuddhā ti vedissāmi. Yathā kho pana paccekapuṭṭhassa veyyākaraṇam hoti, evam-evam<sup>129</sup> evarūpāya parisāya yāvatatiyam anussāvitam<sup>130</sup> hoti. Yo pana bhikkhu yāvatatiyam anussāviyamāne<sup>131</sup> saramāno santim āpattim nāvikareyya, <sup>132</sup> sampajānamusāvād'assa hoti. Sampajānamusāvādo kho pan'āyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā saramānenā bhikkhunā āpannena<sup>133</sup> visuddhāpekkhena<sup>134</sup> santī āpatti<sup>135</sup> āvikātabbā, <sup>136</sup> āvikatā<sup>137</sup> hi'ssa phāsu hoti.<sup>138</sup>

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

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

<sup>128</sup> V, Ce Mv, Ra: *āvikareyya*.

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

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

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

<sup>132</sup> V, Ce Mv, G, Ra: *nāvikareyya*.

<sup>133</sup> BhPm 2: *saramānenā ... āpaṇñena*.

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

<sup>135</sup> C, G, V, W, BhPm 2, UP, Um: *santi āpatti*. Ra: *santi āpatti*.

<sup>136</sup> V, Ce Mv, Ra: *āvikātabbā*.

<sup>137</sup> V, Ce Mv, Ra: *āvikatā*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Kkh 24: “Yathā kho pana paccekapuṭṭhassa veyyākaraṇam hotī ti: yathā eken’eko puṭṭho byākareyya, yathā eken’eko paccekapuṭṭho “Mañ esa pucchatī ti ñatvā byākareyyā ti vuttam hoti.”:“As one who has been asked by one would explain. As one who has been individually asked by one would explain, having known: “To me this is asked,” is said.”

Mā-L: “Yathā kho punarāyaśmante pratyekam pratyekam pucchitasya bhikhusya vyākaraṇam bhavati evam-evam (...)rpāye”; PrMoMā-L p.3. Roth in NBP p.319 + 325 reads the Mhg-L Ms as “evam eva-m-evamrūpāye.” Sa: “evam evaivamrūpāyam”; PrMoSa p.161. This corresponds to Pāli *evaṁ + eva*. Mū: “yathāpi pratyekam pr̄ṣṭasya bhikṣor vyākaraṇam bhavati evame(vaṁ evamrūpā)yam.”; PrMoMū p.13.

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

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

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

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

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

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

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

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

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

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

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

<sup>139</sup> Kkh 24–25: “Evam-evam evarūpāya parisāya yāvatatiyam anussāvitam hotī ti. Ettha ekacce tāvā ācariyā evam vadanti: evam-evam imissāya bhikkhuparisāya yad’etam yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuñhi bhavitabbam, tuñhibhāvena kho panāyaśmante parisuddhā ti vedissāmī ti tikkhattum anussāvitam. Tam ekam-ekena: mañ esa pucchatī ti evam jānitabbam hotī ti attho ti. Tam na yujjati. Kasmā? Atthabyañjanabhedato. Anussāvanam hi nāma atthato ca byañjanato ca abhinnam hoti: Dutiyam-pi etam-attham vadāmī ti ādīsu viya.

Yassa siyā ti ādīvacanattayam pana atthato pi byañjanato pi bhinnam. Ten’assa (= Be; Ce: tena tassa.) anussāvanattayam na yujjati. Yadi c’etam yāva-tatiyānussāvanam siyā, nidānuddese anītihite pi āpatti siyā, na ca yuttam anāpattikkhette āpattim āpajjituṁ.”

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

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

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

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

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

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

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

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

"Apare anussāvitān-ti padassa anussāvetabban-ti atthaṇi vikappetvā yāvatatiyan-ti idam upari uddesāvasāne: kacci'ttha parisuddhā ... pe ... tatiyam-pi pucchāmī ti etaṁ sandhāya vuttan-ti āhu. Tam-pi na yujjati. Kasmā? Atthayuttinām abhāvato. Idañ-hi padañ keci anussāvitān-ti [= Be; Ee: anussāvitān-ti] sajjhāyanti, keci anussāvetan-ti [= Be; Ee: anussāvitān-ti; Ce Kkh (S. Hewavitarne ed. p.15) has "keci anussāvitān-ti sajjhāyanti keci anussāvetan-ti."], tam ubhayatā [= Ce, Be: "ubhaya vā"] pi atitakālam-eva dīpeti, na anāgatañ. Yadi c'assa ayañ attho siyā, anussāvitām hessatī ti vadeyya evam tāva atthābhāvato na yujjati. Yadi c'etañ uddesāvasāne vacanām sandhāya vuttañ siyā, na āvikarissāmī ti cittam uppādentassa nidāne samatte pi vutta-musāvādo na siyā. Kasmā? Yāvatatiyan anussāviyamāne ti vacanato yāvatatiyan-ti idam vacanam-eva niraththakam siyā. Kasmā? Nidānuddese yāvatatiyan anussāvanassa abhāvato ti evam yutti-abhāvato tam-pi na yujjati. Yāvatatiyan anussāvitām hotī ti idam pana lakkhaṇavacanamattam.

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

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

"Tena imam-attham dassetum: Idam pātimokkham nāma yāvatatiyan anussāviyati, tasmiñ yāvatatiyan anussāviyamāne yo saramāno santim āpattiñ nāvikaroti tassa yāvatatiyanussāvanāvasāne sampajānamusāvādo hotī ti.

Tad-etam yathā anussāvitām yāvatatiyan anussāvitām nāma hoti. Tañ dassetum (= Be; Ee: dasseti.) tatthāyasmante pucchāmī ti ādi vuttam. Tañ pan'etam pārājikādinañ avasāne dissati, na nidānāvasāne. Kiñcapi na dissati, atha kho uddesakāle āvikatā hissa phāsu hotī ti vatvā: udditīthām kho āyasmanto nidānañ, tatthāyasmante pucchāmī ti-ādinā nayena vattabbam-eva. Evañ-hi nidānañ su-udditīthām hoti, aññathā du-udditīthām. Imam-eva ca atthaṇi sandhāya uposathakkhandhake vuttañ: Yāvatatiyan anussāvitām hotī ti. Sakim-pi anussāvitām hoti, dutiyam-pi anussāvitām hoti, tatiyam-pi anussāvitām hoti ti. Ayam-ettha ācariyaparamparābhato vinicchayo."

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

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

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

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

wander for alms..."; see also BD I xl—l.

The legal Vinaya sense of *bhikkhu* as an *upasampanna*, one fully admitted (into the Community), is taken as most important by the Padabhājana: "Tatra yvāyam bhikkhu samaggena saṅghena ānatticatutthena kammaṇa akuppena thānārahena upasampanno, ayam imasmin atthe adhippeto bhikkhū ti.":

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

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

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

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

**saramāno:** remembering; pr.p. of *sarati* ( $\sqrt{sar} + a$ ) qualifying *bhikkhu*.

**santim:** that exists, existent, being present; pr.p. of *atti* used as an adjective qualifying *āpattim*; see above *santā*.

**āpattim:** offence, acc. sg. f; see above.

**santim āpattim:** H: existent offence, Nm: actual (undisclosed) fault.

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

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

**musāvādo:** false speech, lying; nom. sg. m. Kammadhāraya cpd. = **musā**: false, wrong; adv. (fr. Vedic ins. sg. *mṛṣā*) here used as an adjective; cf. M I 288: "... na sampajānamusā bhāsitā hoti," Sn 757: "tañhi tassa musā hoti ..." and Pār 2: "musā vilapim" and Syntax § 2.

+ **vāda:** speech, talk; m. fr. *vadati* ( $\sqrt{vad} + a$ ): one speaks, says + **assa**: to this one, for him; dat. sg. of dem. pron. *ayam*: this one, he.

**hoti:** there is; see above.

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

**kho:** see above.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sa: “*āviṣkartavya* [= -*vyāl*]”; PrMoSa p.161. Mā-L: “*āviṣkartavyā*”; PrMoMā-L p.6.

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

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

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

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

**hoti**: there is; see above.

### [Nidāna conclusion]

**Uddiṭṭham khotyāsmanto nidānam.**

**Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?**

**Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Parisuddh'etthāyasmanto, tasmā tunhī, evam-etaṁ dhārayāmi.**<sup>140</sup>

**Nidānan'uddeso niṭṭhito.**<sup>141</sup>

**Venerables, the introduction has been recited.**

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

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

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

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

*The recitation of the introduction is finished.*

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

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

**āyasmanto:** Venerables; voc. pl. m.

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

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

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

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

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

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

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

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

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

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

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

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

**dutiyam-pi:** = junction of *dutiyāñ* + *pi* through the labialisation of -*ñ*; PG § 74,3.

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

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

<sup>141</sup> = Mm Se, D, V, W, P . UP, Um, Ņd Ce & Mi Se: *Nidānuddeso paṭhamo*. Be, BhPm 1 & 2, C, G, Ra: *Nidānuddeso*. Dm: *Nidānam niṭṭhitam*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**niṭṭhito:** finished, ended; p.p. of *niṭṭhāti* (*ni(s) + \t(t)thā + a*).

## [Pārājik'uddeso<sup>142</sup>]

Tatr'ime<sup>143</sup> cattāro pārājikā dhammā uddesam 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 tasmin pātimokkham uddisissāmī ti evam vutte pātimokkhe. Ime ti idāni vattabbānam abhimukhikaraṇam.": "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 "Aparam pana, bhante, etadānuttariyam, yathā bhagavā dhammaṇi deseti kusalesu dhammesu. Tatrame kusalā dhammā, seyyathidam, cattāro satipaṭṭhānā, cattāro sammappadhānā, ..." Ud 56 "ayaṇi dhammadvinayo mahataṇi bhūtānam āvāso; tatrame 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 sabbeḥeva ...." 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. *ayaṇi*: this.

**cattāro:** 4; num. m.

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

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

**uddesam:** 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: Methunadhammasikkhāpadam]

Yo pana bhikkhu bhikkhūnam<sup>144</sup> sikkhāsājīvasamāpanno sikkham appaccakkhāya<sup>145</sup> dubbalyam anāvikatvā<sup>146</sup> methunam dhammam paṭiseveyya,<sup>147</sup> antamaso tiracchānagatāya pi; pārājiko hoti, asamvāso.

### [The training precept on the act of sexual intercourse]

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

<sup>143</sup> V, BhPm 2: *tatrime* (BhPm 2 gives *tatrame* as v.l.).

<sup>144</sup> V: *bhikkhūna-sikkhā-*

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

<sup>146</sup> V, Vibh Ce, Um, Ra: *anāvikatvā*.

<sup>147</sup> C, W, UP, Um, BhPm 1 & 2, Ra, Pg: *patiseveyya*.

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.

methunadhammasikkhāpadam: 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 siło yathā vihārī yathā gocaro, 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 Dhp 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 Dhp 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 methunam dhammam paṭiseveti, ...*,” instead of “*Yo pana bhikkhu methunam dhammam 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 Cūlasilā-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 pācittiyan*” 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 pācittiyan*,” 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 jātarūparajataṇi uggaṇheyya ..., pācittiyan*.” Hinüber overlooked that MW s.v. *yad* states that the correlative is sometimes dropped; cf. Norman, 1992, note on p.282.

**bhikkhūnam:** 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, Ņm: having undertaken the bhikkhus' training precepts and way of life, H: possessed of the training and mode of life for monks; adjective qualifying *bhikkhu*. Bahubhi cpd. = **sikkhā:** training, training precept; f. fr. *sikkhati* ( $\sqrt{sikkh} + a$ ): one trains oneself. + **sājīva:** livelihood, living, living together; nt. = pref. *sa*: with, together + *ājīva*: livelihood. See MW s.v. *samījīva*. + **samāpanno:** having undertaken, entered upon, endowed with; p.p. of *samāpajjati* (*saṃ + ā +  $\sqrt{pad}$  + 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 Ņm. 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: “*Bhikkhūnaṇi sikkhāsājīvasamāpanno ti: Yā bhikkhūnam adhisilasaṅkhātā sikkhā tañ-ca, yattha c'ete saha jīvanti ekajīvikā sabhāgavuttino honti tam bhagavatā paññattasikkhāpadasaṅkhātaṇi sājīvañ-ca. Tattha sikkhanabhāvena samāpanno ti bhikkhu sikkhāsājīvasamāpanno ti sikkham paripūrento sājīvañ-ca avītikkamanto hutvā tadubhayam 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.”

**sikkham:** training; acc. sg. f. of the above.

**appaccakkhāya:** not having rejected, refused, repudiated, H: not disavowing, Ņm: 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 absolute of *paccakkhāti* (*pati + ā +  $\sqrt{khā} + a$* ): repudiates; cf. BD I 40 n. 2.

**dubbalyam:** 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 *sikkhādubballāni* instead of *-dubbalyāni*. Often the consonant-combination *-ly-* is assimilated to *-ll-*, see PG § 52.5 and the note on Dhp 1–2 in Norman, 2000.. Thus *dubbalya* might be a later Sanskritisation; see note on *-maggappaṭipannassa* at NP 16 and *āvikareyya* in the Nid. Cf. *dubbaca* at Sd 12.

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

of *a-* before vowels.

**methunam:** related to sexual intercourse, coitus, copulation; adjective qualifying *dhammam*.

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

**methunam dhammam:** the act of sexual intercourse, coitus.

**paṭiseveyya:** Ām: should engage in, H: indulge in, practice, pursue; 3 sg. opt. of *paṭisevati* (*paṭi* + √*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. *tiracchānagatapurisa* & *tiracchānagatapañḍaka* 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: *tirayagonigatāyamapi*; PrMoMā-L p.6, BV 76. The Mā-L Bhikṣunī rule has *tirayonigatenāpi*; BV 76 & 79. Sa: *tirayonigatayāpi*; 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, Ām: 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 asamvāso*.” In the next rules the correlative word is expressed by *ayam*.

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.

**asamvāso:** not in communion, H & Ām: not in communion, not living with, not associated; adjective. = neg. pref. *a-*: not + *saṃvāsa*: “communion,” der. fr. *saṃvasati* (*saṃ* + √*vas* + *a*): lives together with, associates (= pref. *saṃ*: with + *vasati*: lives, dwells). The Padabhājana states: “*Saṃvāso nāma ekakammaṇi ekuddeso samasikkhatā eso saṃvāso nāma, so tena saddhim n’atthi, tena vuccati asamvāso*”: “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. Taṭi dassetuṇi saṃvāso nāmā ti vatvā, ekakamman-ti ādimāha. Tatrāyam saddhiṇi yojanāya vaṇṇanā catubbidham-pi saṅghakammaṇi sīmāparicchinnehi pakatattehi bhikkhūhi ekato kattabbattā ekakammaṇi nāma. Tathā pañcavidho pi pātimokkhuddeso ekato uddisitabbattā ekuddeso nāma. Paññattam pana sikkhāpadaṇi sabbehi pi lajjīpuggalehi samaṇi sikhittabbhāvato samasikkhatā nāma. Ettha yasmā sabbe pi lajjino etesu kammādīsu saha vasanti, na eko pi tato bahiddhā sandissati, tasmā tāni sabbāni pi gahetvā, eso saṃvāso nāma ti āha. So ca vutappakāro saṃvāso tena puggalena saddhiṇi n’atthi, tena kāraṇena so pārājiko puggalo asamvāso ti vuccatī 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: Adinnādānasikkhāpadam]

**Yo pana bhikkhu gāmā vā araññā vā adinnam̄ theyyasañkhātam̄<sup>148</sup> ādiyeyya, yathārūpe adinnādāne rājāno coram̄ gahetvā haneyyum̄ vā bandheyyum̄ vā pabbājeyyum̄ vā:** “Coro’si, bālo’si, mūlho’si,<sup>149</sup> theno’sī ti,” tathārūpam̄ bhikkhu adinnam̄ ādiyamāno; ayam-pi pārājiko hoti, asamvāso.

[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.

**adinnādānasikkhāpadam̄:** the training precept on the taking of what has not been given; nom. sg. nt. See methunadhammasikkhāpadam̄ 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...

**araññā:** from a wilderness-area, forest; abl. sg. nt. of *arañña*, fr. *aranya*: remote + abstract suffix -ya. The description in the Padabhājana indicates that “forest” is not sufficient to cover the meaning of *arañña* and that “wilderness” is more appropriate: “*araññam̄ nāma ṭhapetvā gāmañ-ca gāmupacārañ-ca avasesam̄ araññam̄ nāma*”: “an *arañña*: having excepted a village and the surrounding of a village, the rest is called “*arañña*.”

**adinnam̄:** 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.

**theyyasañkhātam̄:** in a way which is reckoned as theft, ... reckoned as (taking) by theft, ... , H: by means of theft, Ņm: 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 *theyyasañkhāta* would mean: “reckoned as theft.”

= **theyya:** theft, nt. Cf. Sn 119. “*Gāme vā yadi vā raññe, yañ paresam̄ mamāyitañ; theyyā adinnam-ādeti, tañ jaññā 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: “*bhuttañ theyyena tassa tañ;*” A I 129: “*Theyyena kūṭakammena ... .*” M I 268: “... *dinnādayī ... athenena ... viharati.*” Vim 131 (p. 16). “*Pāṇātipātā viratā, ... theyyā ca aticārā ca ... .*” S I 204 “*Ekaṅgam-etañ theyyānam̄ ... .*”

<sup>148</sup> G, V: *samkhātam̄*.

<sup>149</sup> Mm Se, BhPm 1, V: *mūlho*.

Cf. *theyyasañvāsaka*: 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* (*sam* + √*khā* + *ya*): considers, reckons, agrees upon, calculates, deliberates. See D I 163: “*dhammā akusalā kusalasaṅkhātā*.” D-a: “*Tattha akusalā akusalasaṅkhātā ti akusalā c’eva akusalā ti ca saṅkhātā nātā koṭhāsañ vā katvā thapitā 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 asucikoṭhāsabhūto asuci ti nāto vā*.”

The meaning of *theyyasaṅkhātam* is uncertain. The Padabhājana, see below, comments upon it as “thought of theft.” The commentary gives *sankhāta* 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 *theyyasaṅkhātam* 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 *theyyasaṅkhātam* 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 *pāda* 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.

*Theyyasaṅkhātam* 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 *adinnam* 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: “*Yam tam parassa paravittūpakaraṇam gāmagataṇam vā araññagataṇam tam adinnam theyyasaṅkhātam 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 *theyyasaṅkhātam* is an adjective qualifying *adinnam*, 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: “*Theyyasaṅkhātan-ti: theyyacitto avaharaṇacitto.*”: “*Theyyasaṅkhātam:* the thought of theft, the thought of taking away/stealing.”

Kkh 42: “*Theyyasaṅkhātan-ti ettha theno ti coro, thenassa bhāvo theyyam. Avaharaṇacittass’etam nāmaṇ. Saṅkhātan-ti atthato ekaṇ; koṭhāsass’etam nāmaṇ, “saññānidānā hi papañcasāṅkhā” ti ādisu viya. Theyyañ-ca tam saṅkhātañcā ti theyyasaṅkhātam, theyyacittasaṅkhāto eko cittakotīhāso ti attho. Karanatthe c’etam paccattavacanam; tasmā theyyasaṅkhātenā ti atthato daṭṭhabbam. Yo ca theyyasaṅkhātena ādiyati, so yasmā theyyacitto hoti tasmā byañjanam anādiyitvā attham-eva dassetum: “theyyacitto avaharaṇacitto”ti evam-assa Padabhājanam vuttan-ti veditabbam.*”:

“*Theyyasaṅkhātam:* 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 (*koṭhāsa*) 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 *sañkhātam* to mean “considered’ or “deliberated’, which is possible as *sañkhāyati* can mean “considers, reflects, deliberates” as in “*sañkhātadhamma*”: “having considered the Dhamma.” Cf. A-a to A IV 169: “*Theyyasañkhātan-ti theyyacittena.*”

Mā-L: “... adinnamanyātakam stainyasañskāramādiyeya yathārūpenādinādānena rājāno grhītvā hanyemsu ...”; PrMoMā-L p.6/BV 80. Sa: “... ādattam steyasamkhyātam ādadyād yathārūpenādattādānena rājā hy enaṁ grhītvā ...”; PrMoSa p.163. Mū: “(... pareśāmī adattamsteyasamkhyātām ādad(i)ta yadrūpenādattādānena rājā vainamī grhītvā”; 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.

**adinnam theyyasañkhātam ādiyeyya:** should take what is not given in a way that is reckoned as theft, Ņm: 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*. Bahubbihi cpd. = **yathā:** according to, as, like; relative indeclinable; see above Nidāna and IP p.292 and PED + **rūpa:** form; see above Nid.

Vibh Padabhājana: “*yathārūpaṁ nāma pādaṁ vā pādārahaṁ vā atirekapādaṁ 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* ... *coram 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., *adinnam*. This is also supported by its correlative *tathārūpaṁ* in the next clause, which qualifies *adinnam*.

**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* ... *jīvitā voropesum*”: “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 coram gahetvā:** the taking of what has not been given is of the kind [that] on account of [it] the kings, having caught a robber, Ņm: 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, Ņm & 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 vuttam*” (on J 311: “*mā tam gahesum rājāno*”), and A-a II 88 (on A I 47) “*Rājāno gahetvā vividhā kammakāraṇā kārenteti coram*

*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 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 coraṇ 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.

**coraṇ:** the robber; acc. sg. m.

**gahetvā:** having caught, seized, arrested; abs. of *gahātī* ( $\sqrt{gah} + \eta hā$ ). Not a causative as Ām 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 ...”

**haneyyum:** they would physically punish, Ām: execute, Horner: flog, Norman: beat; 3 pl. opt. of *hanati* ( $\sqrt{han} + a$ ). See the Vibh Padabhājana that shows he is struck/beaten by hand, foot, or stick etc. Kkh 47: “...: *hatthādīhi vā potheyyūm sathena vā chindeyyūm.*” 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 knifes etc. At S II 100 a robber has been caught and, when shown to the king, gets sentenced to be struck by swords.

**bandheyum:** they would bind, imprison; 3 pl. opt. of *bandhati* ( $\sqrt{bandh} + a$ ).

**pabbājeyyum:** they would banish, exile; 3 pl. opt. of *pabbājeti* (*pa* +  $\sqrt{(v)vaj} + e$ ), 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* ( $\sqrt{as}$ ).

**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* ( $\sqrt{muh} + ya$ ): one is confused, used as a noun or as an adjective qualifying an unexpressed nominative personal pronoun *tvam*: you. Cf. M I 368: “*mūlhassa vā maggām ācikkheyya*”: “should point out the (right) way to one who is astray/confused.”

The Mm Se reading *mulho* is a corruption. Mm Se has the -ū- correctly in *amūlhavinayo*; 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.

**tathārūpam:** of such a kind, ... nature; adjective qualifying *adinnam*, 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: “... *tathārūpam nāma pādan* ...’ (as for *yathārūpe*). Cf. Mv I 7,8/Vin I 16: “... *yanūnāham tathārūpam iddhābhisañkhāraṇi abhisāñkhāreyyaṁ, yathā seṭhi ... yassam* *kullaputtam na passeyyā ti.*”

**ādiyamāno:** taking; pr.p. of *ādiyati* (*ā* +  $\sqrt{dā} + i + ya$ ), 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 -m of *ayam* has been palatalised to form a sandhi with the intial *p-* of *pi*. + **pi:** too, also; indecl. (enclitic form of *api*).

**pārājiko hoti asamvāso:** see Pār 1.

### [Pār 3: Manussaviggahasikkhāpadam]

**Yo pana bhikkhu sañcicca manussaviggahaṁ jīvitā voropeyya, satthahārakaṁ vāssa pariyeseyya, maraṇavaṇṇam vā samvaṇṇeyya, maraṇāya vā samādapeyya:** “Ambho purisa, kiṁ tuyh’iminā pāpakena dujjīvitena? Matan-te<sup>150</sup> jīvitā seyyo ti!”, iti cittamano cittasaṅkappo anekapariyāyena maraṇavaṇṇam vā samvaṇṇeyya, maraṇāya vā samādapeyya; ayam-pi pārājiko hoti, asaṁvāso.

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

**manussaviggahaṁ:** 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)ah + ḥa); 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 Padabhājana only explains the application rather than the meaning of this word: “*Manussaviggaho nāma yaṁ mātukucchismiṁ paṭhamam cittaṁ uppannam paṭhamam viññāṇam pātubhūtam yāva maraṇakālā, ethantare eso manussaviggaho nāma.*”: “*Manussavigaha* 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 Mü version includes both *manussa* and *manussaviggaha* in the rule: “[yah punar bhikṣur manusyam vā manusya]vigrahaṁ jīvitād vyaparopayec ...”; LC 3. The Sa version (PrMoSa p.164) has nothing corresponding to *manussaviggaha* (yah punar bhikṣur manusyam svahastena sañcintya jīvitād vyparopaye...), 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.

**jīvitā voropeyya:** should deprive of life, should take away from life, Ām, H, Vinaya Texts: should deprive of life. Padabhājana: “...: jīvitindriyam upacchindati uparodheti santatiṁ vikopeti.”

**jīvitā:** 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 *jīvitā* and the intial 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 prosthetic *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*.

<sup>150</sup> Dm: *mataṁ 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.

**satthahārakam**: assassin, knife-carrier, one who brings the knife, Ņm: (life-) taking knife, H: knife-bringer; acc. sg. m. = **sattha**: knife; nt. + **hāraka**: carrier, taker; agent-noun, strengthened  $\sqrt{har}$  + agent-suffix *-aka*. Ņm translates it as “(life-) taking knife”, but see NP 16 where *hāraka* unambiguously means “carrier.” Elsewhere in the Pāli Canon “*sattham 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, *tīṇham āsim*, 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 *ayam*; see above Nid.

**paryeseyya**: should seek, i.e., seek out, provide; 3 sg. opt. of *paryeseti* (*pari* +  $\sqrt{yes} + a$ ).

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

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

**samvaṇṇeyya**: should praise, exalt; 3 sg. opt. of *saṇṇvaṇṇeti* (*saṇṇ* +  $\sqrt{vaṇṇ} + e$ ).

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

**samādapeyya**: H: should incite, Ņm: encourage; 3 sg. opt. of *samādapeti* (*saṇṇ* + *ā* +  $\sqrt{dā} + āpe$ ), the causative form of \**samādāti*.

**ambho**: “I say!” “Hey!” “Ho!” “Look!”; colloquial exclamatory particle used to address someone vigourously 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, ...,” Ņm: good man.

**kim**: what (use?); nt. inter. pron.

**tuyh'iminā**: = Junction of *tuyham* + *iminā* in which the *-am* of *tuyham* has been elided before a vowel. Cf. Sd 12: *aññamaññavacanena* and Dhp 183: *buddhānasāsanam*; PG § 71,2a.

**tuyh'**: to you, = *tuyham*; dat. of pers. pron. *tvaṇ*. **iminā**: with this; ins. sg. of dem. pron. *idam*.

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

**dūjīvitena**: 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 Pāli; see PG § 51 & 67.

**matan-te**: = *matam* + *te*. **matam**: death; nom. sg. nt., p.p. of *marati* ( $\sqrt{mar} + a$ ) 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. *tvaṇ*.

**jīvitā**: 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 Dhp 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, Ņm: 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 Pāli Canon. It is

probably a dvanda-compound or perhaps a locative tappurisa compound. Padabhājana: “*Iti cittamano ti: yan cittam tam mano, yan mano tam cittam.*”: “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: “*Evañ pi te mano ittham pi te mano iti pi te cittam.*”

The *Critical Pāli Dictionary* takes it to be one word: “*iticittamanocittasañkappa*,” 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 “*Kimcitto?*” “What intention/thought?” to which the bhikkhu answers: “*asañcicco aham ...*”: “I did not intend,” or “*nāham marañādhipāyo.*” “I didn’t mean death.”

The commentary seems to take it as a dvanda. Sp 442: “*Iticittamano: iticitto itimano: matam te jīvitā seyyo ti, ettha vuttamaraṇacitto marañamano ti attho. Yasmā pan’ettha mano cittasaddassa atthadīpanattham vutto, atthato panetam ubhayam-pi ekam-eva, tasmā tassa atthato abhedam dassetum.*”: “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, Nm: 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 (*sañvidahana*). 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 imasmiñ pade adhikāravasena iti-saddo āharitabbo. Idam hi iticittasaṅkappa ti evañ avuttam-pi adhikārato vuttam-eva hoti ti veditabbañ. Tathā hi’ssa tam-eva attham dassento marañasaññī ti ādim aha. Yasmā c’ettha saṅkappa ti na idam vitakkassa nāmam, atha kho sañvidahanamattassa adhivacanam. Tañ-ca sañvidahananāñ imasmiñ atthe saññācetanādhippāyehi saṅgahañ gacchati, tasmā citto nānappakārako saṅkappa assā ti cittasaṅkappa’ti evañ attham datṭhabbo. Tathā hi’ssa padabhājaniyam pi saññācetanādhippāyavasena vuttam. Ettha ca adhippāyo ti vitakko veditabbo.*”

**saṅkappa:** intention, purpose, motive; pref. *sañ + 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.

**maraṇavaññam ... asamvāso:** see above.

## [Pār 4: Uttarimanussadhammasikkhāpadam]

Yo pana bhikkhu anabhijānam uttarimanussadhammaṁ attūpanāyikam alamariyañāṇadassanam<sup>151</sup> samudācareyya: “Iti jānāmi, iti passāmī ti!”, tato aparena samayena samanuggāhiyamāno<sup>152</sup> vā asamanuggāhiyamāno<sup>153</sup> vā āpanno visuddhāpekkho evam vadeyya: “Ajānam-evāham<sup>154</sup> āvuso avacām: ‘Jānāmi!’ apassam: ‘Passāmi!’ Tucchaṁ musā vilapin-ti”, aññatra adhimānā, ayam-pi pārājiko hoti, asamvāso.

[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.

**anabhijānam:** not directly knowing, H: not knowing it fully, having no acquaintance; neg. pref. *an-* + nom. sg. m. Pr.p. in *-am* agreeing with *bhikkhu*. Pr.p. of *abhijānāti* (*abhi* + √*jā* + *na*): directly knows, knows through experience. (Pref. *abhi*: over, on top of + *jānāti*: knows; see below.)

**uttarimanussadhammaṁ:** a superhuman state, a state beyond humans, H: a state of further-men, N̄m: 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* + √*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 brahmattam vā nibbānaṇi vā pāpanakadhammassā ti attho. Uttarimanussānam vā setthapurisānam jhāyinañ-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 *uttarimanussadhamma* in “uttarimanussadhamma idhipāṭihāriyam” 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 “*uttari manussadhammā alamariyañāṇadassanaviseso*”: “a distinction sufficient for noble knowledge and vision that is beyond the human norm” is found. This suggests that *uttari(m)* 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(m)* 2 states that *uttari* in this expression is an adjective to *alamariyañāṇadassanavisesa* or *iddhipāṭihāriya* and CPD states also that *uttarimanussadhamma* is an abstraction from the above expression *uttari 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

<sup>151</sup> G: *-dassanam*.

<sup>152</sup> Dm: *-ggahīya-*.

<sup>153</sup> Dm: *-ggahīya-*.

<sup>154</sup> C, D, W, Dm, Mi Se, BhPm 1 & 2, Um, Ra: *ajānamevaṇi āvuso*. Vibh Ee, UP, Mm Se: *ajānam evam āvuso*.

used instead of *uttari*. The Sp allows for both interpretations although it connects *uttari* with *uttijña* 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 manusyadharmañ ... jñānadarśanaviśeṣam sakṣātkartum*”: “... beyond human conditions” (LV 246,16).

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

**attūpanāyikam**: pertaining to himself, concerning himself, Nm: present in himself, H: with reference to himself; adj. Bahubbihi 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*.

**alamariyañāṇadassanañ**: knowing and seeing that is suitable for the noble ones, Nm: worthy of the Noble Ones’ knowledge and vision, H: sufficient ariyan knowledge and insight, *Middle Length Discourses of the Buddha* (Nāṇamoli and Bodhi) n. 178: knowledge and vision worthy of a noble one, Norman: knowledge and vision deserving the name noble; adjective qualifying *uttarimanussadhammañ*. Kammadhāraya used as a bahubbihi cpd containing a dative tappurisa used as a bahubbihi cpd: *alamariya* and a dvanda: *ñāṇadassana*. Not analysed in the Padabhājana.

*Alamariya* takes a dative of advantage or an infinitive; see DP 237–38. Other compounds involving *alañ-* such as *alamattha* (competent), *alamathavicintaka* (able to discern the goal), *alampañña* (suitable for wisdom), *alañsañiva* (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 *alañ* + *ariyañāṇadassana*: “*Ariyañāṇadassana: alañ pariyattam kilesa-viddhamañsamattham ariya-ñāṇadassanam-ettha, jhānādibhede uttarimanussadhamme alañ vā ariyañāṇadassanam-assā ti alamariyañāṇadassano. Tam alamariyañāṇadassanam uttarimanussadhamman-ti evam padatthasambandho veditabbo.*”: “Noble knowing and seeing: here (it is) noble knowing & seeing that is suitable (*alañ*), sufficient (*pariyatta*), capable/conducive (*samattha*) to destroy defilements, or when the superhuman states of the *jhāna*-kind etc (*jhānādi-bheda*) 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 alamariyañ kātun ti alamariyo, ariyabhāvāya samattho ti vuttam hoti.*”: suitable to make noble, suitable for the noble (state): conducive for the noble state is said.” A-a to AV 88: “... *ariyam visuddhañ uttamam ñāṇam dassanan-ti ariyañāṇadassanam, alañ pariyyatkatam 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 niddosaṭṭhena ariyā bhavitum nālam 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: ariyabhāvam kātum asamatthā, ariyānam vā ananucchavikā": "Not conducive/capable to make the noble state; not suitable for noble ones." These AN & DN references show that *alam* + *ariya* act together as a bahubhī cpd and are not only found in the cpd. *alamariya-ñāṇadassana*.

**alam:** 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 Nāṇamoli 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 *alam* takes *ariya* as a dative noun. However, the resolution of the similar compound *alamatthavicintaka* (competent to see the goal) in which *alam* takes the genitive tappurisa *athavicintaka* rather than *attha* indicates that the explanation of Sp can be correct. Th-a to Th 252: "Athavicintakan-ti: attano paresaṇ ca attham hitam vicintetum samattham."

**alamariya:** suitable for the noble (ones), sufficient for the noble (state); adj. Dative tappurisa used as bahubhī 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, Ām: suggest; 3 sg. opt. of *samudācarati* (*sam* + *ud* + *ā* + √*car* + *a*): addresses, assails, befalls; the padabhājana explains as *āroceyya:* should announce; 3 sg. opt. of *āroceti*; see above Nid. (Cf. Pāc 8: "... uttarimanussa-dhammā āroceyya ...") It seems that *samudācarati* has a stronger, more negative connotation than *āroceti*; cf. Vin I 9: "Mā bhikkhave Tathāgataṁ nāmaṇi 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* (√*nā* + *nā*): knows. **iti:** see above.

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

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

**aparena samayena:** Ām: 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. *sam*: together + √*i* > *aya*: to go.

**samanuggāhiyamāno:** being interrogated, being (verbally) pressed; passive pr.p. nom. sg. m. of *samanuggāhati* (*sam* + *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.

**evam:** thus; adv. cf. Nid.

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

**ajānam-evāham:** a junction of *ajānam* + *eva* through the weakening of *m*, and a junction of *eva* + *ahaṇ* through

contraction.

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

**eva**: although, even; emphatic particle.

**ahañ**: I; 1 sg. pers. pron.

The Ce Vibh. reading *ajānamevāham āvuso* is supported by the Padabhājana: “*Nāham ete dhamme jānāmi ...*” and also by the Prātimokṣasūtras of other schools: Mā-L: “... *ajānann evāham āyuṣmanto ...*”; BV 80, PrMoMā-L p.7. Mū: “... *ajānenty evāham āyuṣmanto ...*”, LC 2, and: “... *vadde-jānannevāham āyu[ṣ]manto ...*”; 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*.

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

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

**tuccham**: 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 *vilapim* and *ti* through dentalisation of *m*.

**vilapim**: I bluffed, boasted, prattled, babbled; 1 sg. aor. of *vilapati* (*vi* + *lap* + *a*) + **ti**: quotation mark; see above Nid. Norman, TP 10, translates *vilapim* 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: “*Vilāpañ vilapitañ maññe.*” (Ñāṇamoli and Bodhi, 1995: “it was mere prattle”), S IV 344, 348: “... te *tuccham musā vilapanti ....*”

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

**tuccham 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]

**Uddiṭhā kho āyasmanto cattāro pārājikā dhammā. Yesam bhikkhu aññataram vā aññataram vā āpajjitvā na labhati bhikkhūhi saddhim saṃvāsam. Yathā pure, tathā pacchā, pārājiko hoti, asaṃvāso.**

**Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?**

**Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.<sup>155</sup>

*Pārājik'uddeso niṭṭhito.*<sup>156</sup>

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 dharmā:** 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 *pārājikam*; 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. ( $\sqrt{labh} + a$ ).

**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.

**tath'... 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.

<sup>155</sup> Dm, UP, Ra, Um: *dhārayāmī ti*. See Nidāna conclusion.

<sup>156</sup> Dm: *Pārājikam niṭṭhitam*. Nd Ce, UP, Um, Mi Se: *Pārājikuddeso dutiyo*.

## [Saṅkhitta-pātimokkh'uddesa]

[Udditṭham kho āyasmanto nidānam, udditṭhā cattāro pārājikā dhammā. Sutā kho panāyasmantehi terasa saṅghādisesā dhammā, dve aniyatā dhammā, tiṁsa nissaggyā pācittiyā dhammā, dvenavuti pācittiyā dhammā, cattāro pāṭidesaniyā dhammā, pañcasattati sekhiyā dhammā, satta adhikaraṇasamathā dhammā, ettakam tassa bhagavato suttāgataṁ suttapariyāpannaṁ anvaddhamāsaṁ uddesam āgacchati, tattha sabbeḥeva samaggehi sammodamānehi avivadamānehi sikkhitabban-ti.]<sup>157</sup>

### [The Pātimokkha Recitation in Brief]

[Venerables, the introduction has been recited, the four cases involving disqualification have been recited. Heard, by the venerables, have been the thirteen cases [involving] the community in the beginning and in the rest have been recited, the two indefinite cases, the thirty cases involving expiation with forfeiture, the ninety-two cases involving expiation, the four cases that are to be acknowledged, the cases related to the training, the seven cases that are settlements of legal issues.

This much (training-rule) of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, comes up for recitation half-monthly. By all who are united, who are on friendly terms, who are not disputing, is to be trained herein.]

[For the analysis of the words found elsewhere in this work, please see the Nidāna, the relevant rule sections, and the conclusion of the Pātimokkha.

**sutā:** heard; p.p. of *suṇāti* (*ṇsu + ḷā*); see Nidāna.

**panāyasmantehi** = junction of *pana* + *āyasmantehi* by way of contraction; see Nidāna.

**āyasmantehi:** by the venerables; ins. pl. m. of *āyasmā*; see Nidāna.]

## [Saṅghādises'uddeso<sup>158</sup>]

**Ime** kho panāyasmanto terasa saṅghādisesā dhammā uddesam āgacchanti.

The recitation (of the cases concerning) the community in the beginning and the rest (of the procedure.)

Venerables, these thirteen cases [concerning] the community in the beginning and in the rest [of the procedure] come up for recitation.

**saṅghādises'uddeso:** the recitation [of the cases concerning] the community in the beginning and the rest [of the procedure]; nom. sg. m. Probably an appositive kammadhāraya but here rendered as a genitive tappurisa; see *nidān'uddesa* in Nid intro. Cf. Sd conclusion.

**ime:** these; see Pār intro. **kho panāyasmanto:** Venerables; see above Nid.

**terasa:** thirteen; numeral adj.; = *ti*: three + *dasa*, -*d-* > -*r-* as in *paññarasa*; see above Nid.

**saṅghādisesā:** [concerning] the community in the beginning and the rest [of the procedure], (of which) the

<sup>157</sup> D, BhPm 1 & 2, Um, and UP give in brackets this conclusion of the Pātimokkha recital in brief (= *saṅkhitta-pātimokkh'uddesa*) which can be recited in times of an emergency. It is found in the Sp commentary (Sp V 1057) on Mv II 15,1/Vin I 112.

<sup>158</sup> = Be & Mi Se. Not in other texts. (D: *saṅghādisesā*, Um has *saṅghādisesā* in brackets.) BhPm 1, C, G, V, W: *saṅgh-* throughout the text.

start and the rest is (to be done) with/by the community, involving the community initially (and subsequently, H: (BD I 196:) requiring a formal meeting of the Order, H: (BD I 197:) an offence which in the earlier as well as the later stages (requires) a formal meeting of the order, Nm: entails initial and subsequent meeting of the Community, Norman: entailing a formal meeting of the saṅgha, Hinüber: the rest (*sesa*, i.e., the duration of the suspension) is with the Saṅgha (i.e., determined by the Saṅgha); adj. qualifying *dhammā*.

Probably the compound *saṅghādisesa* is an inverted locative tappurisa compound containing a dvanda cpd (*saṅgho ādimhi ca sese*: the community in the start and the rest), which is used as a bahubbihi compound qualifying *dhammā*. See the discussion of the meaning of this term in “On the term *saṅghādisesa*” in the Introduction.

**dhammā uddesam āgacchanti**: cases come up for recitation; see Pār intro.

### [Sd 1: Sukkavissaṭṭhisikkhāpadam]

**Sañcetanikā sukkavisaṭṭhi,<sup>159</sup> aññatra supinantā, saṅghādiseso.**

**[The training precept on emission of semen]**

**The intentional emission of semen, except in a dream: [this is a case concerning] the community in the beginning and in the rest [of the procedure].**

**sañcetanikā**: Nm & H: intentional; adjective qualifying *sukkavisaṭṭhi*. pref. *saṃ*: with + *cetanā*: will, active thought; fr. *cinteti* ( $\sqrt{cint} + e$ ): thinks + possessive suf. -*ika*.

**sukkavisaṭṭhi**: Nm & H: emission of semen; nom. sg. f. Gen. tapp. cpd = **sukka**: semen, lit. “white stuff” + **visaṭṭhi**: emission; action-noun derived from the p.p. of *visajjati/vissajjati* or *vissajjati/vissajjati* (*vi* +  $\sqrt{saj}(j)$  (= Skt  $\sqrt{srj}$ ) + *a*): discharges, cf. NP 14.

It is not clear why in this rule the nominative is used and not the locative as in Pācittiya 1 etc, or vice versa. The Mā-L version of this rule uses the locative.

When in Pāli it is asserted that one thing is something two nouns may be juxtaposed and there may be no verb in the sentence; see IP p.9 & 61. When translating into English “to be” should be added.

PED gives both *vissaṭṭhi* and *visaṭṭhi* forms under *visaṭṭhi*. The *visaṭṭhi* reading appears to be the correct one. Probably, the –ss- form arose under the influence of *paṭinissajeyya* where it is appropriate due to the assimilation of *nis + saj*, here however, there is no assimilation and there is no reason for a double –ss-. See the note on *paṭinissajeyya*; Sd 10 and *visajjetvā* at NP 14.

Mā-L: *sañcetanikāye śukrasya visṛṣṭhiye* (“In the deliberate emission of semen ...”), PrMoMā-L p.8. Mū: *sañcintya śukravisṛṣṭhi*; PrMoMū p.16. Sa: *sañcintya śukravisargo*; PrMoSa p.166.

**aññatra**: except, other than; see Pār 4.

**supinantā**: Nm: in a dream, H: during a dream; abl. sg. m. = **supina**: a dream + **anta**: in, within, inside, near; noun, having a similar meaning as in *antevāsin*, or could be used pleonastically here; see PED & DP. Cf. Vin I 39: *supinantena*: by one in a dream, and Sn 293: “*Yo nesaṃ paramo āsi ... sa vā pi methunam dhammaṃ supinantena pi nāgamma*.”: “He who was the supreme one of them ... did not come to a sexual act even in a dream.” See also the use of *supinantena* in Vin III 162 & Vin I 295 where it is also said that an arahant can not engage in sex or release semen in dreams.

**saṅghādiseso**: (a case concerning) the community in the beginning and in the rest; adj. qualifying an unexpressed *dhammo*; i.e., “*ayaṃ dhammo saṅghādiseso*” like “*ayaṃ dhammo aniyato*” in Aniyata 1.

Since in the introductions and conclusions to the rule-sections of the Pātimokkha all terms used for offences (*pārājika*, *saṅghādisesa*, etc.) are used as adjectives qualifying *dhamma*, it can be assumed that the terms, including *saṅghādisesa*, are used as adjectives rather than nouns. Both the nouns *sesa* and *avasesa* are neuter in gender and if *saṅghādisesa* would be a noun here the nominative neuter *saṅghādisesam* would be expected.

<sup>159</sup> C, G, V, W, Dm, Um, UP, Bh Pm 1 & 2, Pg, Ra, Vibh Ce, Vibh Ee: *visaṭṭhi*. Mm & Mi Se: *vissaṭṭhi*.

Cf. the rule-formulation of the Bhikkhunī Sd rules: “*Ayaṁ bhikkhunī paṭhamāpattikam dhammaṁ āpannā nissāraṇīyam saṅghādisesam*” where *saṅghādisesam* qualifies the accusative *dhammaṁ*.

## [Sd 2: Kāyasam̄saggasikkhāpadam]

**Yo pana bhikkhu otiṇo vipariṇatena cittena mātugāmena saddhiṁ kāyasam̄saggam samāpajjeyya, hatthagāham<sup>160</sup> vā veṇigāham<sup>161</sup> vā aññatarassa vā aññatarassa vā aṅgassa parāmasanam, saṅghādiseso.**

[The training precept on physical contact]

If any bhikkhu, under the influence of an altered mind, should engage in [intimate] physical contact together with a woman [such as]: the holding of a hand, or holding a braid [of hair], or caressing any limb: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**yo pana bhikkhu:** see above Nid.

**otiṇo vipariṇatena cittena:** under the influence of an altered mind, Nm: assailed by thoughts misled (by lust), H: affected by desire, with perverted heart.

The phrase expresses one idea as in the stock-phrase “... *otiṇo'mhi jātiyā ... dukk'otiṇo ...*”: “I am affected by birth ... affected by suffering ...” (e.g. M I 192) in which *otiṇo* takes the instrumental too.

**otiṇo:** affected, under the influence of, overwhelmed, smitten, infatuated; (pass.) p.p. (used as adj. qualifying *bhikkhu*) of *otarati* (*ava + √tar + a*): to descend, go down into, penetrate (into water etc.). Vibh: “... *sāratto, apekkhavā, paṭibaddhacitto*.”: “... infatuated, full of desire, bound-mind”; prob. in a similar sense as “*tañhāsallena otiṇo*” of S I 40 & Th 448 (cf. Sn 939), i.e., being affected (“smitten”) by Māra’s arrow.<sup>162</sup> Cf. A IV 290: “... *otiṇo sātarūpena ...*”

Sp 532: “*Otiṇo ti yakkhādīhi viya sattā anto uppajjantena rāgena otiṇo, kūpādīni viya sattā asamavekkhitvā, rañjaniye thāne rañjanto sayam vā rāgo otiṇo. Rāgasamangiss'ev'etam adhivacanam.*”: “Under the influence of: under the influence of lust arisen inside beings like spirits etc., (or) like one who not having considered (subcommentary: considered as *asubha* etc.) the interiors etc. (*kūpādīni*) of beings (? Or: he has not considered the beings like the ones in the internal organs etc. [i.e., worms]) he lusts in lustful states and is under the influence of his own lust. This is a designation of one endowed with lust.”

Cf. A III 67 & 259: “*Tesaṁ abhiñham dassanā samsaggo ahosi, saṁsagge sati vissāso ahosi, vissāse sati otāro ahosi; te otiṇyacittā ... methunaṁ dhammaṁ paṭiseviñsu.*”: “Due to the frequent seeing of each other there was contact (*saṁsagga*, also: “association,” “company,” see Bhī Sd 12.), there being contact there was intimacy (*vissāsa*, also: “trust”), there being intimacy there was affection (*otāra*), they with affected minds ... indulged in the sexual act.” Elsewhere—eg. S IV 178—*otāra* means the influence/access/lit. “descent’ that Māra finds in unmindful bhikkhus.

In the Bhī Pār 5 & 8, and Sd 5 *avassuta*: “overflowing (with desire)” is used instead of “*otiṇo vipariṇatena cittena*.”

**vipariṇatena:** altered, perverted; p.p. of *vipariṇāmeti* (*vi + pari + √nam + e*): alters, changes (for the worse; cf. M I 123, D II 266), adjective qualifying *cittena*.

**cittena:** by a mind, by thought; ins. sg. m. of *citta*; cf. Pār 3. = Instrumental of attendant circumstances; see Syntax § 65.

**mātugāmena:** with a woman; ins. sg. m. gen. tapp. cpd.; originally “women” in general, i.e., “woman-kind,” but here used in a particular sense. = **mātu:** mother + **-gāma:** -collection, -kind, -group; postposition. *Gāma* is here in the original Vedic sense of “collection” and “heap” rather than in the normal sense of “village” as in

<sup>160</sup> Dm: *hatthaggāham*.

<sup>161</sup> Dm: *veniggāham*. (Pg: *venigāham*)

<sup>162</sup> In the Vedic literature Kāma (Cupid) is found instead of the Buddhist Māra. *Artharvaveda* ii. 25, 2 (quoted in Macdonell, A., 1899, p.166): “Tis winged with longing, barbed with love, its shaft is formed of fixed desire: With this his arrow leveled well shall Kāma pierce thee to the heart.”

Pār 2. Cf. *bhūtagāma*: “being-kind” at Pāc 11, on which Sp 761 comments: “*Gāmo ti rāsi ...*”: “A *gāma* is a heap / quantity/collection.”

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

**kāyasamsaggam**: (intimate) physical contact, contact with the body, H: physical contact, Ņm: bodily contact; acc. sg. m.; genitive tappurisa cpd. “contact of the body” or instrumental tappurisa cpd.: “contact with the body.” = **kāya**: body + **samsagga**: contact, connection, company, association; an action-noun from *samsajati* (*sam* + √*saj* + *a*). Incidental physical contact by itself is not an offence, rather, it needs to be deliberate intimate and sexually oriented physical contact. The Padabhājana explains it as *ajjhācāra*: “indecency” or “obscenity.”

**samāpajjeyya**: should enter into, engage in; 3 sg. opt. of *samāpajjati* (*sam* + ā + √*pad* + *ya*).

**hatthagāham**: the holding of a hand; acc. sg. m. Gen. tapp. cpd. = **hattha**: hand + **gāham**: holding, seizing; action-noun from *gañhāti* (√*gah* + *ñha*): grasps, grips, seizes. = Dependent word only appearing at the end of (usually genitive) tappurisa cpds; see IP p.92. For other dependent words see *veyyāvaccakara* (NP 10), *tantavāya* NP 26), *piñdapāta* (NP 27), *vinayadhara* (Pāc 71).

V.1. *hatthaggāham*. The double consonant form might have arisen under the influence of the double consonant in the Sanskrit root √*grah*, being a regressive assimilation. The single consonant form might be a more Prākritic form, or a form which arose under the influence of the parallel form √*gr̥h*. See note on *maggapatipanna* in NP 16.

**vā ... vā ...**: either ... or ..., disjunctive particles.

**venigāham**: the holding of a braid; acc. sg. m. = **veṇi**: a braid (of hair) + **gāha**: see above.

**aññatarassa ... aññatarassa ...**: any, one or the other; pronominal adjective qualifying *aṅgassa*. See Pārājika concl.

**aṅgassa**: limb, member; gen. sg. nt. Lit.: “of a limb,” but this does not fit in English.

**parāmasanam**: caressing, stroking, fondling, rubbing up; action-noun fr. *parāmasati*: rubs over, strokes over, holds onto; = pref. *para*: over + ā: at, closely + √*mas*: touches; thus literally it means: “touches closely over”; cf. BD I 203 n. 6.

**saṅghādiseso**: see Sd 1.

### [Sd 3: Duṭṭhullavācāsikkhāpadam]

**Yo pana bhikkhu otīṇo vipariṇatena cittena mātugāmam duṭṭhullāhi vācāhi obhāseyya, yathātam<sup>163</sup> yuvā yuvatīm, methunūpasamhitāhi,<sup>164</sup> saṅghādiseso.**

[The training precept on depraved words]

If any bhikkhu, under the influence of an altered mind, should speak suggestively with depraved words to a woman, like a young man to a young woman, [with words] concerned with sexual intercourse: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**yo pana bhikkhu otīṇo vipariṇatena cittena**: see Sd 2.

**mātugāmam**: a woman; acc. sg. m.; cf. Sd 2.

**duṭṭhullāhi**: depraved, wicked, gross, defiling, vulgar, obscene, Ņm & H: lewd; adj. der. fr. *dussati* (√*dus* + *ya*): corrupts, spoils; = p.p. *duṭṭhu*, cf. Sd 8 + pejorative suf. -*alla*(*ka*). Cf. *dussaka* at Sd 13. *Duṭṭhulla* can not be simply translated with “lewd” since this term implies sexual crudeness. The *duṭṭhullā āpatti*, see Pāc 64, encompass all the Pār and Sd offences, and most of these have nothing to do with sexuality. Further, this Sd rule implies that there are *duṭṭhullā vācā* that are not related to sexuality (*methunūpasamhitā*). There is no other context where *duṭṭhulla* definitely means “lewd,” rather it seems to have a general sense of “depravedness” or “wickedness.”

<sup>163</sup> All printed eds, except Mi Se, Um, Ra: *yathā tam*.

<sup>164</sup> Dm, Vibh Ee: -*upa*-; Mi, Mm Se, V: -*sañhitāhi*, all other eds. -*sañhitāhi*.

**vācāhi:** with words; ins. plur. f. of *vācā*: speech.

**obhāseyya:** should speak suggestively, should suggest, ... hint, ... propose, ... entice, H: ... offend, Nm: ... address; 3 sg. opt. of *obhāsati* (*ava* + √*bhās* + *a*; a rare word only found in the few Vinaya occurrences given below. PED and Horner take this present occurrence to mean: "to offend, abuse," the Pāli form of Skt *avabhāṣati* (*ava* + √*bhāṣ* + *a*). See PrMoSa p.166, 182: *ābhāṣeta*. PED gives one other occurrence in Pāli of *obhāsati* in this sense as support, but this occurrence does not really support this sense. Vin II 262: "... *bhikkhū kāyaṁ vivaritvā bhikkhuniṇam dassenti* ... *bhikkhuniyo obhāsanti bhikkhunihi saddhiṇi sampayojenti*: 'Appeva nāma amhesu sārajjeyyunti'": "... the bhikkhus, having exposed their bodies, showed off to the bhikkhunīs, ... hinted to the bhikkhunīs, associated together with the bhikkhunīs (thinking): 'May they be attracted to us!' ." (Sp: "... *asaddhammena obhāsenti*.")

It would be strange that the bhikkhus would abuse the bhikkhunīs if they wanted to attract them.

See DP I 580 s.v. *obhāsati*: "speaks to suggestively or lewdly or offensively." It notes that *obhāsa* is possibly related with *bhāsati*.

PED does not give *obhāsati* in the sense of hinting or suggesting, but CDPL 297–98 and BHSGD II 73 (*avabhāsa*) do so, quoting D II 103: "Olārike obhāse kayiramāne, olārike nimitte kayiramāne ...": "Making a broad hint, ... a broad sign ..." and Vism I 23: "... nimittakammaṇi ... obhāsakammaṇi ... ." BHSGD II 73 gives Sanskrit examples.

The meaning of the other verb *obhāsati* is 'shines forth'; it is from the Skt root √*bhās*: to shine; not √*bhaṣ*: to talk. It is well possible that there is a contamination of two Skt roots here in Pāli as with *dosa*, see Sd 9, and that *obhāsati* in the sense of "hints" is from the root √*bhās*. "Hints" or "suggests" fits the offence-examples in the Vibh in which indirect, but easily understandable, suggestions are given.

At Vin IV 20 a daughter in law sees Ven. Udāyi whispering to her mother in law and thinks: "Kim nu kho so samaṇo sassuyā jāro udāhu obhāsatī ti?": "Is the recluse (my) mother in laws' paramour or does he speak suggestively? ." Sp III 547 on Sd 3: "Obhāseyyā ti avabhāseyya nānappakārakam asaddhammavacanam vadeyya. Yasmā pan'evam obhāsantassa yo so obhāso nāma, so athato ajjhācāro hoti rāgavasena abhibhavitvā saññamavelaṇī ācāro, tasmā tam-atthaṇ dassento (Vibh.:) obhāseyyā ti ajjhācāro vuccatī ti āha." Cf. Aniy 2: *obhāsitumī*.

**yathātamī:** like, as ... (would suggest) it; adv. = **yathā**: as; see above Nid. concl. + **tamī**: that; dem. pron.

*Yathātamī* is a fairly common idiomatic expression in the Canon. It is found in subordinate clauses where verbs are lacking, but nevertheless are implied. A verb equalling the one in the main-clause is to be supplied in the translation of the subordinate clause "as ... (verb) it" or in more general sense: "as ... (would do) it." E.g. M I 249: "Okappaniyam etam bhotō Gotamassa yathātam arahato ...": "This is to be believed of the Venerable Gotama, as it (is to be believed) of an accomplished one ... "

*Yathātamī* probably is one compound—an abbayibhāva cpd like *yathābhūtamī*. The commentaries, e.g. M-a to M I 150, take *tamī* to be a mere particle (*nipātamatta*); see Syntax § 52b.

**yuvā:** young man; nom. sg. m. of **yuvanī**.

**yuvatīmī:** young woman; acc. sg. f. of **yuvatī**.

**methunūpasamīhitāhi:** concerned with sexual intercourse; ins. pl. f. adjective qualifying *vācāhi*; Instrumental tapp. cpd. used as bahubbihi cpd. = **methuna**: sexual intercourse; cf. Pār 1 + **upasamīhita**: concerned with, connected with; p.p. of *upasandhārati* (*upa* + *samī* + √*dhār* + *a*).

Here and in the next rule the adj. **methunūpasamīhita** comes last in the sentence and not directly after the word it qualifies. This is for extra emphasis.

Mi & Mm Se: -*sañhitāhi*. For the anussāra *mī* changing to *ñ* before *h*; see PG § 74.3.

#### [Sd 4: Attakāmapāricariyasikkhāpadamī]

**Yo pana bhikkhu otiṇo vipariṇatena cittena mātugāmassa santike attakāmapāricariyāya vanṇam bhāseyya: "Etad-aggamī bhagini pāricariyānam yā mādisamī sīlavantamī kalyāṇadhammamī brahmacārimī**

etenā dhammena paricareyyā<sup>165</sup> ti," methunūpasamhitena,<sup>166</sup> saṅghādiseso.

[The training precept on (ministering) to himself with love]

If any bhikkhu, under the influence of an altered mind, [and] in the presence of a woman, should speak praise about the ministering to himself with sex: "Sister, this is the best of ministerings: she who would minister to a virtuous, good natured celibate like me with this act!," [which is something] connected with sexual intercourse: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**Yo pana bhikkhu otiṇo vipariṇatena cittena:** see Sd 2.

**mātugāmassa:** of a woman; gen. sg. m.

**santike:** in the presence, ... vicinity; loc. sg. nt. = *sa*: with; pref. (PED states that *sa* here is the base of *so*, the nom. sg. of the dem. pron.: that, he, she.) + *antika*: near; nt. + conn. suf. -*ika*.

**attakāmapāricariyāya:** about ministering to himself with sex, H: ministering with sense-pleasures for self, Āñm: ministering to his own sensuality; loc. sg. f. Dative tapp. cpd. containing an ins. tapp. cpd.: *kāmapāricāriya*: ministering with sex.

Vibh: "Attakāman-ti: attano kāmaṁ attano hetum attano adhippāyam attano pāricariyam.": "Sex for oneself, the cause for oneself, the sake for oneself, the ministering for oneself."

Sp: "... methunadhammasaṅkhātena kāmena pāricariyā: kāmapāricariyā; attano atthāya kāmapāricariyā attakāmapāricariyā.": "The ministering with *kāma* reckoned as sexual intercourse: ministering with *kāma*; the ministering with *kāma* for the purpose of oneself is ministering to oneself with sex."

In the latter part of the sentence in which this idiom indicates that is correct, i.e., the ministering with sex "to a virtuous liver of the holy life" in the latter part is the same as the ministering with love to himself in the first part.

In S I 75/ Ud 47 (Ud-a: "attano suhkāmo"), A I 232 (AA: "attano hitakāmā"), and A II 21/III 91, *attakāma* means "one who loves/cares for himself," this meaning is also given in MW 135. In the Upaniṣads, Br Ār II 4, *atmakāma* means "one who desires/wishes/loves the supreme self," i.e., Brahma. At M I 205 & III 155 one finds "... attakāmarūpā viharanti": "... they dwell like desiring their selves." In the Buddha's time, just like nowadays, all religious seekers were seen to be desiring "Self" by most people and Buddhist monks were no exception.

There seems to be a wordplay with *attakāma* here, i.e., desiring self/sex to himself. Wordplays are common in Pāli. Cf. *atthakāma*: one who desires good.

= **atta:** himself. *Atta* is here used as a reflexive pronoun: "himself" or "oneself," rather than in the Brahmanical sense of "eternal soul," although there seems to be a wordplay here; see PG § 112,2 & IP p.185f.+ **kāma:** sex, love; usually translated as "sense-pleasure" but here it has the erotic meaning like in D II 265–66 + **pāricariyā:** ministration, ministering, serving; fr. *paricarati* (*pari* + √*car* + *a*): attends to, ministers to, serves, often with sexual implications; e.g. S I 124.

**vaṇṇam:** praise, glory; acc. sg. m. cf. Pār 3.

**bhāseyya:** should speak; 3 sg. opt. of *bhāsati* (√*bhās* + *a*).

**etad-aggam:** this (is) the very best, the best of this (type of); acc. sg. nt. adv.: With superlatives etc, a genitive of the thing or person of whom the statement is made is used: i.e., *pāricariyānam*; see DP 543 and Syntax § 144 g.

A similar view by women fancying a Jain bhikkhu is quoted in the Jain Ācārāngasūtra II 2,2,12 (translated by H. Jacobi in *Jaina Sūtras* I 124): "These reverend sramanas &c have ceased from sexual intercourse ...; whatever woman indulges with them in sexual intercourse will have a strong, ..., victorious son of heavenly

<sup>165</sup> Mm Se: *pāri-*.

<sup>166</sup> Dm,Vibh Ee: *methunupasaṅhitena*. Mi & Mm Se, V: -ūpasāṅhitena.

beauty." There is still the belief in India that a barren woman can get pregnant (from their husband) after having kissed (in a non-sexual way) the private parts of a sādhu.

= **etad**: this; nom. sg. nt., referring to what follows, i.e., *paricāriyānam*. *Etad* is the junction form of the dem. pron. *eta* in which the Skt *-d-* is restored to avoid hiatus; cf. *yad-idam* in Sd 12, *kocid-eva* in NP 29, and *etad-eva* in Pāc 16; see PG § 72, 1 & 105.

this + **aggam**: the highest, the peak; nom. sg. nt.

In Pāli when it is simply asserted that a thing is something (as epithet or attribute) two nouns (incl. a pron. or adj.) may be juxtaposed; see Warder p.9.

**bhagini**: sister; voc. sg. f. Used as a polite way of addressing a woman, including a bhikkhunī, by a bhikkhu. Lit.: "fortunate one" (in so far that she has a brother); see VINS II 93 and MW 744. =  $\sqrt{bhag(a)}$ : good fortune (Cf. *bhagavā* in the Nid.) + possessive suffix *-inī*.

**pāricāriyānam**: of ministerings; gen. pl. f.

**yā**: she who, which; nom. sg. f. of rel. pron. *ya*.

**mādisam**: one like me; adj. = *mañ*: I; acc. sg. m. of pron. *ma(d)* +  $\sqrt{dis}$ : to see.

**sīlavantam**: endowed with virtue, virtuous; adj. = **sīla**: virtue + possessive suf. -**vant**.

**kalyāṇadhammam**: good-natured; adj. = **kalyāṇa**: (morally) good + **dhamma**: (here) nature, character.

**brahmacārim**: celibate, practitioner of celibacy, observer of the holy life, Ām: observer of the Good Life, H: leading the Brahma-life, IP p.128: a celibate, one who lives the supreme (life), Norman: liver of the holy life; acc. sg. m. Gen. tapp. cpd. (= Ām) or acc. tapp. cpd. (= Horner) It could also be a kammadhāraya cpd, "one who lives divine". I could only trace one commentarial explanation which explains the meaning of the closely related compound *brahmacariya*: *setṭhacariya*: "best life," which suggests a kammadhāraya cpd. (Vin-a II 483: *Parisuddham brahmacariyam carantanti nirupakkilesam setṭhacariyam carantam*.) Cf *brahmavihāra*, "divine abiding" (Karaniyametta Sutta: "*brahmam etam vihāraṇī*")

Padabhājana: "*Brahmacārin-ti: methunadhammā paṭivirataṁ*": "*Brahmacārim*: one who abstains from the sexual act." See note to *brahmacariya* at Sd 8.

A synonym for a celibate. = **brahma**: divine, supreme + **-cārin**: walking, behaving, living; possessive adj. only in cpds., fr. *carati*: moves, lives.

The word *brahmacārin* in Sanskrit has a double meaning. It can mean an unmarried celibate Brahmin student who studies the Vedas and, more importantly, it can also mean someone who observes celibacy; see MW 738.

Although in our rule the bhikkhu who would have the woman ministering him with the best of ministerings would not be an observer of celibacy anymore, it seems that he uses the pretext of celibacy to attract the woman who might believe that she can get pregnant in this way; see *etad-aggam* above.

**etenā**: by this; ins. sg. m. of dem. pron. *eta(d)*.

**dhammena**: with an act, practice; ins. sg. m. The word *dhamma* has the sense of "act" here, see Pār 1: *methuna dhamma*.

**paricareyyā**: = **paricareyya** with lengthening of final *-a* before *ti*: should minister; 3 sg. opt. of *paricarati*; see above. (V.l. *pāri-* is a corruption as *guṇa* strengthening does not occur in verbs, but only in nouns; cf. *pārisuddhi/parisujjhati*.)

**ti**: end quote; see above Nid.

**methunūpasamhitena**: (which is) connected with sexual intercourse; adjective qualifying *dhammena*; see Sd 3.

### [Sd 5: Sañcarittasikkhāpadam]

**Yo pana bhikkhu sañcarittam samāpajjeyya, itthiyā vā purisamatim purisassa vā itthimatim,<sup>167</sup> jāyattane vā jārattane vā, antamaso tamkhaṇikāya<sup>168</sup> pi, saṅghādiseso.**

<sup>167</sup> Mi & Mm Se: *itthī-*.

<sup>168</sup> Be & Se Vibh: *tañkhaṇikāya*.

### [The training precept on mediating]

If any bhikkhu should engage in mediating a man's intention to a woman, or a woman's intention to a man, for being a wife or for being a mistress, even for being one on [just] that occasion: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**yo pana bhikkhu:** see above.

**sañcarittam:** mediating, uniting, H: act as go-between, Ām: engage to act as go-between; acc. sg. nt. fr. sañcarati (*sañ + car + a*): moves between, ... together, unites.

**samāpajjeyya:** should engage in; see Sd 2.

**itthiyā:** to a woman; dat. sg. f. of *itthī*.

**vā ... vā ...:** or ... or ...; disjunctive indecl. parts.

**purisamatim:** a man's intention; acc. sg. f. = **purisa:** man + **mati:** thought, idea, intention.

**purisassa:** to a man; dat. sg. m.

**itthimatim:** a woman's intention; acc. sg. f.

**jāyattane:** for being a wife, for the state of wife, Ām: about marriage, H: as a wife; loc. sg. nt. The locative is the so called dative-like locative; see Syntax § 170d. = **jāya:** wife + abstract suf. **-ttana.**

**jārattane:** for being a mistress, Ām: about concubinage, H: as a mistress; loc. sg. f. **jārā:** mistress, paramour.

**antamaso:** even so much as, just; indecl; cf. Pār 1.

**tañkhanikāya:** for being one (i.e., a mistress) on (just) that occasion, Ām: for a temporary (arrangement), H: as a temporary wife; loc. sg. f. kammadhāraya cpd. = **tañ:** that; dem. pron. nt. + **khanikāya:** for a moment; loc. sg. nt. = **khaṇa:** moment + conn. suf. **-ika.** Vibh: "Antamaso tañkhanikāya pī ti muhuttikā bhavissasi." : "...: 'You will be a momentary (wife).'" A *muhuttikā* is one of the ten types of wives listed in the Vibh; see Vin III 139. Because the two preceding terms refer to the female and also because the feminine locative form *khanikāya* is used here, it is clear that *tañkhanikāya* refers to the female being a mistress for the man temporarily and not to the temporary arrangement between man and woman as suggested by Nāṇamoli's translation.

**pi:** even; emph. particle; cf. Pār 1.

### [Sd 6: Kuṭikārasikkhāpadam]

**Saññācikāya<sup>169</sup>** pana bhikkhunā kuṭīm kārayamānena assāmikam attuddesam, pamāṇikā kāretabbā. Tatridam<sup>170</sup> pamāṇam: dīghaso dvādasā vidatthiyo sugatavidatthiyā tiriyaṁ satt'antarā. Bhikkhū abhinetabbā vatthudesanāya. Tehi bhikkhūhi vatthum<sup>171</sup> desetabbam anārabham<sup>172</sup> saparikkamanam.<sup>173</sup> Sārambhe<sup>174</sup> ce bhikkhu vatthusmiṁ aparikkamane<sup>175</sup> saññācikāya<sup>176</sup> kuṭīm kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇam vā atikkāmeyya, saṅghādiseso.

### [The training precept on making a hut]

By a bhikkhu who is having a hut , which is without an owner, [and] is designated for himself, built by means of his own begged requisites, [that hut] is to be built according to the [proper] measure. This is the measure here: twelve spans of the sugata-span in length, [and] inside seven [spans] across. Bhikkhus are to be brought to [it] for appointing the site. By those bhikkhus a site is to be appointed which is not

<sup>169</sup> C, D, W: *sañyācikaya*.

<sup>170</sup> V: *tatridam*.

<sup>171</sup> Dm, Um: *vatthu* (So UP in Sd 7).

<sup>172</sup> Vibh Be v.l.: *anārabham*. UP (sīhala) v.l. *anārabham*.

<sup>173</sup> Ra, Um, Pg: *-kamanam*.

<sup>174</sup> Vibh Be v.l.: *sārabbe*.

<sup>175</sup> Ra, Pg: *-kamane*.

<sup>176</sup> C, D, W: *sañyācikaya*.

entailing harm [to creatures and which is] having a surrounding space. If a bhikkhu, having requested it himself, should have a hut built on a site entailing harm [to creatures], [and] not having a surrounding space, or if he should not bring bhikkhus to [it] for appointing the site, or if he should let [it] exceed the measure: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**saññācikāya:** through his own begged requisites (or: having requested (it) himself), Ŋm: (with means got) by his own asking, H: begging in company, Norman: by his own begging; = **sam̄:** a shortened form of **sayam̄:** own, self + **yācikāya:** ins. sg. f. Shortened form of the noun *yācitaka*: begged goods, or *t > k*; or **yācikāya:** having requested; abs. of *yācati* ( $\sqrt{yāc} + a$ ): begs, requests, pleads.

The word only occurs in the present context. As it is, it can't be an ablutive, as then *yācāya* or *yācitvā* would be expected. It can't be a ḥamul absolutive too as these end in *-akaṇṭ*. In other contexts, see below, *saññācika* is an adjective, but what would it then agree with here? It can't agree with *kuṭīm*. Note that the origin story has *saññācikāyo kuṭīyo* and here it is an adjective. If *yācikāya* is a corruption, then it is a very old one because the Mā-L version also reads *yācikāya*. It can't agree with an implicit form of *upakaraṇa* as that is a masculine noun.

The Sa version's *yācitaṇ* agrees with *kuṭīm* and is an adjective. The Mū version's *yācītā* is a pp used as noun in as an feminine singular instrumental of means, like *sahatthā* in NP 16, "through his own request."

What seems to make most sense is to take the Pāli *yācikāya* too as an instrumental of means. Wijesekera observes in Syntax § 66g that the ins. of means is also used in a participial sense; i.e., as a parallel to the absolutive in *-tvā*. This only happens with verbal nouns or nouns with a strong verbal accent.

PED takes it to be a collective abstract of the prefix *saṇ*: "together" +  $\sqrt{yāc}$ , which only occurs as an instrumental adverb: "by begging together." According to PED, *saññācikāyo* in the origin-story, instead of *-kāya*, is a corruption. (Vin III 144: "... bhikkhū saññācikāyo kuṭīyo kārāpenti ..." Sp: "... sayam̄ yācitvā gahitūpakaraṇāyo.": ... having themselves begged accepted-support.") PED also disagrees with the Padabhājana. If the word is compared to the usage in Bhī NP 7 & 9: "... parikkhārena ... saññācikena ...": "... with a requisite ... that has been asked for by herself...", then it seems that an absolutive is intended, otherwise the wording would be similar to the Bhī NP rules.

Padabhājana: "sayam̄ yācitvā purisam̄ ..."

The Sp takes it to be both an ins. pl. f. adj. and an abs.: "Saññācikāya pana bhikkhunā ti ettha saññācikā nāma sayam̄ pavattitayācanā vuccati, tasmā saññācikāya ti attano yācanāyā ti vuttam̄ hoti, sayam̄ yācikāya upakaraṇehī ti attho. Yasmā pana sā sayam̄ yācikāya kayiramānā sayam̄ yācitvā kayiramānā hoti, tasmiā tam̄ atthapariyāyanī dassetum̄: sayam̄ yācitvā purisam-pī ti evam-assa Padabhājanam̄ vuttam̄."

"By a bhikkhu through his-own-begged goods: here so-called his-own-begged (supports) are so-called own-generated askings/beggings, therefore "through his-own begged (supports)" is called "by his-selves" begged (supports)," (thus) "through his-own begged services/support/ goods" is the meaning. But because those through-him-self-begged (supports) are being done having begged him-self, therefore the meaning-mode is shown: (Vibh:) "him-self having begged for a man," thus for that the line-analysis has been said."

Sp thus takes *yācika* as a shortened form of the adjective *yācitaka* (= p.p. *yācita* + diminutive suffix *-ka*): begged, borrowed; *yācitaka* as a neuter noun can also mean "borrowed goods," see PED.

Mā-L: *svayaṇi yācikāya bhikṣuṇā kuṭīm kārayamāṇena*; PrMoMā-L p.9. Mū: *svayaṇi yācītā bhikṣuṇā kuṭīm kārayitvā*; PrMoMū p.17. Sa: *svayācītam bhikṣuṇā kuṭīm kārayatā*; PrMoSa p.168.

**pana:** but, again; indecl. particle, no need to translate.

**bhikkhunā:** by a bhikkhu; ins. sg. m.

**kuṭīm:** hut; acc. sg. f.

**kārayamāṇena:** is having built, is causing to build/make; pr.p. of *kāreti*, the causative of *karoti*. The 7th verb-class conjugational sign is *-aya*, normally this is contracted to *-e-* in Pāli but in some present participles it is retained, see PG § 178,2 & 191. Cf. NP 1: *atikkāmayato*, NP 10: *codayamāno*. *Kāreti* is causative, cf. NP 11–15, but the Padabhājana states: "... karonto vā kārāpento vā." Sp notes that the "spirit-meaning" is "by causing to be built," but "building" is included in the Vibh through inference to show the "purpose-meaning." According

to PED *kāreti* means “to build”; cf. NP 3. In the origin story the causative in -āpe form of the verb is used: “... *saññācikāyo kuṭīyo kārapenti.*”

**assāmikāñ:** without owner, ... patron, Ņm: with no (lay-) owner, H: which has no benefactor; adjective qualifying *kuṭīm*. Bb cpd. = neg. pref. a- + **sāmī**: owner, master, patron (fr. Skt *svāmin*: owner = adj. *sva*: own + suf. *-min*) + conn. suf. *-ika*. The Padabhājana on this word has been mistranslated by Horner in BD I 254: “*Na añño koci sāmiko hoti ...*” is not Horner’s, “... there is not anyone who is the owner...,” but, “... there is not someone else who is the owner ...” The *kuṭī* has no owner or patron who builds it and patronises it, as in the next rule. The Sp on the origin-story states: “*Assāmikāyo ti anissarāyo, kāretā dāyakena virahitāyo ti attho*”: “Without owner: without master, the builders are without benefactor is the meaning.” Cf. M I 286–87: “*sassāmika*”: “(women) with an owner” i.e., husband.

**attuddesam:** which is designated for himself, indicating, Ņm: destined for himself, H: for his own advantage; adjective qualifying *kuṭīm*, bahubbīhi cpd = **attā**: self + **uddesa**: designation, specification, appointing; fr. *uddisati*, cf. Nid. The origin story has the form *attuddesika*, and the corresponding Sa PrMo rule (see below) has *ātmodesikāñ*. *Attuddesika* would fit better with *assāmika*. Bhi NP 7 has “*aññuddisakena*,” which is the opposite of *attudesika*. Vibh: “*attano atthāya*.” Sp: “... *yassā attā uddeso sā attano atthāya hoti ...*” The Mā-L rule 6 has: *asvāmikāmātmodesikā*; PrMoMā-L p.9. Sa: *sasvāmikāmātmodesikāñ*; PrMoSa p.169.

**pamāṇikā:** according to the measure; adjective qualifying an implicit *kuṭī* in nom. sg. f. = **pamāṇa**: measure, standard size + conn. suf. **-ika**. *Pamāṇika* is a rare word only found in a few places in the canon.

**kāretabbā:** is to be built; f.p.p. of *kāreti*; see above.

**Pamāṇikā kāretabbā** is an independent clause in which *pamāṇikā* is agreeing with an unexpressed *kuṭī*, not with *kuṭīm* in the preceding clause. If it would be qualifying *kuṭīm* in the preceding clause, it would be *pamāṇikāñ*. The f.p.p. takes the same subject, *bhikkhunā*, as the preceding clause, but the object of a passive participle is nominative and thus can’t be the accusative *kuṭīm*. Cf. the similar construction in NP 13, where the f.p.p. has an explicit object: “*navāñ pana bhikkhunā santhatañ kārayamānena dve bhāgā suddhakālakānām elakalomānañ ādātabbā ...*” and Pāc 87: “*navāñ pana bhikkhunā mañcañ vā pīṭhañ vā kārayamānena aṭṭhaṅgulapādakāñ kāretabbāñ ...*” Cf. Pāc 89 & 90 where the qualified word is also unexpressed. Kkh 40: “*Pamāṇikā kāretabbā ti pamāṇayuttā kāretabbā.*”

**tatr’idam:** here this; see Pār intro. Junction of *tatra* + *idam* in which the final *a* of *tatra* has been elided. = **tatra**: here; adv. of place; see Pār intro. + **idam**: this; nom. sg. nt. of dem. pron. *ta(d)*.

**pamāṇam:** measure, standard; nom. sg. nt.

**dīghasō:** in length; adv. **dīgha**: long; adj. + distributive/ablative suf. **-so**; see Syntax § 133c.

**dvādasā:** twelve; num. used as adjective qualifying *vidatthiyo* (see Warder 117.) = **dvā**: two, only used in num. cpds. + **dasa**: ten; num.

**vidatthiyo:** span; acc. pl. f. of *vidatthi* (= 12 finger-breadths; see Pāc 87. )

**sugatavidatthiyā:** according to the sugata-span, in accordance with the Well-gone One’s span, H: span of the accepted length, Ņm: sugata-span; ins. sg. f. Gen. tapp. cpd. = Ins. of relation; see Syntax § 70c, and *sugataṅgulena* at Pāc 87. = **sugata**: well-gone, the Well-gone One; an epithet of the Buddha; noun or adj. Kammadhāraya cpd; see IP p.188. It might also mean “king-size,” or “ample-size,” “accepted size” or “standard-size.”

Thanissaro, BMC 528–29 Appendix II, estimates that the *sugatavidatthi* is 25 cm. Cf. Pāc 92. + **vidatthiyā**; gen. sg. f. of *vidatthi*; see above.

**tiriyam:** across, width; indecl. fr.  $\sqrt{tar}$ ; cf. Pāc 28.

**satt’antarā:** seven inside. Junction of *satta* + *antara* through elision of the final *-a* of *satta* before the following closed syllable; see PG § 69. = **satta**: seven, num. + **antara**: inside; adverb (= ablative of *antara*).

**bhikkhū:** bhikkhus; nom. pl. m.

**abhinetabbā:** to be brought to, to be led to, Ņm: to be assembled; f.p.p. of *abhineti* (*abhi* +  $\sqrt{nī} + a$ ), agreeing with *bhikkhū*.

**vatthudesanāya:** for appointing a site; dat. sg. f. Gen. tapp. cpd. = **vatthu:** site, ground + **desanā:** appointing, indicating, designating; fr. *deseti*, see below.

**tehi:** by those; ins. pl. m. of dem. pron. *ta(d)*.

**bhikkhūhi:** by the bhikkhus; ins. pl. m.

**vatthum:** site; nom. sg. nt. Passive construction in which the patient is in nominative; see IP p.42 & 107.

V.l. *vatthu* is also nom. sg. nt. Sa rule 6: "... *bhikṣubhir vāstu deśayitavyam* ..."; PrMoSa p.168. Mā-L rule 6: "... *tehi bhikṣūhi vastu deśayitavyaṁ* ...," PrMoMā-L p.9.

**desetabbam:** is to be appointed; f.p.p. of *deseti* ( $\sqrt{dis} + e$ ), cf. Pāc 7. agreeing with *vatthum*.

**anārambhā:** not entailing harm [to any creatures], Ņm: entailing no harm (to creatures), H: not involving destruction; adj. Bb cpd. = neg. pref. **an-** + **ārambha:** to slaughter, injure, destroy; according to PED 107 from the Sanskrit verb *ālabhati* ( $\bar{a}$  +  $\sqrt{labh} + a$ ), not from the Pāli verb *ārambhati* ( $\bar{a}$  +  $\sqrt{rabh} + a$ ). Cf. *samārambha:* injuring, PED 686, (not to be confused with the *samārambha* of Pāc 29) and *nirārambha:* without objects for killing/sacrificing.

**saparikkamanā:** having surrounding space, Ņm: with a surrounding walk, H: with an open space round it; adj. Bb cpd. = pref. **sa:** with, having + pref. **pari:** around + **kamana:** access, moving-space; fr. *kamati:* walks, accesses, goes through.

**sārambhe:** entailing harm, destruction; adj. qualifying *vatthusmīm* = pref. *sa:* with, entailing + *ārambha:* see above. (PG § 52,6 suggest an assimilation of *sam* + *rambha*, but this is incorrect as the negative form *anārambha* is found in the next rule.)

Mā-L rule 6: *sārambhe*; PrMoMā-L p.9. Sa rule: *sārambhe*; PrMoSa p.168.

**ce:** if; conditional particle.

**bhikkhu:** bhikkhu; nom. sg. m.

**vatthusmīm:** on a site; loc. sg. nt.

**aparikkamane:** not having a surrounding space; adj. qualifying *vatthusmīm*. Bb cpd. = neg. pref. *a-*: not + *parikkamana:* see above. According to the Padabhājana there is a dukkāta offence if one only fails in the aspects of *sārambha* or *aparikkamana* or both. Thus, the most important factor is bringing bhikkhus to the kuṭī.

**saññācikāya:** see above. **kuṭīm:** see above.

**kāreyya:** should have built; 3 sg. opt. of *kāreti*; see above. Note the difference with the non-causative *kareyya* in the Nid.

**bhikkhū:** bhikkhus; nom. pl. m.; see above. **vā:** or; disjunctive particle.

**anabhineyya:** should not bring to; neg. pref. *an-*: not + 3 sg. opt. of *abhineti*; see above.

**vatthudesanāya:** see above. **pamāṇam:** see above.

**atikkāmeyya:** should let (it) exceed, make go beyond; 3 sg. opt. of *atikkāmeti* (*ati* +  $\sqrt{(k)kam} + e$ ), the transitive, causative form of *atikkamati*. Cf. NP 1: *atikkāmayato*.

### [Sd 7: Vihārakārasikkhāpadam]

**Mahallakam pana<sup>177</sup> bhikkhunā vihāram kārayamānena sassāmikam attuddesam bhikkhū abhinetabbā vatthudesanāya. Tehi bhikkhūhi vatthum<sup>178</sup> desetabbam anārambhām saparikkamanām.<sup>179</sup> Sārambhe ce bhikkhu vatthusmīm aparikkamane<sup>180</sup> mahallakam vihāram kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.**

[The training precept on making a dwelling]

<sup>177</sup> Mi Se, G, V: *mahallakam-pana*.

<sup>178</sup> Dm, UP, Um: *vatthu*.

<sup>179</sup> Ra: -*kamāṇam*.

<sup>180</sup> Ra: -*kamāṇe*

By a bhikkhu who is having a large dwelling built, which has an owner, [and] is designated for himself, bhikkhus are to be brought to [it] for appointing the site. By those bhikkhus a site not entailing harm [to any creatures] [and] having a surrounding space is to be appointed. If a bhikkhu should have a hut built on a site entailing harm [to creatures], [and] not having a surrounding space, or if he should not bring bhikkhus to [it] for appointing the site, [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**vihārakārasikkhāpadam**: the training precept on making a dwelling; nom. sg. m. Loc. tapp. cpd. or appositive kammadhāraya: “the dwelling-making training precept.” = **vihāra**: dwelling; see below + **kāra**: making, maker; action-noun, fr. *karoti*: makes.

**mahallakam**: large, great; adj. = **mahā**: large, great + (eastern dialect) suf.—**alla(ka)**.

**vihāram**: dwelling, residence; acc. sg. m. fr. *viharati*; see Sd 13.

**sassāmikam**: which has an owner; pref. **sa-**: with + **sāmika**: see Sd 6.

The rest as in the previous rule.

### [Sd 8: Duṭṭhadosasikkhāpadam]

**Yo pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya: “Appeva nāma naṁ imamhā brahmacariyā cāveyyan-ti,” tato aparena samayena samanuggāhiyamāno<sup>181</sup> vā asamanuggāhiyamāno<sup>182</sup> vā, amūlakañ-c’eva<sup>183</sup> tam adhikaraṇam hoti, bhikkhu ca dosam patiṭṭhāti, saṅghādiseso.**

[The training precept on being corrupted by malice]

If any bhikkhu, corrupted by malice [and] upset, should accuse a bhikkhu with a groundless case involving disqualification [thinking]: “If only I could make him fall away from this holy life!,” [and] then, on another occasion, [whether] being interrogated or not being interrogated, if that legal issue is really groundless, and if the bhikkhu stands firm in malice: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**yo pana bhikkhu**: whichever bhikkhu; see above Nid.

**bhikkhum**: a bhikkhu; acc. sg. m.

**duṭṭho doso appatīto**: corrupted by anger (and ) upset, corrupted (and) upset by anger.

**duṭṭho**: corrupted, depraved, wicked, Nm: angry, H: malignant; p.p. of *dussati* (see Sd 3 & 13) used as an adjective agreeing with *bhikkhu*. Cf. *duṭṭhagāmabhojaka* in the Jātaka passage mentioned below at “*bhikkhu ca dosam ...*”

**doso**: anger, malice, Nm: desirous of venting anger, H: malicious; nom. sg. m. *Dosa* is elsewhere always a noun, not an adjective, and “*duṭṭho doso appatīto*” seems to be an idiom meaning “depraved through anger, upset” or “depraved, upset through anger.”

The Padabhājana, Vin III 163 explains both words together: “*duṭṭho doso ti kupito ...*” The Sp takes *doso* to mean “one who depraves”: “*Duṭṭho doso ti: dūsito c’eva dūsako ca uppanne hi dose puggalo tena dosena dūsito hoti pakatibhāvam jahāpito tasmā duṭṭho ti vuccati, parañ ca dūseti vināseti tasmā doso ti vuccati; iti duṭṭho doso ti ekass’ev’etam puggalassa ākāranattena dassitam. Tena vuttam duṭṭho doso ti dūsito c’eva dūsako cā ti tattha saddalakkhaṇam pariyesitabbam ...*”: “*Duṭṭho doso*: he is being depraved (*dūsita*) and also is a depraver (*dūsako*; cf. Sd 13.) for when anger arises (internally) one is depraved through it (*dosena dūsito*), one has been made to leave the normal state (of mind) therefore “one is depraved” is said, and one depraves and makes others get lost therefore “depraver” (*doso*) is said. Both are manifest in the various manners of the same one person.

<sup>181</sup> Dm: -ggahīya-.

<sup>182</sup> Dm: -ggahiya-.

<sup>183</sup> G: amūlakam c’eva.

Therefore it is said *dutṭho doso* (meaning:) “depraved and a depraver”; therein the grammar (*saddalakkhanam*) is to be sought ....”

This explanation is problematic as the word *dosa* has nowhere else in the Pāli or Sanskrit the meaning of a person who corrupts.

The phrase “*dutṭho doso appatito*” is not found anywhere else in the Canon, but compare A I 201: “... *dutṭho dosena abhibhūto* ... ,” S IV 339: “*Yan duṭṭho dosādhikaraṇena attavyābādhāya pi ceteti* ...,” It 2: “... *dosena dutṭhāse* ...,” the Padabhājana on *appatito* below in this rule: “... *tena ca dosena ... appatito hoti.*”: “... due to this anger ... he is displeased.” MW 498 lists “*dosa-dūṣita*”: “disfigured by a fault.” From these phrases it appears that it is both possible that *dosena* in our rule is governed by *appatito* or that it is governed by *dutṭho*. As *dutṭho doso* is quoted as one phrase in the Padabhājana and the commentaries the latter was the one favoured by the tradition. Perhaps the original was “*dutṭho dosena appatito*” in which *dosena* was misunderstood and altered due to its being in between past participles, or it is possible that the original was *dutṭhadosa*. (It might also be possible that originally there was the similar sounding “*dose patiṭṭho*” instead of “*doso appatito*.”) Cf. the origin-story to this rule in the Suttavibhaṅga (Vin III 163): “*Amhehi ... kuppehi anattamanehi cāvanādhipāyehi.*” By us ... who are angry, displeased, intending to make (him) fall away..”

The Prātimokṣasūtras have in this rule an ablative (in instrumental sense): *doṣad* or *dveṣad*; see below.

In Sanskrit *doṣa* means: corruption, blemish, fault, depravity, and *dveṣa* means: anger, hatred, malice. In Pāli both have merged into *dosa* (e.g. Dhp 357: *dosadosa*: “the fault of anger” = Skt *Udānavarga* 347: “*dvesadoṣa*”).

It is not uncommon that one Pāli word can have the meanings of two Sanskrit words since in Pāli there are much less sound-combinations than in Skt, see PG § 23,3; e.g. Skt *-rg-* and *-sy-* have been assimilated into *-gg-* and *-ss-* in Pāli, e.g. Sd 11: *vagga* = Skt *varga* & *vyagra*, Pāc 27: *sattha* = Skt *sārtha*, *śastra*, and *śāstra*, Pāc 34: *ni-* = Skt *nis-* & *ni*, and Pāc 53 & 60: *hassa* = Skt *hāsyā* & *harṣā*. Unless the context makes it clear, it can be difficult to know what meaning is intended.

Sa: “*duṣṭo doṣād apratitah*”; PrMoSa p.168, Rosen, 1959, p.65–66. Mū: “*dviṣṭo dveṣād apratitah*” (I follow the reading given by Roth in BV 105 n. 10 rather than Banerjee’s reading.) (Skt *dviṣṭa*: hostile, from *dvīṣ*. Cf. Pāli *disa*: enemy). Both can be rendered as: “angered, upset due to anger.” Mā-L: “*duṣṭo doṣāt kupoṭo anāttamano*”: “angered, upset due to anger, displeased”; PrMoMā-L p.9.

**appatito:** upset, annoyed, displeased, Nm: desirous of venting anger, H: ill-tempered; adjective agreeing with *bhikkhu*. = neg. pref. **a-** + **patita**; the p.p. of *pacceti* (*pati* + *vi*): returns. Padabhājana: “*Appatito ti: tena ca kopena tena ca dosena ... appatito hoti.*”: “*Appatito*: by that hatred and by that anger ... he is upset.”

**amūlakena:** groundless; adjective agreeing with *dhammena*. = neg. pref—*a* + **mūla**: root, cause + conn. suf. *-ka*. In this case the accusing monk has not seen, heard or doubted that the monk he wants to get rid of has committed a pārājika. If the other monk has in fact, by chance, committed a pārājika, it would still be called *amūlaka*.

**pārājikena:** involving disqualification; adjective agreeing with *dhammena*. See Pār intro.

**dhammena:** case; ins. sg. m.; see Pār intro.

**anuddhamseyya:** should accuse, ... denounce, ... charge; 3 sg. opt. of *anuddhamseti* (*anu* + *√(d)dhas* + *e*).

**appeva:** if only, certainly, please may, hopefully; gives emphasis to the optative; see DP. Cf. Cv IV 10,1/Vin II 85: “*Appeva nāma saṅgho bhijjeyyā ti.*”: “If only the Community would split!” Sp 1192: “... *ayaṁ assa ajjhāsayo hoti.*”: “... this is his wish.” Cf. NP 27: “*appeva mayam-pi.*” = **api**: either an emphatic particle or a particle expressing uncertainty: perhaps. A junction of *api* + *eva* in which the final *-i* of *api* is followed by a dissimilar vowel and changes to *-y-* (cf. the Skt “*apy eva*” in the Mā-L and Sa versions of this rule), then *-py-* is palatalised to *-pp-*; see PG 55 & IP p.215 + 17. Cf. Sd 10 *iccatam.* + **eva**: just, emph. particle.

**nāma:** “!”, indeed, just; adv. used as emph. particle which emphasises other particles but can not be translated.

**nam:** him; 3 sg. acc. dem. pron.; variant of *tan*.

**imamhā:** from this; 3 sg. abl. of dem. pron. *ayam*.

**brahmacariyā:** from the holy life, Ām: Good Life, H: Brahma-life; abl. sg. nt. = **brahma:** divine; cf. Sd 4 + **-cariya:** conduct, lifestyle;  $\sqrt{car}$  + conn. suf. -iya. See Sd 4 *brahmacārin*. In some contexts *brahmacariya* clearly means celibacy; i.e., as third precept of the eight precepts, A III 70; and as part of the stock-phrase: “*abrahmacariyam pahāya brahmacāri hoti, ārācāri, virato methunā gāmadhammā*.”: “He abandons non-celibacy and is an observer of celibacy, an observer of abstinence, abstaining from the sexual vulgar act.”; A IV 198. The *anāgāmin*, non-returner, and also the *arahant*, is a *brahmacārin*, since he is incapable of indulging in sexual intercourse; see A V 180.

The commentaries give two meanings. One meaning is *setṭhacariya*: “the best life,” e.g. S-a I 307. The other is *methunavirati*: “abstinence from sexual intercourse,” S-a I 94; see the note to Th 236 in Norman, 1969, p.169. See also CP IV 274: “in the basic brahminical sense *brahmacariya*, the practice of *brāhmaṇa*, is celibacy and learning the Vedas. In the Buddhist sense it means to live a pure, undefiled, and celibate life.”

**cāveyyan-ti:** = **cāveyyam**: I could make fall away; 1 sg. opt. of the causative of *cavati* ( $\sqrt{cu} + a$ ): to fall (away). + **ti:** “...,” end quote; cf. Nid. A junction of *cāveyyam* and *ti* through the dentalisation of *m̄*.

**tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā:** thereupon, on another occasion, being interrogated or not being interrogated; see Pār 4.

**amūlakañc’eva:** and if really groundless; a junction of *amūlakam̄* and *ca* or *ce* through the palatalisation of *m̄*. = **amūlakam̄:** see above + **c’:** and if; = elided form of conditional particle *ce*: if, or the connective particle *ca*: and if; see PG § 69.1. Since there is also a *ca* in the next line, it might also be *ca* here in the conditional sense. + **eva:** really; emphatic particle.

**taṁ:** that; nom. sg. nt. of dem. pron. *ta(d)*.

**adhikaraṇam̄:** legal issue, Ām: litigation, H: legal question, Norman: legal process, Than: issue, formal dispute; nom. sg. nt. directional pref. *adhi-* + *karaṇa*: doing, making;  $\sqrt{kar}$  + action-noun suf. -aṇa. See below Adhik.

**hoti:** is; 3 sg. pres. ind.; the contracted form of *bhavati*, cf. Nid.

**bhikkhu:** the bhikkhu; nom. sg. m.

**ca:** and if; connective particle, probably in the conditional sense rather than the connective.

**dosam̄:** malice, or: fault, error; acc. sg. m. Probably an accusative of direction; see Syntax § 41. Corresponds to Skt *dosa*; see above. The Padabhājana quoted below (... emptily, ... falsely...) suggests that “fault” is intended rather than “malice,” however the grammar and legal structure seem to require the meaning of “malice.”

**patiṭṭhāti:** stands firm in, establishes, bases on, persists; 3 sg. pres. ind. (*pati* +  $\sqrt{thā} + a$ ).

**bhikkhu ca dosam̄ patiṭṭhāti:** and if the bhikkhu stands firm in malice, (or:) and if the bhikkhu confirms the fault, Ām: and the bhikkhu admits to anger, H: if the monk confessed his malice.

A difficult phrase. The Padabhājana implies that the bhikkhu admits his mistake: “...: *tucchakam̄ mayā bhañitam̄, musā ..., abhūtam̄ ..., ajānantena mayā bhañitam̄*”: “...: It has been said emptily, falsely, non-factually, not knowingly, by me.”

Kkh 72: “*Yadi hi taṁ adhikaraṇam̄ ditṭhādīhi mūlehi amūlakañ-c’eva hoti, ayaṁ codetuṁ āgato bhikkhu ca dosam̄ patiṭṭhāti paṭicca tiṭṭhati: tucchakam̄ mayā bhañitan ti ādīni vadanto paṭijānāti. Tassa bhikkhuno anuddhanisitakkhaṇe yeva saṅghādiseso ti.*”: “If that legal issue is without the (legal) grounds (consisting) of what has been seen, etc, and this bhikkhu who has come to accuse stands dependent on error (*dosa*) and admits saying: ‘It has been said emptily by me (= Padabhājana)’ etc., for that bhikkhu there is a *saṅghādisesa* offence at the very moment of accusation.”

Horner in BD I 281 n. 1 notes “*Patiṭṭhāti* with more general meaning of ‘to stand fast.’ But here, judging by the Old Com ... it must mean ‘confess’ with the sense that his words were standing on or founded in malice. The verb, however, in such meanings is followed by a locative. But *paṭi* governs the accusative.”

*Patiṭṭhāti* is an intransitive verb and can not take *dosam̄* as an patient, therefore the meanings “confirms,” or “admits” or “confesses” don’t make sense. Elsewhere in the Pāli Canon *patiṭṭhāti* only takes a locative (E.g. Cv IX 5,7/Vin II 251: “*dvīsu dhammesu patiṭṭhātabbaṁ sacce ca akuppe ca.*”; see Syntax § 163, a, V for other

examples.) and it is significant that the Prātimokṣasūtras, see below, all have a locative form here. It is therefore possible that *dosañ* is a corruption of *dose*. This might be due to misunderstanding the locative sg. m. as a Māgadhi form in -e; see Syntax § 10 and PG § 80,1. The meaning “confirms” also does not make good sense as elsewhere, e.g. Aniy 1–2, *paṭijānāti* is used to denote that word.

It is also possible that *patiṭṭhāti* is a corruption of its causative form *patiṭṭhāpeti*, which is transitive and can take *dosañ* as patient. In the sense suggested by the Padabhājana it needs to be a causative.

The following passage from the Kharassara Jātaka (J I 354) about a corrupt village headman (*duṭṭhagāmabhojaka*) shows that “confirms” can be a meaning for the causative *patiṭṭhāpeti* and that it can take the accusative *dosañ* as patient.: “Rājā tamī pakkosāpetvā dosañ patiṭṭhāpetvā, suniggahitamī nigahetvā ...”: “The king having summoned him, having made him establish/confirm (his) fault, having punished him well-punished ...” *Dosa* in this context clearly means “fault”, the Skt *dosa*, and not “anger,” *dveṣa*. Cf. Dhp-a III 146: “... therō parisamajhe parisuddhabhāvamī patiṭṭhāpesi.”: “the senior bhikkhu established (her) state of purity (= innocence) in the midst of the assembly.”

*Patiṭṭhāti* can thus be rendered in two ways. One is to render it in accordance with the Padabhājana in the causative meaning as “he establishes the fault” or “confirms the fault” giving the sense of the bhikkhu admitting his mistake. The other is to give the usual locative sense of “stands firm in malice,” i.e., the bhikkhu is under the influence of anger. What the clause then intends is that the accusing bhikkhu clearly acts out of malice, and not out of mere misjudgement.

Both these renderings are supported by the commentary, which explains that it means that the bhikkhu stands dependent (*paṭicca tiṭṭhati*) on *dosa* and admits it (*paṭijānāti*).

To ascertain the correct meaning of this phrase it is necessary to see what the two factors are which define and accomplish the Saṅghādisesa.

Firstly, the case is to be established as groundless, *amūlaka*, then, secondly, the bhikkhu is to be established as one who has gone on a wrong course through ill-will, *dosāgati* (one of the four wrong courses, see Sd 13). This is the factor of intention. It seems reasonable to assume that *dosa* has the same sense in both parts of this rule. In the initial part of this the two factors of *dosa* and *amūlaka* are introduced, then, in the last part, the two are again stated as defining factors. Therefore, like in the Aniyata rules, the bhikkhu’s admission is not necessary to make it a Sd offence. In this case a misunderstanding about this rule seems to have occurred before the Padabhājana was established.

In both occurrences of *dosa* in this rule a corruption in the Pāli seems to have occurred as the grammar is incorrect. This does not appear to have happened in the Prātimokṣasūtras as they give grammatically correct versions.

Mā-L: “*bhikṣu ca doṣe pratiṣṭihati: doṣād avacāmī ti.*” “and (if) that bhikkhu stands in malice, saying, ‘I spoke out of malice.’”; BV 104, PrMoMā-L p.9. (Cf. BMD p.56). Sa: “... *doṣe pratiṣṭhed doṣenāvocam iti*”: “... would stand in anger, ‘I spoke with anger..’”; PrMoSa p.170–171. Mū: “*bhikṣus ca dveṣe prati(ṣ)hed dveṣād avocam iti ...*” (PrMoMū p.18/BV 105): “and if the bhikkhu would stand in malice, saying, ‘I spoke out of malice.’” Cf. Rosen, 1959, p.65–66 and Finot 89.

These Prātimokṣasūtras thus have in the rule itself what is roughly equivalent to the Pāli Padabhājana (see above). This is not a unique case. Norman (2006 p. 206f), gives examples of this phenomenon and states that because of the Buddha giving different explanations in different places, the commentarial explanation in one tradition or sect could be the canonical reading in another tradition, and vice versa.

It is noteworthy that Pācittiya 76 (*yo pana bhikkhu bhikkhūṇi amūlakena saṅghadisesena anudhaṇīseyya, pācittiyam*), which is basically the same rule but concerned with the making of a groundless accusation of a *saṅghādisesa* instead of a *pārājika*, does not have any mention of the intentional factor of malice, *dosa*, as given in the first part of Sd 8. The corresponding Prātimokṣasūtra rules (Dhg rule 80, Mā-L 75, Mū 69, but not Sa rule 69), mostly have this factor included in the rule: e.g. Mā-L: “*yo puna bhikṣu bhikṣusya dusto doṣat kupito anāttamano amūlakena saṅghātiśeṣena dharmeṇānudhvāṇīseyā pācattikam*;”; BV p.199. Sa rule 69: “*yāḥ punar bhikṣur bhikṣum amūlakena saṅghāvaśeṣena dharmeṇānudhvāṇīsayet pāyantikā*;”; PrMoSa p.226–27.

Prebish (BMD p.123) suggests that if “the bhikkhu persists in malice” and does not abandon his wrong course but conceals it there is a Sd offence. However, this Sd is a *paṭhamāpatti* Sd offence, not a *yāvatatiyaka* Sd, so there is no question of persevering. See the commentary quoted above: “*anuddhaṃsitakkhaṇe yeva*”: “at the very moment of accusation.” The point is that the bhikkhu commits the Sd offence as soon as he makes the false accusation. He has to admit though that he has made a false accusation under the influence of anger in order to undergo the *mānatta* and *parivāsa*. For as many days as he fails to admit the offence, and thus conceals it, he has to stay in probation.

### [Sd 9: Aññabhāgīyasikkhāpadam]

**Yo pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgīyassa adhikaraṇassa kiñ-ci desam lesamattam upādāya pārājikena dhammena anuddhamseyya: “Appeva nāma nam imamhā brahmacariyā cāveyyan-ti,” tato aparena samayena samanuggāhiyamāno<sup>184</sup> vā asamanuggāhiyamāno<sup>185</sup> vā, aññabhāgīyañ-c’eva<sup>186</sup> tam adhikaraṇam hoti, koci deso lesamatto upādinno,<sup>187</sup> bhikkhu ca dosam patiṭṭhāti, saṅghādiseso.**

[The training precept on (an issue) belonging to another class]

If any bhikkhu, corrupted by malice [and] upset, should accuse a bhikkhu with a case involving disqualification, having taken [it] up [with] some point, which is a mere pretext, of a legal issue belonging to another class [thinking]: “If only I could make him fall away from this holy life!” [and] then, on another occasion, [whether] being interrogated or not being interrogated, if that legal issue is really belonging to another class, [and] some point, which a mere pretext, has been taken up, and if the bhikkhu stands firm in malice: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**Yo pana bhikkhu bhikkhum duṭṭho doso appatīto:** see Sd 8.

**aññabhāgīyassa:** belonging to another class, connected to another class; adj. Bb cpd. = **añña:** other; adj. + **bhāga:** class, part, share + *-iya*: connective suffix.

**adhikaranassa:** of a legal issue; gen. sg. nt. of *adhikarana*; see Sd 8.

**kiñ-ci:** some; indefinite pron. = junction of *kim* + *ci* through the palatalisation of the *niggahita* of *kim*. **kim** the acc. sg. neuter form of interrogative pron. *ka*: “what?” + appended indef. particle **-ci**; see PG § 111,1.

**desam:** point, matter; acc. sg. m., fr. *deseti*: see Sd 6 and Pāc 7.

**lesamattam:** which is mere pretext; adjective qualifying *desam*. Bb cpd. = **lesa:** pretext, ploy +—**matta:** mere, only; adjective.

**upādāya:** having taken up; abs. of *upādiyati* (*upa* + √*dā* + *i* + *ya*) used as a postposition. Often the postposition *upādāya* matches the English “out of,” i.e.: “out of pretext”; cf. NP 9.

**desam lesamattam upādāya:** having taken up some point which is a mere pretext.

**pārājikena ... vā:** see Sd 8.

**aññabhāgīyañ-c’eva:** = junction of *aññabhāgīyam* + *c’eva* through palatalisation of the final *-m* of *aññabhāgīyam*. = **aññabhāgīyam:** see above + **c’eva:** see Sd 8.

**tam adhikaraṇam hoti:** see Sd 8.

**koci deso lesamatto:** some point which a mere pretext; see above, here nom. sg. m.

**upādinno:** has been taken up; p.p. of *upādiyati* agreeing with *deso*.

**bhikkhu ca dosam patiṭṭhāti, saṅghādiseso:** see Sd 8.

<sup>184</sup> Dm: *-ggahīya-*.

<sup>185</sup> Dm: *-ggahīya-*.

<sup>186</sup> Ra: *aññabhāgīyam ceva*.

<sup>187</sup> Um, G, V: *upādiṇyo*.

## [Sd 10: Saṅghabhedasikkhāpadam]

**Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya, bhedanasamvattanikam vā adhikaraṇam samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam-assa vacanīyo:**<sup>188</sup> "Mā āyasmā<sup>189</sup> samaggassa saṅghassa bhedāya parakkami<sup>190</sup> bhedanasamvattanikam vā adhikaraṇam samādāya paggayha aṭṭhāsi. Samet'āyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ek'uddeso phāsu viharatī ti.", evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāvatatiyam samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañ-ce samanubhāsiyamāno tam paṭinissajeyya,<sup>191</sup> iccetam kusalam, no ce paṭinissajeyya,<sup>192</sup> saṅghādiseso.

[The training precept on the schism of a community]

If any bhikkhu should endeavor for the schism of a united community, or having undertaken, should persist in upholding a legal issue conducive to schism, [then] that bhikkhu should be spoken to thus by the bhikkhus: "Let the venerable one not endeavor for the schism of the united community, or having undertaken, persist in upholding a legal issue conducive to schism. Let the venerable one convene with the community, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort," and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**Yo pana bhikkhu:** see Sd 8.

**samaggassa:** united, unanimous, whole, Nm: in concord, H: harmonious, *Vinaya Texts*: at union; adj. qualifying *saṅgha*. = pref. *sam* + *agga*: top; see Sd 4 = Skt *agra*: foremost, best, multitude. Mā-L & Sa: *samagrasya saṅghasya*; BV 149, PrMoSa p.171.

*Samagga* is the correlative of *vagga* (*vi* + *agga*): disunited, dissentious, factional; see Sd 11.

The Skt form *samagra* means: all, whole, entire, complete. The Skt form of Pāli *vagga*: *vyagra* means: dispersed, disunited.

In the context of this rule *samagga* has the more general meaning of "united" in the sense of "harmony" as it is contrasted with *saṅghabhera*: "schism of the community," and also because it here occurs with "rejoicing together and non-disputing": "*sammodamāno avivadamāno*." The latter are found elsewhere in a stock-phrase (underlined); e.g. M III 156: "Yathā kathā pana tumhe, Anuruddhā, samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññām piyacakkhūhi sampassantā viharathā ti? Idha mayham, bhante, evañ hoti: Lābhā vata me, suladdham, vata me yo'ham, evarūpehi sabrahmacārīhi saddhiñi viharāmī ti.'": But how do you, Anuruddhas, dwell in unity, agreeing with each other, not disputing, being like milk (blending with) water, regarding each other with dear eyes. Here, Venerable Sir, it occurs to us thus: 'There are gains for me, it is well gained by me, that I live with such kind of companions in the Holy Life.'

Cf. A I 70 where the united assembly is compared to the disunited assembly: "Dve'mā, bhikkhave, parisā. Katamā dve? Vaggā ca parisā samaggā ca parisā. Katamā ca, bhikkhave, vaggā parisā? Idha, bhikkhave, yassam parisāyan bhikkhū bhañḍanajātā kalahajātā vivādāpannā aññamaññām mukhasattīhi vitudantā viharanti, ayam vuccati, bhikkhave, vaggā parisā. "Katamā ca, bhikkhave, samaggā parisā? Idha, bhikkhave, yassam parisāyan bhikkhū samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññām piyacakkhūhi sampassantā viharanti, ayam vuccati, bhikkhave, samaggā parisā.":

<sup>188</sup> V: *vacanīyo*.

<sup>189</sup> Dm, Um, UP: *māyasmā*.

<sup>190</sup> Ra: *parakkamī*.

<sup>191</sup> = D, W, Vibh Ce (but has *-nissajeyya* in Pāc 68), Other eds.: *-nissajeyya*. C reads *-nissajeyya* here but *-nissajeyya* in Sd 12–13 and Pāc 68.

<sup>192</sup> As in previous note.

"There are these two assemblies. Which two? A divided assembly and a united assembly. What is a divided assembly. Now, in which assembly bhikkhus dwell who are arguing, who are quarrelling, who are engaged in dispute, who are piercing one another with the swords of the mouth; this is called a divided assembly. And what is a united assembly? Now, in which assembly bhikkhus dwell who are in unity, who are agreeing with each other, who are not disputing, who are being like milk (blending with) water, (and) who are regarding each other with dear eyes. This is called a united assembly."

The sense of harmony is also exemplified in Dhp 194: "sukhā saṅghassa sāmaggi, samaggānam tapo sukho." Speech that unites, *sāmaggakaraṇīm vācam*, is a factor of right speech.

One of the conditions of non-decline of the Saṅgha, *aparihāniya dhamma*, is doing *saṅghakammas* in unity; see A IV 21f, D II 76.

However, in the more technical Vinaya sense, as in Pāc 81, *samagga* applies more to a community that is both united in body, i.e., completely attending and participating when carrying out a *saṅghakamma*, as well as united in mind, i.e., agreeing with each other and having a single opinion about a *saṅghakamma*. The physical sense is emphasised in the Vibh Padabhājana on this rule at Vin III 173: "Samaggo nāma saṅgho samānasāṇīvāsako samānasāmāyam thito": "United is a community that is of the same communion, which is staying in the same boundary-area.."

It is also emphasised in Vin I 104–105/Mv II 5,1: "Na yathāparisāya pātimokkham uddissitabbaṃ sakāya sakāya parisāya ... Anujānāmi bhikkhave samaggānam uposathakammam ... ettāvatā samaggī yāvatā ekāvāso.": "The Pātimokkha should not be recited according to assembly, each to his own assembly. I allow bhikkhus a legal act of Uposatha for (all) united ... as far as there is one residence so far extends the unity."

In Vin I 318/Mv IX 3,5 three factors or conditions are given for a *samaggakamma*: "united legal action" or *vaggakamma* "disunited legal action": "Katamañca, bhikkhave, samaggakammam? Nāttidutiye ce, bhikkhave, kamme yāvatikā bhikkhū kammappattā, te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti: samaggakammam. Nātticatutthe ce ... "How, bhikkhus, is there a united legal action? In a (legal) act of a motion (followed by an announcement) as the second, as far as there are monks who are entitled (to carry it out), they have arrived, the consent has been brought of those who are eligible for (giving) consent, through the non-objection of those who are present. ..."

In brief: 1. complete attendance, 2. consent (and purity in the case of the Uposathakamma) by proxy of the absent bhikkhus, and 3. no objection or protest against the kamma by any bhikkhu who participates.

The first factor complete attendance is discussed above in the section on *sīmā*, the second factor is discussed in the Nidāna, and an example of the third factor is the suspension of the Pātimokkha (*patimokkhāṭhapanā*) for a bhikkhu with an offence; see above p.[@](#). Another example of an objection is the request about objections at the end of the three proclamations, *kammavācā*, for the full admission into the Saṅgha, *upasampadā*, at Vin I 93–95/Mv I 76,11–12.

These three conditions are also listed in the explanation on *samaggena saṅghena* in Sp 242; see Pāc 81.

In A V 73–75/AN X 35, a set of ten conditions for *saṅghasamaggi* (contrasted with the opposite conditions for *saṅghabheda*) is given, which if practised will lead to the non-seceding (and) not segregating (of bhikkhus), to not carrying out legal acts separately, and not reciting the Pātimokkha separately. In Vin II 204–205, = Cv VII 5,2–4, this set is found as a set of eighteen conditions: "Kittāvatā nu kho, bhante, saṅgho samaggo hotī ti? "Idh'Upāli, bhikkhū adhammaṇi adhammo ti dīpenti, dhammaṇi dhammo ti dīpenti, avinayaṇi avinayo ti dīpenti, vinayaṇi vinayo ti dīpenti, abhāsitaṇi alapitaṇi tathāgatena abhāsitaṇi alapitaṇi tathāgatena ti dīpenti, bhāsitaṇi lapitaṇi tathāgatena bhāsitaṇi lapitaṇi tathāgatena ti dīpenti, anāciṇṇam tathāgatena anāciṇṇam tathāgatena ti dīpenti, āciṇṇam tathāgatena āciṇṇam tathāgatena ti dīpenti, apaññattam tathāgatena apaññattam tathāgatena ti dīpenti, paññattam tathāgatena paññattam tathāgatena ti dīpenti, anāpattiṇi anāpatti ti dīpenti, āpattiṇi āpatti ti dīpenti, lahukam āpattiṇi lahukā āpatti ti dīpenti, garukam āpattiṇi garukā āpatti ti dīpenti, sāvasesam āpattiṇi sāvasesā āpatti ti dīpenti, anavasesam āpattiṇi anavasesā āpatti ti dīpenti, duṭṭhullam āpattiṇi duṭṭhullā āpatti ti dīpenti, aduṭṭhullam āpattiṇi aduṭṭhullā āpatti ti dīpenti. Te imehi aṭṭhārasahi vatthūhi na apakassanti, na avapakassanti, na āveniṇi uposathaṇi karonti, na āveniṇi pavāraṇam karonti, na āveniṇi saṅghakammaṇi karonti. Ettāvatā kho, Upāli, saṅgho samaggo hotī

*ti.”:*

“To what extent, Venerable Sir, is the Community united? Here, Upāli, bhikkhus elucidate/explain non-Dhamma as non-Dhamma, ... Dhamma as Dhamma, ... non-Vinaya as non-Vinaya, ... Vinaya as Vinaya, ... what has not been said and spoken about by the Tathāgata as what has not been said ..., what has been said ... as ... said ..., what has not been practised ... as ... not ... practised ..., what has been practised ... as ... practised ..., what has not been declared ... as ... not ... declared ..., what has been declared ... as ... declared ..., they elucidate a non-offence as a non-offence, ... an offence as an offence, ... a light offence as a light offence, ... a heavy offence as a heavy offence, ... an offence with remainder (in the Saṅgha, i.e., a Saṅghādisesa or less) as an offence with remainder, ... an offence with no remainder (in the Saṅgha, i.e., a Pārājika) as an offence with no remainder, a depraved offences as a depraved offence, ... a non-depraved offence as a non-depraved offence. With these eighteen factors they don’t secede, don’t segregate, they don’t do a separate Uposatha, ... Invitation, ... legal action. To this extent, Upāli, the Community is united.”

Cf. BD III 136 n. 1 + BD IV 267 n. 7 and the extensive discussion of *samagga* in Juo-Hsüeh Shih, 2000, chapter 4.

**saṅghassa**: of a community; gen. sg. m. Cf. Nid.

**bhedāya**: for the schism, breach, division; dat. sg. m. of **bheda**, action-noun fr. *bhedeti* ( $\sqrt{bhid} + e$ ): causes to break. A dative of purpose; see Syntax § 107d.

**parakkameyya**: should endeavor for, strive for, Ņm: attempt to cause, H: should go forward with; 3 sg. opt. of *parakkamati* (*parā* +  $\sqrt{kam} + a$ ) = pref. *parā*: onto, over +  $\sqrt{(k)kam}$ : moves. The final long *a* of the prefix *para* has been shortened before the double *k* of the root  $\sqrt{(k)kam}$ , Skt  $\sqrt{kram}$ , in accordance with the Law of Morae; see *sekha/sekkha* in Pd 3.

**bhedanasamvattanikam**: conducive to schism, Ņm: conducive to schism, H: leading to dissension; adj. Dat. tapp. cpd used as Bb cpd. = **bhedana**: breaking, breach, schism; action-noun ( $\sqrt{bhid} + ana$ ) + **samvattanika**: conducive to; adj. *sam* +  $\sqrt{vatt} +$  suf. -*ika*; fr. *saṃvattati* (*sam* +  $\sqrt{vatt} + a$ ).

**vā**: or; disjunctive particle.

**adhikaranam**: legal issue; acc. sg. nt.; see Sd 8.

**samādāya**: having undertaken; absolutive of *samādiyati*, the passive form of *samādāti* (*sam* + *ā* +  $\sqrt{dā} + a$ ).

**paggayha**: upholding, having upheld, favouring, kindling; abs. of *pagganhāti* = pref. *pa-*: forth, out + *ganhāti*: holds; see Sd 2.

**tiṭṭheyya**: should persist in, lit. “should stand”; 3 sg. opt. of *tiṭṭhati* ( $\sqrt{tha} + a$ ). *Paggayha tiṭṭheyya*, “should persist in upholding” is a periphrastic construction in which *tiṭṭheyya* acts as an auxiliary verb; see IP 233ff, and Syntax § 19. Perhaps *tiṭṭheyya* acts as an auxiliary to both *samādāya* and *paggayha* (“should persist in undertaking and upholding”), but I am not aware of any other constructions of an auxiliary with the forms of two other verbs.

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

**bhikkhu**: bhikkhu; nom. sg. m.

**bhikkhūhi**: by bhikkhus; ins. pl. m.

**evam-assa**: thus should be; = a junction of *evam* and *assa* through weakening of *m* into *m*; see PG § 71,2b. = **evam**: thus; adv. + **assa**: should be; 3 sg. opt. of *atthi* ( $\sqrt{as} + a + ti$ ), here used as an auxiliary verb; see IP p.234. This *assa* is not to be confused with *assa*, the dative of demonstrative pronoun *ayam*; see above Nid.

**vacanīyo**: to be spoken to, told, addressed, Ņm: to be admonished, H: to be spoken to; f.p.p. of the root  $\sqrt{vac}$ , agreeing with *bhikkhu*. In this and the next rules the different forms of the root  $\sqrt{vac}$  have consistently been rendered by forms of “speaks to” in the sense of admonishing, although sometimes “admonishes” (as Ņm renders), especially in SD 12, would seem more appropriate. Cf. M II 200: “... Subho māṇavo ... anattamano bhagavantam yeva khūmsento bhagavantam yeva vambento bhagavantam yeva vadamāno: samaṇo Gotamo pāpiko bhavissati ti.”

**mā**: don’t, let not; prohibitive particle taking an aorist.

**āyasmā:** the venerable one; nom. sg. m.; cf. Nid.

As the verbs (*sametu* etc.) used in this sentence are in the third person the nominative is used rather than the vocative. Āyasmā is not used as a vocative in Pāli but is only used as a nominative with 3<sup>rd</sup> person verbs; e.g. D II 206: "... āyasmā Janavasabho yakkho ... sañjānātī ti." This is a polite form of speech; see Pāc 68.

The plural form āyasmanto is used in the vocative with (imperative) 2<sup>nd</sup> person verbs; e.g. Sd 11: "Mā āyasmanto ... avacuttha.."

Āvuso is used in the voc. sg. instead of āyasmā; see Pāc 70: "Mā āvuso samaṇuddesa evaṁi avaca."

**samaggassa saṅghassa bhedāya:** see above.

**parakkami:** endeavor; 3 sg. aor. of *parakkamati*: see above. There is also a second person *i*-aorist in -i (see also NP 10 *vinassa/vinassi*) but as *sametu* below is definitely in the third person *parakkami* and *aṭṭhāsi* are also so.

**bhedanasamvattanikam vā adhikaraṇam samādāya paggayha:** see above.

**aṭṭhāsi:** persist; 3. sg. aor. of *tiṭṭhati*: see above.

**samet'āyasmā:** let the venerable one convene, assemble, come together, agree, be in accord, Ām: let the venerable one be at peace with, H: let ... be associated with, *Vinaya Texts*: Be, Sir, at one with...; junction of *sametu* and āyasmā through elision of -u; PG § 70,2b. see note in the next rule.

**sametu:** let convene, come together, agree; 3 sg. imp. of *sameti* (*sam* + √*i* + *a*): convenes, comes together, joins, assembles, agrees; here *sameti* is personal, has a nominative agent, and takes the instrumental *saṅghena*; see note in Sd 11. + **āyasmā:** see above.

Mā-L: "sametu āyuṣman sārdhami saṅghena"; BV 149.

**saṅghena:** with the community; ins. sg. m.

**samaggo:** which is united; adj. qualifying *saṅgho*.

**hi:** for, because; emphatic particle/indeclinable.

**saṅgho:** a community; nom. sg. m.

**sammadamāno:** which is on friendly terms, being congenial, Ām: in agreement, H: on friendly terms, *Vinaya Texts*: in harmony; adjective agreeing with *saṅgho*, = pr.p. of *sammodati* (*sam* + √*mud* + *a*): is friendly with, agrees with, rejoices together.

Kkh 76/Sp 608: "Tattha sammadamāno ti aññamaññasampattiya suṭṭhu modamāno. Avivadamāno-ti: "ayam dhammo, nāyam dhammo"ti evaṁ na vivadamāno.": "Herein sammadamāno is rejoicing well in one another's success." Cf. the Kkh explanation of *sammadamāno* given in the Pātimokkha conclusion.

**avivadamāno:** which is not disputing, quarrelling, Ām: without dispute, H: not quarrelsome; adj. agreeing with *saṅgho*, = neg. pref. *a-* + pr.p. of *vivadati* (*vi* + √*vad* + *a*). Cf. Pātimokkha conclusion and Pāc 78: *vivādāpannānam*.

Kkh 76: "Avivadamāno-ti: Ayaṁ dhammo, nāyam dhammo ti evaṁ na vivadamāno.": "Avivadamāno is not disputing thus: "This is the Dhamma, this is not the Dhamma."

**ek'uddeso:** which has a single-recitation, Ām: holds undivided recitations, H: under a single rule; adjective qualifying *saṅgho*. Digu cpd. A junction of *eka* + *uddeso* through elision of the final -a of *eka*.

Kkh 76: "Eko uddeso assā ti ek'uddeso, ekato pavattapātimokkh'uddeso ti attho.": "Ek'uddeso: '(There is) one recitation of it.' '(There is) an ongoing Pātimokkha-recitation as one (body),' is the meaning."

= **eka:** one, single; num. + **uddesa:** recitation; see above Nid. + Pār intro. This refers to there being only one single recitation of the Pātimokkha within the community's monastery-boundary, *sīmā*, with no faction doing their own separate recitation; see Vin I 105 quoted above. See also the note on the purpose of the Pātimokkha in the Introduction.

**phāsu:** comfortably, at ease; adv. Cf. Nid. Dhp 194: "Sukhā saṅghassa sāmaggi sāmaggiṇam tapo sukho.": "Pleasant is the unity of the community, the striving of united ones is pleasant."

**viharatī ti:** = **viharati:** dwells; (*vi* + √*har* + *a*) + **ti:** end quote; see Sd 8.

**evañ-ca:** and (if) thus; junction of *evam* + *ca* through palatalisation of *m.* =

**evam:** thus; adv. + **ca:** and (if); connective particle; see Sd 8. The Sa version has the hypothetical particle *cet* "if" here instead of *ca*; see PrMoSa p.172f.

**vuccamāno:** being spoken to, told, addressed; pr.p. passive ( see IP p.52) of  $\sqrt{vac}$ ; see above *vacanīya*.

**tath'eva:** in the same way (as before), in just that manner; junction of *tathā* + *eva* through elision of the final *-ā* of *tathā*. = **tathā:** so, in such manner; adverb of manner, cf. Nid. concl. + **eva:** just; emph. particle.

**paggan̄heyya:** should uphold; 3 sg. opt. of *paggan̄hāti*: see above.

**yāvatatiyam:** up to the third time; adverb in acc. sg. nt. Abbayibhāva cpd. = **yāva:** up to, until; adv. + **tatiya:** third; ordinal; cf. Nid. concl.

**samanubhāsitabbo:** to be argued with, remonstrated with, advised, addressed, Ñm: should be remonstrated with, H: should be admonished; f.p.p. of *samanubhāsati* (*sam* + *anu* +  $\sqrt{bhās}$  + *a*) agreeing with *bhikkhu*; see IP p.42 & 107.

Vibh & Sp don't comment upon this word. But according to D-a on D I 163 it means "argues" or "persuades": "... kāraṇe dosañ dassetvā: "Na tvam idam jānāsi ... idam vissajjhī ti"..."": "... having made him see the fault in his argument/reasoning: you don't know this ... relinquish it!" Cf. M-a II 103 to M I 130: "Kena kāraṇena evam vadesī ti kāraṇam pucchantā samanubhāsanti nāma."": ""Because of what reasoning do you say so?" asking the reason they challenge." Ñānamoli/Bodhi render *samanubhāsati* at M I 130 as "cross-questioned." This verb is often found together with *samanuggāhati*: "interrogates"; see Pār 4.

**tassa:** of that; gen. sg. m. of dem. pron. *ta(d)*; refers to the course of misconduct leading to an offence, *vatthu*, lit. "ground [for offence]". The Vibhaṅga (Vin III 173f) explains that a *ñatticatutthakamma* has to be carried out for the relinquishing of that course (*vatthu*): "Suñātu me bhante saṅgho. Ayañ ithannāmo bhikkhu samaggassa saṅghassa bhedāya parakkamati. So tañ vatthum na paṭinissajati. Yadi saṅghassa pattakallam, saṅgho ithannāmañ bhikkhum samanubhāseyya tassa vatthussa paṭinissaggāya. Esā ñatti.": "Venerable Sir, let the community listen to me. This bhikkhu named such is endeavoring for the schism of a united community. He does not relinquish that course. If it is suitable to the community, it should admonish the monk named such for the relinquishment of that course. This is the motion."

**paṭinissaggāya:** for the relinquishment, ... forsaking; dat. sg. m. fr. *paṭinissajati* (*paṭi* + *nis* +  $\sqrt{(s)saj(j)}$  + *a*); see below *paṭinissajeyya*. A dative of purpose; see Syntax § 107d.

**yāvatatiyāñ-ce:** junction of *yāvatatiyam* + *ce* through the palatalisation of the final *-m* of *-tatiyam*; see above.

**ce:** if; conditional particle.

**samanubhāsiyamāno:** challenging; pr.p. of *samanubhāsati*; see above.

**tañ:** that; acc. sg. nt. of dem. pron. *ta(d)* referring to the schismatic legal action mentioned earlier in the rule.

**paṭinissajeyya:** should relinquish; 3 sg. opt. of *paṭinissajati*; see above.

I take the correct reading here to be the one with the single *j* rather than the double *jj*. There is a lot of confusion in the manuscripts and editions between the single and double forms of the root  $\sqrt{saj}$ ; see DP I 515 *ussajati* (*ud* +  $\sqrt{sṛj}$ ) and 597 *ossajati* (*o/ava* +  $\sqrt{sṛj}$ ) and the entry in CDP on *os(s)aj(j)ati*. According to Geiger, PG § 33 n. 4, this might be due to a contamination of the Sanskrit roots  $\sqrt{sṛj}$  and  $\sqrt{sarj}$  in Pāli.

Mā-L: *pratinissargāya*, *pratinissareya*; BV 149, PrMoMā-L p.20; Mū: *pratinihṣargāya*, *pratinihṣrjet* (LC 7) Cf. MW 666: *pratinih-* $\sqrt{sṛj}$ . Cf. NP 14: *visajjetvā*, Sd 1: *visañthi*, NP 1: *nissaggiya*, NP 22: *nissajeyya*.

**iccatam:** then this (is); = *iti* + *etañ* > *ity* + *etañ* > *iccatam*. When the vowel *i* is followed by a dissimilar vowel it changes to *y* and then *ty* is palatalised to *cc*; see PG 55, & IP p.215 & 217. Cf. *appeva* in Sd 8, *iccate* in Pāc 57, *pacceka-* in the Nid., and *paccaya* in Pāc 47. = **iti:** thus, so, then; deictic particle; see Pār 3 + **etam:** this; acc. sg. of dem. pron. *eta*.

**kusalam:** good, skilful; nom. sg. nt.

**no:** but not, not; negative and adversative particle. The particle *no* is more emphatic than the more common *na*.

**ce:** (but) if; see above. **paṭinissajeyya:** see above. **saṅghādiseso:** see above.

### [Sd 11: Bhedānuvattakasikkhāpadam]

Tass'eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā, eko vā dve vā tayo vā, te evam vadeyyum: "Mā āyasmanto<sup>193</sup> etam bhikkhum kiñ-ci avacuttha, dhammavādī c'eso bhikkhu, vinayavādī c'eso bhikkhu, amhākañ-c'eso<sup>194</sup> bhikkhu, chandañ-ca ruciñ-ca ādāya voharati, jānāti no bhāsatī, amhākam-p'etam<sup>195</sup> khamatī ti," te bhikkhū bhikkhūhi evam-assu vacanīyā<sup>196</sup>: "Mā āyasmanto<sup>197</sup> evam avacuttha. Na c'eso bhikkhu dhammavādī, na c'eso bhikkhu vinayavādī. Mā āyasmantānam-pi<sup>198</sup> saṅghabhedo ruccittha.<sup>199</sup> Sameťāyasmantānam saṅghena, samaggo hi saṅgho sammodamāno avivadamāno<sup>200</sup> ek'uddeso phāsu viharatī ti," evañ-ca te bhikkhū bhikkhūhi vuccamānā tath'eva paggañheyyum, te bhikkhū bhikkhūhi yāvatatiyam samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyāñ-ce samanubhāsiyamānā tam paṭinissajeyyum<sup>201</sup> iccetam kusalam, no ce paṭinissajeyyum,<sup>202</sup> saṅghādiseso.

#### [The training precept on the followers of the schism]

Now, there are bhikkhus who are followers of that same bhikkhu, [and] who are speaking for [his] faction: one, or two, or three, [and] they should say so: "Venerables, don't say anything to this bhikkhu! This bhikkhu is one who speaks in accordance with the Teaching and this bhikkhu is one who speaks in accordance the Discipline; this [bhikkhu], having received [our] consent and favour defines [the Teaching & Discipline]. Knowing us, he speaks, [and] this suits us too." [Then] those bhikkhus should be spoken to thus by the bhikkhus: "Venerables, don't say so! This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline! Don't let the venerables too favour the schism of the community. Let there be convening with the community for the venerables, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort," and [if] those bhikkhus being spoken to thus by the bhikkhus should persist in the same way [as before], [then] those bhikkhus are to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if those bhikkhus] being argued with up to three times, should relinquish that [course], then this is good, [but] if they should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**bheda**: the training precept on the followers of the schism; nom. sg. nt. Loc. tapp. cpd or appositive kammadhāraya: "the followers of the schism training precept." = **bheda**: shism; see below + **anuvattaka**: follower; see below.

**tass'eva**: of that same; junction of *tassa* + *eva* through the elision of the final *a* of *tassa*. = **tassa**: gen. sg. m. of dem. pron. *ta(d)* construed with *anuvattakā*; see Syntax 147b. + **eva**: (here:) very, same; emph. particle.

**kho pana**: now, then; see above Nid.

**bhikkhussa**: of that bhikkhu; gen. sg. m.

**bhikkhū**: bhikkhus; nom. pl. m.

**honti**: there are; 3 pl. pres. ind. of *bhavati* ( $\sqrt{bhu} + a$ ).

**anuvattakā**: who followers, who are going along (with him), who are following (him), Ŋm: who are followers, H: who throw in their lot with him; adjective qualifying *bhikkhū*, Bb cpd. = pref. *anu-*: along, after + *vatta*: moving; action-noun + pleonastic adjectival suf. -*ka*; see Pāc 12: *aññavādake*.

<sup>193</sup> Dm, Um, UP: *māyasmanto*.

<sup>194</sup> Vibh Ce, Um, W: *amhākañ c'eso*.

<sup>195</sup> C, D, W: *amhākañ p'etam*.

<sup>196</sup> V: *vacanīyā*.

<sup>197</sup> Dm, Um, UP: *māyasmanto*.

<sup>198</sup> Dm, UP: *māyasmantānam-pi*, Um: *māyasmantānam pi*.

<sup>199</sup> Mi & Mm Se, D, C, G, V, W: *rucittha* (= BhPm 1 & 2 v.l.)

<sup>200</sup> G: *avivādamāno*.

<sup>201</sup> = Vibh Ce, C, D, W. Other eds: *patinissajeyyum*. Cf Sd 11.

<sup>202</sup> = Vibh Ce, C, D, W. Other eds: *paṭinissajeyyum*. Cf Sd 11.

**vaggavādakā:** who are speaking for (his) faction, who are professing his faction, or: who are speaking for disunity, Ñm: who speak on his side, H: take his part; nom. pl. m. adj. Dat. tapp. cpd. acting as an adjective qualifying *bhikkhū*. = **vagga:** faction, sect. *Vagga* can be equivalent to two Sanskrit words. It can be corresponding to the Sanskrit word *vyagra*: factious, dissentious, Pāli: *vi + agga*, an adj. as opposed to *samagga*; see Sd 10 & Vibh to Sd 10. Vin III 173: “*Bhedāya parakkameyyā ti: kathañ ime nānā assu vinā assu vaggā assū ti pakkhañ pariyesati gañam bandhati.*”: “(Thinking) how could there be variance, separation, disunity for these? He seeks a faction, binds a group,” Vin I 316: “... *vaggattā ... samaggattā ...*” A. I 70: “... *vaggā parisā ca samaggā parisā*. Vin I 108 & 120: “*Na tveva vaggena saṅghena uposatho kātabbo.*”: “You should not do an observance with a disunited community.”

It can also correspond to the Skt *varga*: a section, group, party; e.g. *cīvaravagga*, after NP 10, and Vin I 319: “... *catuvaggo bhikkhusaṅgho ...*”

It seems that in Pāli the distinction in meaning between the 2 words has blurred sometimes. For double meanings of one Pāli words due to being derived from two or more Sanskrit words, see the end of the note on *dosa*, Sd 8.

Vibh: “... *tassa vanṇāya pakkhāya thitā honti.*”: “... they are standing in his rank, his party.” The Vibh. thus supports the *varga* sense.

Sa: *vyagravādina*; PrMoSa p.172. Mā-L: *vargavādakā*; BV 150, PrMoMā-L p.10.

+ **vādaka:** speaking, professing, asserting; = *vāda*: speaking; action-noun + pleonastic adjectival suffix *-ka*; see Pāc 12: *aññavādake*.

**eko:** one; num. **dve:** two; num. **tayo:** three; num. **vā ... vā ...:** or; disj. particle.

**te:** they; nom. pl. m. of dem. pron. *ta(d)*. **evam:** thus; adv.

**vadeyyum:** should say; 3 sg. opt. of *vadati*, cf. Pār 4.

**mā:** don't; prohibitive article constructed with aor., imp., or opt.

**āyasmanto:** venerables; voc. pl. m. cf. Nid. The 2<sup>nd</sup> person plural verb *avacuttha* indicates that a vocative is used here.

**etam:** this; acc. sg. m. of dem. pron. *eta*. **bhikkhum:** to (this) bhikkhu; acc. sg. m.

**kiñ-ci:** anything; acc. sg. nt. (= acc. of external object; Syntax § 31) indefinite pronoun here used as a nt. substantive; see PED *kiñ*. Cf. “*kiñci desam*” at Sd 9 .

**avacuttha:** you say; 2 pl. aor. of *vac*; cf. Sd 10. Takes two patients here *bhikkhum* and *kiñci*.

**dhammavādī:** one who speaks in accordance with Teaching, Ñm: a speaker of the Law, H: one who speaks dhamma; adj. Gen. tapp. cpd. acting as a bb cpd. = **dhamma:** teaching, doctrine + **vādī:** one who speaks, one who is professing, asserting; adjective; = *vāda*; speaking + agent-noun suffix *-in*.

**c'eso:** and this; = a junction of *ca* and *esa* through the elision of the final *a* of *ca*. = **ca:** and; conn. particle. + **eso:** this; nom. sg. m. of dem. pron. *eta(d)*. **bhikkhu:** bhikkhu; nom. sg. m.

**vinayavādī:** one who speaks in accordance with the Discipline; adj. Gen. tapp. cpd. acting as a bb cpd. = **vinaya:** discipline; fr. *vineti* (*vi + √ni + e*) dispels + **vādī:** see above.

**amhākañ-c'eso:** = junction of *amhākañ* and *c'eso* through palatalisation of *η*. **amhākam:** of us; gen. sg. m. of personal pronoun *amha*. + **c'eso:** see above.

**amhākañ-c'eso bhikkhu, chandañ-ca ruciñ-ca ādāya voharati, jānāti no bhāsatī, amhākam-p'etam khamatī ti:** Ñm: he speaks in accordance with our desire and choice, he knows and speaks (for us), and that is our wish, H: and this monk, adopting our desire and objective, gives expression to them, he knows that what he says for us also seems good to us.

**chandañ-ca:** = junction of *chandam* and *ca* through the palatalisation of the final *η* of *chandam*.

**chandam:** consent, desire; acc. sg. m. **ca:** and; connective particle.

**ruciñ-ca:** junction of *rucim* + *ca*.

**rucim̄:** favour, choice, pleasure, liking; acc. sg. f. Der. fr. *ruccati* ( $\sqrt{ruc} + ya$ ): agrees with, is pleased with. Cf. Sn 781: “*Sakañhi diṭṭhim̄ kathamaccayeyya, chandānunīto ruciyā niviṭṭho, sayam̄ samattāni pakubbamāno, yathā hi jāneyya tathā vadeyya.*”: “For how would someone led on by consent and stuck in his choice, overcome his own view? Making assumptions by himself, he would speak as he knows.”

**ādāya:** lit. “having taken,” fig. “in accordance with”; abs. of *ādāti* ( $\bar{a} + \sqrt{dā} + a$ ), cf. *upādāya* at Sd 9.

**voharati:** he defines, expresses; 3 sg. pres. ind. (*vi + ava + √har + a*).

**jānāti:** he knows; 3 sg. pres. ind. cf. Pār 4.

**no:** us; enclitic form of the acc. pl. of *amha*, or gen. pl: of us; see Sp below: *amhākam̄*.

**bhāsatī:** he speaks (to us); 3 sg. pres. ind. ( $\sqrt{bhās} + a$ ).

**jānāti no bhāsatī:** he knows us (and) speaks; or: he knows (and) speaks to us, or in better English: knowing us he speaks, Nm: he knows us and speaks for us, H: “He knows that what he says also seems good to us.”; according to the Sp *jānāti* qualifies *no*. Sp 611: “*Jānāti no ti: amhākam̄ chandādīni jānāti. Bhāsatī ti: evam̄ karomā ti amhehi saddhiṁ bhāsatī ti. Amhākam̄ p’etaṇi khamatī ti: yam̄ so karoti evam̄ amhākam̄ pi ruccati*”:

“‘He knows us’: he knows of our consent etc. ‘He speaks’: he speaks together with us (saying): ‘Thus we act,’ ‘This suits us too’: whatever he does, so it also agrees to us.”

Mā-L: “*jānan caiṣo bhikṣu bhaṣate no ajānan*”; BV 150, PrMoMā-L p.10. Sa: “*jānaṇi caiṣa bhikṣur bhaṣate nājānaṇi*”; PrMoSa p.173. Both can be translated as “... and this bhikkhu speaks knowing, not unknowing.”

**amhākam-p’etam̄:** = a junction through labalisation of the final *m̄* of *amhākam̄*: dat. sg. m. of *amha*; see above + **pi:** too; emphatic particle of which the *-i* has been elided in the junction with *etam̄*. + **etam̄:** this; see above

**khamatī ti:** = **khamati:** (it) agrees, suits, is acceptable; 3 sg. pres. ind. ( $\sqrt{kham} + a$ ) takes a dative of interest: *amhākam̄*; see Syntax § 98a. + **ti:** “...,” end quote; indeclinable that lengthens the final vowel in the preceding word; see “*parisuddhā ti*” in the Nid.

**te bhikkhū bhikkhūhi evam-assu vacanīyā mā āyasmanto:** as in Sd 10, but what is singular there is plural here.

**evam̄:** thus; see above. **avacuttha:** you say; see above. **na:** not; neg. particle.

**c’eso bhikkhu dhammavādī na ceso bhikkhu vinayavādī mā:** see above.

**āyasmantānam-pi:** to the venerables too; a junction of *āyasmantānam̄* and *pi* through labalisation of *m̄*.

**āyasmantānam̄:** dat. pl. of *āyasmā*, cf. Nid.

**pi:** too, also; emphatic particle.

**saṅghabhedo:** schism of the community; nom. sg. m., gen. tapp. cpd. Cf. Sd 10.

**ruccittha:** let be your choice; 2 pl. aor. of *ruccati*, takes dat. of interest.

**samet’āyasmantānam saṅghena:** let there be convening with the community for the venerables.

**samet’āyasmantānam̄:** junction of *sametu* + *āyasmantānam̄* through elision of the final *-u* of *āyasmantānam̄*.

**āyasmantānam̄:** for the venerables; here the dat. pl. is used instead of the nom. sg. of Sd 10.

Why is there a change from nominative to dative? Sp takes it to be a genitive: “*Samet’āyasmantānam̄ saṅghenā ti: āyasmantānam̄ cittaṇi saṅghena saddhiṁ sametu samāgacchatu, ekibhāvan̄ yātū ti vuttam̄ hoti.*” “...: let the mind of the venerables convene, meet together, with the community, let it proceed to a state of unity, is said.”

The verb *sameti* is normally constructed with a dative of the person for whom something else is agreeable, e.g. M II 239 f.: “*āyasmantānam̄ kho attatho hi sameti ...*”: “there is agreement to the venerables as to the meaning...,” Th 1036: “*navehi na sameti me*”: “to me there is no agreement with the new ones”; cf. M II 107, S II 285.

*Sameti* is impersonal (“There is agreement/convening”) and thus singular. In this Sd rule *sameti* is impersonal and takes a dative of advantage. Syntax § 98b: “the impersonal *sameti* ... takes the dative of the person for whom someone else (put in the instrumental) is agreeable or favourable.”

However, occasionally it is personalised and has a nominative agent, e.g. Ud 42: “*sameti cittaṇi cittena*”: “mind

agrees/convenes with mind" and S II 157: "... *telam̄ telena saṃsandati sameti*": "oil flows together (and) convenes with oil" and this is the case in Sd 10: "*samet'āyasmā saṅghena*."

In the Mā-L version the verb *sametu* has changed from singular 3 sg. imp. to 3 pl. imp.: *samentu*, while *āyuṣman* has changed from the nom. sg. to the nom. pl. *āyuṣmanto*.

Mā-L rule 10: "*sametu āyuṣman sārdham̄ samghena*"; BV 149.

Mā-L Sd 11: "*samentu āyuṣmanto sārdham̄ samghena*"; BV 150.

*The rest is as at Sd 10, except that what is singular there is plural here.*

### [Sd 12: Dubbacasikkhāpadam̄]

Bhikkhu pan'eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikam̄ vuccamāno attānam̄ avacanīyam̄ karoti: "Mā maṇī āyasmanto kiñ-ci avacuttha, kalyāṇam̄ vā pāpakaṇam̄ vā, aham-p'āyasmante na kiñ-ci vakkhāmi, kalyāṇam̄ vā pāpakaṇam̄ vā. Viramathāyasmanto mama vacanāyā ti", so bhikkhu bhikkhūhi evam-assa vacanīyo:<sup>203</sup> "Mā āyasmā<sup>204</sup> attānam̄ avacanīyam̄ akāsi. Vacanīyam̄ evāyasmā<sup>205</sup> attānam̄ karoti. Āyasmā pi bhikkhū vadetu<sup>206</sup> saha dhammena,<sup>207</sup> bhikkhū pi āyasmantam̄ vakkhanti saha dhammena. Evaṇīsamvaddhā<sup>208</sup> hi tassa bhagavato parisā, yad-idam̄ aññamaññavacanena aññamaññavuṭṭhāpanenā ti," evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāvatatiyam̄ samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañ-ce samanubhāsiyamāno tam̄ paṭinissajeyya<sup>209</sup> iccetaṇam̄ kusalam̄, no ce paṭinissajeyya,<sup>210</sup> saṅghādiseso.

[The training precept on being of a nature difficult to be spoken to]

Now, a bhikkhu is of a nature difficult to be spoken to, [and when] being righteously spoken to by the bhikkhus about the training precepts included in the recitation, he makes himself [one] who can not be spoken to [saying]: "Venerables, don't say anything good or bad to me, and I too shall not say anything good or bad to the venerables! Venerables, refrain from speaking to me!" [Then] that bhikkhu should be spoken to thus by the bhikkhus: "Let the venerable one one not make himself [one] who cannot be spoken to. Let the venerable one make himself [one] who can be spoken to. Let the venerable one speak to the bhikkhus with righteousness and the monks too will speak to the venerable one with righteousness. For the Blessed One's assembly has grown thus, that is, by the speaking of one to another, by the rehabilitating of one another," and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**bhikkhu:** a bhikkhu; nom. sg. m.

**pan'eva:** now, now if, further, H: if; junction of *pana* + *eva* in which the final -a of *pana* is elided; PG § 70,1b. = **pana:** again, and now; conn. particle; see above Nid. + **eva:** just; emph. particle.

**dubbacajātiko:** who is of a nature difficult to be spoken to, Nm: naturally difficult to admonish, H: one who is difficult to speak to; adj. qualifying *bhikkhu*. Bb cpd. = **dubbaca:** difficult to be spoken to; adj. = kammadhāraya used as b.b. cpd. = pref. **dur-**: difficult, hard; see Pār 1: *dubbalya* + **vaca:** to be spoken to; usually *vaca* means speech, cf. Pāc 7, but here *vaca* is derived from the verbal stem *vaca* like other similar

<sup>203</sup> V: *vacaniyo*. (Not so *avacanīyam̄* and *vacanīyam̄* below.)

<sup>204</sup> See Sd 10.

<sup>205</sup> Vibh Ee, Mm Se, BhPm 2, D: "... *vacanīyam̄ eva āyasmā*." V: "... *vacanīyameva āyasmā*."

<sup>206</sup> Dm, Be Sp, Um: *vadatu*.

<sup>207</sup> All printed editions, except Ra and BhPm 1 & 2: *sahadhammena*.

<sup>208</sup> Mi & Mm Se, G, Um: *-vaddhā*. All printed editions: *evaṇī samvaddhā*. Mi & Mm Se, G, V, Um: *-vaddhā*.

<sup>209</sup> = D, W, Vibh Ce (but has *-nissajeyya* in Pāc 68), Other eds.: *-nissajeyya*. C reads *-nissajeyya* here but *-nissajeyya* in Sd 12-13 and Pāc 68.

<sup>210</sup> As in previous note.

nouns such as “duddasa,” “duranubodha,” “dubbinaya,” “susambudha” etc; see IP p.188. The double -bb- is due to the assimilation of the final -r of *dur-* and the intial -v of *vaca* into -vv-, which then changes to -bb- as the consonant combinations -rv- and -vv- don't occur in Pāli; see *dubbalya* at Pār 1.

The opposite form is *suvaco/subbaco*: easily spoken to. Sp III 612: “*Dubbaco ti: dukkhena kicchena vaditabbo, na sakka sukhera vattun-ti attho.*”: “Difficult to be spoken to: with pain and difficulty he is to be spoken to; it is not possible to speak with ease is the meaning.” Kkh 79: “... *dubbacasabhāvo, vattum asakkuneyyo ti attho.*”: “... with a nature of being difficult to be spoken to, one is not able to speak is the meaning.” Cf. BD I 310 n.1. + **jātika**: (here:) nature, character, lit. birth = **jāti**: birth + conn. suf. **-ika**.

**hoti**: he is; 3 sg. pres. ind.; the contracted form of *bhavati*; cf. Nid.

**uddesapariyāpannesu**: included in the recitation (of the Pātimokkha); adj. qualifying *sikkhāpadesu*. Bb cpd. = **uddesa**: recitation; see Pār intro. Padabhājana: “*Pātimokkhapariyāpannesu sikkhāpadesu.*” The Pātimokkha recitation is referred to as *uddesa*; see Pāc 73, Pātimokkha Concl., Sd 10, A I 230 + **pariyāpanna**: included; p.p. of *pariyāpajjati* (*pari* + √*pad* + *ya*): goes completely into, include.

**sikkhāpadesu**: with regards the training precepts; loc. pl. nt. Gen. tapp. cpd. = **sikkhā**: training; see Pār 1 + **pada**: rule, item, part, constituent, lit. “path.”

**bhikkhūhi**: by bhikkhus; ins. pl. m.

**sahadhammikam**: righteously, reasonably, legitimately, in accordance with the law, H: according to dhamma, Nm: lawfully; adjective (bb cpd) used as an adverb of manner; see Syntax § 52 and Bodhi 2000, p.747 n. 72 (to S II 33). = **saha**: with; pref. + **dhamma**: the Teaching + conn. suf. **-ika**; cf. Pāc 71, 79, and M I 231: “*Yo ... tathāgatena ... sahadhammikam pañham puṭṭho.*”

**vuccamāno**: being spoken to, admonished; pr.p. see Sd 10.

**attānam**: himself; acc. sg. m. of *attā*. = reflexive pron.; see Sd 4: *attakāma*.

**vacanīyam**: one who cannot be spoken to, Nm: unadmonishable; adj. Bb cpd. qualifying *attānam*. Neg. pref. *a-*: not + *vacanīya*: to be spoken to; see Sd 10.

**karoti**: he makes; 3 sg. pres. ind. (√*kar* + o)

**mam**: to me; acc. sg. m. of pers. pron. *amha*.

**mā ... āyasmanto kiñ-ci avacuttha**: see above Sd 11.

**kalyāṇam**: good; adjective qualifying *kiñ-ci* (here an acc. sg. nt. noun; see Sd 11), or an adjective qualifying an unexpressed *dhammam* or *kiñ-ci*. Cf. Sd 4. **vā ... vā ...**: or ... or ...; disjunctive particle.

**pāpakaṁ**: bad; adj. Cf. Pār 3.

**mā mam āyasmanto kiñ-ci avacuttha, kalyāṇam vā pāpakaṁ vā**: venerables, don't say anything good or bad to me, Nm: let the venerables not admonish me at all about what is either good or what is bad, H: do not say anything to me, venerables, either good or bad. Nm translates *kiñ-ci* as an adverb but that would be unusual. Like in Sd 11 it rather seems to act as an accusative neuter substantive with *kalyāṇa* and *pāpaka* qualifying it as adjectives. Nm translates it as a pronoun to both *kalyāṇam* and *pāpakaṁ* and taking these as abstract nouns in neuter gender; see IP p.62. This seems unlikely, but it is not impossible since the root √*vac* can take two patients; see Syntax § 58,c,i, and IP p.18.

**aham-p'āyasmante** = *aham* pi *āyasmante*: junction of *aham* + *pi* + *āyasmante* through labalisation of the final -m of *aham*, and the elision of the -i of *pi*.

**aham**: I; nom. sg. pron. **pi**: also; emph. particle. **āyasmante**: to the venerables; acc. pl. m.

**na**: not; neg. particle. **kiñ-ci**: anything; indef. pron.; see Sd 9.

**vakkhāni**: I shall say; 1 sg. fut. of √*vac*.

**viramathāyasmanto**: junction of *viramatha* + *āyasmanto* through contraction; PG § 69,1.= **viramatha**: refrain from, abstain; 2 pl. imp. of *viramati* (*vi* + √*ram* + *a*), takes abl. (Cf. the five training precepts for lay-people formula: “*pāṇātipātā veramaṇī ....*”) + **āyasmanto**.

**mama**: to me; dat. sg. of pers. pron. *ma(d)*.

**vacanāyā ti:** = **vacanāya**: speaking to; dat. sg. nt. of action-noun *vacana*,  $\sqrt{vac}$  + action-noun suffix *-ana*. Normally *viramati* takes an ablative, but the ending *-āya* is dative in neuter stems. Occasionally there appears to be an assimilation of an ablative to a preceding dative in Pāli and here there is assimilation with the preceding *mama*. Cf. D II 27: "Yassa ... aññatratrathāgatassā ti." and Syntax § 143. + **ti**: "...," end quote; indeclinable that causes lengthening of the final vowel of *vacanāya*; cf. Nid.

**so bhikkhu bhikkhūhi evam-assa vacanīyo mā āyasmā**: see Sd 10.

**akāsi**: make; 2 sg. aor. of *karoti*.

**vacanīyam-evāyasmā**: a junction of *vacanīyam* and *eva* through weakening of the final *-m* of *vacanīyam* and a junction of *eva* and *āyasmā* through contraction.

**eva**: just; emph. particle.

**āyasmā**: the venerable one; nom. sg. m. With a 3<sup>rd</sup> person verb the nominative is used, not a vocative; see Sd 10.

**karotu**: let make; 3 sg. imp. of *karoti*.

**pi**: also; emph. particle.

**vadetu**: let speak to; 3 sg. imp. of *vadeti* ( $\sqrt{vad} + e$ ). Regarding the variant reading *vadatu* ( $\sqrt{vad} + a$ ): Be Vibh & Vibh Ee have *vadeti* in the origin-story: "So evam vadeti: ... vadeyyam." Be & Ee Sp comment upon it with *vadatu*, see below. *Vadeti* is not a causative form (which is *vādeti*) and is just an alternative verbal class 10 form of *vadati*, see PG § 139,2 and PED s.v. *vadati*.

Mā-L: *vadatu*; BV 154, PrMoMā-L p.11 Sa: *vadatu*; PrMoSa p.178.

**saha**: with; indecl. *Saha* is here not taken as a prefix but as an indeclinable that takes the instrumental *dhammena*; see Syntax § 64d and the note to Pāc 5: *mātugāmena saha*. However, as some instrumentals are used as adverbs of manner, *sahadhammena* could be taken as one word corresponding to the adverb *sahadhammikam*.

**dhammena**: with righteousness, with legitimacy, with lawfulness; ins. sg. m. Cf. the adverb *sahadhammikam* above. It might refer to *vacanena* & *vuṭṭhāpanena* below. Sp: "vadetu (Be: *vadatu*) saha dhammenā ti sahadhammikena sikkhāpadena saha dhammena vā aññena pi pāsādikabhāvasaṁvattanikena vacanena vadatu (= Be, Ee)." "Speak with legitimacy: speak with a legitimate training precept or with another speech leading to a pleasant state."

**āyasmantam**: to the venerable one; acc. sg. m.

**vakkhanti**: they shall speak to, admonish; 3 pl. fut. of  $\sqrt{vac}$  (of which the present is not found.).

**evam-saṁvaddhā**: thus-grown, Ōm: comes to growth thus, H: thus is the multitude increased for the lord, Norman: has come to growth thus; adj. qualifying *parisā*. Bb cpd. This is a compound, like *evamvādin* (see DP s.v. *evam*), rather than two words as the editions have it. It refers to the past growth rather than to the future growth. = **evam**: thus; indecl. + **saṁvaddhā**: grown, prospered; adj. qualifying *parisā*. = p.p. of *saṁvaddhati* (*saṁ +  $\sqrt{vaddh} + a$* ), Cf. A IV 21: "Yāvakīvañ-ca bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇiyāni karissanti, vuddhi yeva bhikkhūnaṁ pāṭikāñkhā no parihāni.": "For as long as the bhikkhus sit down in unity, rise in unity, do community-business in unity, growth can be expected for the bhikkhus, not decline."

**hi**: for, because; emph. particle.

**tassa**: of that; gen. sg. of dem. pron. *ta(d)*.

**bhagavato**: of the Blessed One; gen. sg. m. of *bhagavā*, cf. Nid.

**parisā**: assembly; nom. sg. f. Cf. Nid. + NP 22.

**yad-idam**: that is, that is to say, i.e.; junction of rel. pron. *ya(d)* + *idam* in which the Skt *-d* is restored to avoid hiatus; see Sd 4 *etadaggam* & Pāc 16: *etad-eva*. Warder states that it is an indeclinable emphatic demonstrative; IP p.73. Cf. the masculine form *yo so* (NP 22) with a different demonstrative, and *seyyathīdam* at NP 23.

= **yad**: nt. of rel. pron. *ya(d)*: what. + **idam**: this; nt. of dem. pron. *ayam*.

**aññamaññavacanena:** by the speaking of one to one another, Ņm: by mutual admonishment; ins. sg. nt. Gen. tapp. cpd. = **aññamañña:** one another, each other, mutual; lit. another to another; acc. sg. m. reciprocative pronoun. The *ni* of *aññamaññā* has been elided in the junction with *vacanena*; cf. Pār 3: “*tuyh iminā*.” DP suggests it is *aññā-m-aññā*. PED = *aññā*: another one + *aññā*: another one + **vacana**: speaking; see above *vacanāya*.

**aññamaññavuṭṭhāpanenā ti:** by the rehabilitating of one another, Ņm: by mutual rehabilitation, H: by assisting one another; Gen. tapp. cpd. = **aññamañña + vuṭṭhāpanena:** emerging, raising out of, rehabilitation; ins. sg. nt. Action-noun fr. *vuṭṭhāpeti*: makes emerge, makes rehabilitated; the causative of *vuṭṭhāti* (*vi + ud + ṽtha + a*): rouses, emerges. PED takes it as hiatus filler -*v-* + *uṭṭhāti*. It is often used, as here, in relation to “emerging” from offences through confession, e.g. Vin I 64: “*āpattiyā vuṭṭhāna*.” The Skt form is *utthāpana* and the -*v-* is a fossilised junction consonant; see the note on *voropeti* at Pār 3. + **ti**: “...,” end quote; cf. Nid.

**evañ-ca ... saṅghādiseso:** as in Sd 10 but what is sg. there is pl. here.

### [Sd 13: Kuladūsakasikkhāpadam]

Bhikkhu pan’eva aññataram gāmam vā nigamam vā upanissāya viharati kuladūsako pāpasamācāro. Tassa kho<sup>211</sup> pāpakā samācārā dissanti c’eva suyyanti<sup>212</sup> ca, kulāni ca tena duṭṭhāni dissanti c’eva suyyanti<sup>213</sup> ca, so bhikkhu bhikkhūhi evam-assa vacanīyo:<sup>214</sup> “Āyasmā kho kuladūsako pāpasamācāro. Āyasmato kho pāpakā samācārā dissanti c’eva suyyanti<sup>215</sup> ca, kulāni cāyasmatā duṭṭhāni dissanti c’eva suyyanti<sup>216</sup> ca. Pakkamat’āyasmā imamhā āvāsā. Alām te<sup>217</sup> idha vāsenā ti, ”<sup>218</sup> evañ-ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evam vadeyya: “Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādisikāya āpattiyā ekaccām pabbājenti, ekaccām na pabbājentī ti,” so bhikkhu bhikkhūhi evam-assa vacanīyo: “Mā āyasmā<sup>219</sup> evam avaca, na ca bhikkhū chandagāmino, na ca bhikkhū dosagāmino, na ca bhikkhū mohagāmino, na ca bhikkhū bhayagāmino. Āyasmā kho kuladūsako pāpasamācāro, āyasmato kho pāpakā samācārā dissanti c’eva suyyanti<sup>220</sup> ca, kulāni cāyasmatā duṭṭhāni dissanti c’eva suyyanti<sup>221</sup> ca. Pakkamat’āyasmā imamhā āvāsā. Alām te<sup>222</sup> idha vāsenā ti,” evañ-ca so bhikkhu bhikkhūhi vuccamāno tath’eva paggañheyya, so bhikkhu bhikkhūhi yāvatatiyam samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyāñ-ce samanubhāsiyamāno tam paṭinissajeyya<sup>223</sup> iccetam kusalam, no ce paṭinissajeyya,<sup>224</sup> saṅghādiseso.

### [The training precept on the spoiler of families]

Now, a bhikkhu lives dependent upon a certain village or town who is a spoiler of families, who is of bad behaviour. His bad behaviour is seen and is heard about, and the families spoilt by him are seen and heard about. That bhikkhu is to be spoken to thus by the bhikkhus: “The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!” and [if] that bhikkhu being spoken to thus by the bhikkhus should say thus to those bhikkhus: “The bhikkhus are driven by desire; the bhikkhus are

<sup>211</sup> BhPm 1 & 2, C, D, G, V, W, Ra: *tassa pāpakā ...*

<sup>212</sup> C, D, W: *sūyanti*.

<sup>213</sup> C, D, W: *sūyanti*.

<sup>214</sup> V: *vacaniyo*.

<sup>215</sup> C, D, W: *sūyanti*.

<sup>216</sup> C, D, W: *sūyanti*.

<sup>217</sup> Mi & Mm Se, BhPm 1 & 2, C, G, V, W, Um, Ra: *alan-te*.

<sup>218</sup> BhPm 1 & 2, Um, Vibh Ee: *idhavāsenā ti*.

<sup>219</sup> As in Sd 10.

<sup>220</sup> C, D, W: *sūyanti*.

<sup>221</sup> C, D, W: *sūyanti*.

<sup>222</sup> Mi & Mm Se, BhPm 1 & 2, C, G, V, W, Um, Ra: *alan-te*.

<sup>223</sup> = D, W, Vibh Ce (but has *-nissajeyya* in Pāc 68), Other eds.: *-nissajeyya*. C reads *-nissajeyya* here but *-nissajeyya* in Sd 12–13 and Pāc 68.

<sup>224</sup> As in previous note.

driven by anger; the bhikkhus are driven by delusion; the bhikkhus are driven by fear. They banish someone because of this kind of offence, [but] another one they do not banish." [Then] that bhikkhu is to be spoken to thus by the bhikkhus: "Let the venerable one not speak thus! The bhikkhus are not driven by desire; and the bhikkhus are not driven by anger; and the bhikkhus are not driven by delusion; and the bhikkhus are not driven by fear. The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoilt by the venerable one are seen and are heard about. Let the venerable one depart from this dwelling-place! Enough of you dwelling here!" and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case concerning] the community in the beginning and in the rest [of the procedure].

**bhikkhu pan'eva**: "now, a bhikkhu ... "; see Sd 12.

**aññataram**: some, one or another, a certain; adjective; see above Nid. concl.

**gāmam**: village; acc. sg. m.      **vā**: or; disj. particle.

**nigamam**: town; acc. sg. m.

**upanissāya**: dependent upon (for support; i.e., for alms, etc.); indeclinable, originally an abs. of *upanissayati* (*upa + nis + √(s)sī + ya*), which takes an accusative of the thing governed; see Syntax § 55, cf. *uddissa* in NP 8–10. *Upanissāya* can be regarded as a postposition; see IP p.239.

**viharati**: he lives, dwells; 3 sg. pres. ind. (*vi + √har + a*). Here an auxiliary verb expressing duration; see IP p.239.

**kuladūsako**: one who is spoiling families, one who is a spoiler of families, Ŋm: who is a corrupter of families, H: one who brings a family into disrepute; adjective qualifying bhikkhu. Acc. or gen. tapp. cpd. acting as a bb cpd qualifying *bhikkhu*. = **kula**: family, clan + **dūsaka**: one who is spoiling, spoiler, corrupter; agent-noun. = *dūsa*: spoiling; action-noun fr. *√dus* + agent-noun suffix *-aka* causing lengthening in the root *√dus*; see Pāc 12. Cf. *duṭṭha* below.

**pāpasamācārō**: who is of bad behaviour, Ŋm: of bad behaviour, H: of depraved conduct; adjective qualifying *bhikkhu*. Kammadhāraya cpd used as bb cpd. = **pāpa**: bad + **samācāra**: behaviour, conduct, activity; action-noun fr. *samācarati* (*sam + ā + √car + a*): behaves, acts, practises.

**tassa**: of him; gen. sg. m. of dem. pron. *ta(d)*. **kho**: no need to translate.; emphatic particle.

**pāpakā**: bad; adjective qualifying *samācārā*; cf. Sd 12.

**samācārā**: behaviour, conduct, activities, practices; nom. pl. m. Although the *samācārā* is plural here and should literally be translated as "behaviours," this sounds odd in English and it has been translated as "behaviour" instead, which carries a plural sense.

**dissanti**: are seen; 3 pl. pres. ind. pass. of *√dis*.

**c'eva**: = junction of *ca* + *eva* in which the *-a* of *ca* is elided.

**ca ... ca ...**: both ... and; connective particle. **eva**: just; emph. particle.

**suyyanti**: are heard; 3 pl. pres. ind. pass. of *suṇāti*; see above Nid.

**kulāni**: families; nom. pl. nt. of *kula*; see above.

**tena**: by him; 3 sg. ins. of dem. pron. *ta(d)*.

**duṭṭhāni**: spoiled, corrupted; p.p. of *dussati* used as adj. qualifying *kulāni*; see Sd 8.

**so bhikkhu bhikkhūhi evam-assa vacanīyo**: see Sd 10.

**āyasmā**: venerable one; nom. sg. m. **āyasmato**: of the venerable one; gen. sg. m.

**cāyasmatā**: = junction of *ca* + *āyasmatā* by way of contraction; PG § 69.

**āyasmatā**: by the venerable one; ins. sg. m.

**pakkamat'āyasmā:** junction of *pakkamatu* and *āyasmā* through elision of the final *-u* of *pakkamatu*. = **pakkamatu:** let depart, let leave; 3 sg. imp. of *pakkamati* (*pa* + √*kam* + *a*): leaves, departs; cf. Pāc 14 + **āyasmā:** see above.

**imamhā:** from this; abl. sg. m. of dem. pron. *ayaṁ*.

**āvāsā:** dwelling-place, residence; abl. sg. m. fr. *āvasati* (ā + √*vas* + *a*) resides.

**alam:** enough; an indeclinable that takes an instrumental or a dative. It is not clear whether *alam* here takes the dative *te*, or the instrumental *vāsenā*, or both. *Alam* with an instrumental expresses an invitation to stop; Syntax § 82b. *Alam* with a noun in dative denotes a person for whom something is fit or proper; see Pār 4: *alam-ariya*, and Syntax § 108d.

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

**idha:** here; adv.

**vāsenā ti:** = **vāsenā:** dwelling; ins. sg. nt. action-noun; = √*vas* + action-noun suf. *-ana* + **ti:** "...," end quote; cf. Nid.

**evañ-ca so bhikkhu bhikkhūhi vuccamāno:** see Sd 10. **te bhikkhū evam:** see Sd 11.

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

**chandagāmino:** driven by desire, moved by desire, going by desire; adjective qualifying *bhikkhū*. nom. pl. of *chandagāmi*; = **chanda:** desire + **-gāmin:** moved by, lit. going; adj. used in cpds.

**dosa-:** hate, **moha-:** delusion, **bhaya-:** fear.

**tādisikāya:** this kind of, of such kind; Adjective qualifying *āpattiyā*. Ins. sg. f. of adj. **tādisika** = *tādī*: such; fr. dem. pron. *ta(d)* + √*dis*: to see; cf. *mādisam*; Sd 4. + conn. suf. *-ika*. It takes the ins. sg. ending of the feminines in ā; see IP p.9 & 61.

**āpattiyā:** because of an offence, due to an offence; ins. sg. f. of *āpatti*. Instrumental of cause or motive; see IP pp.44–45.

**ekaccam:** someone, a certain one; acc. sg. nt.; see PG 113,9. = *eka* + *ya* > *eka-t-ya* > *ekacca*; see Sd 10: *iccetam* & PG 73,5.

**ekaccam ... ekaccam ...:** someone ... another one ...; see PG 113,9.

**pabbājenti:** they banish; 3 pl. pres. ind. of *pabbājeti*, the causative of *pabbajati*—see Pār 2. This bhikkhu is referring to the legal act of banishment, *pabbājaniyakamma*. One of the acts of punishment, *danḍakamma*, which the Saṅgha can impose on an erring bhikkhu. A bhikkhu on whom this punishment has been imposed has to leave the area of his residence; see Dhirasekera 118–121.

**ekaccam na pabbājentī ti. So ... avaca:** see above.

**na:** not; neg. particle. For the rest see above.

### [Saṅghādisesa conclusion]

**Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭhamāpattikā<sup>225</sup> cattāro yāvatatiyakā. Yesam bhikkhu aññataram vā aññataram vā āpajjivā, yāvatihām<sup>226</sup> jānam paṭicchādeti, tāvatihām<sup>227</sup> tena bhikkhunā akāmā parivatthabbaṁ.<sup>228</sup> Parivutthaparivāsena<sup>229</sup> bhikkhunā uttarīm<sup>230</sup> chārattam bhikkhumānattāya paṭipajjitatibbaṁ. Ciṇṇamānatto bhikkhu, yattha siyā vīsatigaṇo bhikkhusaṅgo,<sup>231</sup> tattha so bhikkhu<sup>232</sup> abbhetabbo. Ekena pi ce ūno<sup>233</sup> vīsatigaṇo bhikkhusaṅgo tam bhikkhum abbheyya,**

<sup>225</sup> V: *patham-*

<sup>226</sup> Be, UP, G, V: *yāvatihām*.

<sup>227</sup> Be, UP, G, V: *tāvatihām*.

<sup>228</sup> V: *parivatthabbaṁ*.

<sup>229</sup> V: *parivutthiha-*.

<sup>230</sup> Dm, Vibh Ce, Um: *uttari*.

<sup>231</sup> BhPm 1, C, V, W: *-samgho*.

<sup>232</sup> Mi v.l.: *bhikkhu bhikkhūhi*.

<sup>233</sup> V, Bh Pm 2 (syāma) v.l.: *ono*. Um, G: *ūṇo*.

so ca bhikkhu anabbhito, te ca bhikkhū gārayhā. Ayam tattha sāmīci.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etaṁ dhārayāmī.<sup>234</sup>

*Saṅghādisesuddeso niṭṭhito.*<sup>235</sup>

Venerables, the thirteen cases [concerning] the community in the beginning and in the rest [of the procedure] have been recited, nine [cases] are of the offence-at-once [-class], four [cases] are of the up-to-the-third [time admonition-class]. A bhikkhu who has committed any one of [these offenses], has to stay on probation with no choice [in the matter] for as many days as he knowingly conceals [it]. Moreover, by a bhikkhu who has stayed on the probation, a six-night state of deference to [other] bhikkhus has to be entered upon. [When] the bhikkhu [is one by whom] the deference has been performed: wherever there may be a community of bhikkhus, which is a group of twenty [or more bhikkhus], there that bhikkhu should be reinstated. If a community of bhikkhus, which is a group of twenty deficient by even one [bhikkhu], should reinstate that bhikkhu [then] that bhikkhu is not reinstated, and those monks are blameworthy. This is the proper procedure here.

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 concerning the community in the beginning and the rest [of the procedure] is finished.*

**uddiṭṭhā kho āyasmanto:** see Nid concl.

**terasa saṅghādisesā dhammā:** see Sd intro.

**nava:** nine; numeral.

**paṭhamāpattikā:** which are of the offence-at-once-class, (lit. "first offence-ish"), Ŋm: being established on the first transgression, H: which become offence at once; adj. qualifying *dhammā*. Bb cpd. = **paṭhama:** first, at once; ordinal + **āpattika:** belonging to the offence; = *āpatti*: offence + connective adjectival suf. *-ka*. Cf. Vin IV 226: "bhikkhunī paṭhamāpattikanī dhammaṇī āpannaṇī."

**cattāro:** four; numeral.

**yāvatatiyakā:** which are of the (challenging) up to the third time-class, H: which are not completed until the third admonition; adj. qualifying *dhammā*. Bb cpd. **yāva:** as far as, up to; indecl. + **tatiya:** third: ordinal + connective adjectival suf. *-ka*. Ŋm renders: "being established on the third transgression." This is incorrect for what is meant here are the three challenges by other bhikkhus for giving up the wrong course. If the bhikkhu does not relinquish his behaviour upon the third challenge then he incurs the Sd offence.

**yesam bhikkhu aññataram vā aññataram vā āpajjivā:** a bhikkhu who has committed any one of which; see Pār concl.

**yāvatihaṇi ... tāvatihaṇi ...:** lit. for as many days ... for so many days; i.e., for as many days as; adverbs in

<sup>234</sup> = Mm Se, Ra, BhPm 1 & 2, C, D, G, V, W.

<sup>235</sup> Ŋd Ce, UP, Mi Se: *Saṅghādisesuddeso tatiyo*. Dm: *Saṅghādiseso niṭṭhito*.

acc. sg. nt. Abbayībhāva cpds. = relative clause with the adverbs of time **yāva** & **tāva** + **-t-**: hiatus-filler + **iha** = *aha*: day; nt. Cf. NP 1: *dasāha*. *Yāvatihām* & *tāvatihām* are abbayībhāva adverbial cpds in acc. sg. nt. Other relative clause constructions: *yattha/tattha*, Sd concl; *yena/tena*, Aniy 1; *yām/tām*, NP 10 & Pāc 73; *yāva/tāva*, Pāc 71; *yo/so*, NP 22; *ye/te*, Pāc 68; *yāni/tāni*, NP 29; *yato/tattha*, NP 10; *yassa/so*, Pāc 84; *tassa/yām*, NP 22; see IP p.71 & 291f.

**jānam**: knowingly; nom. sg. m. Pr.p. of *jānāti* used like an adverb, or agreeing with *bhikkhu* ("(though) knowing it"); see note on *jānam* at Pār 4.

**paṭicchādeti**: he conceals; 3 sg. pres. ind. (*paṭi* + √*chad* + *e*); cf. Pāc 64.

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

**bhikkhunā**: by (that) bhikkhu; ins. sg. m.

**akāmā**: without choice, involuntarily, whether one likes it or not, against one's will, unwillingly, Ām: with no choice in the matter, H: even against his will; kammadhāraya used as ins. sg. m. adverb. (Probably not an ablative of cause as DP suggests). = instrumental of attendant circumstances, see Syntax § 75c and 65c, ending in *-ā* (see *sahatthā* at NP 16); = neg. pref. *a-* + *kāma*: desire, liking, will; m. An idiom that is difficult to translate. Sp: "Akāmā parivatthabban-ti na kāmena, na vasena, atha kho akāmena avasena parivāsañ samādāya vatthabbam.". "With no choice/liking, with no control/authority. Then with no choice/liking, no control he has to dwell having undertaken the probation period." Cf. Vin I 282–83/Mv VIII,4: "... akāmā bhāgām dātuñ.". "to give a share with no choice." Sp 1120: "... anicchāya dātuñ.". "... to give against their choice."

D-a 263: "attanā anicchāya": "not with his own choice."

The commentaries explanations: *akāmena* & *anicchāya*, suggest it to be an instrumental in *-ā*. Some masculine instrumentals in *-ā* are instrumentals of means, e.g. *sahatthā* at Pāc 41; see Syntax § 6, 66a, 67, and 122.

**parivatthabbam**: is to stay on probation; nom. sg. nt. of the f.p.p. of *parivasati* (*pari* + √*vas* + *a*): stays, dwells, spends for a certain amount of time, agreeing with an unexpressed *tām*.

For the *parivāsa* and *mānatta* procedures, see BMC I, pp.154–156, TP xlix-li, Nolot 1996, and Vajirāñānavarorasa, *The Entrance to the Vinaya*, 1983, Vol. III, pp.312–364.

**parivutthaparivāsenā**: lit.: by whom the staying in probation has been stayed, who has stayed the probation; adj. qualifying *bhikkhunā*; Inverted kammadhāraya used as Bb cpd that acts as passive subordinate clause; see IP p.137, 155, , and *cīṇamānato* below. The clause is passive and the traditional Pāli grammarians would explain it as: "yena parivāso parivuttho so": "by whom the probation has been stayed.."

= **parivuttha**: stayed; p.p. of *parivasati* (pref. *pari*-: around, about + √*vas*: stays, dwells) + **parivāsa**: the staying in probation, probation-period; action-noun derived from *parivasati*.

**uttarim**: moreover, further; indecl., adv. to *paṭipajjitattham*; see Pāc 73, and NP 3.

**chārattam**: six-night; acc. sg. nt. adverbial expression = **cha(I)**: six; numeral of which the original final consonant *-l* has been assimilated to the initial consonant of *rattam*. Because the consonant-combinations *-rr-* is not used in Pāli the final *-a* in *cha-* gets lengthened instead in accordance with the law of Morae to make a long syllable; see PG § 67. + **rattam**: night. In the Vinaya the passage of nights is counted since the lunar-calendar is used. A twenty-four hour period is therefore counted as a night not as a day; see BMC 154.

**bhikkhumānattāya**: state of deference to bhikkhus, Ām: penance for bhikkhus, H: the monk's *mānatta* discipline; dat. sg. nt. Dat. tapp. cpd. = **bhikkhu**: bhikkhu + **mānatta**: meaning not certain. The commentary (Kkh 87/Sp 629) states: "Bhikkhumānattāya ti bhikkhūnañ mānanabhāvāya, ārādhanañthāya ti vuttañ hoti" "State of deference to bhikkhus: the state of the deferring of bhikkhus, for the purpose of conciliating/winning approval, it is said." See Nolot, 1996, III, n. 6: "Traditional etymology points to some kind of "conciliation' or "conciliatory measure'."

= *māna*: (here:) honor, deference, respect; fr. *māneti*: defers, honors (Used in the *aparihāniyā dhammā* at A IV 21.) + abstract suf. *-tta*: state, condition. The translations in Chinese ("respectful behavior") and Tibetan ("making glad") of other Buddhist schools are in accordance with the Pāli commentarial interpretation; see BHSGD II *mānatva* and also Dhirasekera 113f.

**paṭipajjitatbam**: is to enter upon, follow, undergo; f.p.p. of *paṭipajjati* (*paṭi* + √*pad* + *ya*): undergoes, enters upon a path or course.

**ciṇṇamānatto**: by whom the *mānatta* has been performed, who has gone through the deference; adjective qualifying bhikkhu. Kammadhāraya used as bb cpd acting as a passive subordinate clause; see IP p.155, *parivutthaparivāso* above, and Pātimokkha concl: *suttāgatam*. Traditionally the cpd would be explained as “yena mānatto ciṇṇo so” = **ciṇṇa**: has been gone through, proceeded; p.p. of *carati* (√*car* + *a*): goes, moves + **mānatta**: see above.

**ciṇṇamānatto bhikkhu**: a bhikkhu (is one by whom) the deference (to bhikkhus) has been performed, Nm: “When the bhikkhu has completed the penance ...,” H: “if, when the monk has performed the mānatta discipline, ....” Possibly a nominative absolute, the nominative noun and participle being in agreement like the locative and genitive absolute in similar introductory clauses in NP 1–3 and Pāc 22; see Syntax § 26. Cf. “yāni kho pana tāni ... ” at NP 22, and at NP 29 where it is preceded by another introductory clause: “*upavassam* kho pana kattikapuṇṇamam”. Since the verb *hoti* is implied in these constructions, it is usually not directly expressed; see Syntax § 20b-c.

**yattha ... tattha ...**: where ... there ..., when ... then ...; relative clause with **yattha**: where, wherever, when; adv. of place = rel. pron. *ya* + suf. of place -*ttha*. **tattha**: there, in that place, then; adv. of place. = dem. pron. *ta(d)* + -*ttha*, cf. Nid intro and Pār intro. Both the local and temporal sense of *yattha* are possible, however, it seems more likely that the local sense is the correct one as the bhikkhu is allowed to go to another monastery to do the *abbhāna*, while the temporal sense would imply that he might have to wait for long until twenty bhikkhus are found who are willing to come to the monastery and participate in the *abbhāna*. The Kkh supports the local sense: “*yattha siyā vīsatigāno ti ettha vīsatī saṅgho gāno assā ti vīsatigāno*”; Kkh 87.

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

**vīsatigāno bhikkhusaṅgo**: a community of bhikkhus which is a group of twenty.

**vīsatigāno**: a group of twenty; adjective qualifying *bhikkhusaṅgo*. Digu cpd. = **vīsati**: 20, num. + **gāno**: group, chapter; cf. Pāc 32.

**bhikkhusaṅgo**: community of bhikkhus; nom. sg. m. Gen. tapp. cpd.

**tattha**: herein, in this case; indecl. See Nid. concl.

**so**: that; 3 sg. m. of dem. pron. *ta(d)*. **bhikkhu**: nom. sg. m.

**abbhetabbo**: should be reinstated, can be..., Nm: must be reinstated, H: may be rehabilitated; f.p.p. of *abbheti* (*abhi* + ā + √*i* + *e*): lit. makes come back to, DP: summons, recalls. = Skt *āhvayati* corresponding to Pāli *avheti/avhāyati* (ā + √*vhā* + *aya/e*): summons, calls back. *Abbheti* presumably arose by way of \**ābhayati/ābheti* from the Skt *āhvayati* in accordance with the Skt -*hv*- > Pāli -*vh*- alternation (e.g. *jihvā* > *jivhā*), see PG √49,1, and the -*v*- > -*b*- alternation, see PG √46,1 & 51,3, then, through the law of Morae *ābh-* becomes *abbh-* in Pāli, see PG § 5.

Sp 690: “*Abbhetabbo ti abhi etabbo sampaṭicchitabbo abbhānakammavasena osārettabbo ti vuttam hoti. Avhātabbo ti vā attho.*”: “*Abbhetabbo*: ‘One is to come back (eti) towards (abhi), is to be accepted, by means of the legal act of reinstatement (abbhāna) one is to be made to re-enter (the Saṅgha)’ is said. Or: ‘one is to be summoned/called back’ is the meaning.”

There seems to be no obligation in the Vinaya that the bhikkhu *has* to be reinstated in any monastery where there are 20 bhikkhus or more. The bhikkhus in a monastery might not wish to do the procedure for some reason and can therefore send the bhikkhu to another monastery, thus it is preferable to translate the f.p.p. here with “should be” or “can be” as at NP 10, Pāc 47, etc.

**ekena**: by one; ins. sg. m. of *eka*.

**pi**: even; emph. particle; see Pār 1.

**ce**: if; conditional particle.

**ūno**: deficient, lacking; adjective agreeing with *bhikkhusaṅgo*, taking the instrumental *ekena*. Cf. Pāc 65.

**taṁ bhikkhum:** that bhikkhu; acc. sg. of “so bhikkhu”; see above.

**abbheyya:** should reinstate; 3 sg. opt. of *abbheti*; see above.

**ca:** and; conn. particle.

**anabbhito:** not reinstated; neg. pref. *an-* + p.p. of *abbheti*; see above.

**te bhikkhū:** those bhikkhus; nom. pl. of “so bhikkhu”; see above.

**garayhā:** are blameworthy, are to be blamed; f.p.p. of *garahati* ( $\sqrt{garah} + ya > garahya > garayha$ ) used as an adjective to *bhikkhū*; cf. Pāc 65 and Pd 1.

**ayam:** this; nom. sg. m. of dem. pron. *ayam*.

**sāmīci:** the right course, proper procedure; nom. sg. f.

**ayam tattha sāmīci:** this is the proper procedure here, Ām: this is the proper course here.

**tathāyasmante ... niṭṭhito:** see Sd intro. + Nid concl.

**saṅghādises'uddeso:** the recitation concerning the community in the beginning and the rest [of the procedure]; nom. sg. m. Kammadhāraya cpd. Junction of *saṅghādisesa* + *uddeso* through the elision of *-a-* = **saṅghādisesa:** see above. + **uddeso:** recitation; nom. sg. m.; see Pār intro.

This is the third of the four ways of reciting the Pātimokkha in brief; see the “Recitation of the Pātimokkha” section in the Introduction.

**niṭṭhito:** finished; see Nid concl.

## [Aniyatuddeso<sup>236</sup>]

**Ime kho panāyasmanto dve aniyatā dhammā uddesam̄ āgacchanti.**

## [The recitation of the uncertain [cases]]

**Venerables, these two uncertain cases come up for recitation.**

**aniyat'uddeso:** the recitation of the uncertain (cases); nom. sg. m. . Probably an appositive kammadhāraya, but here rendered as a genitive tappurisa; see *niddān'uddesa* in Nid intro. See below Aniy conclusion.

**Ime kho panāyasmanto ... dhammā uddesam̄ āgacchanti:** see Pār & Sd intro.

**dve:** two; nom. m. sg.

**aniyatā:** Ām: indefinite, H: undetermined, unfixed, uncertain; adj., neg. pref. *a-* + *niyata:* fixed, certain, fr. *niyameti* (*ni* +  $\sqrt{yam}$  + *e*): restrains, fixes, ties down.

## [Aniy 1: Paṭhama-aniyatasikkhāpadam̄]

**Yo pana bhikkhu mātugāmena saddhiṁ eko ekāya raho paṭicchanne āsane alaṅkammaniye<sup>237</sup> nisajjam̄ kappeyya, tam-enam̄ saddheyyavacasā upāsikā disvā tiṇḍam̄ dhammānam̄ aññatarena vadeyya: pārājikena vā saṅghādisesena vā pācittiyena vā, nisajjam̄ bhikku paṭijānamāno tiṇḍam̄ dhammānam̄ aññatarena kāretabbo: pārājikena vā saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayam̄ dhammo aniyato.**

## [The first uncertain training precept]

**If any bhikkhu should sit down together with a woman, one [man] with one [woman], privately, on a concealed seat [that is] sufficiently fit for doing [it], [and then if] a female lay-follower whose words can be trusted having seen that, should speak according to one of three cases: according to disqualification, according to what concerns the community in the beginning and in the rest [of the procedure], or**

<sup>236</sup> = Be & Mi Se. D: *Aniyatā*; Um has this in brackets. Nothing in other texts.

<sup>237</sup> C, Vibh Ee: *alaṅkammaniye*. Dm, Um, Mm Se, V, W: *alaṅkammaniye*. UP, G, BhPm 1 & 2, Ra: *alaṅ kammaniye*.

according to expiation, [then] the bhikkhu who is admitting the sitting down should be made to do [what is] according to one of three cases: according to disqualification, or according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, or according to whatever that female lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do. This is an uncertain case.

**paṭhama-aniyatasikkhāpadam**: the first uncertain training precept; nom. sg. nt. A kammadhāraya cpd containing another kammadhāraya: *aniyatasikkhāpada*. = **paṭhama**: first; adj. + **aniyata**: uncertain; see below + **sikkhāpada**: training precept; see Pār 1.

**yo pana bhikkhu mātugāmena saddhim**: see Sd 2.

**eko**: one; nom. sg. m. **ekāya**: with one (female); ins. sg. f.

**eko ekāya**: one [man] with one [woman]. In order to retain the genders expressed in the Pāli this rendering has been chosen rather than the rendering given in DP 526 (col 1 top): “one with the other.”

**raho**: privately, in secret, in private; adv./ind.; from Vedic *rahas*.

**paticchanne**: concealed, hidden, covered, secluded, screened; adj., p.p. of *paticchādeti*, see Sd concl.

**āsane**: on a seat; loc. sg. nt.

**alaṅkammaniye**: sufficiently fit for doing (it), i.e., fit for having sex; adj. Bb cpd. = junction of *alam* + *kammaniya* through guttaralisation of the final *-m* of *alam*. **alam**: sufficient; indecl. cf. Pār 1. + **kammaniya**: fit for doing, workable; = **kamma**: action, work + abstract suffix *-ṇiya/-nya*. = Skt *karmaṇya*, BHS *karmaṇiya/karmaṇiya*; see DP.

**nisajjam**: sitting down, seat, place for sitting; acc. sg. f., fr. *nisidati* (*ni* + √*sad* + *a*): sits down, cf. Pāc 42

**kappeyya**: should use, take; 3 sg. opt. of *kappeti* (√*kapp* + *e*).

**nisajjam kappeyya**: should sit down, sit, Ņm: should seat himself, H: should sit down; cf. Pāc 5, 30, 43–45. Vibh: “... upanisinno ... upanipanno ...” There are two shades of meaning: using a seat, and sitting down. It is difficult to give a satisfactory rendering. The same applies for “*saha seyyam kappeyya*” of Pāc 5, where there is also the difficulty of two shades of meaning. Probably *nisajjam kappeti* is an idiomatic verbal compound having the simple meaning of “sits down”; see the note to *seyyam kappeyya* at Pāc 5.

**tam-enam**: then that, then him; junction of *tam* + *enam* in which *-m* of *tam* is weakened to *m*; PG § 71,2b. In Vin I 127 *tam-enam* seems to act as one adverb, but normally *tam* functions as an adverb in acc. sg. nt. referring back to something or someone just mentioned, i.e., the bhikkhu sitting with the woman, as in Sn 981 and M I 31; see PED 292 and DP.

Cf. “*sa kho so*,” D I 69, and “*ete te*,” Vin IV 112 & S II 17, which also repeat the pronoun. One possibility is that it is a junction of *tam* + *eva* + *nam* rather than *tam* + *nam*.

= **taṁ**: that; acc. sg. m. of dem. pron. *ta(d)* + **enam**: this, it, him; acc. sg. m. dem. pron., variant of *etam*.

**saddheyyavacasā**: whose words can be trusted, PED: of credible speech, Ņm: whose word can be trusted, H: trustworthy; adj. F.p.p. of the verb *saddahati* (*sam* + √*dhā* + *a*) (from which *saddha* is derived) + **vacasā**: having speech; adj. form of *vaco/vacas*: having speech, having words. Kkh 90: “...: *saddhātabba-vacanā ariyasāvikā ti attho.*”

**upāsikā**: female lay-follower, lay devotee; nom. sg. f. (*upāsaka* = m.) fr. *upāsati* (*upa* + √*ās* + *e*): sits close, i.e., attends, honours.

**disvā**: having seen; abs. of *passati*; cf. *dissanti* at Sd 13.

**tinñam**: of three; gen. m. of numeral *tayo*.

**dhammānam**: cases; gen. pl. m.

**aññatarena**: with regards to a certain, in accordance with a certain; adj. qualifying an unexpressed *dhammena*; cf. Pār & Sd concl. = Instrumental of relation/specification/accordance; see Syntax § 70,a i. *Aññatara*: one of two/several, a certain; is a comparative of *añña* “another.”

**vadeyya:** should say; 3 sg. opt. of *vadati*; cf. Sd 13. Since it is likely that she is not familiar with the bhikkhu's disciplinary rules she will not say exactly which type of offence she has seen. She just tells what she has seen and the bhikkhus define the type of offence.

**pārājikena:** (what is) in accordance with (a case) involving disqualification; adj. qualifying an unexpressed *dhammena*.

**vā ... vā:** either ... or; disj. parts.

**saṅghādisesena:** (what is) in accordance with (a case) involving the community in the beginning and in the rest; adj. qualifying *dhammena*.

**pācittiyena:** (what is) in accordance with (a case) involving expiation, PED & *Vinaya Texts* 31: requiring expiation, H: involving expiation, Nm: entailing expiation, Than: to be confessed (Cf. Thān, BMC 163); adjective qualifying *dhammena*.

*Prāyaścittika* was the Vedic ritual expiation for transgressions; see Roth, 1968, p.346, and Hinüber, 1999 p.17, and 1985 p.63–66. "Expiation" in English means: "to atone for (sin or wrongdoing); make amends for," while confession means: "to make an acknowledgement, esp. of one's faults or crimes."; see Collins Concise English Dictionary. In the Buddhist tradition a Pācittiya offence is confessed to another bhikkhu and there is no atonement of any sort, therefore confession fits better for *pācittiya*.

The etymology of *pācittiya* is uncertain, see PED 450 and BD II 3 n. 4. Hinüber 1999 p.17 and 1985 p.63–66, following Mayrhofer, takes *pācittiya* to be related to the Vedic *prāyaścitta*. (The -āya- being contracted into -ā- in Pāli; see PG 20 n. 2) See BD II 3 n. 4: "*Pācittiya* as *prāyaścittika* means lit.: "in repentance, in compensation, in expiation." MW 708: *prāyaścitta*: atonement, expiation, amends, penance; see also VINS II 50.

The Jains had ten categories of offences which required *pāyaccitta* (= Skt: *prāyaścitta*): expiation (through penance, *tapas*). The heaviest of which is the *pārañcika*, corresponding to the Pāli *pārājika*, the lightest is the *dukkada*, the Pāli *dukkāta*; see N. Taita & M.M. Kumar, 1980, p.14–17 + 52, Levi, 1912, p.505f., Roth, 1968, p.342, Dutt 72. The Mā-L school used *pācattika*, Mū: *pāyantika*, Sa: *pātayantika*.<sup>238</sup>

Vin V 148:

"Pācittiyan-ti yañ vuttam, tañ sunohi yathātatham.  
Pāteti kusalam dhammañ, ariyamaggam aparajjhati,  
Cittasammohanañ<sup>239</sup> thānañ, ten'etañ iti vuccati."

"What is called a 'pācittiya', listen to it as it is:

One drops a wholesome state, one offends against the noble way,  
(It is) an occasion for mental confusion, therefore this is called thus."

**nisajjam:** see above. **bhikkhu:** nom. sg. m.

**paṭijānamāno:** admitting, Nm: concurs, H: acknowledging; pr.p. of *patijānāti* (*paṭi* + √*nā* + *na*) agreeing with *bhikkhu*.

**kāretabbo:** is to be made to do, is to be done with, is to be dealt with; f.p.p. of *kāreti*, causative of *karoti*; cf. Pāc 73: *yathādhammo kāretabbo* and Adhik: *paṭiññāya kāretabbo*. The bhikkhu is to be made to do by other bhikkhus the legal procedure that is in accordance with the offence he has committed.

**yena ... tena ...:** with what(ever) ... with that, or: by which; correlative pronouns, ins. of *ya(d)*+ *ta(d)*, agreeing with unexpressed *dhammena*.

**vā:** or; disj. particle. When the bhikkhu has stated his side, then the judging bhikkhus may accept that or impute an offence on him according to what the *upāsikā* says. According to Thanissaro Bhikkhu, BMC I 158 f., this clause is a remnant of an early time, when the Vibhaṅga on it was not yet in existence. The Vibhaṅga, in line with the guidelines for handling accusations in the Khandhakas, states that he should be punished only

<sup>238</sup> See Roth, 1968, p.342 & Hirakawa, 1982, pp.23–24. BMD p.14, and Hinüber 1985 pp.63–66 list some more versions of the word.

<sup>239</sup> There appears to be a word-play here: *pā* (*teti*) + *citt* (*asamohanañ*) = *pācitt(iya)*.

in accordance with what he admits. Thus, this is an interesting case of a rule-clause superseded by its Vibhaṅga commentary and the guidelines in the Kandhakas.

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

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

**dhammo aniyato:** indefinite case; see above, here nom. sg. m. The sentence verb *hoti* is unexpressed here. The whole rule is one sentence as the optative requires the “*ayam dhammo aniyato hoti*” as completion; see Pār 2 ādiyeyya. The other sentences are in parenthesis in it.

### [Aniy 2: Dutiya-aniyatiskkhāpadam]

Na heva kho pana paṭicchannam āsanam hoti nālañkammaniyam,<sup>240</sup> alañ-ca kho hoti mātugāmam duṭṭhullāhi vācāhi obhāsitum. Yo pana bhikkhu tathārūpe āsane mātugāmena saddhim eko ekāya raho nisajjam kappeyya, tam-enam saddheyyavacasā<sup>241</sup> upāsikā disvā dvinnam dhammānam aññatarena vadeyya sañghādisesena vā pācittiyyena vā, nisajjam bhikkhu paṭijānamāno dvinnam dhammānam aññatarena kāretabbo sañghādisesena vā pācittiyyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayam-pi dhammo aniyato.

### [The second uncertain training precept]

But even if the seat is neither concealed nor sufficiently fit for doing it, but is sufficient for speaking suggestively to a woman with depraved words: if any bhikkhu should sit down on such a seat together with a woman—one [man] with one [woman], privately—[and then if] a female lay-follower whose words can be trusted having seen that, should speak according to one of two cases: according to what concerns the community in the beginning and in the rest, or according to expiation, [then] the bhikkhu admitting the sitting down is to be made to do according to one of two cases: according to what concerns the community in the beginning and in the rest [of the procedure], or according to expiation, or according to whatever that female lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do, this too is an uncertain case.

**dutiya-aniyatiskkhāpadam:** the second uncertain training precept; nom. sg. nt. A kammadhāraya cpd containing another kammadhāraya: *aniyatiskkhāpada*. = **dutiya:** second; ordinal + **sikkhāpada:** training precept.

**na heva kho pana ... na ... ca ....:** But even if ... neither ... nor ....” A “*na ... na ...*”: “neither ... nor” construction in combination with (disjunctive) particles; see DP s.v. *eva*: “*n’eva ... na ....*”

The “*na heva ... na ... ca ...*” construction is also found elsewhere, esp. with *api ca*; e.g. A IV 54: “*Idh’ekacco samañjo vā brāhmaṇo vā sammā brahmačārī paṭijānamāno na heva kho mātugāmena saddhim dvayañ-dvaya-samāpattim samāpajjati, na pi mātugāmassa ucchādana-parimaddana-nhāpana-sambāhanam sādiyati; api ca kho mātugāmena saddhim sañjagghati ....*” Cf. Vin II 243, Th 664.

It is not to be confused with *pan’eva* at Sd 12 & 13.

**na:** not; neg. particle.

**heva:** no need to translate; emphatic particles; maybe a junction of *hi* + *eva* in which the *-i* of *hi* has been elided, as in *hevam* and *hetam*, or maybe it is a junction of *na* + *eva* in which the junction consonant *-h-* has been added to avoid hiatus. In this case we should read: “*na-h-eva*”; see PG § 73,7. According to Warder, IP p.214, it is a junction of the emphatic particle *ha* + *eva*.

Norman suggests that forms such as *heva* and *hevam* are probably Eastern dialect forms, i.e., Māgadhisms, as they sometimes stand at the start of clauses and *hi*, being an enclitic, cannot do so; see CP V p.79 and PG § 73 n. 5 .

<sup>240</sup> Vibh Ee: *-kammañiyam*. Mm Se, BhPm 1–2, C, D, G, V, W, Um, Ra, Vibh Ee: *nālam kammaniyam*. UP, BhPm 1 & 2, Ra: *nālam kammaniyam*.

<sup>241</sup> In W a (later?) correction has been added before this: *sā*.

**kho pana:** no need to translate; see above Sd.

**paṭicchannam āsanam:** concealed seat; nom. sg. nt.; see Aniy 1.

**hoti:** it is; 3 sg. pres. ind. contracted form of *bhavati*: see above Nid. *Hoti* states attributes of a thing, rather than emphasising the existence of a thing as *atti* does; see IP p.30.

**nālañkammaniyam:** = junction of *na* + *alañ* through contraction and *alañ* + *kammaniyam*; see Aniy 1.

**alañ-ca:** junction of *alañ* + *ca* through the palatalisation of *-m*.

**alañ:** sufficient; indecl. + **ca:** but; disj. particle. The particle *ca* is normally connective but becomes disjunctive after a negation; see the notes on Th 41 in Norman 1969 and Dhp 5 in Norman, 2000..

**mātugāmam duṭṭhullāhi vācāhi:** see Sd 3.

**obhāsitum:** to speak suggestively; inf. of *obhāsati*: see Sd 3.

**yo pana bhikkhu:** see above Nid.

**tathārūpe:** of such kind, such; adj. see Pār 2.

**āsane:** see Aniy 1.

The rest as Aniy 1 except:

**dvinnam:** of two; gen. pl. m. of num. *dve*.

**ayam-pi:** junction of *ayam* + *pi* through labialisation of *-m*.

**pi:** too; emph. particle.

### [Aniyata conclusion]

**Uddiṭṭhā kho āyasmanto dve aniyatā dharmā.**

**Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?**

**Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Parisuddh'ethāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.<sup>242</sup>**

*Aniyat'uddeso niṭṭhito.*<sup>243</sup>

**Venerables, the two uncertain cases have been recited.**

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

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

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

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

*The recitation of the uncertain [cases] is finished.*

**uddiṭṭhā ... niṭṭhito:** see Aniy intro. + Nid. concl.

**aniyat'uddeso:** indefinite-(cases)-recitation; nom. sg. m. Appositive kammadhāraya cpd. = junction of *aniyata* + *uddesa* through the elision of the final *-a* of *aniyata*; see Pār intro and concl.

This is the fourth of the four ways of reciting the Pātimokkha in brief; see “Recitation of the Pātimokkha.” section in the Introduction.

<sup>242</sup> Dm, UP, Ra, Um: *dhārayāmī ti*.

<sup>243</sup> Nd Ce, Um, UP, Mi Se: *Aniyatuddeso catuttho*. Dm: *Aniyato niṭṭhito*.

## [Nissaggiya pācittiya<sup>244</sup>]

Ime kho panāyasmanto tiṃsa nissaggiyā pācittiya dhammā uddesam̄ āgacchanti.

[Cīvara-vaggo<sup>245</sup>]

### [The (cases) involving expiation with forfeiture]

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

[The Robe-chapter]

**Ime kho panāyasmanto ... dhammā uddesam̄ āgacchanti:** see Sd intro.

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

At Vin III 196–97 it is said in the Padabhājana on NP 1 that the bhikkhu first has to relinquish the object to the community, or to many bhikkhus, or to a single bhikkhu, and then has to confess/announce/declare (*desetabba*) the Pācittiya offence. “... nissaggiyam̄ hoti, nissajitabbaṃ saṅghassa ...: “Idam̄ me bhante cīvaraṇam̄ dasāhātikkantam̄ nissaggiyam̄, imāham̄ saṅghassa nissajām̄ ti. Nissajitvā āpatti desetabbaṃ.”: “... it is to be forfeited (*nissaggiyam̄*), it is to be forfeited (i.e., f.p.p.) to the Community....: ‘This robe (-cloth) that has gone beyond the ten-day (limit) is to be forfeited by me. (Because the clause is passive, it requires an instrumental agent that could be *me*: by me. Other translators take *me* as a genitive with *cīvaraṇam̄*.) This I forfeit to the Community.’ Having forfeited (it) the offence is to be confessed.”

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

Sp 639/Kkh 96: “... nissaggiyam̄ pācittiyaṃ, tañ-ca cīvaraṇam̄ nissaggiyam̄ hoti, pācittiyāpatti c’assa hotī ti attho. Atha vā nissajanaṃ nissaggiyam̄, pubbabhāge kattabbassa vinaya-kammass’etam̄ nāmam̄. Nissaggiyam-assa atthī ti nissaggiyam-icc’eva. Kin-taṇ? pācittiyaṃ. Taṇ atikkāmayato saha nissaggiya-vinayakammaṇi pācittiyaṃ hotī ti ayam-eththa attho.”:

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

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

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

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

<sup>244</sup> = Dm. Um has it in brackets. D: *Nissaggiyā pācittiya dhammā*. Mi Se: *Timsa nissaggiyā pācittiya dhammā*. Nothing in other eds.

<sup>245</sup> Only in Mi Se.

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

### [NP 1: Kaṭhinasikkhāpadam]

**Niṭṭhitacīvarasmim<sup>246</sup> bhikkhunā ubbhatasmiṃ kaṭhine,<sup>247</sup> dasāhaparamam̄ atirekacīvaraṇam̄ dhāretabbam̄. Tam̄ atikkāmayato, nissaggiyam̄ pācittiyaṇam̄.**

[The training precept on the kaṭhina]

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

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

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

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

Padabhājana: “... bhikkhuno cīvaraṇam̄ kataṇ vā hoti naṭṭham̄ vā vinaṭṭham̄ vā daddham̄ vā cīvaraṇā vā upachinnam̄.” “(When) a bhikkhu’s robe (-cloth) has been made or lost or perished or burnt or the expectation for the robe (-cloth) has been cut off.”

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

**bhikkhunā**: by a bhikkhu; ins. sg. m.

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

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

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

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

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

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

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

<sup>247</sup> Dm: *kathine*.

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

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

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

This is a difficult line for translators, as it is uncertain what *bhikkhunā* refers to. Does it refer to *niṭṭhitacīvarasmīm* or to *ubbhatasmiṃ kāṭhine*? Most translators make it refer to the latter. Nm simply did not translate it.

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

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

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

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

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

If it is a genitive ins. then it would be better to make it qualify both *niṭṭhitacīvarasmīm* and *ubbhatasmiṃ kāṭhine*

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

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

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

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

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

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

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

The commentary thus explains *dasāhaparamam* as a kammadhāraya cpd used as a bahubbīhi cpd qualifying an unexpressed *kālaṇi*: “time” as an adjective.

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

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

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

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

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

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

**taṁ atikkāmayato:** for him who lets it pass beyond, *Vinaya Texts*: to him who goes beyond that, नमः when he exceeds that, हः for him who exceeds that<sup>248</sup>, Norman: for one exceeding that, Than: beyond that.

Sp 639/Kkh 96: “*Taṁ atikkāmayato nissaggiyam pācittiyan-ti taṁ yathāvuttajātippamāṇam cīvaraṇam dasāhaparamaṇ kālaṇi atikkāmayato, etthantare yathā atirekacīvaraṇi na hoti, tathā akubbato nissaggiyam pācittiyan*”: “For one who lets it (*taṁ*) pass (the limit) (there is) a *nissaggiya pācittiya*. For one who lets that robe, which is of the kind and measure as said (above, i.e., Kkh 94 § 1), pass the ten-day period, as it is not an extra robe (-cloth) within this period, for one not doing so, there is (a case of) expiation involving forfeiture.”

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

**nissaggiyam pācittiyan:** (a case of) expiation involving forfeiture, (a case of) expiation involving the forfeiture (of the object), (it) to be relinquished (and a case) involving expiation, (it is) to be forfeited (and) to be expiated, नमः this entails expiation with forfeiture, हः there is an offence of expiation involving forfeiture, Than: it is to be forfeited and confessed; adj. qualifying an unexpressed *dhammaṇi*.

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

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

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

## [NP 2: Uddositasikkhāpadam]

**Niṭṭhitacīvarasmīm<sup>249</sup> bhikkhunā ubbhatasmīm kaṭhine,<sup>250</sup> ekarattam-pi<sup>251</sup> ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammatiyā,<sup>252</sup> nissaggiyam pācittiyan.**

[The training precept on the storehouse]

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

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

**niṭṭhitacīvarasmīm bhikkhunā ubbhatasmīm kaṭhine:** see above NP 1.

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

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

<sup>249</sup> BhPm 1 & 2, C, D, W, Ra, UP v.l.: *niṭṭhitacīvarasmīm pana*.

<sup>250</sup> Dm: *kathine*.

<sup>251</sup> D, G, P: *-rattim-pi*.

<sup>252</sup> Mi & Mm Se, BhPm 1 v.l.: *sammatiyā*. (BhPm 2 has *-sammatiyā* at NP 14) (Pg: *-sammutiyyā*.)

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

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

**ce**: if; hyp. particle.

**bhikkhu**: a bhikkhu; nom. sg. m.

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

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

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

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

V.1. *sammatiyā*. *Sammata* is the p.p. of *sammannati* and not given as a noun in PED. The Se editors might have been confused by the p.p. *sammata* in other rules, i.e., *sammato*: Pāc 21–22, *sammatāni*: NP 29, Pd 4.

Mā-L: *saṃghasaṇīmutīye*; PrMoMā-L p.13. BV 165 reads *saṃaya-saṇīmutīye*. Sa: *saṃghasaṇīmatyā*; PrMoSa p.184. Mū: *saṃghasaṇīvṛtyā*; PrMoMū p.25. (BHSGD II 541 notes that the Sanskrit *saṇvṛti* is the Pāli *sammuti*.)

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

### [NP 3: Akālacīvarasikkhāpadam]

**niṭhitacīvarasmim**<sup>253</sup> **bhikkhunā ubbhatasmim kaṭhine**,<sup>254</sup> **bhikkhuno pan'eva akālacīvaraṁ uppajjeyya, ākaṇkhamānenā bhikkhunā paṭiggahetabbam, paṭiggahetvā khippam-eva kāretabbam. No c'assa pāripūri, māsaparamaṁ tena**<sup>255</sup> **bhikkhunā tam cīvaraṁ nikhipitabbam ūnassa**<sup>256</sup> **pāripūriyā, satiyā paccāsāya; tato ce uttarim**<sup>257</sup> **nikkhipeyya, satiyā pi paccāsāya, nissaggiyam pācittiyam.**

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

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

**niṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine**: see above NP 1.

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

**pan'eva**: now if; cf. Sd 12.

<sup>253</sup> See NP 1.

<sup>254</sup> Dm: *kathine*.

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

<sup>256</sup> G: *ūṇassa*. V: *onassa*.

<sup>257</sup> Dm, Um, UP: *uttari*. (Be reads *uttariṁ* in the Sp to Pāc 19, see Pāc 19. Pg: *uttariṇi*.)

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

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

**ākañkhamānena**: who is wishing (so), wishing; pr.p. of *ākañkhati* (*ā* +  $\sqrt{kañk}$  + *na*), wishes, longs for, desires, waits for, expects used as adjective qualifying *bhikkhunā*.

**bhikkhunā**: by a bhikkhu; ins. sg. m.

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

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

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

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

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

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

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

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

**no c'assa pāripūri**: if (the robe-cloth) should not be enough (for making a complete robe), H: if it is not sufficient for him, Nm: if it is (not enough) for a complete (set of robes), Norman: should it not be sufficient for him. Vibh/Vin III 204: "...: *kayiramānaṁ nappahoti*": "not sufficient for being made.." Sp 658: "...: no *ce pāripūri bhaveyya, yattakena kayiramānaṁ adhiṭhānacīvaraṁ pahoti tañ-ce cīvaraṁ tattakaṁ na bhaveyya, ūnakam bhaveyyā ti attho*": "If there would be no completion, if the robe (-cloth) would not be that much by which much it becomes sufficient for being made (into) a determined robe (-cloth)."

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

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

**tam**: that; acc. sg. m. of *ta(d)*. **cīvaraṁ**: acc. sg. nt.

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

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

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

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

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

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

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

**ce**: if; hyp. particle.

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

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

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

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

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

**nikkhipeyya**: should put aside; 3 sg. opt. see above.

**pi**: even; emph. particle.

### [NP 4: Purāṇacīvarasikkhāpadam]

**Yo pana bhikkhu aññātikāya<sup>258</sup> bhikkhuniyā purāṇacīvaraṁ dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyam pācittiyaṁ.**

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

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

**yo pana bhikkhu**: see Nid etc.

**aññātikāya**: unrelated; adj. ins. f. sg. of *aññātika*. = *a-*: neg. pref. + *ñāti*: relative; fr. √(*ñ*)*ñā* (= Skt √*jñā*) + *-ka*: conn. suffix.

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

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

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

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

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

**ākoṭāpeyya**: should make (someone else) beat; 3 sg. opt. of the causative of *ākoṭati* (*ā* + √*kuṭ* + *e*).

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

M I 385: “imam̄ navam̄ dussayugam̄ pītāvalepanam̄ nāma raṅgajātam̄ rajitam̄ ākoṭitapaccākoṭitam̄ ubhatobhāgavimāṭhan-ti.” M-a “Ākoṭitapaccākoṭitan-ti ākoṭitañ-c’eva parivattetvā punappunam̄ ākoṭitañ-ca.”

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

<sup>258</sup> BhPm 2 (*Syāma*) v.l.: *aññātikāya*.

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

### [NP 5: Cīvaraṇaṭiggaṇhaṇasikkhāpadam]

**Yo pana bhikkhu aññātikāya<sup>259</sup> bhikkhuniyā hatthato cīvaraṇaṭiggaṇheyya,<sup>260</sup> aññatra pārivattakā,<sup>261</sup> nissaggiyam pācittiyam.**

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

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

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

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

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

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

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

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

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

### [NP 6: Aññātakaviññattisikkhāpadam]

**Yo pana bhikkhu aññātakām<sup>262</sup> gahapatim vā gahapatānim vā cīvaraṇaṭi viññāpeyya, aññatra samayā, nissaggiyam pācittiyam. Tatthāyam samayo: acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā; ayam tattha samayo.**

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

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

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

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

**vā:** or; disj. particle.

**gahapatānim:** female householder; acc. sg. f.

**cīvaraṇaṭi:** robe (-cloth); acc. sg. nt.

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

<sup>259</sup> BhPm 2 (syāma) v.l.: *aññātikāya*.

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

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

<sup>262</sup> G: *aññātikām*.

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

**aññatra:** except; indecl. see NP 2.

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

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

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

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

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

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

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

### [NP 7: Tat'uttarisikkhāpadam]

Tañ-ce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhum pavāreyya,<sup>263</sup> santar'uttaraparamam<sup>264</sup> tena bhikkhunā tato cīvaraṁ sāditabbam; tato ce uttarim<sup>265</sup> sādiyeyya, nissaggiyam pācittiyam.

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

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

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

Vibh Padabhājana: “*Tañ-ce ti: acchinnacīvarakam bhikkhūm*.”: “If to him: to the bhikkhu whose robe (-cloth) has been robbed.” + **ce:** if; hyp. particle. The *Sannē* has “*tañce bhikkhūm...*” here. Pg includes *tañ bhikkhūm* it in its gloss of *ce* and in its word order rearrangement.

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

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

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

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

<sup>263</sup> Mi Se, G: *abhihaṭṭhum-pavāreyya*; so at Pāc 34. V: *abhihaṭṭham-pavāreyya*. Mi Se v.l.: *abhihaṭum*.

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

<sup>265</sup> See NP 3.

*cīvarehi.*

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

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

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

Cf. S IV 190: "*Tañ-ce ... bhikkhuṇi ... rājāno ... bhoge hi abhihaṭṭhum pavāreyyum: 'Ehi, bho purisa, ... bhoge ca bhuñjassu... ti.'*" S-a III 53: "... kāyena vā satta ratanāni abhiharitvā vācāya vā: amhākam dhanato yattakam icchasi, tattakam gaṇhā ti vadantā pavāreyyum."

Mā-L NP rule 7: "*Ācchinnacīvareṇa bhikṣunā kṣamati anyātakam gr̥hapatim vā gr̥hapati-putrām vā cīvaraṁ yācitum, tam enam abhibhāṣṭo samāno saṃbahulehi cīvarehi pravāreyya tathā pravāritena bhikṣuṇā santarottaramarami cīvaraṁ sadayitavyam tad uttarīṇi sādiyeya nissargika-pācattikam.*"; BV 166 ("*Abhibhāṣṭo samāno*" means "being addressed.")

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

= **santar'uttara**: an upper together with an inner; Bb cpd. *Santar(a)* is a junction of *sa + antar(a)* through contraction, while *santar'uttara* is a junction of *santara + uttara* through elision of the final *-a* of *santara*. = **sa-**: with; prefix; abbreviated form of preposition *saddhiṇi* taking ins.; see Pār concl. Sp 667–68/Kkh 111: "...: sa antaram uttaram paramam assa cīvaraṁ ti santar'uttaraparamam; nivāsena saddhim pārupanam ukkaṭṭhaparicchedo assā ti vuttaṇi hoti.": "...: an upper together with an inner at the most of that robe (-cloth): an inner (robe) and an upper (robe); a special designation of an outer robe together with an undergarment is said." See also BD II 12 note 1: "...: the inner one with the upper." to Vin I 198: "... santar'uttarena janapadacārikam pakkamanti.": "... they departed together with an inner (robe) and an upper (robe)."

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

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

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

**cīvaraṁ**: robe; nom. sg. nt.

**sāditabbaṁ**: Nm & H: accepted, enjoyed; f.p.p. of *sādiyati* (*\\$ad + i + ya*). Cf. NP 18.

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

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

### [NP 8: Paṭhama-upakkhaṭasikkhāpadam]

Bhikkhum pan'eva uddissa aññātakassa<sup>266</sup> gahapatissa vā gahapatāniyā vā cīvaracetāpanam<sup>267</sup> upakkhaṭam hoti: "Iminā cīvaracetāpanena<sup>268</sup> cīvaraṁ cetāpetvā itthan-nāmaṁ<sup>269</sup> bhikkhum cīvarena acchādēssāmī ti." Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappam̄ āpajjeyya: "Sādhu vata mam̄ āyasmā iminā cīvaracetāpanena<sup>270</sup> evarūpam̄ vā evarūpam̄ vā cīvaraṁ cetāpetvā acchādehī ti," kalyāṇakamyatam<sup>271</sup> upādāya, nissaggyam̄ pācittiyam̄.

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

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

**paṭhama-upakkhaṭasikkhāpadam**: see title at Aniyata 1.

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

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

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

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

**cīvaracetāpanam**: robe-fund, fund for trading for robe(s), Nm: purchase price, H: robe-fund; nom. sg. nt. Dative tapp. cpd. = **cīvara(m)** + **cetāpana**: , trade-fund, exchange-fund; from *cetāpeti* (v̄cit + āpe): trades, exchanges, barters.

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

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

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

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

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

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

<sup>268</sup> See previous note.

<sup>269</sup> W, Um, Pg: *ittham̄ nāmaṁ*.

<sup>270</sup> See n. 135.

<sup>271</sup> G: *kammyataṁ*. The -y- seems to be a correction as it is cramped in between the -m- and -t-.

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

**cīvaram:** for a robe; acc. sg. nt.

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

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

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

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

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

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

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

**bhikkhu:** nom. sg. m.

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

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

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

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

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

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

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

**sādhū:** good, please; indecl.

**vata:** indeed!, really!; exclamative particle.

**mām:** to me; acc. sg. of pers. pron. *ma(d)*; = stem-form; see IP p.28 n. 1. *Mām* is the object of *acchādehi* at the end of the line; cf. above: "itthan-nāmam bhikkhum ... cīvaram acchādessāmī ti."

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

**iminā cīvaracetāpanena:** see above.

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

**vā:** or; disj. particle.

**cīvaram:** acc. sg. m.

**cetāpetvā:** see above.

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

**kalyānakamyatām upadāya:** out of liking for what is fine, Ņm: (doing so) out of desire for a fine-quality (robe); Cf. Sekh 36 where this construction is connected to another verb of the same root *√chad* in one clause: "... paṭicchādessāmī bhiyyokamyatām upādāyā ti."

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

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

### [NP 9: Dutiya-upakkhaṭasikkhāpadam]

Bhikkhum pan'eva uddissa ubhinnam aññātakānam<sup>272</sup> gahapatinam<sup>273</sup> vā gahapatānīnam vā paccekacīvaracetāpanā upakkhaṭā<sup>274</sup> honti: "Imehi mayam paccekacīvaracetāpanehi<sup>275</sup> paccekacīvarāni cetāpetvā itthan-nānam<sup>276</sup> bhikkhum cīvarehi acchādessāmā ti." Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappam āpajjeyya: "Sādhu vata mam āyasmanto imehi paccekacīvaracetāpanehi<sup>277</sup> evarūpam vā evarūpam vā cīvaram cetāpetvā acchādetha ubho va santā ekenā ti," kalyāṇakamyataṁ<sup>278</sup> upādāya, nissaggyiyam pācittiyaṁ.

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

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

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

**dutiya-upakkhaṭasikkhāpadam**: see title at Aniyata 2.

**ubhinnam**: both; adj. qualifying *gahapatinam* & *gahapatānīnam*, gen. pl. of *ubho*.

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

Mā-L: "pratyeka-cīvara-cetāpanāni abhisam̄skṛtāni bhavanti abhisam̄cetayitāni"; BV 166. Sa: *pratyekacīvaracetanakāny upaskṛtāni syur*"; PrMoSa p.187. Mū: "pratyekapratyekāni cīvaracetanakāni pratyupasthāpitāni syuh"; PrMoMū p.26.

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

**ubho**: both; nom. sg. m.

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

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

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

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

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

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

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

<sup>272</sup> G: *aññātakānam*.

<sup>273</sup> W: *aññātakagahapatinam*.

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

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

<sup>276</sup> W, Um: *ittham nānam*.

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

<sup>278</sup> G: *kammyataṁ*. The -y- seems to be a correction as it is cramped in between the -m- and -t-.

## [NP 10: Rājasikkhāpadam]

Bhikkhum pan'eva uddissa rājā vā rājabhoggo<sup>279</sup> vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanam<sup>280</sup> pahineyya: "Iminā cīvaracetāpanena<sup>281</sup> cīvaraṁ cetāpetvā itthan-nāmam<sup>282</sup> bhikkhum cīvarena acchādehi ti." So ce dūto tam bhikkhum upasaṅkamitvā evam vadeyya: "Idam kho bhante āyasmantam uddissa cīvaracetāpanam ābhataṁ, paṭiggaṇhātu<sup>283</sup> āyasmā cīvaracetāpanan"-ti,<sup>284</sup> tena bhikkunā so dūto evamassa vacanīyo: "Na kho mayam āvuso cīvaracetāpanam<sup>285</sup> paṭiggaṇhāma,<sup>286</sup> cīvarañ-ca kho mayam paṭiggaṇhāma<sup>287</sup> kālena kappiyān-ti." So ce dūto tam bhikkhum evam vadeyya: "Atthi pan'āyasmato koci veyyāvaccakaro ti," cīvaratthikena, bhikkhave, bhikkunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā: "Eso kho āvuso bhikkhūnam veyyāvaccakaro ti." So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum upasaṅkamitvā evam vadeyya: "Yam kho bhante āyasmā veyyāvaccakaram niddisi, saññatto so mayā. Upasaṅkamatu<sup>288</sup> āyasmā kālena, cīvarena tam acchādessatī" ti, cīvaratthikena bhikkhave bhikkunā veyyāvaccakaro upasaṅkamitvā dvattikkhattum<sup>289</sup> codetabbo sāretabbo: "Attho me āvuso cīvarenā ti." Dvattikkhattum<sup>290</sup> codayamāno sārayamāno<sup>291</sup> tam cīvaraṁ abhinippahādeyya, iccetam kusalam.

No ce abhinippahādeyya, catukkhattum pañcakkhattum chakkhattuparamam<sup>292</sup> tuṇhībhūtena<sup>293</sup> uddissa ṭhātabbam<sup>294</sup>. Catukkhattum pañcakkhattum chakkhattuparamam<sup>295</sup> tuṇhībhūto<sup>296</sup> uddissa tiṭṭhamāno tam cīvaraṁ abhinippahādeyya, iccetam kusalam;<sup>297</sup> tato ce uttarim<sup>298</sup> vāyamamāno<sup>299</sup> tam cīvaraṁ abhinippahādeyya, nissaggiyam pācittiyan.

No ce abhinippahādeyya, yat'assa<sup>300</sup> cīvaracetāpanam<sup>301</sup> ābhataṁ, tattha sāmam vā gantabbam dūto vā pāhetabbo: "Yam kho tumhe āyasmanto bhikkhum uddissa cīvaracetāpanam pahiṇitha<sup>302</sup>, na tam tassa<sup>303</sup> bhikkhuno kiñ-ci attham anubhoti, yuñjant'āyasmanto sakam, mā vo sakam vinassā<sup>304</sup> ti." Ayam tattha sāmīci.

### Cīvaravaggo<sup>305</sup> paṭhamo<sup>306</sup>.

#### [The training precept on the king]

<sup>279</sup> V: -bhogo.

<sup>280</sup> BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, Vibh Ce: -cetāpan-

<sup>281</sup> As in previous note.

<sup>282</sup> W, Um: itthanī nāmam.

<sup>283</sup> BhPm 1 & 2, C, D, W, Dm, UP, Ra: patiganh-

<sup>284</sup> BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, Vibh Ce: -cetāpan-

<sup>285</sup> As in previous note.

<sup>286</sup> Vibh Ce: patiganh-. BhPm 1 & 2, C, D, W, Dm, UP, Ra: patiganh-.

<sup>287</sup> As in previous note.

<sup>288</sup> Dm, Um: upasaṅkamatāyasmā.

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

<sup>290</sup> As in previous note.

<sup>291</sup> D, G, Vibh Ee, Um, V: codiyamāno sāriyamāno. C, W: codiyamāno sārayamāno.

<sup>292</sup> BhPm 2, C, D, G, V, W, Vibh Ce: chakkhattum paramam.

<sup>293</sup> Vibh Ee, Ra: tuṇhi-. (Um illegible.)

<sup>294</sup> V: ṭhātabbam.

<sup>295</sup> BhPm 2, C, D, G, W, Vibh Ce: chakkhattum paramam. (Not V.)

<sup>296</sup> Vibh Ee, Ra: tuṇhi-.

<sup>297</sup> Mm, Mi Se, D, G, Ra, V: "... kusalam. No ce abhinippahādeyya. Tato ce uttarim...." Other eds.: "... kusalam. Tato ce uttarim..." (Um: tato ca uttari ...) (Pg: "... kusalam. Tato ... uttariṁ vāyamamāno ..." The Sannē also leaves out no ce abhinippahādeyya.)

<sup>298</sup> Dm, Um, UP: uttari. See NP 3.

<sup>299</sup> C, D, G, V: vāyamāno.

<sup>300</sup> G: yanī tassa.

<sup>301</sup> BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, Vibh Ce: -cetāpan-

<sup>302</sup> G: pahinīttha.

<sup>303</sup> Mi & Mm Se, G, P: tan-tassa.

<sup>304</sup> Mm & Mi Se: vinassī. (Pg: vinassā.)

<sup>305</sup> Vibh Ee: kaṭhinavaggo. Dm: kathinavaggo.

<sup>306</sup> V: pathamo.

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

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

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

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

**rājā:** king; nom. sg. m. see Pār 2.

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

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

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

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

**pahīeyya:** should convey, should send; 3 sg. opt. of *pahiñati* (*pa* + √*hi* + *ṇa*).

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

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

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

**dūto:** a messenger; nom. sg. m.

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

**bhikkhum:** acc. sg. m.

**evam:** thus; indecl.

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

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

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

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

**uddissa:** for; indecl; see NP 8.

**ābhataṁ:** has been brought; p.p. of *ābharati* (*ā* +  $\sqrt{bhar}$  + *a*): lit. carries to.

**paṭiggaṇhātu:** let receive; 3 sg. imp. of *paṭiggaṇhāti* (*paṭi* +  $\sqrt{(g)gah}$  + *ṇha*), see NP 3.

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

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

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

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

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

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

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

**paṭiggaṇhāma:** 1 pl. pres. ind.

**cīvarañ-ca:** junction of *cīvaraṁ* + *ca* through palatalisation of the final *ṇ* of *cīvaraṁ*. **cīvaraṁ:** acc. sg. nt. + **ca**: but; it is here a disj. part as it follows a negation; see the note on *ca* in *alañca* in Aniya 2.

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

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

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

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

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

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

**ti:** quotation-mark; see above.

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

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

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

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

in Pāc 71.

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

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

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

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

**bhikkhūnam:** gen. pl. m. **veyyāvaccakaro:** nom. sg. m. **veyyāvaccakaram:** acc. sg. m.

**saññāpetvā:** having instructed; abs. of *saññāpeti* (*sam* + √*ñā* + *ape*).

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

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

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

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

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

**āyasmā:** the Venerable; nom. sg. m.

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

**cīvarena:** with a robe; ins. sg. m.

**tam:** you; acc. sg. m., contracted form of pers. pron. *tvaṁ*.

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

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

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

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

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

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

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

see Syntax § 110b.

**attho:** need; nom. sg. m.

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

**āvuso:** voc. sg. m.

**cīvarena:** a robe; ins. sg. nt.

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

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

**taṁ cīvaram:** acc. sg. nt.

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

**taṁ cīvaram abhinippahādeyya:** he should have (him) bring forth/produce that robe, (the prompting and reminding) should make that robe to be brought forth, Nm: ... if ... the robe is forthcoming, H: if he succeeds in obtaining that robe, Than: should (the steward) produce the robe.

Sp III 673: "... evam yāvatatiyam codento taṁ cīvaram yadi nippahādeti sakkoti attano paṭilābhavasena nippahādetum ...": "... thus prompting up to the third time, if he brings forth that robe (-cloth), he is able by his own obtaining-power to bring forth."

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

It is also possible that the robe is made brought forth by the action of prompting and reminding; see Vin I 223/NP X 2,2: "Idam me cīvaram atirekatikkhattuṁ codanāya atirekacchakkhattuṁ thānena abhinippahāditam nissaggiyam.": "This robe (-cloth) which has been made to be brought forth by prompting and by standing more than six times is to be forfeited by me (see NP intro note)."

Cf. S V 156: "so me attho abhinippanno"; Vin II 183: "Devadatto pothujjanikam iddhiṁ abhinippahādesi": "Devadatta produced a mundane psychic power (display)"; D I 78: "... yam yad-eva ākañkheyya taṁ tad-eva kareyya abhinippahādeyya."; cf. S V 255.

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

**catukkhattuṁ pañcakkhattuṁ:** four times or five times; abbayibhāva cpd.

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

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

**chakkhattuparamam:** six times at the most; adv. abbayibhāva cpd. = **chakkhattu(m) + paramam:** at the most; adv. see NP 3.

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

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

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

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

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

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

The Prātimokṣasūtras support the Se reading: Mā-L: “... ity etat kuśalam, no ced abhiniṣpādeya tad uttayanto vā vyāyamanto vā tam cīvaram abhiniṣpādeya, abhiniṣpanne cīvare nissargika-pācattikā | no ced abhiniṣpadeya ...” (BV 167, PrMoMā-L p.12). Mū: “... ityevam kuśalam, no ced abhiniṣpadyena na uttari dhyāyaccheccīvārasyābhinivartaye, abhiniṣpanne cīvare naisargikapāyantikā, no ced abhiniṣpadyena ...” (PrMoMū p.28). Sa: “... kuśalam, no ced abhiniṣpadyeta tata uttarami vyāyameta cīvarasyābhiniṣpattaye abhiniṣpanne cīvare nihṣargika pātayantika no ce...” (PrMoSa p.191. Cf. Finot 35.)

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

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

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

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

**ābhataṁ:** has been brought; see above.

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

**sāmam:** himself; adv.

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

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

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

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

**āyasmanto:** voc. pl. of *āyasmā*.

**pahiṇittha:** you conveyed, sent; 2 pl. aor. of *pahiṇati*; see above.

**tam:** that; nom. sg. nt. dem. pron. referring back to the *cīvaracetāpanam*.

**tassa:** of that; dat. sg. m.

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

**kiñ-ci:** any; indef. pron.; see Sd 9.

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

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

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

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

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

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

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

**āyasmanto:** voc. pl. m.

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

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

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

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

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

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

**ayam tathā 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.

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

## [NP 11: Kosiyasikkhāpadam]

**Yo pana bhikkhu kosiyamissakam santhatam kārāpeyya, nissaggiyam pācittiyan.**

**[The training precept on silk]**

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

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

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

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

## [NP 12: Suddhakālakasikkhāpadam]

**Yo pana bhikkhu suddhakālakānam elakalomānam santhatam<sup>307</sup> kārāpeyya, nissaggiyam pācittiyan.**

**[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.**

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<sup>307</sup> V: *sañthatam*.

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

**eļakalomānam**: of sheep wool; gen. pl. nt. Gen. tapp. cpd. = **eļaka**: sheep, Ņm & H: goat; In D I 5 and elsewhere the compound *ajeļaka*: “goats (*ajā*) and *eļakas*” is found and in Vin I 198 the Buddha allows the use of hide (*camma*) made of *eļaka*, *aja*: goat, and *miga*: deer. This shows that an *eļaka* is not a goat. There are domesticated as well as wild sheep in India (the latter in the Himalaya) and the *eļaka* 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 (*eļakasaṇṇivāsa*); these are all typical characteristics of a sheep. MW 231: “*Edaka*: a kind of sheep, ram, wild goat.” + **loma**: body-hair, wool.

### [NP 13: Dvebhāgasikkhāpadam]

Navam pana<sup>308</sup> bhikkhunā santhataṁ<sup>309</sup> kārayamānena dve bhāgā suddhakālakānam eļakalomānam ādātabbā, tatiyam odātānam catuttham gocariyānam. Anādā ce bhikkhu dve bhāge suddhakālakānam eļakalomānam tatiyam odātānam catuttham gocariyānam navam santhataṁ<sup>310</sup> kārāpeyya, nissaggyam pācittiyaṁ.

[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 *santhataṁ*.

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

**bhikkhunā**: by a bhikkhu; ins. sg. m.

**santhataṁ** 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* ( $\sqrt{bhaj} + a$ ).

**ādātabbā**: to be taken, included, Ņm: must be incorporated, H: may be taken; f.p.p. of *ādāti* ( $\bar{a} + \sqrt{dā} + a$ ): applies, puts on, takes. Cf. Pāc 58. Sp III 684: *ādātabbāti gahetabbā*.

**tatiyam**: a third (part); ordinal.

**odātānam**: of white; adj.

**catuttham**: a fourth (part); ordinal.

**gocariyānam**: 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 absolute 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.

<sup>308</sup> Mi Se, C, G, V, W: *navam-pana*.

<sup>309</sup> V: *saṇṭhatam*.

<sup>310</sup> V: *saṇṭhatam*.

### [NP 14: Chabbassasikkhāpadam]

Navam pana<sup>311</sup> bhikkhunā santhataṁ<sup>312</sup> kārāpetvā chabbassāni dhāretabbam. Orena ce<sup>313</sup> channam vassānam tam santhataṁ<sup>314</sup> visajjetvā<sup>315</sup> vā avisajjetvā<sup>316</sup> vā aññam navam santhataṁ<sup>317</sup> kārāpeyya, aññatra bhikkhusammutiyā,<sup>318</sup> nissaggyam pācittiyaṁ.

[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.

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

**chabbassāni:** six years; nom. pl. nt. = **cha(l)**: six; num. *cha* in compounds causes the following consonant to double due to assimilation since the cpd form *chal* is used; see IP p.269. Here -lv- 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). *chal-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 *oranī*: below, used as adverb. *Oranī* 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 vassānam:** gen. pl. nt.

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

**visajjetvā:** having given up, Nm & 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: *vissaṭṭhi*. **vā:** or; disj. particle.

**avissajjetvā:** 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: Nisīdanasanthatasikkhāpadam]

Nisīdanasanthatam<sup>319</sup> pana<sup>320</sup> bhikkhunā kārayamānena purāṇasanthatassa<sup>321</sup> sāmantā sugatavidatthi<sup>322</sup> ādātabbā dubbaṇṇakaraṇāya. Anādā ce bhikkhu purāṇasanthatassa sāmantā sugatavidatthim navam nisīdanasanthatam<sup>323</sup> kārāpeyya, nissaggyam pācittiyaṁ.

<sup>311</sup> Mi Se, C, G, V, W: *navam-pana*.

<sup>312</sup> V: *sañṭhatam*.

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

<sup>314</sup> V: *sañṭhatam*.

<sup>315</sup> V: *visajjetvā*. Other eds.: *vissaṭṭhetvā*.

<sup>316</sup> V: *avisajjetvā*.

<sup>317</sup> V: *sañṭhatam*.

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

<sup>319</sup> V: -*sañṭhatam*-.

<sup>320</sup> Mi Se, G: *nisīdanasanthatam-pana*. V: *nisīdanasañṭhatam-pana*.

<sup>321</sup> V: -*sañṭhata-*.

<sup>322</sup> Vibh Ce: -*vidatthī*.

<sup>323</sup> V: -*sañṭhatam*.

### [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 ablativeal 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, Ām: 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.

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

**sugatavidatthim:** acc. sg. f.

### [NP 16: Eḷakalomasikkhāpadam]

**Bhikkhuno pan'eva addhānamaggappaṭipannassa<sup>324</sup> eḷakalomāni uppajjeyyum, ākaṅkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamāṇ sahatthā haritabbāni,<sup>325</sup> asante hārake; tato ce uttarim<sup>326</sup> hareyya asante pi hārake, nissaggiyā pācittiyaṁ.**

### [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, Ām: 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 bāhubbīhi cpd. Padabhājana: "...: *panthāṇi 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

<sup>324</sup> Mi & Mm Se, BhPm 1 & 2, C, D, V, W, Um, UP, Ra, Vibh Ee: *maggappaṭi-*. Vibh Ce, Dm: -*maggappaṭi-*. G: *addhānamaggam paṭipannassa*.

<sup>325</sup> 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.

<sup>326</sup> 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): “*Addhānamaggan-ti addhānasāñkhātam dīghamaggam na nagaravīthimaggan-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 Sāvatthim addhānamaggapaṭipannā honti.*”: “... bhikkhus were going on the main road from Saketa to Sāvathī.” 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 kantāraddhānamaggam*”: “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.<sup>327</sup>

**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.

**elakalomāni**: acc. pl. nt

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

**tiyojanaparamam**: 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 + **paramam**: at the most; see NP 3.

**sahatthā**: Ŋm & 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: “... *triyojanaparamam hartivyam-asante anyasmin hārake taduttariṇi hāreya ...*”; PrMoMā-L p.16. Sa: “... *yāvat triyojanaparamam svayam hartavyāny asati hārake*”; PrMoSa p.195, Finot 37.

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

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

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

<sup>327</sup> Cf. Pāc 47: *-māsappaccaya-*, Pāc 48: *tatharūpappaccayā*, Pāc 90: *kaṇḍuppaṭicchādiṇi*, Pāc 92: *cīvarappamāṇam*, 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: *āvikareyya*, 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: Eļakalomadhvāpanasikkhāpadam]

**Yo pana bhikkhu aññātikāya bhikkhuniyā eļakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā, nissaggiyam pācittiyan.**

[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.

**eļakalomadhvāpanasikkhāpadam:** see title at Pār 1. *Dhvāpana*, lit. making wash, is an action-noun derived from *dhvāpeti*, the causative of the verb *dhvati*: “one causes to wash”; see NP 4. *Eļakalomadhvāpana* 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.

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

**dhovāpeyya vā rajāpeyya vā:** see NP 4.

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

### [NP 18: Rūpiyasikkhāpadam]

**Yo pana bhikkhu jātarūparajataṁ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittam vā sādiyeyya, nissaggiyam pācittiyan.**

[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.

**jātarūparajataṁ:** gold and silver; acc. sg. nt. dvanda cpd = **jātarūpa:** (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* + √*gah* + *ṇha*).

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

**upanikkhittam:** deposited, deposit, placed near; p.p. of *upanikkhipati* (*upa* + *ni* + √(*k*)*kip* (= Skt √*kṣip* + *a*) used as adjective qualifying -*rajataṁ* 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.

**upanikkhittam sādiyeyya:** should consent to (it) being deposited, Nm: 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 bhikṣuḥ svahasraṁ (-hastaṁ) jātarūpa-rajataṁ udgrhṇeyā vā udgrhṇāpeyyā vā antamasato iha nikṣepehī ti vā vadeya upanikṣiptam vā sādiyeyā nihsargika-pācattikam.*”; BV 166.

### [NP 19: Rūpiyasamvohārasikkhāpadam]

**Yo pana bhikkhu nānappakārakaṁ rūpiyasamvohāram samāpajjeyya, nissaggiyam pācittiyan.**

[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.

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

**rūpiyasamvohāram**: 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 bhikṣur aneka-vidham jāta-rūpa-rajata-vikṛti-vyavahāram samāpadyeya nihsargika-pācattikam."; BV 183.

### [NP 20: Kayavikkayasikkhāpadam]

**Yo pana bhikkhu nānappakārakam kayavikkayaṁ samāpajjeyya, nissaggiyam pācittiyam.**

*Elakalomavaggo*<sup>328</sup> dutiyo.

### [Pattavaggo<sup>329</sup>]

[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.*

**kayavikkayaṁ**: bartering, trading; acc. sg. m. Dvanda cpd = **kaya**: buying (goods by means of goods); from *kayati* ( $\sqrt{k}i + \eta a$ ) + **vikkaya**: selling (goods for goods); from *vikkiniyatī* (*vi* +  $\sqrt{(k)}ki + \eta a$ ). 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.

**elakalomavagga**: the section (starting with the rule) on sheep-wool. = **elakaloma**: 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 bhikṣur aneka-vidham kraya-vikrayam(ya)-vyavahāram samāpadyeya saṃyyathidam gi (i) mam kṛṇa ito kṛṇa ettakam ettake krīñāhī ti vā vadeya nihsargika-pācattikam."; BV 166, PrMoMā-L p.16.

<sup>328</sup> 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 sīhala v.l., Burmese v.l. in TP (from a 1904 Burmese printed edition): *elakalomavaggo*. (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 *elakalomavagga* is in the Pāll, i.e., the Pātimokkha.) See the note on the chapter titles in the Analysis.

<sup>329</sup> Only in Mi Se.

## [Pattavaggo<sup>330</sup>]

### [NP 21: Pattasikkhāpadam]

**Dasāhaparamaṁ atirekapatto dhāretabbo. Taṁ atikkāmayato, nissaggiyam pācittiyam.**

[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.

**dasāhaparamaṁ**: 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.

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

### [NP 22: Ūnapañcabandhanasikkhāpadam]

**Yo pana bhikkhu ūnapañcabandhanena<sup>331</sup> pattena aññam navam pattam cetāpeyya, nissaggiyam pācittiyam.**

Tena bhikkhunā so patto bhikkhuparisāya nissajitabbo,<sup>332</sup> yo ca tassā bhikkhuparisāya pattapariyanto, so<sup>333</sup> tassa bhikkhuno padātabbo: "Ayaṁ te<sup>334</sup> bhikkhu patto, yāva bhedanāya dhāretabbo" ti. Ayam 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* ( $\sqrt{bandh} + a$ ).

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

**aññam**: another; pronominal adjective qualifying *pattam*; see NP 14.

**navam**: new; adj. qualifying *pattam*; see NP 13.

**pattam**: 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.

<sup>330</sup> Only in Mi Se.

<sup>331</sup> G: *ūṇa-*, V: *ona-*.

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

<sup>333</sup> Mi & Mm Se, G, V, D: "... so ca tassa ..."

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

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

*Nissajitabbo/nissajitabbo* = Skt *niḥ* + √(s)sṛj; MW 564. See note on *paṭinissajeyya* at Sd 10.

Mā-L: *niḥsaritavyam*; BV 183, PrMoMā-L p.27. Sa: *niḥsrṣṭavyam*; 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, Ām: 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: "...: evam parivattetvā pariyante 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* + √*dā* + *a*) agreeing with *patto*.

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

**te:** for you, Ām: your; dat. sg. of pers. pron. *tvam*. 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 *ayam* 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* (√*bhid* + *ṇa*).

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

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

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

### [NP 23: Bhesajjasikkhāpadam]

Yāni kho pana tāni gilānānam<sup>335</sup> bhikkhūnam paṭisāyanīyāni bhesajjāni, seyyathīdam:<sup>336</sup> sappi, navanītam,<sup>337</sup> telām, madhuphāṇītam,<sup>338</sup> tāni paṭiggahetvā sattāhaparamām sannidhikārakām paribhūñjītabbāni. Tam atikkāmayato, nissaggiyam pācittiyam.

### [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

<sup>335</sup> V: *gīlānānam*.

<sup>336</sup> Dm, UP: *seyyathīdam*. Cf Pāc 39.

<sup>337</sup> V: *navanītam*.

<sup>338</sup> C: *madhuphāṇītam*. G: *madhuphāṇītaṁ*; later (i.e., unlinked) corrected to *madhupphāṇītaṁ*. Cf Pāc 39.

## forfeiture.

**yāni ... tāni:** those ... which; relative clause in which the antecedent *tāni* has been included for emphasis; see note on Dhp 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 ..., Nm: 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.

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

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

**paṭisāyanīyāni:** permissible, edible, allowable; f.p.p. of *paṭisāyati* (*paṭi* + √*sad* + *i* + *ya*), only found in this context. The verb *sāyati* means "savour," 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: *paribhuñjitabbāni* (see below). Sa PrMo: *anujñātāni*: "allowed"; PrMoSa p.202.

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

**seyyathīdam:** 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* + *idam* through elision of the final *-ā* of *yathā* and lengthening of the initial *i-* of *idam*. = **se:** the Māgadhi form of *tan* the 3 sg. nt. of dem. pron. *ta(d)*; see PG § 105,2. + **yathā:** as; adv. + **idam:** this; nom. sg. of dem. pron. *ayañ*.

**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.

**navanītam:** 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.: *navanītavāṇṇa*, *sappivāṇṇa*, 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 Apabhramśa Prākrit 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 *navanītam*.

**telam:** oil; nom. sg. m.

**madhuphāṇitam:** honey and molasses; nom. sg. nt. Probably a dvanda compound, because the rest of the five medicines end in *-m*. However, *madhu* and *phāṇitam* can also be separate words: "honey, molasses," because both *madhuñ* and *madhu* can be nom. sg. nt. The reading *madhupphāṇitam* in some manuscripts suggests a

junction of the final *-m* of *madhum* with the initial *p*- of *phāṇitam* through assimilation.

**madhu:** honey; nom. sg. nt.

**phāṇitam:** molasses; nom. sg. nt.

**tāni:** them; acc. pl. nt.

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

**sattāhaparamam:** 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: *dasāhaparamam*. **sattāha:** 7 days; digu cpd. Junction of *satta* + *aha* through contraction. = **satta:** seven; numeral + **aha** + **paramam:** see NP 1.

**sannidhikārakam:** being kept in store, keeping in store, Ņm: 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 *-akam*. = strengthened √*kar* + *ṇamul* suffix *-akam*. Kkh 132: "...: *sannidhim katvā nidahitvā ...*"

*Namul* 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 *-am*, but often the *ṇamul* absolutives take the suffix *-ka* appearing as *-akam*. See PG § 215, BHSGD I § 35,3–5, and Norman, 1992, p 299f. Cf. NP 29: *upavassam*, Pāc 13: *anāpuccham*, Pāc 59: *apaccuddhārakan*, Sekh 15: *-pacālakam*, Sekh 18: *-ukkhepakam*, Sekh 19: *-avacchedakam*, Sekh 20: *-kārakan*, Sekh 23: *-nicchārakan*, and Sekh 26: *-nillehakan*.

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

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

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

## [NP 24: Vassikasāṭikasikkhāpadam]

"Māso seso gimhānan"-ti, bhikkhunā vassikasāṭikacīvaraṁ pariyesitabbam. "Addhamāso<sup>339</sup> seso gimhānan"-ti, katvā nivāsetabbam. "Orena ce māso seso gimhānan"-ti, vassikasāṭikacīvaraṁ pariyeṣeyya, "Orenaḍḍhamāso<sup>340</sup> seso gimhānan"-ti, katvā nivāseyya, nissaggyam pācittiyam.

### [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 *gimhānam* and *ti* through dentalisation of the final *-m* of *gimhānam*. = **gimhānam:** gen. pl. m. of *gimha* + **ti:** (thinking:) "..."; quotation mark.

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

<sup>339</sup> 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: *addha-*.) V: *adha-* as in Pāc 57.

<sup>340</sup> 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.

**vassikasātikacīvaraṁ:** robe-cloth for the rain's (bathing-) cloth, Ŋm: 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.: *vassikasātika*.

**vassikasātika:** rain's (bathing-) cloth; kammadhāraya cpd. = **vassika:** rain's, rainy season's; adj. = *vassa*: rain, rainy season + poss. suf. *-ika* + **sātikā:** clothing, attire, wear, outer garment, clothing, cloak; cf. Pāc 91 + **cīvaraṁ:** 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 *vassikasātikā*. The *vassikasātikā* (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 *udakasātikā*, Vin IV 279 (4 by 2 spans), is the cloth to be worn by bhikkhuniś bathing in ponds and rivers, also for preventing nakedness. The *vassikasātikā* 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 *udakasātikā* for bhikkhus. Cf. BMC I 242 ff.

**paryesitabbam:** (it) can be sought; f.p.p. of *paryesati* (*pari* + √*es* + *a*).

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

See PED and DP: *adḍha*, 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 *adḍha* and *addha* do exist in Prākrit.

**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.

**paryeseyya:** should seek; 3 sg. opt.

**oren'adḍhamāso:** = a junction of **orena** + **adḍhamāso** 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 sāmāṇ cīvaraṁ datvā kupito<sup>341</sup> anattamano acchindeyya vā acchindāpeyya vā, nissaggyam pācittiyam.**

[The training precept on snatching robes]

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

<sup>341</sup> 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-acchindanasikkhāpadam**: 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.

**bhikkhusa**: to a bhikkhu; dat. sg. m.

**sāmam**: himself; adv. **cīvaram**: robe; acc. sg. nt.

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

**kupito**: being resentful, indignant, irritated, wrathful, Nm & 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: “... *dattvā tataḥ paścād abhiṣaktah kūpitaś...*”; PrMoSa p.199, PrMoMū p.30.

**anattamano**: Nm & 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: Suttaviññattisikkhāpadam]

**Yo pana bhikkhu sāmam̄ puttam̄ viññāpetvā tantavāyehi cīvaram̄ vāyāpeyya, nissaggiyam̄ pācittiyaṁ.**

[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.

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

**sāmam**: himself; adv.

**puttam̄**: 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.

**cīvaram̄**: 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.<sup>342</sup>

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

### [NP 27: Mahāpesakārasikkhāpadam]

**Bhikkhum pan’eva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaram̄ vāyāpeyya, tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamitvā cīvare vikappam̄ āpajjeyya: “Idam̄ kho āvuso**

<sup>342</sup> Horner, BD II 144, misunderstood the *anāpatti*-clause in the Vibhaṅga. She renders: “*anāpatti cīvaram̄ sibbetum, 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.

cīvaraṁ maṁ uddissa viyyati<sup>343</sup> āyatañ-ca karotha, vitthatañ-ca appitañ-ca<sup>344</sup> suvītañ-ca<sup>345</sup> suppavāyitañ-ca<sup>346</sup> suvilekhitañ-ca<sup>347</sup> suvitacchitañ-ca karotha; appeva nāma mayam-pi<sup>348</sup> āyasmantānaṁ kiñ-ci-mattam anupadajjeyyāmā” ti, evañ-ca so bhikkhu vatvā kiñ-ci-mattam anupadajjeyya, antamaso piṇḍapātamattam-pi, nissaggyam pācittiyam.

[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.

**mahāpesakārasikkhāpadam**: 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 *piṇ̄sati* ( $\sqrt{piś} + a$ ): adorns, embellishes + **kāra**: maker, making. This is the synonym given for *tantavāya* in the Padabhājana on the rule. For more on this rule, see the section “Titles of rule sections” in the Introduction.

**bhikkhum pan'eva uddissa**: Now if ... for a bhikkhu.; see NP 8.

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

**tantavāyehi cīvaraṁ 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.

**idam**: this; nom. sg. nt. dem. pron.

**kho**: indecl. no need to translate.

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

**cīvaraṁ** acc. sg. nt.

**maṁ**: 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 *āyatam* and *ca* through palatalisation of *-m* = **āyatam**: Ŋm & H: long, extended, outstretched; adj., p.p. of *āyamati* (*ā* +  $\sqrt{yam}$  + *a*): stretches, extends + **ca**: and; conn. particle.

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

**vitthatañ-ca**: **vitthatam**: Ŋm & H: wide, broad; adj., p.p. of *vittharati* (*vi* +  $\sqrt{thar}$  + *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**: **appitam**: Ŋm: stout, H: rough, firm, thick; adj., p.p. of *appeti* (*ap* +  $\sqrt{e}$ ): one fixes, applies. Sp: *ghanaṁ*: solid, dense, thick.

**suvītañ-ca**: **suvītam**: well-woven, Ŋm: the woof well set, H: evenly woven; adj., pref. **su-** + **vīta**: p.p. of *vāyati* or *vināti*. Sp: “... suṭṭhu vītam, sabbaṭṭhānesu samān katvā vītam.”: “... well woven, woven having made even in

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

<sup>344</sup> Bh Pm 2, Um: *appita-*.

<sup>345</sup> Mi & Mm Se, G, V: *suvita-*.

<sup>346</sup> Mi & Mm Se, V: *supavāyita-*.

<sup>347</sup> Mi & Mm Se, G, V: *suvilekkhita-*.

<sup>348</sup> D, Vibh Ee: *mayaṁ pi*.

all places."

**suppavāyitañ-ca:** **suppavāyita:** well diffused, well woven forth, H: well permeated, Ām: the warp well stretched; adj., pref. *su-* + *pavāyita*, Possibly the p.p. of *pavāyati* (*pa* + √*vā* + *ya*): diffuses, blows forth, or maybe the: pref. *pa-*: forth + *vāyita*: woven; p.p. of *vāyati*; see above Sp: "... *sut̄hu pavāyitam*, *sabbaṭṭhānesu samāṇ katvā tante pasāritam*." : "... well diffused, the threads stretched out having made even in all places."

**svilekhitañ-ca:** **svilekhitam**: H: well scraped, Ām: well pulled, scratched; adj., pref. **su-** + **vilekhita**, the p.p. of *vilikhati* (*vi* + √*likh* + *a*): scrapes. Cf. *vilekha* at Pāc 72. Sp: "... *lekhaniyā sut̄hu vilikhitam*." : "... well scraped with a scraper."

**suvitacchitañ-ca:** junction of *suvitacchitam* + *ca* through the palatalisation of *-m*: **suvitacchitam**: Ām: well brushed, H: well woven, carded, peeled, combed, smoothed; pref. **su-** + **tacchita**: p.p. of *vitaccheti* (*vi* + √*tacch* + *e*): peels, plucks. Sp 727: "... *kocchena sut̄hu vitacchitam*, *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 *-m*.

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

**pi:** also; emph. particle.

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

**anupadajjeyyāmā ti:** we shall present; 1 pl. opt. of *anupadeti* (*anu* + *pa* + √*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.

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

**piñḍapāta:** alms-food, lit. "dropping of alms"= **pinda:** alms, lit. "a lump of food," esp. rice; cf. Pāc 31 *āvasathapiñḍa*: rest-house-alms + **pāta:** a dropping; dependent word der. fr. from *pāteti* (√*pāt* + *e*); see -*gāha* at Sd 2 and IP p.92. + **-mattam:** a little; adj. used as a noun, see above + **pi:** just; indecl. see Pār 1, NP 16.

## [NP 28: Accekacīvarasikkhāpadam]

Dasāhānāgataṁ kattikatemāsikapuṇṇamam̄,<sup>349</sup> bhikkhuno pan'eva accekacīvaraṁ uppajjeyya, accekam̄ maññamānena bhikkhunā paṭiggahetabbam̄, paṭiggahetvā yāva cīvarakālasamayaṁ nikhipitabbam̄; tato ce uttarim̄<sup>350</sup> nikhipeyya, nissaggyam̄ pācittiyam̄.

[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.

<sup>349</sup> 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 Vimativinodani-ṭīka (Be I 356, 360) on NP 24 and 28 there is also the reading -*māsi-*).

<sup>350</sup> Dm, Um, UP: *uttari*. See NP 3.

**dasāhanāgataṁ kattikatemāsikapuṇṇamam̄**: for the ten-days coming up to the three-month Kattika full moon day, Ņm: 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: “*Daśāhanāgataṁ* *kho puna tremāsaṁ kārtikī-paurṇamāśi utpadyeya bhikṣusya ātyāyikam cīvaraṁ atyāyikanī manyamāno na bhikṣuṇā pratigr̥hītavyam pratigr̥hītvā yāvac cīvaradāna-kāla-samayaṁ nikṣipitavyam tad-uttarīṇi nikṣipeya nissargika-pācattikāṇi”; BV 184, PrMoMā-L p.18.*

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

The compound functions as a passive subordinate clause; see the notes to *cīṇamānatto* in the Sd conclusion and to *suttāgatam* 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*) bahubbīhi cpd: “*yām dasāham na āgataṁ*” = **dasāha**: ten days; digu cpd; see NP 1 + **anāgataṁ**: 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 + √*gam* + a). Padabhājana: “... *dasāhanāgatāya pavāraṇāya*”: “... during the ten days coming up to the *pavāraṇa*-invitation.”

**kattikatemāsikapuṇṇamam̄**: 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; bahubbīhi 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-cātumāsinī* in the Padabhājana on *kattikapuṇṇama*, NP 29, i.e., what is meant here is *temāsi(nī)* like *cātumāsinī*.

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

Sp 728: “...: *paṭhamakattikatemāsikapuṇṇamam̄*. ... *Idam vuttaṇ hoti*: “*Yato paṭṭhāya paṭhamamahāpavāraṇāya dasāhanāgatā ti vuccati. Sace pi tāni divasāni accantaṁ eva bhikkhuno accekacīvaraṁ uppajjeyya, accekam idan-ti jānamānena bhikkhunā sabbam̄ pi paṭiggahetabban*”-ti. *Tena pavāraṇamāsassa juṇhapakkhaṇcamito paṭṭhāya uppannassa cīvarassa nidhānakālo dassito hoti. Kāmañ-c’esa: dasāhaparamam̄ atirekacīvaraṁ 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 *Āsaṅha* full moon. On this three-month Kattikā full-moon the bhikkhus perform the first Invitation, *pavāraṇa*. The *kattika-cātumāsinī*, 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.<sup>351</sup>

<sup>351</sup> 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.

+ **pūṇamā**: the full moon; f. = **pūṇa**: full, lit. filled; p.p. of *pūreti* ( $\sqrt{pūr} + e$ ) + **mām**: 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.

**accekacīvaraṁ**: extraordinary robe (-cloth), Nm & H: special robe; acc. sg. nt. Kammadhāraya cpd. = **acceka**: extraordinary, exceptional, unexpected, irregular, urgent, special; adj., only found in this context. = *ati + ā + √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 karaṇiya*: 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. + **cīvaraṁ**.

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

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

**bhikkhunā paṭiggaheṭabbam paṭiggaheṭvā**: see NP 3.

**yāva**: until; indecl.

**cīvarakālasamayam**: 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 nikkiipeyya**: see NP 3.

## [NP 29: Sāsaṅkasikkhāpadam]

Upavassam kho pana kattikapuṇyamā. Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatañi<sup>352</sup> sappaṭibhayāni. Tathārūpesu bhikkhu senāsanesa viharanto ākañkhamāno tiṇṇam cīvarānam aññataram cīvaraṁ antaraghare nikkiipeyya, siyā ca tassa bhikkhuno kocid-eva paccayo tena cīvarena vippavāsāya, chārattaparamam<sup>353</sup> tena bhikkhunā tena cīvarena vippavasitabbam; tato ce uttarim<sup>354</sup> vippavaseyya, aññatra bhikkhusammutiyā,<sup>355</sup> nissaggiyam pācittiyam.

### [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, Nm: having completed, H: having spent; pp. (or ḥamul abs.) of *upavasati* (*upa* +  $\sqrt{vas}$  + *a*).

Padabhājana: “... vutthavassānam.”: “... 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.

<sup>352</sup> C, G, W: *-saṇṭika-*.

<sup>353</sup> Mi Se, G, V, W, : chārattaparamantena.

<sup>354</sup> Dm, Um, UP: *uttari*. See NP 3.

<sup>355</sup> Mi & Mm Se, BhPm 1 v.l.: *sammatiyā*.

Sp 730: "... *upavassan-ti upavassam* (Kkh 140 & Sp v.l.: *upavassa*) *vasitvā ti vuttam hoti*. ... *vassam upagantvā vasitvā cā ti attho*." "*Upavassam*: 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 (... *vutthavassānam bhikkhūnam senāsane viharanto ti evarūpānam bhikkhūnam 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 vassam upagantvā yāva paṭhamakattikapuṇṇamam vasati so vutthavassānam abbhantaro hoti ...*"). Cf. "*bhikkhū vuthavassā ...*" in origin-story, Vin III 262.

Thus according to the Sp commentary *upavassam* is an absolutive, i.e., a ḡamul absolutive in *-am*; see NP 23: *sannidhikārakam*. However, the Padabhājana and the origin-story suggest a past participle: *vuttha* and this in line with the p.p. in the previous rule: *āgatam* and the way *upavassam* agrees in case, number, and gender with *puṇṇam*.

Cf. A I 215, IV 255 "*upavassuposatham*" explained by A-a II 329 as "*upavasitvā uposatham*." Sn 402 has *upavass'uposatham* and Sn 403: *upavutth'uposatho*. Sn-a 378 also takes *upavassam* to be an absolutive: "... *upavass'uposatham 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 *upavassam* with *-am* elided.

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

**upavassam kho pana kattikapuṇṇamam:** now the Kattika-full-moon has been observed, having observed the Kattika-full-moon, Ām: 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: "*Upavarṣam kho punah tremāsam kārtiko paurnamāśo bhiksū cāranyake śayanāsane viharanti ...*"; PrMoMā-L p.18. Sa: "*Trayomāsānāgate kārttike pūrṇamāse...*"; PrMoSa 201.

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

**kattikapuṇṇamam:** 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 *kattikacātumāsinī* (cf. Vin I 155: "... *anāgatāya pavāraṇāya ... anāgatāya Komudiyā cātumāsiniyā ...*", Vin I 176, and D I 47: "... *Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiā ...*"), see BD II 157 n. 3. *Vinaya Texts* I 324 n. 2: "The *Komudī cātumāsinī* is the full moon day in the month *Kattika*, which is called *Kaumuda* in the epic Sanskrit literature; the epithet *cātumāsinī* refers to the Vedic *Cāturmāsya* festival that falls on that day..." The *Komudī cātumāsinī* is thus the same as the *Kattika-cātumāsinī*.

According to the Jain Āpastamba-Grhya-Sūtra<sup>356</sup> 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, *Āśādha* (= Pāli: *Āsālhā*) 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.

<sup>356</sup> 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.

**sāsañkasammatāni:** which are considered risky, Nm & H: dangerous; adj. Bb cpd. = **sāsañka:** risky, unsafe, suspicious, dangerous; pref. **sa-**: with + **āsañka:** 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.

**sappañibhayāni:** which are frightening, H: frightening, Nm: risky; adj. Bb cpd. = pref. **sa-**: with + **pañibhaya:** dangerous, frightening, terrifying, fear, dangerous. = prefix (*p*)*pañi*: 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 *pañibhaya* 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.

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

**tiṇṇam:** of three; gen. pl. m. of numeral *tayo*; see Aniy 1.

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

**aññataram:** a certain one; adj. see Aniy 1.

**cīvaram:** a robe; acc. sg. nt.

**antaraghare:** inside a house, inhabited area, H: inside a house, Nm: 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 *antaraghārāni*, 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: “*antaraghāraṇi paviṭṭho 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 *atti*; 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-aggam*. + **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.

**chārattaparamam:** for six nights at the most; see NP 1, = **cha(l)**: 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 *chakkhattum*, and Pāc 5 & 49: *dirattatiratta*. + **ratta**: night + **paramam:** 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: Pariṇatasikkhāpadam]

**Yo pana bhikkhu jānam saṅghikam<sup>357</sup> lābhām pariṇataṁ<sup>358</sup> attano pariṇāmeyya,<sup>359</sup> nissaggyam pācittiyaṁ.**

*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.*

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

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

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

**pariṇataṁ:** allocated, allotted, designated, directed, Nm: appropriated, H: apportioned; p.p. of *pariṇāmeti* (*pari* +  $\sqrt{nam} + e$ ), see *pariṇāmesuṁ* 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* +  $\sqrt{nam} + a$ ), 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 tiṁsa nissaggyā pācittiyaā dhammā.**

**Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?**

**Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

<sup>357</sup> BhPm 1, C, V, W: *saṅghikam*.

<sup>358</sup> C, D, W: *-nataṁ*.

<sup>359</sup> D, W: *-nāmeyya*.

**Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etaṁ dhārayāmi.**<sup>360</sup>

*Nissaggiyā pācittiyā dhammā niṭṭhitā.*<sup>361</sup>

Venerables, the thirty cases involving expiation with forfeiture have been recited.

Concerning this 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, thus I keep this [in mind].

*The cases involving expiation with forfeiture are finished.*

**udditthā ... niṭṭhitā:** see NP intro. and Nid. concl.

### [Suddhapācittiyā]<sup>362</sup>

**Ime kho panāyasmanto dvenavuti pācittiyā dhammā uddesam āgacchanti.**

### [Mere Expiation]

Venerables, these ninety-two cases involving expiation come up for recitation.

**suddhapācittiyā:** the mere expiation (cases); nom. pl. m. Kammadhāraya cpd. = *suddha*; mere; adj. + *pācittiyā*. A commentarial term also used in the Mā-L school: *śuddhapācattika*; PrMoMā-L p.19, BV 186. The *pācittiyas* are *suddha*: “mere” in the sense of not involving anything but a confession, except some of the rules in the last chapter, i.e., Pāc 86–92, which involve cutting, breaking, and tearing. The reason why these rules, which are not *suddhapācittiyas*, are placed in this rule section is that they are not sufficient to form separate sections like the *nissaggiya pācittiyas*.

**ime kho panāyasmanto ... dhammā uddesam āgacchanti:** see Sd intro.

**dvenavuti:** ninety-two; num. = **dve**: two + **navuti**: ninety.

**pācittiyā:** involving expiation; adj. qualifying *dhammā*; see Aniy 1.

### [Musāvādavaggo]<sup>363</sup>

#### [Pāc 1: Musāvādasikkhāpadam]

**Sampajānamusāvāde, pācittiyam.**

#### [The training precept on false speech]

In deliberate false speech, [there is a case] involving expiation.

**sampajānamusāvāde:** in deliberate false speech, falsely speaking, Ŋm: in (uttering) false speech, H: in telling a conscious lie; loc. sg. m. Kammadhāraya cpd.; see Nid. = **sampajāna**: deliberate, fully aware, fully knowing,

<sup>360</sup> Dm, UP, Ra, Um: *dhārayāmī ti*.

<sup>361</sup> = Mm Se, Ra. Ŋd Ce & Mi Se: *Tiṇsa nissaggiyā pācittiyā dhammā niṭṭhitā*. Bh Pm 1 & 2, UP, V: *Nissaggiyā pācittiyā niṭṭhitā*. Dm, Um: *Nissaggiyapācittiyā niṭṭhitā*. C, W: *Nissaggiyā niṭṭhitā*. D (also Wae Uda Pm): *Nissaggiyam niṭṭhitam*. G: *Nissaggiyapācittiyam niṭṭhitam*.

<sup>362</sup> = Dm. Um in brackets. Mi Se: *Dvenavuti pācittiyā dhammā*. Nothing in other eds.

<sup>363</sup> Only in Mi Se.

fully comprehending; adjective. Present participle of *sampajānāti* without *-ant*; see Nidāna. + **musā**: false; adv., cf. Pār 4 + **vāda**: speech, speaking, telling; m. Action-noun der. fr. *vadati* ( $\sqrt{vad} + a$ ). Sp 736: "... *jānitvā jānantassa ca musā bhañane*."

**pācittiyaṁ**: (a case) involving expiation; adj. qualifying an unexpressed *dhamma*; see Aniy 1.

## [Pāc 2: Omasavādasikkhāpadam]

**Omasavāde, pācittiyaṁ.**

[The training precept on abusive speech]

**In abusive speech, [there is a case] involving expiation.**

**omasavāde**: in insulting speech, Nm: in abusive speech; loc. sg. m. kammadhāraya cpd. = **omasa**: abusive, hurtful, insulting; adj. der. fr. *omasati* (*ava* + $\sqrt{mas}$  + *a*): touches (cf. *parāmasati*, Sd 2); here in the sense of "touching" a person by abusing, etc. + **vāda**: see above.

## [Pāc 3: Pesuññasikkhāpadam]

**Bhikkhupesuññe, pācittiyaṁ.**

[The training precept on slandering]

**In the backbiting of a bhikkhu, [there is a case] involving expiation.**

**bhikkhupesuññe**: in the backbiting of a bhikkhu, Nm: in slander of a bhikkhu, H: in slander by bhikkhus, backbiting, malice; loc. sg.m., gen. tapp., action-noun der. fr. *pisuṇa*. = **bhikkhu** + **pesuñña**: backbiting, slander, calumnia, treachery; action-noun. Horner translates as an ins. tapp. cpd: "In slander by bhikkhus...", but a genitive tappurisa is intended, rather than an instrumental. Vibh/Vin IV 13: "*upasampanno upasampanassa sutvā pesuññam upasamharati* ...": "one who has been fully admitted (into the bhikkhu-community) having heard of one who has been fully admitted provides backbiting. "Sp 740: "... *bhikkhūnaṁ pesuññe bhikkhuto sutvā bhikkhunā bhikkhussa upasamhaṭapesuññe ti atho*."": "... having heard of a bhikkhu, backbiting of a bhikkhu is provided by a bhikkhu."

## [Pāc 4: Padasodhammasikkhāpadam]

**Yo pana bhikkhu anupasampannam<sup>364</sup> padaso dhammam vāceyya, pācittiyaṁ.**

[The training precept on teaching Dhamma line by line]

**If any bhikkhu should have one who has not been fully admitted [into the community] recite the Dhamma [line] by line, [this is a case] involving expiation.**

**anupasampannam**: one who has not been fully admitted (into the bhikkhu-community), Nm: one who is not fully admitted (to the community), H: one who is not ordained, *Vinaya Texts*: one not received into the higher grade (of the order); acc. sg. nt. = neg. particle **an-** + **upasampanna**: admitted, entered upon (the state of a bhikkhu), to take upon oneself. p.p. of *upasampajjati* (*upa* + *sam* + $\sqrt{pad}$  + *ya*) used as a noun or as an adjective to an unexpressed *puggalam*; see Pāc 65.

The usual rendering "ordination" for the acceptance into the Saṅgha as a sāmaṇera or bhikkhu, although often used by Western Buddhists, is a bit inappropriate as it has too much of a Christian connotation to convey the actual meaning.

"Ordination" is the Christian concept and practice of ordaining a priest to do Mass etc. *The Oxford Dictionary of World Religions*, ed. John Bowder, p.718 states: "... The term 'ordination' has then been applied to the

<sup>364</sup> V: *anupasampannam*.

formal and ritual admission procedures in other religions, especially of the admission of women and men to the Buddhist saṅgha, whereby they become nuns (bhikṣunī) and monks (bhikṣu). Such terms are inevitable in translation, but they are misleading if they obscure differences -- e.g. Buddhist 'ordination' is not necessarily for life."

**pādaso:** line by line; adv. = **pāda:** sentence, line + abl. distributive suf. -so. See Padabhājana: "... rūpam aniccan-ti ..."

**dhammam:** the Dhamma, a Dhamma-teaching; acc. sg. m.

**vāceyya:** should have recite, repeat, speak; or: should instruct, teach (to an unadmitted one), Nm: should rehearse together with, H: should make speak, Norman: make recite; 3 sg. opt. of *vāceti* (vac + e) taking two patients in the accusative. According to Wijesekera it is a "faded causative"; see Syntax § 58d iii & IP p.80. Since *vāceyya* also takes datives, as in A III 177 quoted below, it seems more appropriate to take it to mean "teaches." Vibh Padabhājana: "padena vāceti." In Pāc 7 *deseyya* is used instead of *vāceyya* and Vibh gives the same explanation for the two words.

See A III 177–80: "... yathāsutam yathāpariyattam dhammam vitthārena paresam desenti ... paresam vācenti ...": "... they teach the Dhamma as they have heard, as they have mastered, in full extent to others. They recite ...." Teaching in India was, and still is, done by having the pupils memorise everything by heart through repetition. *Vāceti* is also used for brahmins teaching mantras to pupils at Sn 1020, Sn p.105, D II 248, 114, S I 239. Cf. Bhī Pāc 50: "... tiracchānavijjam vāceyya ...": "... should make (someone else) recite animal-knowledge (= worldly knowledge)...."

Possible reasons for this rule are given by Thanissaro Bhikkhu in his discussion of this rule in BMC I.

### [Pāc 5: Paṭhamasahaseyyasikkhāpadam]

**Yo pana bhikkhu anupasampannena<sup>365</sup> uttarim dirattatirattam<sup>366</sup> saha seyyam<sup>367</sup> kappeyya, pācittiyam.**

[The first training precept on (using a) sleeping place together with]

**If any bhikkhu should make use of a sleeping place for more than two nights or three nights together with one who has not been fully admitted [into the bhikkhu-community], [this is a case] involving expiation.**

**anupasampannena:** with one who has not been fully admitted (into the bhikkhu-community); ins. sg. m. see Pāc 4.

**uttarim:** more than; adverb. Cf. NP 3, Pāc 7, and 73.

**dirattatirattam:** for two or three nights; acc. sg. nt. or m. = Acc. of Extent in Time or adv. in acc. sg. nt.; see Syntax § 44b. A disjunctive dvanda cpd composed of 2 digu cpds; cf. Pāc 49. **diratta:** two nights; digu cpd. = **di-**: two, num. Contracted compound form of *dvi-* as in *diyaddha-* at Pāc 57. + **ratta:** night; nt. + **ti:** three; num. + **ratta:** night.

**saha seyyam kappeyya:** should make use of a sleeping place together, lie down together, Nm: spread out a bed, H: lie down in a sleeping place, Norman: make his bed; acc. sg. f. Vibh: "... nipajjati.": "lie down." In the origin-story Ven. Rāhula uses the toilet as a *seyyā*. See Aniy 1: *nisajjam kappeyya*, where there are also two shades of meaning. Sp 745: "... kāyapasāraṇasaṅkhātaṁ sayanam pi vuccati yasmiñ senāsane sayanti tam pi." Cf. D I 167: "... kaṇṭakaseyyam kappeti": "he uses a thornbed," and the origin-story to Pāc 6 where a naked woman lies down on the bed, *seyyam kappeti*, in a last attempt to seduce Ven. Anuruddha. Th 367: "Santharitvāna saṅghātin seyyam kappesi Gotamo."

**saha:** together, with, accompanied by; indecl. taking ins. of accompaniment; see Syntax § 64. *Saha* here is not a prefix fixed to *seyyam*, but an indeclinable taking an instrumental, *anupasampannena*, which needs to be separated from *seyyam*; cf. Pāc 69, Sn 49 & 928.

<sup>365</sup> V: *anūpasampannena*.

<sup>366</sup> Mi & Mm Se, Vibh Ee: *dvi-*. Dm, Um, UP, Mi & Mm Se, Vibh Ee: *uttaridirattatirattam*.

<sup>367</sup> Mi Se, Bh Pm 1 & 2: *saha seyyam*. Other printed editions (Vibh Ee, Vibh Ce, UP, Mm Se): *sahaseyyam*.

**seyyam̄:** bed, couch, bedding; acc. sg. f. Der. fr. *sayati* ( $\sqrt{si} + a$ ): lies down. Vibh: “*Seyyā nāma sabbacchannā sabbaparicchannā yebhuuyena channā ... paricchannā*,”: “a *seyyā* is all covered, all covered over, mostly covered, mostly covered over.” See Vibh to Pāc 15 “*seyyam̄ santharitvā*” mentioning a mattress, carpet, mat, etc. Th 367: “*Santharitvāna sañghātim seyyam̄ kappesi Gotamo.*”: “Having spread the outer robe, Gotama used it as a sleeping-place.”

It appears that *seyyam̄ kappeyya* is a verbal compound, for even though in cases where the verb is plural *seyyam̄* remains singular; e.g., in the origin-story to Pācittiya 5 (Vin IV 15) is *seyyam̄ kappenti*. Cf. *aṭṭhikatvā* and *manasikarosi* in Pāc 73. Otherwise, *seyyam̄* is used adverbially.

**kappeyya:** should make use of; 3 sg. opt. of *kappati*; see Aniy 1.

### [Pāc 6: Dutiyasahaseyyasikkhāpadam̄]

**Yo pana bhikkhu mātugāmena saha seyyam̄<sup>368</sup> kappeyya, pācittiyam̄.**

[The second training precept on (using a) sleeping place together with]

If any bhikkhu should make use of a sleeping place together with a woman, [this is a case] involving expiation.

**mātugāmena:** with a woman; ins. sg. m.; see Sd 2, Aniy 1.

### [Pāc 7: Dhammadesanāsikkhāpadam̄]

**Yo pana bhikkhu mātugāmassa uttarim̄ chappañcavācāhi<sup>369</sup> dhammam̄ deseyya, aññatra viññunā purisaviggahena, pācittiyam̄.**

[The training precept on teaching Dhamma]

If any bhikkhu should teach the Dhamma to a woman by [means of] more than five or six sentences, except [when being together] with a discerning male human being, [this is a case] involving expiation.

**mātugāmassa:** to a woman; dat. sg. m. see Sd 3.

**uttarim̄:** more than; adverb; see Pār 4.

**chappañcavācāhi:** by [means of] more than five or six sentences; ins. pl. f. = Ins. of means, here denoting the medium through which one communicates; see Syntax § 66,c. Cf. M I 7: “*Gāthāhi ajjhābhāsim̄*.”

A digu cpd. containing a disjunctive dvanda *chappañca*, of which the numerals are inverted for euphony because normally *pañca* will come first. + **cha(l)**: six; numeral of which the last consonant is assimilated to the initial consonant of *pañca* which is therefore doubled; see PG § 67. Cf. *chārattam̄* in Sd concl. + **pañca**: five; num. + **vācā**: sentence, word, saying, speech; Vibh: “... *padena deseti* ....” The v.l. *uttarichappañcavācāhi* is a Kammadhāraya cpd. containing a digu cpd.

**dhammam̄:** the Dhamma, a Dhamma-teaching; acc. sg. m. See Pāc 4. Cf. Vin IV 21: “*Anujānāmi ... mātugāmassa chappañnavācāhi dhammam̄ desetum̄*.”: “I allow ... to teach a Dhamma-teaching by means of five or six sentences.”

**deseyya:** should teach; 3 sg. opt. of *deseti* ( $\sqrt{dis} + a$ ).

**aññatra:** except; indecl. prep. taking ins.; see Pār 4.

**viññunā:** discerning, intelligent, knowledgeable; adj. qualifying *purisaviggahena*, der. fr. *vijānāti* (*vi* +  $\sqrt{nā}$  + *nā*): knows, discerns.

**purisaviggahena:** with a male human being; ins. sg. m. or nt. = Ins. of accompaniment; see NP 2, Pāc 28. Gen. tapp. cpd. = **purisa**: male person + **viggaha**: human being, person; see Pār 3.

<sup>368</sup> In G the correction *saddhim̄* has been inserted before *sahaseyyam̄*.

<sup>369</sup> Dm, Um, UP, Mi & Mm Se, Vibh Ee: *uttarichappañcavācāhi*. Cf Pāc 5.

### [Pāc 8: Bhūtārocanasikkhāpadam]

**Yo pana bhikkhu anupasampannassa uttarimanussadhammā āroceyya bhūtasmiṁ, pācittiyam.**

[The training precept on factual announcing]

If any bhikkhu should declare a superhuman state to one who has not been fully admitted [into the bhikkhu-community], [even] when it is a fact, [this is a case] involving expiation.

**anupasampannassa:** to one who has not been fully admitted (into the bhikkhu-community); dat. sg. m.

**uttarimanussadhammā:** a superhuman state; acc. sg. m. See Pār 4.

**āroceyya:** should declare, announce, inform, relate; 3 sg. opt. of āroceti (*ā* + √*roc* + *e*). This verb takes the dative of the person informed, *anupasampannassa*; see IP p.68 & Syntax § 93rd.

“Should inform” would fit best here, but it takes an accusative in English, so in order to preserve the Pāli syntax ‘should declare’ is used. Cf. Pār 4 where *samudācareyya* has been used instead.

**bhūtasmiṁ:** when it is a fact; loc. sg. m. absolute, p.p. of *bhavati* (√*bhū* + *a*): lit. what has become, used as a noun. Probably a locative absolute with the subject (*tasmiṁ*) unexpressed; see Syntax § 186 and *bhuttasmiṁ* at Pāc 36.

### [Pāc 9: Duṭṭhullārocanasikkhāpadam]

**Yo pana bhikkhu bhikkhusa duṭṭhullam āpattim anupasampannassa<sup>370</sup> āroceyya, aññatra bhikkhusammutiya, <sup>371</sup> pācittiyam.**

[The training precept on the announcing of depraved (offences)]

If any bhikkhu should declare the depraved offence of [another] bhikkhu to one who has not been fully admitted [into the bhikkhu-community], except with the authorisation of bhikkhus, [this is a case] involving expiation.

**bhikkhusa:** of a bhikkhu; gen. sg. m.

**duṭṭhullam:** depraved, wicked; adj. qualifying *āpattim*; see Sd 3.

**āpattim:** offence; acc. sg. m.; see above Nid.

**anupasampannassa āroceyya:** should declare to one who has not been fully admitted; see Pāc 8.

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

### [Pāc 10: Paṭhavīkhaṇanasikkhāpadam]

**Yo pana bhikkhu paṭhavim<sup>372</sup> khaṇeyya vā khaṇapeyya vā, pācittiyam.**

*Musāvādavaggo<sup>373</sup> paṭhamo.*<sup>374</sup>

[The training precept on digging earth]

If any bhikkhu should dig the earth or should have it dug, [this is a case] involving expiation.

*The section [starting with the rule] on false speech is first.*

**paṭhavim:** earth; acc. sg. f.

<sup>370</sup> V: *anūpasampannassa*. (No long ū in Pāc 8.)

<sup>371</sup> Mi & Mm Se, BhPm 1 v.l.: *sammatiya*.

<sup>372</sup> Dm, V: *pathavim*.

<sup>373</sup> Mm Se: *musāvādāvagga*. (Probably a misprint or a corruption as initial members of compounds normally aren't inflected.)

<sup>374</sup> V: *pathamo*.

**khaṇeyya:** dig; should dig; 3 sg. opt. of *khaṇati* ( $\sqrt{khaṇ} + a$ ). **vā:** or; disj. particle.

**khaṇapeyya:** should make (someone else) dig; 3 sg. opt. of the causative of *khaṇati*.

**musāvādavaggo:** the section (starting with the rule) on false speech, false-speech-section; nom. sg. m. Appositive kammadhāraya cpd.= **musāvāda:** false speech see Pāc 1. + **vagga:** section; see NP 10.

**paṭhamo:** first; ordinal.

### [Bhūtagāmavaggo<sup>375</sup>]

#### [Pāc 11: Bhūtagāmasikkhāpadam]

**Bhūtagāmapātabyatāya<sup>376</sup>, pācittiyam.**

[The training precept on vegetation]

In the destroying of vegetation, [there is a case] involving expiation.

**bhūtagāmapātabyatāya:** in the destroying of vegetation; loc. sg. f. Gen. tapp. cpd. containing another gen. tapp. cpd.

Cf. M III 34, S V 467: “*bījagāmabhūtagāmasamārambhā*”: “destruction of seed-kind and being-kind,” and S V 46: “*bījagāmabhūtagāmā vuddhiṁ ...*”

Mā-L rule 11: *bījagrāmabhūtagrāmapātāpanake*; PrMoMā-L p.20, BV 188. Sa: “*Bījagrāmabhūtagrāmapātanāt ...*”; PrMoSa p.206.

= **bhūtagāma:** vegetation, being-kind; Gen. tapp. cpd. It does not mean “habitation of a being.” *Bhūtagāma* is mistakenly rendered in the Chinese translations as “village of the ghost” or “village of living beings”; see CSP 127. = **bhūta:** what has become, a being; see above Pāc 9, usually a lower class of *devatā* i.e., tree-spirits etc., see origin-story, but the use together with *bījagāma*, see below, shows that probably *bhūta* in the more general sense of “what has become” is intended. Sp 761: “... *jātā vaḍḍhitā cā ti attho.*”: “.... born and grown is the meaning.” + **-gāma:** -kind; postposition, in same sense as in *mātugāma*, Sd 2, rather than in the sense of village of Pār 2. Sp 761: “*Gāmo ti rāsi, bhūtānaṁ gāmo ti bhūtagāmo, bhūtā eva vā gāmo. Patiṭṭhitaharitatiṇarukkhānaṁ etam adhivacanam.*”: “A *gāma* is a heap/quantity/collection, ‘a collection of beings’ is a being-collection, or just a beings-collection. This is a designation of established greenery, grass, and trees.”

**pātabyatā:** destroying, felling, bringing to fall, bringing down; action-noun der. fr. *pāteti* ( $\sqrt{pat} + e$ ): fells, kills (cf. *pāṇātipāta*, the destruction of living beings, in the first precept) + abstract termination *-bya* + abstr. suf. *-tā*. Not given in PED. (The pre-Pāli Sankrit consonant combination *-vy-* has usually been changed to *-bb-* via *-vv-* in Pāli, but sometimes—like in the Ce variant reading above—it has been retained or re-introduced; see PG § 54,6. Cf. *sahavya/sahabya(tā)* at D I 235, 245, A I 267 and *dāsavaya/dāsavya* M I 275.)

Sp 761: “... *pātabyassa bhāvo pātabyatā, chedanabhedanādīhi yathārucīṇ paribhuñjitabbatā ti attho.*”: “.... the state, *bhāva*, of destroying, *pātabyassa*, is *pātabyatā*; by means of cutting and destroying etc the state of using according to one’s liking is the meaning.”

In *Middle Length Discourses of the Buddha* (Nāṇamoli and Bodhi, 1995) “*te kāmesu pātabyatām āpajjanti*” has been translated as: “they take to gulping down sensual pleasures,” but ““gulping down” is probably not the right translation of the noun “*pātabyata*.”

The word is found in different contexts and the commentaries give basically three different interpretations of the word. To list:

1: M-a II 371 to M I 305 (= above): “...: *te vatthukāmesu kilesakāmena pātabyatām pivitabbataṁ yathārucīṇ paribhuñjitabbataṁ āpajjantī ti attho.*”

<sup>375</sup> Only in Mi Se.

<sup>376</sup> Vibh Ce, C, W, Ra: *-pātabyatāya*.

A-a II 368 to A I 267: "Pātavyatan-ti: pivitabbatam̄ paribhuñjitabbatam̄ nirāsañkena cittena pipāsitassa pānīya-pivana-sādisam̄ paribhuñjitabbatam̄."

Vin IV Pācittiya 11: "bhūtagāma-pātabyatāyā." Sp 761: "...: pātabiyassa bhāvo pātabyatā, chedana-bhedanādīhi yathārucim̄ paribhuñjitabbatā ti attho."

2: D III 89: "Asaddhamme ativelam̄ pātabyatam̄ āpajjīm̄su." D-a: "Pātabyatān-ti sevitabbatam̄."

3: Vin III 42: "Pānesu pātabyatam̄ āpajji." Sp 288: "mā pāne pātabbe ghañsitabbe evam̄ maññti ti."

To summarise the interpretations: 1: *pivitabbata/pātabbata*: to be drunk, 2: *sevitabbata*: to be used, 3: *ghañsitabba*: to be crushed/destroyed.

All three are future passive participles and the commentator understood the *-bya/-vya* ending to be a form of *-bba*, i.e., the Pāli form of the Sanskrit f.p.p. ending *-tavya*. However, it more likely is an abstract ending like in *dāsavaya* and *sahavya*. Cf. A-a II 369 to A I 267: *sahavyatā*: "sahabhāva." M-a II 318: "dāsavayā ti dāsabhāva."

The *-tā* ending after *-bya* only occurs in the accusative (M I 305: *pātabyatām*, and A I 267 & M III 99: *sahavyatām*) and locative endings (Pācittiya 11: *pātabyatāya*). It is found without the *-tā* at D I 73: *dāsavayam* and D I 245: *sahavyūpaga*. Maybe the *-bya/-vya* abstract termination was misunderstood to be a f.p.p. early on due to confusion with the Sanskrit f.p.p. ending *-tavya*, and the *-tā* was added to make it abstract. There are examples of a f.p.p. used as an abstract noun in Pāli such as *bhabbatā* and also f.p.p. nouns like *peyya*, *kicca*, *geyya* etc. However, the nouns *sahavya(tā)* and *dāsavaya(tā)* are not based on verbal roots and can't be future passives. In Dhp 332 the double abstract nouns *matteyyatā* and *petteyyatā* are found (*mātrvyatā* and *pitrvyatā* in Udānavarga 30.21). Another double abstract noun is *pāramitā*, where *pāramī* is an abstract noun from *parama*; see Norman's note on Dhp 332 in Norman, 2000..

The commentaries derive *pāta* from the roots  $\sqrt{pā}$ : drinks and  $\sqrt{pat/pāt}$  "makes fall," "destroys."

It could be possible that it has a double meaning (i.e., a word-play), but the derivation from the root  $\sqrt{pā}$  seems rather far sought and unnatural, while the derivation from *pāteti* seems natural. It would seem strange that the idiom *pātabyatā* could have different meanings in different contexts, so I prefer the translation: "they come to ruin [by indulging] in sense-pleasures."

The sentence "*asaddhamme ativelam̄ pātabyatam̄ āpajjīm̄su*" at D III 89 with the adverb *ativelam̄* qualifying *āpajjīm̄su*, is to be rendered accordingly: "they exceedingly came to ruin with regards the untrue Dhamma."

## [Pāc 12: Aññavādakasikkhāpadam]

**Aññavādake vihesake, pācittiyam.**

[The training precept on evading]

**In evading, in vexing, [there is a case] involving expiation.**

**aññavādake:** in evading, lit. "in speaking different," in talking about something else, Nm: in prevarication, H: in evasion; loc. sg. m. Kammadhāraya cpd. = **añña:** other, different; adj. + **vādaka:** speaker; =  $\sqrt{vad}$  (strengthened) + action-noun suf. *-a* = adjectival suffix *-ka*.

Cf. Pār 3: *satthahāraka*, Sd 11: *anuvattakā vaggavādakā*, Sd 13: *kūladūsako*, Pāc 12: *aññavādake, vihesake*, 13: *ujjhāpanake, khiyyanake*, 72: *vivāññanake*, 73: *mohanake*, 86: *bhedanakam̄*, 87, 89–92: *chedanakam̄*, 88: *uddālanakam̄*.

Norman in TP xlii–xliii assumes that the *-aka* forms in the Pātimokkha refer to the doers and not to the actions —i.e., they are agent-nouns. He points out that the Kkh commentary is not consistent in its interpretation of the *-aka* endings. The *-aka* endings in this rule are explained by the Kkh as referring to the agent, while the words with *-aka* endings of the next rule, Pāc 13, are explained as referring to the action.

The difficulty with the assumption of Norman is that there is no unambiguous example of agent-nouns in this position. On the other hand there are unambiguous examples of action-nouns such as "*sampajāna-musāvāde*" (Pāc 1) and "*gañabhojane*" (Pāc 32) etc.

Further, in the Bhikkhunī-pātimokkha, where this rule and the next are also found as Bhī-Pāc 108 and 109, the

corresponding words are still in the masculine gender rather than the feminine, which would be expected if the words were agent-nouns. (For example, *kārikā* is the feminine form of the agent-noun *kāraka*: “one who does” (see DP).

Edgerton, BHSGD I, § 22.38, notes that the *-ka* suffix often adds to the primary word a sense of individual specificity; something like “the one who is” and this could also be the case here.

It could also be that these words are action-nouns with the “original meaning” or “pleonastic” (*‘ka-svārtha’*) suffix *-ka* that is expressing the inherent or original meaning of the primary word to which *-ka* was added. It does not change the meaning and merely converts the noun into an adjective; see IP p.187. According to Edgerton this *svārtha* usage of *-ka* is common in Sanskrit, Pāli, and Prākrit; see BHSGD I § 22.23. Cf. the addition of the *-ka* suffix before the नमुल absolute ending *-aṇi*; see BHSGD I § 35.5 and NP 23 *sannidhikārakam*.

In order to convey both the action and agent sense of the *-ka* suffix the rendering “the one who is -ing” can be used.

It appears that when there is locative + *pācittiyaṁ* the locative is idiomatically an action-noun in Pāli. The same applies to the nominative + *pācittiyaṁ* (e.g. “*bhedanakam pācittiyaṁ*” at Pāc 86).

Padabhājana: “... *saṅghamajjhe āpattiya vā anuyuñjiyamāno tam na kathetukāmo ... aññena aññam paṭicarati ...*”: “... he evades one (thing) by speaking about another ...” Kkh 154: “*Aññam vadatī ti aññavādako.*”: “He speaks otherwise’ (thus: he is) one who is evading.” Cf. BD II 230 n. 4.

**vihesake:** in vexing, in annoying (by remaining silent when questioned), troubling, नमः: hedging, H: in vexing; loc. sg. m. Cf. Bhī Sd 12 (Vin IV 239f): “*Bhikkhuniyo ... bhikkhunīsaṅghassa vihesikā ...*”: “... nuns ... who are ones vexing the order of nuns....” = *vehesa*: action-noun der. fr. *viheseti* (*vi* + √*his* + *e*): vexes, annoys, harasses, bothers (denominative of *vihesā/vihisā*, cf. Pāc 72) + adjectival suf. *-ka*. Padabhājana: “... *tuñhibhūto saṅgham viheseti, eso vihesako nāma.*”: “... being silent he vexes the community, this one is one who is vexing.” Kkh 154: “*Vihesetī ti vihesako.*”: “He vexes’ (thus) he is called one who vexes.”

### [Pāc 13: Ujjhāpanakasikkhāpadam]

**Ujjhāpanake khiyanake,<sup>377</sup> pācittiyaṁ.**

[The training precept on making (a bhikkhu) find fault]

**In making [another bhikkhu] find fault, in criticising, [there is a case] involving expiation.**

**ujjhāpanake:** in making (someone else) find fault, नमः: in disparaging, H: in making (someone else) look down upon; loc. sg. m. = the action-noun *ujjhāpana*, from *ujjhāpeti* the causative of *ujjhāyati* (*ud* + √*jhā* + *ya*): finds fault. The point is that he causes other bhikkhus to find fault as is indicated by the origin-story in the Vibh. (Cf. BD II 2 n. 3 & 235 n. 5, and Sekh 38: *ujjhānasaññī*.) + adjectival suffix *-ka* (see Pāc 12).

Kkh 155 takes *ujjhāpanaka* and *viheraka* to be action-nouns (See Pāc 12: *aññavādake*.): “*Tam vacanam ujjhāpanakaṁ. Yena ca tath'eva vadantā khīyanti sabbatha tassa avaññam kathenti* (= Sp 296, see BD II n. 4) *pakāsentī, tam khyyanakam. Tasmīm ujjhāpanake khyyanake pācittiyaṁ.*”: “That speech is fault-finding. Through whatever way they criticise they speak (and) show dispraise of him everywhere; that is criticising. For him in faultfinding (and) criticising, (a case) involving expiation.”

Mā-L rule 13: “*odhyāpana-kṣīyanake pācattikaṁ.*”; PrMoMā-L p.20, BV 188.

**khiyanake:** H: in criticising, complaining, नमः: in decrying; loc. sg. m. = *khyana* from *khīyati* (√*khī* + *ya*). Cf. *khyanadhamma*, Pāc 79, 81.

+ adjectival suffix *-ka*; see Pāc 12: *aññavādake*. See BD II 2 n. 4, 236 n. 2.

**Khyyanake/khīyanake:** Origin-story: Be: *khyanti*; Ce Vibh, Vibh Ee: *khīyanti*. Mā-L: *kṣīyanake*; PrMoMā-L p.20, BV 188. Mū: *kṣipana*; PrMoMū p.33. Sa: *avadhyānakṣīpañāt* (cf. BMD n. 27 and 86).

<sup>377</sup> Bh Pm 1 & 2, Dm, UP, Mi & Mm Se, V: *khyyanake*. C, D, G, W, Um, Vibh Ce, Vibh Ee, Ra, Pg: *khīyanake*.

The root is  $\sqrt{khī}$  and it belongs to the third conjugation so *khīyanaka* is probably the correct form. *Khiyyanaka* is an alternative and grammatically correct form in which the  $-ī$  of the root  $\sqrt{khī}$  is assimilated to *y*, and then *ī* is weakened and *y* doubled. Forms like this are fairly common in Pāli, e.g. *mīyati/miyyati*, *bhīyo/bhīyyo*.

### [Pāc 14: Paṭhamasenāsanasikkhāpadam]

**Yo pana bhikkhu saṅghikam<sup>378</sup> mañcam vā pīṭham<sup>379</sup> vā bhisim vā koccham vā ajjhokāse santharitvā<sup>380</sup> vā santharāpetvā<sup>381</sup> vā, tam pakkamanto neva uddhareyya na uddharāpeyya<sup>382</sup>, anāpuccham<sup>383</sup> vā gaccheyya, pācittiyam.**

[The first training precept on sleeping places]

If any bhikkhu, having [himself] put out or after having [someone else] put out in the open air, a bed or seat or mattress or stool belonging to the community, [and] then, when departing, should not take [it] away or should not have [it] taken away or should go without asking [someone to put it back], [this is a case] involving expiation.

**saṅghikam:** which is belonging to the community; adj.; see NP 30.

**mañcam:** bed, a platform for lying down upon; acc. sg. m. This and the next are pieces of furniture to sit and lie down on; see Vin II 148–150 and Pāc 87.

**pīṭham:** seat, bench, stool, chair; acc. sg. nt.    **vā:** or; disj. particle.

**bhisim:** mattress, cushion, bolster, door-mat; acc. sg. f. see BD II 47 n. 1, and Vin II 150.

**koccham:** stool; acc. sg. nt. There is no modern Western equivalent of this stool. The Thai forest-bhikkhus' bowl-stand, made of bamboo, is a miniature version of it. See BD II 240 n. 10. For a drawing see Nd 153.

**ajjhokāse:** in the open air; loc. sg. m. = **ajjha:** in; the palatalised junction form of prefix *adhi-* before a vowel, = *adhya* in Skt, see PG § 55 + **okāsa:** sky, air.

**santharitvā:** having put out, spread, strewn; although "spread" is the literal meaning it does not fit well with furniture in English; abs. of *santharati*; see NP 11.

**santharāpetvā:** having (someone else) put out; causative of the above.

**tam:** then; adv. = adverbial use of the acc. sg. nt. of dem. pron. *ta(d)*; see IP p.75. It can not a simple dem. pron. meaning "that (place)," i.e., "leaving that (place)," since then it would need to be an ablative form: *tamhā*. An accusative with *pakkamati* signifies the direction in which one moves.

**pakkamanto:** departing, leaving; pr.p. of *pakkamati*; see Sd 13.

**n'eva ... na ...:** neither... nor...; = **na:** not; neg. particle. + **eva:** emph. particle.

**uddhareyya:** should take away, remove; 3 sg. opt. of *uddharati* (*ud* +  $\sqrt{har} + a$ ). (*d + h > ddh*; see IP p.217)

**uddharāpeyya:** should make (someone else) take (it) away; causative of the above.

**anāpuccham:** without asking, without asking leave/permission, without informing, Nd: without announcing the fact, H: without asking (for permission); a pr.p. that has been made negative by adding the negative prefix *an-*; see IP p.98. = **an-**: not, non-; neg. prefix + **āpuccham:** present participle of *āpucchati* (*ā* +  $\sqrt{pucch} + a$ ). It is not clear why here *anāpuccham* is used and not *anāpucchā* as in Pāc 46 and 85; maybe because here an adverbial sense is required.

If *āpuccham*, like *āpucchā*, is an absolute of *āpucchati*, then it would probably be a so-called *ṇamul* absolute (see NP 23 *sanniddhikārakam*) acting as an adverb of manner.

<sup>378</sup> BhPm 1, C, V, W: *saṅghikam*.

<sup>379</sup> V: *pīṭham*.

<sup>380</sup> V: *santhar-*

<sup>381</sup> V: *santhar-*

<sup>382</sup> D: *n'uddharāpeyya*.

<sup>383</sup> Ra, Pg, Sannē: *anāpucchā*. Also in the 1981 Śri Kalyāṇi Yogāśrama Samsthāva Bhikkhupātimokkhapāli edition.

However, because in the preceding part of this clause there is a present participle—*pakkamanto*—it seems likely that *āpuccham* is also a present participle in *-ant*, e.g., like *gaccham* (see IP p.169).

The point in this rule is not to leave the communal furniture in the open without having asked someone—a responsible bhikkhu, novice, or monastery-attendant—to take care of it. Cf. Vin II 211: "... *senāsanānam anāpucchā pakkamanti* ...": "they depart not having asked (permission to) as to the lodgings," i.e., without having asked someone to take care of it; see BD II 238 n. 4. See also the non-offence clause where it is mentioned that there is no offence if one goes having asked (but nevertheless it is not taken away due to some obstacle, see Sp 776). At Vin IV 232, and 316 *anapaloketvā*—not having obtained permission, given notice—is commented upon by the Vibh as *anāpucchā*. At Vin IV 335 *ananuññāta*—not having permission/ consent—has been commented upon in the same way. Cf. Vin IV 229, 271, 282, 290, 306, 343. See also Pāc 46 & 85: "... *santañ bhikkhum anāpucchā* ..."

"Having asked leave/permission" seems a bit unfitting in the present rule and at Vin II 211. "Having informed" or "having given notice" seems better.

Mā-L rule 15: *anāmantrayitvā*; BV 188. Mū rule 15: *bhikshum-anavalokyanyatra*; Ban 33. The Sa rule (PrMoSa p.207) only gives the part corresponding to the first part of the clause.

**gaccheyya:** should go; 3 sg. opt. of *gacchati* (*√gam + a*).

### [Pāc 15: Dutiyasenāsanasikkhāpadam]

**Yo pana bhikkhu saṅghike vihāre seyyam santharitvā<sup>384</sup> vā santharāpetvā<sup>385</sup> vā, tam pakkamanto neva uddhareyya na uddharāpeyya,<sup>386</sup> anāpuccham<sup>387</sup> vā gaccheyya, pācittiyam.**

#### [The second training precept on sleeping places]

If any bhikkhu, having [himself] put out or having [someone else] put out, bedding in a dwelling belonging to the community, [and] then, when departing, should not take [it] away or should not have [it] taken away, or should go without asking [someone to put it back], [this is a case] involving expiation.

**saṅghike:** communal; adj. see NP 30.

**vihāre:** dwelling; loc. sg. m. see Sd 7.

**seyyam:** bedding; acc. sg. f.; see Pāc 5. The Vibh. mentions a mattress, carpet, mat, etc., that is, anything to sleep on, excepting the bed itself.

### [Pāc 16: Anupakhajjasikkhāpadam]

**Yo pana bhikkhu saṅghike<sup>388</sup> vihāre jānam pubbupagatam<sup>389</sup> bhikkhum anupakhajja<sup>390</sup> seyyam kappeyya: "Yassa sambādho bhavissati, so pakkamissati ti", etad-eva paccayam karitvā anaññam, pācittiyam.**

#### [The training precept on encroaching upon]

If any bhikkhu, having encroached upon a bhikkhu who has arrived before, should knowingly use a sleeping place in a dwelling belonging to the community [saying]: "He for whom it is [too] cramped, will leave," having done [it] for just this reason, [and] not another, [this is a case] involving expiation.

**saṅghike vihāre:** in a communal dwelling; see Pāc 15.

**jānam:** knowingly; pr.p. of *jānāti* used like an adverb; see Pār 4: *ajānam* and NP 30: *jānam*.

<sup>384</sup> V: *sañthar-*

<sup>385</sup> V: *sañthar-*

<sup>386</sup> D: *n'uddharāpeyya*.

<sup>387</sup> Ra, Pg, Sannē: *anāpucchā*. Also in the 1981 Śri Kalyāṇī Yogāśrama Samsthāva Bhikkhupātimokkhapāli edition.

<sup>388</sup> BhPm 1, C, V, W: *saṅghikam*.

<sup>389</sup> Mi & Mm Se, Bh Pm 1 & 2, D, W, Um, Pg: *pubbūpagatam*. (C unclear.)

<sup>390</sup> Mi & Mm Se, V: *anūpakhajja*.

**pubbupagatam**: arrived before, previously arrived; adj. = **pubba**: before; adv. + **upagata**: arrived, come to; p.p. of *upagacchati* (*upa* + √*gam* + *a*). Sp: “*Pubbupagatam*: *pubbam* *upagatam*.” An assimilation of *pubba* and *upagata* through the elision of the final *a* of *pana*. In some MSS and printed eds. the initial *u* of *upagata* is lengthened. Both readings are possible; see PG § 70.1c.

**bhikkhum**: acc. sg. m.

**anupakhajja**: having encroached upon, Ām & H: encroaching, intruding; neg. pref. *an-* + abs. of *anupakkhandati* (*anu* + *pa* + √*khand* + *a*), Vibh: *anupavisitvā*. (Through assimilation *khand* + *ya* > *khajja*.) Cf. BD II 247 n. 3.

**seyyam kappeyya**: should use a sleeping place; see Pāc 5.

**yassa**: for whom, to whom; dat. sg. m. of rel. pron. *yo*, correlative to **so**: he; nom. sg. m. of dem. pron. *ta(d)*.

**sambādho**: cramped place, crowded place; nom. sg. m. It needs to be rendered as “cramped” in English.

**bhavissati**: it will be; 3 sg. fut. of *bhavati*. The future tense expresses the probable or certain here.

**pakkamissatī ti**: he will leave, ... depart; = junction of **pakkamissati**: 3 sg. fut. of *pakkamati*; see Pāc 14 + **ti**: “...,” end quote; see above Nid.

**yassa sambādho bhavissati so pakkamissati**: he, for whom it is cramped, will leave, (i.e., he who finds it too crowded can leave), Ām: being cramped he will go away, H: he for whom it becomes too crowded may depart, Norman: he for whom it is too crowded will go away; relative clause with verbs in the future tense to indicate certainty; see IP p.88 and Pāc 84: “... *bhavissati* ... *harissati* ...”

**etad-eva**: just this; = **etad**: this; acc. sg. nt. of dem. pron. *eta(d)*, = vowel-sandhi form in which the Skt *-d-* has been restored to avoid hiatus; see PG § 72.1. + **eva**: just; emph. particle.

**paccayam**: reason; acc. sg. m. = *pati* + √*i*; for the assimilation see Sd 10: *iccetam*.

**karitvā**: having made; abs. of *karoti*. made just this the reason

**etadeva paccayam karitvā**: having done [it] for just this reason, lit. “having made just this the reason.”

**anaññaṁ**: not another; adj. agreeing with *paccayam*. Bb. cpd.; = neg. pref. *an-* + *añña*: other, different; adj. see Pāc 12.

### [Pāc 17: Nikkaḍḍhanasikkhāpadam]

**Yo pana bhikkhu bhikkhum kupito<sup>391</sup> anattamano saṅghikā vihārā nikkaḍḍheyya<sup>392</sup> vā nikkaḍḍhāpeyya<sup>393</sup> vā, pācittiyaṁ.**

[The training precept on driving out]

If any bhikkhu, being resentful and displeased, should drive out a bhikkhu or have [him] driven out from a dwelling belonging to the community, [this is a case] involving expiation.

**bhikkhum**: acc. sg. m.

**kupito anattamano**: being resentful (and) displeased; see NP 25.

**saṅghikā**: communal; adj. **vihārā**: from a dwelling; abl. sg. m.

**nikkaḍḍheyya**: Ām: should drive out, H: throw out, expel, turn away, lit. drag out; 3 sg. opt. of *nikkaddhati* (*ni(r)* + √(*l*)*kaddh* + *a*). = *ni(r)*: out; prefix + *kaddhati*: drags, pulls. “Drag out” or “throw out” might be too strong. At Vin IV 66 and in a passage identical to Pāc 17 at Vin II 166 Horner renders “turn away.” Cf. J III 16, 100, 425ff. **vā**: or; disj. particle.

**nikkaḍḍhāpeyya**: make driven out; causative of the above.

<sup>391</sup> V: *kuppito*. Cf NP 25 & Pāc 74.

<sup>392</sup> V: *nikadheyya*. Cf *adhamāso* at NP 24 and Pāc 57 in V.

<sup>393</sup> V: *nikaḍḍhāpeyya*.

### [Pāc 18: Vehāsakutisikkhāpadam]

Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakam mañcam vā pīṭham<sup>394</sup> vā abhinisīdeyya<sup>395</sup> vā abhinipajjeyya vā, pācittiyam.

[The training precept on the hut with an upper-floor]

If any bhikkhu should [brusquely] sit down or lie down on a bed or seat with detachable legs in a hut with an upper-floor in a dwelling belonging to the community, [this is a case] involving expiation.

**saṅghike vihāre:** in a communal dwelling; see Pāc 15

**uparivehāsakuṭiyā:** a hut with an upper-storey, loft-hut, hut in the loft, Nm: upper-floor room, H: lofty cell with an upper part, Than: on an (unplanked) loft; loc. sg. f. Loc. tapp. cpd. containing a kammadhāraya cpd.

= **uparivehāsa:** upper-floor, up in the air, upstairs, above the ground; cf. M I 231, S II 184; = **upari:** up, on top of, over, upper storey, upstairs; as in *uparipāsāda*: upper/top storey of a palace; pref. + **vehāsa:** sky, air, m. As Horner points out in BD I 78 n. 6 to Vin III 48 *vehāsa* has to be distinguished from *ākāsa*. Both mean “sky” but the latter means “free” or “unsupported in the sky” while the former means “supported by the earth in the sky,” i.e., above the ground. + **kuti:** hut; see Sd 6. See BD II 254 n. 1.

**āhaccapādakam:** which has removable feet, detachable-legged; adjective qualifying *mañcam* & *pīṭham*. Bb cpd.

= **āhacca:** detachable, removable; abs. of *āharati* (ā + √har + a): takes away. + **pādaka:** which has a foot, legged; adj. Cf. Pāc 87. = *pāda*: foot + poss. adjectival suf. -ka. See BD II 240 n. 5.

**mañcam vā pīṭham vā:** bed or seat; acc. sg.; see Pāc 14.

**abhinisīdeyya:** should sit down on; 3 sg. opt. of *abhinisīdati* (abhi + ni + √sad + a).

**sahasā:** brusquely, violently, inconsiderably, suddenly; adv.

Several printed eds. and MSS of the Pātimokkha, all of Sinhalese origin, include the word *sahasā* before *abhinisīdeyya*. The origin story has “... *sahasā abhinisīdi* ... *abhinisīdisatī ti*”: “sat brusquely.”

The Sarvāstivādin version of the rule has “... *balena niśīded-vā* ...”; PrMoSa p.208. Mū rule 18: “*sahasā valenābhipaded-vābhipaded-vābhipaddhena vā*”; PrMoMū p.33. Some other Prātimokṣasūtras, but not the Mā-L version (rule 18), also have a word similar to *sahasā* here; see CSP 131, BV 189, and BMD p.77.

*Sahasā* might have been left out by mistake in this Pāli Pātimokkha rule; see BD II 255 n. 1. The Padabhājana, however, doesn’t mention *sahasā* in its commentary. The Parivāra (p.16) and Kkh (p.94), although they state that the ground (*vatthu*) for the rule was the *sahasā abhinisīdana*, don’t mention it in their summary and discussion of the rule itself. The Mā-L Prātimokṣasūtra also does not have any word corresponding to it, suggesting that at the time the Mahāsaṅghikas split off it was not in the Pātimokkha. Perhaps, the different readings suggest that very early on in the transmission of the Pātimokkha and Suttavibhaṅga there were disagreements on the interpretation of this rule and that some reciters included the word while some not. Some might have held to the interpretation the action of sitting down itself entailed the offence, while the others held to the interpretation held that the sitting down itself was not an offence, but rather the action of sitting down brusquely or forcibly. The Vibhaṅga and other commentaries support the latter explanation.

**abhinipajjeyya:** should lie down on; 3 sg. opt. of *abhinipajjati* (abhi + ni + √pad + ya).

### [Pāc 19: Mahallakavihārasikkhāpadam]

Mahallakam pana<sup>396</sup> bhikkhunā vihāram kārayamānena, yāva dvārakosā aggalaṭṭhapanāya<sup>397</sup>

<sup>394</sup> V: *pīṭham*.

<sup>395</sup> Bh Pm 1 & 2, C, D, W, Ra, UP sīhala v.l.: *sahasā abhinisīdeyya*. In G the correction *sahasā* has been inserted later. It is not mentioned in the Sannē or Pg.

<sup>396</sup> Mi Se, G, V, W: *mahallakam-pana*.

<sup>397</sup> Bh Pm 1 & 2, C, W, Ra, Pg, Vibh Ce, UP, Mi & Mm Se: *aggala-*. V: *aggalaṭṭhappanāya*.

ālokasandhiparikammāya dvatticchadanassa<sup>398</sup> pariyāyam appaharite ṭhitena<sup>399</sup> adhiṭṭhabbam; tato ce uttarim,<sup>400</sup> appaharite pi ṭhito,<sup>401</sup> adhiṭṭhaheyya, pācittiyam.

[The training precept on a large dwelling]

By a bhikkhu who is having a large dwelling built, a surrounding-layer of two or three coverings can be ordered, by [a bhikku] standing on [a place which has] few crops, upto the frame of the door for [the purpose of] fixing the bolt, [and] for surrounding the window. If he should order more than that, even [when] standing on [a place which has] few crops, [this is a case] involving expiation.

The meaning of this rule is obscure and it is possible that the wording of it has got corrupted due to misunderstandings of it; for more discussions of this rule see BD II 257–260, BMC I 316 f., Ŋm 154–156, Ŋm 107, CSP 132 f, BMD p.133 n. 99. Dr. Paschow, CSP 133, remarks the following on the widely differing versions of the rule in the various Prātimokṣasūtras: “The present rule, ... is so variously expressed that there seems hardly to be anything in common in all the texts, each having its own particularities.”

It appears that already by the time the Pāli origin-story was composed the exact sense of the rule was not understood anymore, because there appear to be contradictions between the rule in the origin-story. In the origin-story the bhikkhu, while collecting wood and sticks (for the roof, etc.), spoiled the corn-field of a brahmin. However, in the rule it seems that the monk is standing on crops while giving orders for the construction of the building. (Maybe it is possible that the original rule expressed that some kind of surrounding-layer is placed on a place with crops.) As the note on this rule in Ŋm 107 also states, the import of this rule seems to be to encourage the construction of sturdy buildings while at the same time to discourage the excessive usage of building-materials and also the destruction of crops.

**mahallakam pana bhikkhunā vihāram kārayamānena:** by a bhikkhu who is having (someone else) build a large dwelling; see Sd 6 & 7.

**yāva:** as far as, until; indecl. takes abl.

**dvārakosā:** frame of the door, Than: door-frame, Ŋm: door-panel, H: door-way; abl. sg. m. Gen. tapp. cpd. = **dvāra:** door + **kosa:** sheath, enclosure.

**aggalatṭhapanāya:** for fixing the bolt, Ŋm: for the purpose of steadyng the (door-) hinges, H: for placing the door-bolts; dat. sg. nt. = Dat. of purpose; see Syntax § 107. Probably it is an accusative tapp. cpd in which the inflected form has been retained, i.e., *aggalām* + *ṭhapanā*, as the *t* in *ṭhapanā* has been doubled, which indicates assimilation. = **aggala** (= cpd form of *aggalā*): a bolt or cross-bar for fastening or securing; f. **ṭhapanā:** fixing, establishing; action-noun from *ṭhāpeti*, the causative of *tiṭṭhati*: stands.

**ālokasandhiparikammāya:** for surrounding the window, Ŋm: for the purpose of setting the window-shutters, H: for making the window-holes; dat. (of purpose) sg. nt. Gen. tapp. cpd. = **āloka:** light + **sandhi:** opening, hole, **ālokasandhi:** window + **parikkamma:** surrounding, doing around, arrangement, preparation, cf. Sd 6: *saparikammanam*.

**dvatticchadanassa:** having two (or) three coverings, (thatch-) roofings, Ŋm: ways of roofing, H: enclosure of roofings; gen. sg. nt. Digu cpd. containing a disjunctive dvanda cpd.: **dvatti:** two or three; see NP 10. = **dva:** two; num. cpdform + **(t)ti:** three; num. cpd form. + **(c)chadana:** covering, roofing; action-noun from *chādeti* ( $\sqrt{c}chad$  + *e*): covers. The Vibh lists covering-materials such as bricks (“...*iṭṭhakāya chādentassa....*” BD: “roofing with tiles”), stones, plaster, grass, and leaves, therefore the action of covering refers probably to the wall as well as the roof. This also fits the context of windows and doors. Cf. NP 10 *dvattikkhattum*. The intial *c*- is probably doubled because as an intitial consonant of the root  $\sqrt{c}chad$  it is liable to do so when compounded; see NP 8 *accchādeti* and IP p.11 n. 1 & PG § 74,1. Mā-L: *cchādana*; PrMoMā-L p.20. Mū: *chedana*; PrMoMū p.34.

<sup>398</sup> Vibh Ee, Mi & Mm Se: *dvi-*; see NP 10.

<sup>399</sup> V: *ṭhitena*.

<sup>400</sup> Dm, Um, Vibh Ee: *uttari* (but Be Sp & Ee Sp read *uttariṇi*.)

<sup>401</sup> V: *ṭhito*. (D: *appaharite ṭhito pi*.)

**pariyāyam**: here probably: layer, course, turn, manner (see *pariyāya*, Pār 3); acc. sg. m. Vibh: "... *pariyāyena chādentassa dve pariyāye adhiṭṭhahitvā tatiyam pariyāyam āñāpetvā pakkamitabbam*." "If he would be causing to cover with a layer, having applied two layers, (and) having ordered the third (layer), he is to depart (because he can't order a 4<sup>th</sup> layer.)"

**appaharite**: on (a place which has) few crops, greenery, verdure; loc. sg. nt. Kammadhāraya cpd. = Locative of place where; Syntax § 164. Or adjective to an unexpressed *thāne*: place.

Sp: *aharite*: "no greenery," but see Sn-a (on Sn p.15: *appaharite chaddehi*): *paritta-harita-tiṇa*: "little/few greens and grass." Cf. Vin IV 205 (= *anāpatti*-section to Sekh 74): "*appaharite kato haritam ottharati*": "(There is no offence if) he covers it (i.e., the excrement) with greens having done it on a place with few greens." and Ud 42. = **appa**: little, few; adj. + **harita**: lit.: yellow, green, figurally: crops, straw, greenery, vegetables; see Sekh 74.

**ṭhitena**: by one standing on, Nm: by him standing, H: establishing; p.p. of *tiṭṭhati* ( $\sqrt{t}ha + a$ ), used as an adjective qualifying an unexpressed *bhikkhunā*: ins. sg.

**adhiṭṭhātabbam**: can be ordered, H: to be determined. Or: to be placed, applied, directed, managed, Nm: deposited; f.p.p. of *adhiṭṭhāti* (*adhi* +  $\sqrt{(t)}thā + a$ ). Meaning uncertain; see BD II 258 n. 5. The Padabhājana quoted above under *pariyāyam* indicates that *adhiṭṭhātabbam* here means *āñāpetvā*: to be ordered, directed, commanded, enjoined. This makes sense since the bhikkhu is not making the hut by himself but is having the hut built by others, *kārayamānena*, and is giving directions as to how to do it.

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

**appaharite pi**: even if on few crops; = **appaharite**; see above + **pi**: even; emph. particle. see Pār 1.

**ṭhito**: standing; p.p. of *tiṭṭhati*; see above.

**adhiṭṭhaheyya**: should apply; 3 sg. opt. of *adhiṭṭhāti*; see above.

## [Pāc 20: Sappāṇakasikkhāpadam]

Yo pana bhikkhu jānam sappāṇakam udakam tiṇam vā mattikam vā siñceyya vā siñcāpeyya vā, pācittiyam.

*Bhūtagāmavaggo*<sup>402</sup> dutiyo.

[The training precept on [water] containing living beings]

If any bhikkhu should knowingly pour out, or should have [someone else] pour out, water containing living beings on grass or clay, [this is a case] involving expiation.

*The section [starting with the rule] on vegetation is second.*

**jānam**: knowingly; nom. sg. m. Pr.p. of *jānāti* used like an adverb, or agreeing with *bhikkhu* ("[though) knowing [it]"); see Pār 4 and NP 30.

**sappāṇakam**: containing living beings; adj. Bb cpd. = **sa-**: containing, with; pref. used in cpds. + **pāṇa**: living being. (The Skt *prāṇa* is "breath," "life," e.g. *prāṇāyāma*; cf. Pāli *ānāpāna*.) + adjectival possessive suffix **-ka**; cf. Pāc 12 & 62.

In the junction of *sa-* + *pāṇa* (= Skt *sa-prāṇa*) the consonant *-p-* doubles at the beginning of *pāṇa*; see PG § 67.

**udakam**: water; acc. sg. nt.

**tiṇam**: on grass; acc. sg. nt.      **vā**: or; disj. particle.

**mattikam**: on clay; acc. sg. f.

**siñceyya**: should pour, sprinkle; 3 sg. opt. of *siñcati* ( $\sqrt{sic} + \eta a$ ), a transitive verb taking *udaka*, *tiṇa*, and *mattika* as patients.

**siñcāpeyya**: should make (someone else) pour; causative of the above.

<sup>402</sup> Vibh Ce v.l.: *senāsanavaggo*.

**bhūtagāmavaggo:** the section (starting with the rule) on vegetation, vegetation-section; nom. sg. m. = **bhūtagāma:** vegetation; see Pāc 11 + **vagga:** see NP 10. V.l.: *senāsanavaggo:* the section starting with the rule on lodgings; see introduction.

**dutiyo:** second; ordinal.

### [Bhikkhunovādavaggo<sup>403</sup>]

#### [Pāc 21: Ovādasikkhāpadam̄]

**Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyam̄.**

[The training precept on exhortation]

If any bhikkhu who has not been authorised should exhort the bhikkhunīs, [this is a case] involving expiation.

**asammato:** who has not been authorised, who has not been agreed upon, without having the consent (of bhikkhus); adjective qualifying *bhikkhu*. Bb cpd. = neg. pref. **a-** + **sammato:** p.p. of *sammannati*; see NP 2 and 29.

**bhikkhuniyo:** bhikkhunīs; acc. pl. f. of *bhikkhunī* = *bhikkhu* + feminine suf. *-nī*.

**ovadeyya:** should exhort, instruct, advise; 3 sg. opt. of *ovadati* (*o/ava* +  $\sqrt{vad}$  + *a*). See Vibh for the contents of the exhortation.

#### [Pāc 22: Atthaṅgatasikkhāpadam̄]

**Sammato pi<sup>404</sup> ce bhikkhu atthaṅgate suriye<sup>405</sup> bhikkhuniyo ovadeyya, pācittiyam̄.**

[The training precept on (after sun-) set]

Even if a bhikkhu who has been authorised should exhort the bhikkhunīs after the sun has set, [this is a case] involving expiation.

**pi:** even; emph. particle; see Pār 1.

**ce:** if; hyp. particle. **bhikkhu:** nom. sg. m.

**atthaṅgate:** has set, disappeared; adj. qualifying *suriye*. Accusative tappurisa used as Bb. cpd. The first part of the cpd has retained its inflection. = **attham̄:** setting, ending, disappearance; acc. sg. nt. The cpd acts as a passive subordinate clause; see Pātimokkha concl: *suttāgataṁ* + **gata:** gone; p.p. of *gacchati* ( $\sqrt{gam}$  + *a*). The traditional Pāli grammarians would explain this cpd as something like: "Yo *attham̄ gato so*": "which has gone to rest."

**suriye:** when the sun; loc. sg. m.

**atthaṅgate suriye:** when the sun has set, i.e., after the sun has set; A loc. absolute construction, which is here used to denote the time since or after which the action takes place; see Syntax § 183c.

#### [Pāc 23: Bhikkhunupassayasikkhāpadam̄]

**Yo pana bhikkhu bhikkhunūpassayam̄<sup>406</sup> upasaṅkamitvā bhikkhuniyo ovadeyya, aññatra samayā, pācittiyam̄.**

**Tatthāyam̄ samayo: gilānā<sup>407</sup> hoti bhikkhunī; ayam̄ tattha samayo.**

<sup>403</sup> Only in Mi Se.

<sup>404</sup> Vibh Ee: *ce pi*.

<sup>405</sup> Dm: *sūriye*. (= Sanskritisation; see Pecenko, Ee A-ṭ introduction p.liii.)

<sup>406</sup> C, G, W, Dm: *bhikkhunupassayam̄*. Um: *bhikkhūnūpa-*

<sup>407</sup> V: *gilānā*.

[The training precept on the bhikkhunī-quarters]

If any bhikkhu, having approached the bhikkhunī-quarters, should exhort the bhikkhunīs, except at the [right] occasion, [this is a case] involving expiation.

Here the occasion is this: a bhikkhunī is sick; this is the occasion here.

**bhikkhunūpassayam**: bhikkhunī-quarters, quarters of the bhikkhunīs; acc. sg. m. Gen. tapp. cpd. = **bhikkhunī + upassaya**: quarters, residence; (fr. *upa* + √(s)si), related to the Hindi/Sanskrit word *āśrama*; cf. Mā-L: *upāśrayam-*; PrMoMā-L p.21.

**upasaṅkamitvā**: having approached; abs.; see NP 8.

**aññatra samayā**: except at the (right) occasion; see NP 6.

**tatthāyam samayo ... ayaṁ tattha samayo**: Here the occasion is this:..., this is the occasion here. see NP 6.

**gilānā**: sick, ill; adj. **hoti**: is; 3 sg. pres. ind. of *bhavati* (√*bhū* + *a*).

[Pāc 24: Āmisasikkhāpadam]

Yo pana bhikkhu evam vadeyya: "Āmisahetu<sup>408</sup> bhikkhū<sup>409</sup> bhikkhuniyo ovadantī" ti, pācittiyaṁ.

[The training precept on worldly gain]

If any bhikkhu should say so: "The bhikkhus exhort bhikkhunīs for the sake of reward," [this is a case] involving expiation.

**evam**: thus; adv.

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

**āmisahetu**: for the sake of reward; dat. sg. m. in -u. = Dat. of advantage. = **āmisa**: (here:) reward, fee, gain, profit, gift + **hetu**: cause, sake, because of. The Padabhājana defines *āmisa* not just as material gain in the form of robes, etc., but also defines immaterial gain in the form of honour and respect, etc.

**bhikkhū**: bhikkhus; nom. pl. m.

*Āmisahetu therā bhikkhū/āmisahetu bhikkhū*: The origin story (Vibh Ce, Vibh Ee) supports the reading which includes *therā*: "... *therā bhikkhū bhikkhuniyo ovadantā* ...." The Prātimokṣasūtras have no equivalent to *therā*, see PrMoMā-L p.21, PrMoMū p.34, PrMoSa p.210, CSP 134, BMD pp.78–79, BPP 14, Beal, 1871, p.222.

Parivāra (Be) mentions the rule without *therā*. Sp does not comment, but Kkh 169 states: "*Bhikkhū ti: sammatā bhikkhū idhādhippetā*," this shows that the text the commentator was using was without *therā*. In the origin-story to Pāc 21 & 22 the bhikkhus are also theras, but there is no *therā* in those rules. One of the eight qualities with which an exhorter of bhikkhunīs is supposed to be endowed to be an authorised bhikkhu is to have been a bhikkhu for at least twenty years, see Vibh to Pāc 21. Being a *thera* is thus implied in being an authorised bhikkhu and therefore there is no mention of a *thera* either in this rule or in Pāc 22.

**ovadantī ti**: they exhort; = **ovadanti**: 3 pl. pres. ind. of *ovadati*; see Pāc 21 + **ti**: end quote; see above Nid.

[Pāc 25: Cīvaradānasikkhāpadam]

Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṁ dadeyya, aññatra pārivattakā, <sup>410</sup> pācittiyaṁ.

[The training precept on giving robe (-cloth)]

If any bhikkhu should give a robe [-cloth] to an unrelated bhikkhunī, except in an exchange, [this is a case] involving expiation.

<sup>408</sup> V: *āmissahetu*.

<sup>409</sup> Dm, Um, Vibh Ee: "... *āmisahetu therā bhikkhū* ...."

<sup>410</sup> Mi & Mm Se, Vibh Ce, UP, Ra, BhPm 1 & 2, C, D, G, V, W, Um, Pg: *-vatṭakā*.

**aññātikāya bhikkhuniyā:** to an unrelated bhikkhunī; dat. sg. f. See NP 4.

**cīvaram:** a robe (-cloth); acc. sg. nt.

**dadeyya:** should give; 3 sg. opt. of *dadāti* ( $\sqrt{dā}$  duplicated + *a*).

**aññatra pārivattakā:** except in an exchange; see NP 5.

### [Pāc 26: Cīvarasibbanasikkhāpadam]

**Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram sibbeyya vā sibbāpeyya vā, pācittiyaṁ.**

[The training precept on sewing a robe]

If any bhikkhu should sew a robe or should have a robe sewn for an unrelated bhikkhunī, [this is a case] involving expiation.

**aññātikāya bhikkhuniyā:** for an unrelated bhikkhunī; dat. sg. f. See NP 4.

**sibbeyya:** should sew; 3 sg. opt. of *sibbati* ( $\sqrt{siv} + ya$ ). **vā:** or; disj. particle.

**sibbāpeyya:** should make (someone else) sew; causative of the above.

### [Pāc 27: Saṃvidhānasikkhāpadam]

**Yo pana bhikkhu bhikkhuniyā saddhim saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantaram-pi, aññatra samayā, pācittiyaṁ.**

**Tatthāyam samayo:** satthagamanīyo<sup>411</sup> hoti maggo sāsaṅkasammato<sup>412</sup> sappaṭibhayo; ayam tattha samayo.

[The training precept on making arrangements]

If any bhikkhu, having made an arrangement, should travel together with a bhikkhunī on the same main road, even [if] just the distance between villages, except at the [right] occasion, [this is a case] involving expiation.

Here the occasion is this: the road, which is considered risky [and] which is dangerous, has to be gone with a company [of other travellers], this is the occasion here.

**bhikkhuniyā:** with a bhikkhunī; ins. sg. f. = Ins. of accompaniment; see Syntax § 63.

**saddhim:** together with; postposition taking ins.; see Sd 2.

**saṃvidhāya:** having made an arrangement, H: having arranged, Ām: by appointment; abs. of *saṃvidahati* (*saṃ + vi + √dhā + a*). Ām took it to be an instrumental, but this is probably incorrect.

**ekaddhānamaggam:** the same main road, Ām: the same journey, H: the same high-road; acc. sg. m. (Acc.of Place Where; see Syntax § 45b.) Digu cpd. = **eka:** one, the same; num. adj. + **addhānamagga:** main road, highway, travelling-road; see NP 16.

**paṭipajjeyya:** should travel on, go on, set out; 3 sg. opt. of *paṭipajjati*; see NP 16.

**antamaso:** even so much as, just; indecl. see Pār 1.

**gāmantaram-pi:** even the distance between villages; junction through labialisation of *-m-*. = **gāmantaram:** the distance between villages, lit. "the interspace of villages"; acc. sg. nt. (= Acc. of Place Where; see above) Gen. tapp. cpd. **gāma:** village; see Pār 2 + **antaram:** interval, distance between, place between; nt. noun. Cf. NP 29 *antaraghare* where it is an indecl. + **pi:** even; emph. particle.

**aññatra samayā:** except at the (right) occasion; see NP 6, Pāc 23.

**tatthāyam samayo ... ayaṁ tattha samayo:** see Pāc 23.

<sup>411</sup> V: -gamanīyo.

<sup>412</sup> C, W: *saṃka-*.

**satthagamanīyo:** has to be gone with a company [of other travellers], ... with a caravan, ... with an escort; adjective qualifying *maggo*. Ins. tapp. cpd. used as Bb cpd. A periphrastic construction in which *hoti* acts as an auxiliary verb; see IP p.107 & 233ff, and Syntax § 19.

= **sattha:** company, travelling-company, caravan, escort. *Sattha* corresponds to the Skt *sārtha*. (Cf: Mū: “*sārthagamanīyo mārgo*,” PrMoMū p.34.) It is not a weapon, the *sattha* of Sekh 59 (Skt *śastra*), as Horner renders in BD 289 n. 3. For double (here triple, as *sattha* can also mean a teaching, science, the Skt *śāstra*; see *satthar* at Pāc 70.) meanings of one Pāli word due to being derived from two or more Sanskrit words; see the end of the note on *dosa* at Sd 8. The Vibh and the Sp don't explain *sattha* (Padabhājana: “*Satthagamanīyo nāma maggo na sakkā hoti vinā satthena gantum*.”), but see Pāc 66: “... *bhikkhu theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggam paṭipajjeyya ...*” Vin III 62: “... *bhikkhu satthena saddhiṃ addhānamaggapaṭipano hoti.*” Vin I 152: “... *bhikkhu ... satthena gantukāmo hoti.*” (followed by: ... *nāvāya gantukāmo ...*, see Pāc 28), and origin-story to Pāc 34. Cf. Bhikkhunī Pācittiya 37: “... *antoraṭṭhe sāsaṅkasammate sappaṭibhaye asatthikā cārikāṇ careyya.*” In BD III 317 n. 1 Horner renders “without a weapon,” not being aware that it is improper for a samāna to carry weapons; how much more to use them! Cf. Dhp 123 “*bhayamaggo ... appasattho*”: a frightening road ... a small travel-company. + **gamanīya:** to be gone; f.p.p. of *gacchati* (*√gam + a*).

**hoti:** it is; 3 sg. pres. ind. of *bhavati*.

**maggo:** road; nom. sg. m.

**sāsaṅkasammato sappaṭibhayo:** which is considered risky, which is dangerous; see NP 29, Pd 4.

### [Pāc 28: Nāvābhīruhanasikkhāpadam]

Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvam<sup>413</sup> abhirūheyya<sup>414</sup> uddhamgāminim<sup>415</sup> vā adhogāminim vā, aññatra tiriyataraṇāya,<sup>416</sup> pācittiyam.

[The training precept on embarking on a boat]

If any bhikkhu, having made an arrangement, should embark [on a voyage] together with a bhikkhunī on the same boat, which is going up [-stream] or which is going down [-stream], except with [a boat which is crossing over [a river], [this is a case] involving expiation.

**ekam:** one, the same; num. adj.

**nāvam:** boat; acc. sg. f.

**abhirūheyya:** should embark [on a voyage], should voyage; 3 sg. opt. of *abhirūhati* (*abhi* + *√ruh + a*). In English “boards” and “embarks” denote the action of going onto a boat or ship before starting a journey, here, however, the action of going on a journey on a boat is intended. This is why the translation “embark [on a voyage]” has been used. Cf. Pāc 32 where having a group-meal while voyaging on a boat is listed.

**uddhamgāminim:** (which is) going up (-stream); adj. qualifying *nāvam*. = Kammadhāraya used as Bb cpd. = **uddham;** adv. + **gāminim:** going; adj. from *gacchati* (*√gam + a*).

*Uddham* is taken here to be the original reading since *uddham*, like *adho*, is an archaic Vedic accusative form, see Syntax § 2. Elsewhere too it occurs in this form with *adho* and *tiriyan*, e.g. Sn 150. However, *uddha-* is also used in cpds; see PED 136.

**vā:** or; disj. particle.

**adhogāminim:** (which is) going down(-stream); adj. Bahubbīhi cpd. = **adho:** down; adv. + **gāminim.**

**aññatra:** except; indecl. that here takes an ins. of accompaniment: *bhikkhuniyā*; see NP 2, and Pāc 7: “*aññatra*

<sup>413</sup> Mi Se, G, V, Pg, Burmese ms. v.l. in Vibh Ee, Bh Pm 2 v.l.: *ekanāvam*. (Mm Se: *ekamnāvam*.)

<sup>414</sup> BhPm 1 & 2, C, V, W, Dm, UP: *-ruheyya*.

<sup>415</sup> UP: *uddham gāmanim adho gāmanim*. Mi & Mm Se, Bh Pm 1 & 2, C, D, Ra, Pg, Vibh Ce: *uddhagāmanim*.

<sup>416</sup> Dm, Vibh Ce, UP, Bh Pm 1 & 2, D, Ra: *tiriyan taranāya*. C, W, Vibh Ee: *tiriyan taranāya*, Mi & Mm Se, G, Um, V: *tiriyan taranāya*.

*viññunā purisaviggahena."*

**tiriyaṁtaraṇāya:** with [a boat which is] crossing over (a river), Ņm: unless it is (merely) to cross to the other bank, H: except for crossing over to the other bank; abl. sg. f. The translation of Ņm & H would require the noun *tīra*, but *tiriyaṁ* is an adverb. In the origin-story *uttarati*: "crosses over," is used. A phrase not found in other contexts. *Tiriyaṁtaraṇāya* is one word; see the origin-story in the Vibh: "*Anujānāmi bhikkhave tiriyaṁtaraṇāya bhikkhuniyā saddhiṁ sañvidhāya ekaṁ nāvāṁ abhirūhitum.*": "I allow, bhikkhus, for crossing over [a river], having made an arrangement with a bhikkhunī, to board the same boat ...." This also shows that "*aññatra tiriyaṁtaraṇāya*" means "except with [a boat] crossing over [a river]." *Bhikkhuniyā*, although unexpressed, is implied here. Another way to understand this would be take *nāvāya* to be unexpressed: "except for crossing over [with a boat]."

Sa Prātimokṣasūtra: "... *tīryakpārasaṁtaraṇāt* ..." PrMoSa p.210.

= **tiriyaṁ**: over, across; adv. Cf. Sd 6. + **taraṇāya**: passing, traversing; ins. sg. f. Action-noun der. from *tarati* ( $\sqrt{tar} + a$ ). As mentioned above, it is probably an adjective qualifying an unexpressed *nāvāya*. Less likely, it is a dative of purpose that is not governed directly by *aññatra* because there is no preceding dative to be assimilated with as in Sd 12: "*viramath'āyasmanto vacanāya*." PED 303 translates: "... ferrying across; adj. *taraṇā nāvā*: a vessel crossing over, a traject, Vin IV 65." This is incorrect since *taraṇāya* qualifies *bhikkhuniyā*. The Suttavibhaṅga and commentaries offer no help.

### [Pāc 29: Paripācitasikkhāpadam]

**Yo pana bhikkhu jānam bhikkhunīparipācitam<sup>417</sup> piṇḍapātam bhuñjeyya, aññatra pubbe gihīsamārambhā,<sup>418</sup> pācittiyam.**

**[The training precept on (alms-food) that has been prepared]**

**If any bhikkhu should knowingly eat alms-food which a bhikkhunī has caused to be prepared, except through previous arrangement of householders, [this is a case] involving expiation.**

**jānam:** knowingly; pr.p. of *jānāti* used like an adverb; see Pār 4 and NP 30.

**bhikkhunīparipācitam:** which a bhikkhunī has caused to be prepared; adj. Ins. tapp. cpd. used as Bb cpd. qualifying *piṇḍapātam*.

= **bhikkhunī + paripācita:** H: procured, Ņm: obtained, Than: prompted. This is not the prefix *pari*: around + \**pācita*: p.p. of *pacināti* (*pa* +  $\sqrt{ci}$  + *ṇa*): obtains, because no strengthening takes place in past participles. It rather is the p.p. of *paripāceti* (*pari* +  $\sqrt{pac}$  + *e*): causes (someone else) to prepare, cook.

See the Padabhājana which states that the bhikkhunī causes the laypeople to prepare through mentioning the good qualities of the bhikkhu. Vin IV 67: "... *ayyo dhammakathiko. Detha ayyassa. Karotha ayyassā ti. Esa paripāceti nāma.*": "... the master is a speaker of Dhamma. Give to the master! Make for the master!" This is called makes (someone else) prepare."

**piṇḍapātam:** alms-food; acc. sg. m. see NP 27.

**bhuñjeyya:** should eat; 3 sg. opt. of *bhuñjati* ( $\sqrt{bhuj} + \eta a$ ).

**aññatra:** except; indecl. see NP 2.

**pubbe:** previous, before; pronominal adv.; see PG § 113.8. Loc. sg. of *pubba*; see NP 8.

**gihīsamārambhā:** through the arrangement of householders; abl. or ins. sg. m. in

-ā. An ablative of cause or instrumental of reason; see Syntax § 67–68, and 122c. Gen. tapp. cpd. = **gīhi**: householder; from *gaha*: house; see NP 6. Both the readings *gīhi* and *gīhī* occur in cpds., see PED 251. Buddhaghosa might have had the reading *gīhī* since he comments in Sp with *gīhīnaṁ*. + **samārambhā**: arrangement, undertaking, effort; action-noun derived from *samārambhati* (*sam* + ā +  $\sqrt{rabh}$  + *a*).

<sup>417</sup> D, Dm, UP, V: *bhikkhuni-*.

<sup>418</sup> D, Dm, Bh Pm 1, Vibh Ee, UP, Mi & Mm Se: *gīhi*. C, W, Um, Pg, Ra, Vibh Ce, Ee Sp: *gīhī*. V: *gīhi-*

Sp 809: “*Samārambho ti samāraddhami vuucci, paṭiyāditass’etam adhivacanam, gihīnami samārambho gihīsamārambho.*”: “The arrangement of householders: it is arranged is said, it has been arranged/prepared this is the designation, the arrangement of householders: the arrangement of householders.”

### [Pāc 30: Rahonisajjasikkhāpadam]

**Yo pana bhikkhu bhikkhuniyā saddhim eko ekāya raho nisajjam kappeyya, pācittiyam.**

**Ovādavaggo<sup>419</sup> tatiyo.**

[The training precept on taking a seat privately]

If any bhikkhu should sit down together with a bhikkhunī, privately, one [man] with one [woman], [this is a case] involving expiation.

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

**bhikkhuniyā saddhim:** together with a bhikkhunī; see Pāc 27.

**eko ekāya raho nisajjam kappeyya:** should sit down together with a bhikkhunī, one (man) with one (woman), privately; see Aniy 1.

**ovādavaggo:** the section (starting with the rule) on exhortation, exhortation-section; nom. sg. m. = **ovāda:** exhortation; from *ovadati*; see Pāc 21. + **vagga:** section; see NP 10. V.l. **bhikkhunovādavaggo:** the section (starting with the rule) on exhortation of bhikkhunīs.

**tatiyo:** third; ordinal.

### [Bhojanavaggo<sup>420</sup>]

### [Pāc 31: Āvasathapiṇḍasikkhāpadam]

**Agilānena<sup>421</sup> bhikkhunā eko āvasathapiṇḍo bhuñjitabbo; tato ce uttarim<sup>422</sup> bhuñjeyya, pācittiyam.**

[The training precept on the alms-meal in the resthouse]

If a bhikkhu who is not ill one alms-meal in a resthouse can be eaten; if he should eat more than that, [this is a case] involving expiation.

**agilānena:** not-sick; adj.; neg. pref. *a-* + *gilāna:* sick; see above Pāc 23.

**bhikkhunā:** by a bhikkhu; ins. sg. m.

**eko:** one, single; num. adj.

**āvasathapiṇḍo:** alms-meal in a (religious) rest-house; nom. sg. m. Loc. or gen. tapp. cpd. = **āvasatha:** H: public rest-house, Nm: food distribution centre; from *āvasati* (*ā* + *√vas + a*): inhabits, resides. See origin-story to Pāc 6 where *āvasathaghāra* is a public rest-house. For other references see *Vinaya Texts* 37 n. 3. An *āvasatha* is not always a public rest-house though, see Ud 89 and Bhī Pāc 48 where it just means a dwelling or house. See VINS I 66: “... place for receiving guests, like a *dharmasāla* nowadays in India.” + **piṇḍa:** alms, alms-food; see NP 27. Sp: “*āvasathe piṇḍo.*”: “alms in a rest-house.” The origin-story and word-commentary indicate that alms has been prepared (*paññatta:* appointed, pointed out, made known) in a rest-house. It does not mention whether the meal has to be eaten there itself.

**bhuñjitabbo:** to be eaten; f.p.p. of *bhuñjati*; see Pāc 29.

<sup>419</sup> Dm, Mm Se, UP, Vibh Ee: *ovādavaggo*. Bh Pm 1 & 2, C, D, G, V, W, Um, Mi Se, Vibh Ce, Ra: *bhikkhunovādavaggo*.

<sup>420</sup> Only in Mi Se.

<sup>421</sup> V: *agilānena*.

<sup>422</sup> Be & UP, Um, Vibh Ee: *uttari*.

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

**bhuñjeyya:** he should eat; 3 sg. opt. of *bhuñjati*.

### [Pāc 32: Gaṇabhojanasikkhāpadam]

**Gaṇabhojane, aññatra samayā, pācittiyaṁ.**

Tatthāyam̄ samayo: gilānasamayo,<sup>423</sup> cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhīrūhanasamayo,<sup>424</sup> mahāsamayo, samañabhattasamayo; ayam̄ tattha samayo.

[The training precept on eating in a group]

In eating [a meal] in a group, except at the [right] occasion, [there is a case] involving expiation.

Here the occasion is this: the occasion of illness; the occasion of a giving of robe [-cloth]; the occasion of a robe-making; the occasion of going on a [long] journey; the occasion of voyaging on a boat; the occasion of a great [gathering]; the occasion of a meal [made] by an ascetic; this is the occasion here.

**ganabhojane:** eating in a group, H: a group-meal, Nm: in eating in groups; loc. sg. m. Loc. or gen. tapp. cpd. See BMC I 342—48. = **gaṇa:** group, (or plur. “groups,” but Vibh seems to indicate the sing.); see Sd concl. + **bhojana:** meal, eating, food, feeding; action-noun derived from *bhuñjati*.

**aññatra samayā ... tatthāyam̄ samayo ... ayam̄ tattha samayo:** except at the (right) occasion. Here the occasion is this:... this is the occasion here; see NP 6.

**gilānasamayo:** occasion of illness; nom. sg. m. Gen. tapp. cpd. = **gilāna:** illness; see Pāc 31 + **samayo:** occasion; see NP 6.

**cīvaradānasamayo:** occasion of a giving of robe (-cloth)s; nom. sg. m. Gen. tapp. cpd. = **cīvara:** robe (-cloth) + **dāna:** giving; action-noun der. fr. *dadāti*; see Pāc 25.

**cīvarakārasamayo:** occasion of a robe-making; nom. sg. m. Gen. tapp. cpd. **kāra:** making; action-noun fr. *karoti*.

This rule is relaxed in Cv VII 1,3 and referred to there as “*gaṇabhojane*”: “eating in a group” and is one of the five allowances (*pañca kappissanti*) when the *kaṭhina*-privileges are in effect. Other Pātimokkha rules which are relaxed during this period are NP 1, 2, 3, Pāc 46.

**addhānagamanasamayo:** occasion of going on a (long) journey; nom. sg. m. Gen. tapp. cpd. = **addhāna:** long journey, path, road; see NP 16, Pāc 27 + **gamana:** travelling, going, journey; action-noun fr. *gacchati* (⟨*gam* + *a*).

**nāvābhīrūhanasamayo:** occasion of voyaging on a boat; lit.: occasion of embarking a boat; nom. sg. m. Gen. tapp. cpd. = **nāva:** boat; see Pāc 28 + **abhirūhana:** lit. “embarking, boarding” but here having the meaning of travelling on a boat.; action-noun fr. *abhirūhati*; see Pāc 28.

**mahāsamayo:** occasion of (a) great (number), the occasion of a great gathering, Nm: an extraordinary occasion (where one hundred or one thousand bhikkhus gather), H: a great scarcity; nom. sg. m. = **mahā:** great (number of bhikkhus); adj. The Padabhājana and the Kkh explain that there is not enough food to sustain themselves when more than three bhikkhus go on alms-round. In the origin-story it is related that after the rains-retreat (many) bhikkhus came from various districts to visit the Buddha.

*Mahāsamaya* probably means that there is a great number of bhikkhus, a great assembly. Cf. D II 253 f., S I 26: “... *mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi ... mahāsamayo pavanasmīm, ...*”

*Samaya* here might have both the meaning of ““gathering” and the meaning of “occasion.” The commentaries explain it as *mahāsamūha*: great gathering; S-a 76; cf. PED 683–84.

Hinüber, SPPS 195–97, thinks that the original form of the word was *mahāsamāja* (fr. *√vaj*; see note on *pārājika*), which changed into the eastern form *-samāya* and then into *-samaya* in Ceylon. He refers to *mahāsamajja*, a great gathering, at S V 170. The Buddhist Sanskrit version of the Mahāsamayasutta is called the

<sup>423</sup> V: *gilāna-*.

<sup>424</sup> Dm, Um, V: *-ruhana-*.

Mahāsamājasūtra. If Hinüber is correct, then the original formulation of *mahāsamaya* in the present rule would be *mahāsamājasamaya*: the occasion of a great gathering, since *samaya* in the sense of occasion is required here. It is also possible that when the rule was formulated and transmitted that *mahāsamaya* had both the original meaning of great gathering, *samaja*, and the meaning of great occasion, *samaya*. This double meaning is confirmed by the commentaries; see above. In any case this occurrence shows that already very early on in India, and not in Ceylon, *samāja* would have changed into *samaya*. The Prātimokṣasūtra parallels of this rule also read *mahāsamaya*; see BMD n. 109.

**samaṇabhattasamayo:** occasion of a meal (made) by an ascetic, Nm: an occasion for a meal for ascetics, H: a meal-time of recluses; nom. sg. m. Gen. tapp. cpd. Containing another gen. tapp. cpd.: = **samaṇabhatta:** a meal of a recluse = **samaṇa:** an ascetic, contemplative, religious wanderer. *Samaṇa* corresponds to the Skt *śramaṇa*, which as neuter action-noun means “making effort” or “exertion” and as masculine noun means “one who performs acts of austerity” or “an ascetic.” The root *śram* from which these nouns are derived means “to exert oneself (esp. in acts of austerity)” ; see MW. + **bhatta:** meal, feeding; cf. Pāc 46 and its origin-story: “*dethāvuso, bhattam*.” Originally a p.p. of *bhajati* (*vhaj* + *a*): divides, partakes. The word *samaṇabhatta* is only found in this rule. Vibh: “*Samaṇabhattasamayo nāma yo ko-ci paribbājakasamāpanno bhattam karoti ...*”: “when whoever one who has attained (the state of ) wanderer makes a meal...” Kkh 176: “*Yadā yo ko-ci pabbajito bhattena nimanteti.*”: “when whoever one who has gone forth invites for a meal.”

### [Pāc 33: Paramparabhojanasikkhāpadam]

**Paramparabhojane,<sup>425</sup> aññatrat samayā, pācittiyaṁ.**

**Tatthāyam samayo: gilānasamayo,<sup>426</sup> cīvaradānasamayo, cīvarakārasamayo; ayam tattha samayo.**

#### [The training precept on substituting a meal]

In [taking] a meal before another [invitation-meal], except at the [right] occasion, [there is a case] involving expiation.

Here the occasion is this: the occasion of illness; the occasion of a giving of robe [-cloth]s; the occasion of a robe-making; this is the occasion here.

**paramparabhojane:** In (taking) a meal before another (invitation-meal), H & Than: an out-of-turn meal, Nm: in substituting one meal for another (and in *Path of Purity* 76: “a meal subsequent to a previous one”), Norman: in meals in succession, PED: “taking food in succession,” successive feeding; loc. sg. m. See BD II 317 n. 3. = **parampara:** lit.: another after another, nt, successive; see *paramparāya*: Th 785, A II 191. M II 170: “*andhaveṇi paramparāsaṃsatta.*”

= **param:** another; acc. sg. nt. abstract noun taking ablative + **para:** another; according to PED it is the uninflected form of the feminine ablative *parā*: after another (but it might also be an ins. or dat.). According to the Suttavibhaṅga the offence is committed when eating the other non-invitation meal. The origin-story relates that the bhikkhus were eating *before*, not *after*, the meal that they had been invited for and had therefore lost their appetite. Therefore, the point does not seem to be the eating *after*—this is covered by Pāc 35—but the act of taking *in addition to*, i.e., the eating of another meal before the meal one has been invited to. See also Mv VI 25,7 (Vin I 223–224) forbidding bhikkhus to eat thick conje (early in the morning) before an invitation-meal (unless it has been offered by the person who is giving the invitation-meal) as they would lose their appetite: “Bhikkhus, by one who is invited elsewhere the eating-conje of someone else is not to be eaten. Whoever eats he is to be made to do (what is) according to the case (i.e., Pāc 33).”: “*Na, bhikkhave, aññatrat nimantitena aññassa bhojjayāgu paribhuñjitatabbā. Yo paribhuñjeyya, yathā dhammo kāretabbo ti.*”

+ **bhojana:** meal; see Pāc 32.

<sup>425</sup> V: *parappara-*. Vibh Ee: *parampara-*.

<sup>426</sup> V: *gilāna-*.

### [Pāc 34: Kāṇamātusikkhāpadam]

**Bhikkhum pan'eva kulam upagatam pūvehi<sup>427</sup> vā manthehi<sup>428</sup> vā abhihaṭṭhum pavāreyya,<sup>429</sup> ākaṅkhamānena bhikkhunā dvattipattapūrā<sup>430</sup> paṭiggaheṭabbā; tato ce uttarim<sup>431</sup> paṭiggaṇheyya,<sup>432</sup> pācittiyam.**

**Dvattipattapūre<sup>433</sup> paṭiggaheṭvā, tato nīharitvā, bhikkhūhi saddhim sañvibhajitabbam.<sup>434</sup> Ayam tattha sāmīci.**

[The Kāṇa's mother training precept]

Now, should a family invite a bhikkhu who has approached to take as many cakes and parched cakes [as he likes], by a bhikkhu who is wishing [so] two or three bowls full [of cakes] can be accepted; if he should accept more than that, [this is a case] involving expiation.

Having accepted two or three bowls full, having taken [them] away from there, [it] is to be shared together with [other] bhikkhus. This is the proper procedure here.

**Kāṇamātusikkhāpadam:** Kāṇa's mother training precept; nom. sg. m. Appositive kammadhāraya cpd; see Pār 1. *Kāṇa* is a proper name and *mātū* is "mother." *Kāṇamātū* plays the leading role in the origin-story to this rule.

**bhikkhum:** to a bhikkhu; acc. sg. m. **pan'eva:** now if; see Sd 12.

**kulam:** a family; nom. sg. nt.

**upagatam:** that has been approached, visited; p.p. of *upagacchati* (*upa* + √*gam* + *a*) qualifying *bhikkhum* (or *kulam*). See stock-phrase in story to Pāc 7: "... *kulūpako* (= *kulūpago*; see PED) *hoti bahukāni kulāni upasaṅkamati.*" and A III 10: "...*kulam...alam upagantu...*"

**bhikkhum pan'eva kulam upagatam pūvehi vā manthehi vā abhihaṭṭhum pavāreyya:** Now, should a family invite a bhikkhu who has approached to take as many cakes and parched cakes [as he likes], (or: Now, a bhikkhu has approached a family [and someone there], should invite [the bhikkhu] to take [as much] baked cakes...), Ōm: Should a family invite a bhikkhu who has arrived to accept cakes or sweets..., Norman: should a family bring and invite with cakes or biscuits a bhikkhu who has arrived, *Vinaya Texts*: In case people should offer a bhikkhu, who has gone to some house, to take as much as he chose of their sweetmeats and cakes, ..., H: If a monk, going up to a family, (who) asking should invite him (to take) cakes and barley-gruel..., Than: In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal...

The syntax of this line is complex and needs some explanation. There seem to be two agents: one is the bhikkhu who has approached the family, and the other the family who gives cakes to the bhikkhus. Horner and Thanissaro translate in this way. Ōm, Norman, and *Vinaya Texts*, however, translate *kulam* as the agent (i.e., nom. sg. nt.) and *bhikkhum* as its patient (i.e., acc. sg. m.).

The usage of forms of the verb *upagacchati* taking the accusative *kulam* and *kulāni* (see above) suggests that here too *kulam* could be accusative and that "*kulam upagatam*" is a qualification of *bhikkhum*: "a monk who has approached a family." If this is the case, then both *bhikkhum* and *kulam* are patients in the accusative case. As there is no expressed agent in the nominative case in the sentence, *pavāreyya* takes an unexpressed agent in the nominative that can be any member of the family present there, not the family as a whole.

It is impossible to render the line literally into English and to keep intact the Pāli syntax.

The Vibh Padabhājana explains *upagatam* as "tattha gataṃ" and offers no other help, nor do Kkh and Sp.

<sup>427</sup> V, Bh Pm 2 v.l.: *puvehi*.

<sup>428</sup> V: *manṭhehi*.

<sup>429</sup> Mi Se, G: *abhihaṭṭhum-pavāreyya*. V: *abhihaṭṭham-pavāreyya*. Cf NP 7.

<sup>430</sup> Vibh Ee, Mi & Mm Se: *dvi-*; see NP 10. V: *-purā*.

<sup>431</sup> Be & UP, Um, Vibh Ee: *uttari*. See NP 3.

<sup>432</sup> C, D, W: *patigaṇheyya*. (Cf. NP 5, NP 10.)

<sup>433</sup> Vibh Ee, Mi & Mm Se: *dvi-*; see NP 10. V: *-pure*.

<sup>434</sup> V, Bh Pm 2 v.l.: *sañvibhajitabbaṃ*.

**pūvehi:** with baked cakes; ins. pl. m. S ED: *pūpāla*: “a kind of sweet cake fried with ghee or oil”. **vā:** or; disj. particle.

**manthehi:** with parched flour cakes, Ņm: sweets, H: barley-gruel, Than: cooked grain-meal; ins. pl. m. Der. fr. *mantheti*: to crush, churn, parch. Meaning not certain. Hinüber’s “barley-gruel” is unlikely since the cake is something special to be shared with other bhikkhus. According to Vibh it is prepared as a provision for a journey. Barley-gruel spoils quickly, so would not be fitting. Small square cakes made out of dry parched rice or flour mixed with sugar or palm-syrup are still offered to bhikkhus in Sri Lanka and a *mantha* might be something like this. The two merchants who became the first upāsakas offered the Buddha a *mantha* and a *madhupiṇḍika*, Vin I 4, the latter is a honey-ball and this might imply that the *mantha* was something sweet too. The origin-story uses *sattu*: barley meal, instead of *mantha*. See BD II 322 n. 4, 323 n. 3. Misra, 1972, p.180: “*Sattu* ... prepared by pounding fried grains, which is still very popular in the rural areas of NE India, chiefly among the poor as a cheap diet. Mostly it was mixed with water for Pāṇini also mentions it by *udakasaktu*, but sometimes it was also mixed with curds as is clear by Patañjali’s mention of *dadhisaktu* ... *Mantha*, too, was a kind of groat that was made from fried rice and was generally mixed with milk.” Probably a *mantha* is a cake prepared with parched rice groat. MW: *saktu*: “coarsely ground meal, grit, groats (esp. of barley meal).” VINS II 131 gives *mantha* as a drink in which solid ingredients, usually parched barley meal (*saktu*, see VINS II 415), are mixed with fluid by stirring.

Mā-L rule 28: “*Bhikṣuṇi kho punaḥ kulehi upasaṅkrāntam pravārensū pūvehi vā manthehi vā tathā pravāritena bhikṣuṇā yāvan tri-pātra-pūra-paramāṇi tato pratigr̥hītavyam pratigr̥hītvā bahirddhā niharitavyam bahirddhā niharitvā agilānakehi bhikṣūhi sārdham samvibhajitvā khāditavyam bhumijitavyam tad-uttariṁ pratigr̥hītvā bahirddhā niharitvā agilānakehi bhikṣūhi sārdham samvibhajitvā vā asamvibhajitvā khādeya vā bhumijeya vā pācattikan.”; BV 191, PrMoMā-L p.22.*

See Pachow 138. Dhg & Mhs include “if he is not sick,” i.e., he can accept more than 3 bowls if he (or another?) is sick. The Pāli Suttavibhaṅga has no exemption like this, but mentions in the *anāpatti*-section that one can accept for the sake/good of another, *aññass’atthāya*; Vin IV 81.

**abhihaṭṭhum pavareyya:** should invite to take {as much as he likes}; see NP 7.

**ākaṇkhamānena bhikkhunā:** by a bhikkhu who is wishing (so); see NP 3.

**dvattipattapūrā:** two or three bowls full, ... bowlfuls; adjective to unexpressed nom. pl. m. *pūvā* and *manthā*. Cf. Vin III 59: “... bhikkhu ... pattapūraṇi pūvam ... pattapūrā sakkhaliyo ... pattapūre modake theyyacitto avahari.”: “... the bhikkhu took with the mind of a thief a bowlful of baked cake, ... bowlfull of cake, ... bowlfull of sweets.”

An inverted bb cpd including a digu cpd: *dvattipatta*, which in turn contains a disjunctive dvanda:

**dvatti:** two or three; see NP 10. + **patta:** bowl; see NP 21. + **pūra:** full; adj. derived from *pūrati*: fills. Could also be an action-noun fr. *pūreti*: filling. **pattapūra:** Ņm & H: bowlful, Vinaya Texts: bowls full, full bowls; an inverted cpd; see Sd intro. Normally the adjective *pūra* would come first, but inverted it sounds nicer.

**paṭiggahetabbā:** can be accepted; f.p.p. of *paṭigāṇhāti*, see NP 3, agreeing with “*dvattipattapūrā (manthā)* ....”

**tato ce uttarīm:** if more than that: see NP 3.

**paṭigāṇheyya:** should accept; 3 sg. opt. of *paṭigāṇhāti*.

**dvattipattapūre:** acc. pl. m.

**paṭiggahetvā:** having accepted; abs.

**tato:** from there; abl. of dem. pron. *ta(d)*.

**nīharitvā:** having taken away; abs. of *nīharati* (*nis* + √*har* + *a*). The prefix *nī-* here corresponds to the Sanskrit prefix *nis-*: “out,” not the Skt pref. *ni-*: “down.” In Pāli both Skt prefixes *ni-* and *nis-* have merged into *ni(r)-*; see PED 351. The distinction is that *nis-* tends to make a long syllable while *ni-* a short one. When Pāli *ni-* represents Skt *nis-* the following consonant is doubled. Here, since the consonant combinations *-rh-* and *-hh-* are not found in Pāli, the vowel *-i-* in the prefix has instead been lengthened in accordance with the law of Morae; see PG § 5–6 & 51 and IP p.217.

**bhikkhūhi:** with bhikkhus; ins. pl. m.

**saddhim:** together with; indecl. see Sd 2.

**saṃvibhajitabbaṃ:** (it) is to be shared, divided together; f.p.p. of *saṃvibhajati* (*saṃ* + *vi* +  $\sqrt{bhaj}$  + *a*) agreeing with an unexpressed *tam*.

**ayam tathā sāmīci:** this is here the proper procedure; see Sd concl.

### [Pāc 35: Paṭhamapavāraṇāsikkhāpadam]

**Yo pana bhikkhu bhuttāvī pavārito anatirittam khādanīyam vā bhojanīyam<sup>435</sup> vā khādeyya vā bhuñjeyya vā, pācittiyam.**

[The first training precept on invitation]

If any bhikkhu who has eaten [a meal], who has been invited [to take more and refused], should chew uncooked food or eat cooked food which is not left over, [this is a case] involving expiation.

**bhuttāvī:** who has eaten (a meal); active past participle used as an adjective (IP p.274). = *bhutta*, p.p. of *bhuñjati* ( $\sqrt{bhuj}$  + *a*) + active p.p. suffix *-tāvin*. Active past participles can take an agent in the nominative (*bhikkhu*) and a patient (unexpressed *bhojanāt*) in the accusative. If the normal passive p.p. *bhuttam* would have been used here, it would mean "a bhikkhu who has been eaten (by someone)."

**pavārito:** who has been invited (to take more), offered, satisfied; adj. p.p. of *pavāreti*; see NP 7 + Pāc 34; cf. BD II 326 n. 2.

**anatirittam:** not left over; adj. Bb cpd. = Neg. pref. *an-* + **atiritta**, p.p. of *atiriccati* (*ati* +  $\sqrt{ric}$  + *ya*). Cf. *atireka* at NP 1.

**khādanīyam:** uncooked food, hard food, lit.: what is to be chewed, Nm: eatables, H: solid food, Than: non-staple food; acc. sg. nt., f.p.p. of *khādati* ( $\sqrt{khād}$  + *a*): chews/ bites, used as a neuter noun; see IP p.107. The specific or technical meaning of this term here is "hard/solid food" while the general meaning elsewhere is "uncooked food." See BD IV 343 n. 5 and BMC I 358 (i.e., preface to "The Food Chapter") on this term and the next one: *bhojanīya*.

Venerable Thāṇissaro takes *khādanīya* to be non-staple food and *bhojanīya* to be staple. There are some problems with this division as flour, normally considered a staple in western cultures, is a *khādanīya* according to the commentary, while meals are *bhojanīya*. Maybe the difference between the two terms is rather whether the food is cooked or uncooked. The *bhojanīya* as described in the Padabhājana explanation to this rule, Pāc 35, appears to be foods that are eaten after cooking and this agrees, for example, with the rule that two of the *bhojanīyas*, fish and meat, are not allowable when raw. The *khādanīya* on the other hand, especially as listed in the commentary on Pāc 37, all appear to be uncooked foods such as raw vegetables and non-cooked sweets made with sugar and flour (which are still made in Sri Lanka).

**vā:** or; disj. particle.

**bhojanīyam:** cooked food, Nm: comestibles, H: soft food, Than: staple food, lit.: what is to be savoured, relished; acc. sg. nt., f.p.p. of *bhuñjati*, see above, used as a neuter noun.

**khādeyya:** Than: should chew, H & Nm: eat (solid food); 3 sg. opt. of *khādati*.

**bhuñjeyya:** eat, Nm & Than: should consume, H: partake; 3 sg. opt. of *bhuñjati*.

### [Pāc 36: Dutiyapavāraṇāsikkhāpadam]

**Yo pana bhikkhu bhikkhum bhuttāvīm pavāritam anatirittenā khādanīyenā vā bhojanīyenā<sup>436</sup> vā**

<sup>435</sup> C, D, G, V, W, Vibh Ee, Um: *khādaniyam* & *bhojanīyam* throughout the text.

<sup>436</sup> C, D, G, V, W, Vibh Ee, Um: *khādaniyena* & *bhojanīyena*.

**abhihaṭṭhum pavāreyya,**<sup>437</sup> “**Handa bhikkhu khāda vā bhuñja vā ti,**” jānam<sup>438</sup> āsādanāpekkho,<sup>439</sup> bhuttasmiṁ, pācittiyam.

[The second training precept on invitation]

If any bhikkhu, knowingly [and] desiring to cause offence, should invite a bhikkhu, who has eaten [a meal and] who has been invited [to take more], to take uncooked food or cooked food which is not left over [saying]: “Here, bhikkhu, chew and eat!” when [the bhikkhu] has eaten, [this is a case] involving expiation.

**bhikkhum:** a bhikkhu; acc. sg. m.

**bhuttāvīm pavāritam:** see Pāc 35, here agreeing with *bhikkhum*.

**anatirittenā khādanīyena vā bhojanīyena:** with uncooked food or cooked foods which is not left over; as Pāc 36, here ins. sg. m.

**abhihaṭṭhum pavāreyya:** should invite to take [as much as he likes]; see NP 7.

**handa:** here!, come!, (the French *voila!*); emphatic particle.

**bhikkhu:** voc. sg. m.

**khāda vā bhuñja:** chew or eat; 2 sg. imp. of *khādati* & *bhuñjati*; see Pāc 35.

**vā:** or; disj. particle. **ti:** “...,” end quote; see above Nid.

**jānam:** knowingly; pr.p. of *jānāti* used like an adverb; see Pār 4 and NP 30. Padabhājana “He knows: he knows himself, or others inform him, or he (i.e., the other bhikkhu) informs.” *Jānāti nāma: sāmaṇi vā jānāti aññe vā tassa ārocenti so vā āroceti.* Sp IV 831 “knowingly, knowing the state of being invited. Because the knowing is of three kinds, therefore it is said in the Padabhājana: ‘he knows: he knows himself...’ etc.” : “*jānanti pavāritabhāvam jānanto. tam panassa jānanam yasmā tihākārehi hoti, tasmā “jānāti nāma sāmaṇi vā jānāti”ti-ādinā nayena padabhājanam vuttam.*”

**āsādanāpekkho:** desiring to cause offence, desiring to take revenge, desiring to rebuke, Ŋm: in expectation of his discomfiture, H: desiring to find fault; adj. qualifying *bhikkhu*. Loc. tapp. cpd. like *visuddhāpekkho* in Nid, *visibbanāpekkho* in Pāc 56, and *hassāpekkho* in Pāc 60. = **āsādana:** causing annoyance, causing discomfort, causing offence; action-noun fr. *āsādeti* (ā + √sīd + e) the causative of *asīdati*: strikes against, offends, insults, assails. In the origin-story a bhikkhu seeks revenge for being reprimanded by another bhikkhu. The way he does so is by making the one who reprimanded fall into offence through deception and then reprimanding him in turn so as to rebuke him. + **apekkha:** longing for, desiring for; action-noun taking loc.; see above Nid.

Padabhājana: “Āsādanāpekkho ti: Iminā imam codessāmi, sāressāmi, paṭicodessāmi, paṭisāressāmi, maṇku karissāmī ti.”: “...: By this means I will reprove him, remind him, reprove him in return, remind him in return, I will make him embarrassed.”

**bhuttasmiṁ:** when he has eaten, H & Ŋm: in the eating; p.p. of *bhuñjati*, see Pāc 35, used as a action-noun in the loc. case. *Pācittiyam* constructs with the locative, e.g. *gaṇabhojane* at Pāc 31. Here it is probably a locative absolute with the subject (*bhojanasmiṁ*) unexpressed; see Pāc 8: *bhūtasmī* and Pāc 65 and 73. It could also be a p.p. used as a neuter noun, but the Padabhājana indicates that the offence is fulfilled at the end of the meal (“*Bhojana-pariyosāne āpatti pācittiyassa.*”) and the absolute thus fits more.

[Pāc 37: Vičalabhojanasikkhāpadam]

**Yo pana bhikkhu vičale khādanīyam vā bhojanīyam<sup>440</sup> vā khādeyya vā bhuñjeyya vā, pācittiyam.**

[The training precept on eating at the wrong time]

<sup>437</sup> Mi Se, G: *abhihaṭṭhum-pavāreyya*. V: *abhihaṭṭham-pavāreyya*. Cf NP 7 and Pāc 34.

<sup>438</sup> Um omits *jānam..*

<sup>439</sup> Bh Pm 1 & 2, C, D, W, Ra, Ce Kkh: -āpekkho. (Cf -āpekkho v.l. at Nid and Pāc 56, 60.)

<sup>440</sup> C, D, G, V, W, Vibh Ee, Um: *khādaniyam* & *bhojaniyam*.

If any bhikkhu should chew uncooked food or eat cooked food at the wrong time, [this is a case] involving expiation.

**vikāle:** at the wrong time; loc. sg. m., pref. *vi-*: wrong + *kāla*: time. Padabhājana: “*Majjhantike vītivatte yāva aruṇuggamaṇā*”: “When mid-day has passed until the arising of dawn.”

For the rest see Pāc 36.

### [Pāc 38: Sannidhikārakasikkhāpadam]

**Yo pana bhikkhu sannidhikārakaṁ khādanīyam vā bhojanīyam<sup>441</sup> vā khādeyya vā bhuñjeyya vā, pācittiyaṁ.**

#### [The training precept on keeping (food) in store]

If any bhikkhu should chew uncooked food or eat cooked food [while] keeping [it] in store, [this is a case] involving expiation.

**sannidhikārakaṁ:** (while) keeping in store; ḥamul absolutive; see NP 23. Padabhājana: “*Ajja paṭiggahitaṁ aparajju khāditam hoti.*”: “It is accepted today (and) eaten the following day.”

### [Pāc 39: Pañītabhojanasikkhāpadam]

**Yāni kho pana tāni pañītabhojanāni, seyyathīdaṁ<sup>442</sup> sappi, navanītaṁ<sup>443</sup> telām, madhuphāṇitaṁ<sup>444</sup> maccho, maṁsaṁ, khīram, dadhi;<sup>445</sup> yo pana bhikkhu evarūpāni pañītabhojanāni agilāno<sup>446</sup> attano atthāya viññāpetvā bhuñjeyya,<sup>447</sup> pācittiyaṁ.**

#### [The training precept on superior food]

Those foods which are superior, namely: ghee, butter, oil, honey and molasses, fish, meat, milk, curd; whichever bhikkhu, who is not ill, having requested such superior foods for his own benefit, should eat [them], [this is a case] involving expiation.

**yāni kho pana tāni ... seyyathīdaṁ sappi navanītaṁ telām madhuphāṇitaṁ ...:** see NP 23.

**pañītabhojanāni:** foods which are superior, excellent foods; nom. pl. nt. Kammadhāraya cpd; cf. NP 23: *paṭisāyaniyāni bhesajjāni*. = **pañīta:** superior, excellent; p.p. of *paneti* (*pa* + √*ni* + *a*): raises, exalts, brings out. + **bhojana:** food, nourishment in general; action-noun from *bhuñjati*; see Pāc 31.

**maccho:** fish; nom. sg. m.

**maṁsaṁ:** flesh, meat; nom. sg. nt

**khīram:** milk; nom. sg. nt.

**dadhi:** curd, sour milk; nom. sg. f. MW 468: “*Dadhi*: coagulated milk, thick sour milk (regarded as a remedy; differing from curds in not having the whey (*dadhimaṇḍa*) separated from it.).” Cf. VINS I 338.

**evarūpāni:** such, of such kind; adj. See above Nid., NP 8.

**agilāno:** who is not-sick; adj. qualifying an unexpressed *aham*, see Pāc 31, Sekh 37. Kammadhāraya used as Bb cpd. = neg. pref. *a-* + *gilāna*. The Padabhājana defines *agilāna* here as “...: for whom there is comfort without

<sup>441</sup> C, D, G, V, W, Vibh Ee, Um: *khādanīyam* & *bhojanīyam*.

<sup>442</sup> Dm, UP: *seyyathidaṁ*. Cf NP 23.

<sup>443</sup> V: *navanītaṁ*. Cf NP 23.

<sup>444</sup> C, D, W: *madhuphāṇitaṁ*.

<sup>445</sup> C, P (, Wae Uda Pm, Sirimalwatta Pm): *dadhiṁ*. (This reading has later been scribbled through in C.) Both *dadhi* and *dadhim* are neuter nominative according to CPED, although normally *dadhiṁ* is accusative. Cf J-a IV 140: “*khīram viya dadhiṁ viya obhāsantaṁ*.”

<sup>446</sup> V: *gīlāno*.

<sup>447</sup> C, D, W: *paribhuñjeyya*.

the excellent foods."": "...: *yassa vinā pañītabhojanāni phāsu hoti.*"

**attano:** of himself, his own; gen. sg. of *attā*: self; reflexive pronoun (see Sd 6).

**atthāya:** for the benefit, need, use; dat. (of advantage) sg. m.; cf. NP 10.

**attano atthāya:** for his own benefit, for the benefit of himself, Ñm: for his own use, H: for himself.

**viññāpetvā:** having requested, indicated, informed, having made (someone) understand; abs. of *viññāpeti*; see NP 6.

**bhuñjeyya:** should eat; see Pāc 35.

### [Pāc 40: Dantaponasikkhāpadam]

**Yo pana bhikkhu adinnam mukhadvāram āhāram<sup>448</sup> āhareyya, aññatra udakadantaponā,<sup>449</sup> pācittiyam.**

*Bhojanavaggo catuttho.*

[The training precept on tooth-wood]

If any bhikkhu should take into the mouth [any] nutriment that has not been given [to bhikkhus]; except water and tooth-wood, [this is a case] involving expiation.

*The section [starting with the rule] on eating is fourth*

**adinnam:** which has not been given; adj. qualifying *āhāram*; see Pār 2. Padabhājana: "Adinnam nāma: apaṭiggahitakaṇi vuccati. Dinnam nāma: kāyena vā kāyapaṭibaddhena vā nissaggiyena vā dente hatthapāse thito kāyena vā kāyapaṭibaddhena vā paṭigāṇhāti etaṇi dinnam nāma.": "Not given: is called not accepted. Given: when giving with the body, or what is connected with the body, or by relinquishing (with a spoon, etc.), one accepts standing within arms-length."

**mukhadvāram:** mouth, lit.: face-door; acc. sg. m. (Acc of aim; Syntax § 38. Gen. tapp. cpd = **mukha:** mouth, face + **dvāra:** door. Cf. Sekh 41, Vin I 84 and M III 242.

**āhāram:** nutriment, intake, ingestion, consumption, something taken in, sustenance; acc. sg. m. der. fr. *āhārati* (ā + √har + a). Water and toothwood are either excluded because they weren't considered as food.

**āhareyya:** ingest, take into, ingest, consume, bring to; 3 sg. opt. of *āharati*; see above.

**adinnam mukhadvāram āhāram āhareyya:** H: should convey to his mouth nutriment not given, Ñm: convey to the opening of his mouth food not given, Than: take into his mouth an edible that has not been given, Norman: should convey to the opening of his mouth food that has not been given. The word-order would normally be: "... adinnam āhāram mukhadvāram āhareyya ...," compare the previous rules, but here it has probably been changed for euphonic reasons. The Sarvāstivādin Prātimokṣa has: "... aparigr̥hitam āhāram mukhadvāreṇāhared ..."; PrMoSa p.214. Mā-L rule 35: "... adinnam-apratigr̥hitam mukha-dvārikam-āhāram-āhāreya anyatrodakadantapone ..."; PrMoMā-L p.22, BV 190. Mū: "... adinnam (mukhadvārā)hāramāhared ..."; PrMoMū p.36. The expression "*āhāram āharati*" is also found at M I 81, Thi 460, and D II 223.

Vibh: "Khādissāmi, bhuñjissāmī ti gaṇhāti āpatti dukkaṭassa. Ajjhohāre ajjhohāre pācittiyassa.": "(Thinking) 'I shall chew, I shall eat' he takes: an offence of wrong-doing for him. In each swallowing an offence of expiation." The meaning of *ajjhohārati* is "swallows" in M II 138 and Vin II 201 but in M I 245 it means "puts into." Cf Vin II 132 (the ruminating rule) where *mukhadvāra* can only mean "mouth".

**aññatra:** except; indecl. see Pār 1.

**udakadantaponā:** water and tooth-wood; abl. sg. nt. Dvanda-cpd.

= **udaka:** water + **danta:** tooth + **ponā:** wood, stick, pick. This is a small stick that is made out of branches of trees with fragrant or medicinal wood by making it pointed at one end by a knife to pick the teeth and at the

<sup>448</sup> V: *adinnam mukhadvāram āhareyya..*

<sup>449</sup> Bh Pm 1 & 2, Ra, Dm, Vibh Ce, Pg: -*dantaponā*.

other end making it frayed by beating for brushing the teeth. These sticks are still being made in India and in the Sri Lankan and Thai forest monasteries. Derivation uncertain, Vin II 137–138 has *dantakaṭṭha*: tooth-wood. It should be between 4 and 8 finger-breadths long. Mā-L rule 35: *-dantapōne*; BV 190.

**bhojanavaggo**: the section (starting with the rule) on food, the food-section; nom. sg. m. = **bhojana**: see Pāc 39 + **vagga**: section; see NP 10.

**catuttho**: fourth; ordinal.

### [Acelakavaggo<sup>450</sup>]

#### [Pāc 41: Acelakasikkhāpadam]

Yo pana bhikkhu acelakassa<sup>451</sup> vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyam vā bhojanīyam<sup>452</sup> vā dadeyya, pācittiyam.

#### [The training precept on naked ascetics]

If any bhikkhu should give with his own hand uncooked food or cooked food to a naked ascetic or to a male wanderer or to a female wanderer, [this is a case] involving expiation.

**acelakassa**: to a naked ascetic, a naked one, lit.: one who has no clothes; dat. sg. m., neg. particle. **a-** + **cela**: cloth, clothes + conn. suf. **-aka**. There are still ascetics in India who are “sky-clad.”

**paribbājakassa**: male wanderer; dat. sg. m. = pref. *pari*: around + √*vaj*: wanders + conn. suf. **-aka**.

**paribbājikāya**: female wanderer; dat. sg. f., *pari*- + √*vaj* + fem. conn. suf. **-ika**, compare *upāsaka/upāsikā*.

**sahatthā**: with his own hand; ins. sg. m. in **-ā**; see NP 16.

**khādanīyam vā bhojanīyam vā**: see Pāc 35.

**dadeyya**: should give; 3 sg. opt. of *dadāti*; see Pāc 25.

#### [Pāc 42: Uyyojanasikkhāpadam]

Yo pana bhikkhu bhikkhum evam vadeyya, <sup>453</sup> “Ehāvuso, gāmam vā nigamam vā piṇḍāya pavisissāmā<sup>454</sup> ti,” tassa dāpetvā vā adāpetvā vā uyyojeyya, “Gacchāvuso! Na me tayā saddhim kathā vā nisajjā vā phāsu hoti; ekakassa<sup>455</sup> me kathā vā nisajjā vā phāsu hotī ti;” etad-eva paccayaṁ karitvā anaññam, pācittiyam.

#### [The training precept on dismissing]

If any bhikkhu should say so to a bhikkhu, “Come friend! We shall enter a village or town for alms,” [then after] having had [food] given or not having had [food] given to him, should he dismiss [the bhikkhu saying], “Go friend! There is no ease for me talking or sitting down together with you; there is ease for me talking or sitting down by myself;” having made just this the reason, [and] not another, [this is a case] involving expiation;

**bhikkhum**: to a bhikkhu; acc. sg. m.

**evam vadeyya**: should say so; see Pāc 24.

Regarding the readings with *evam vadeyya* and those without: The origin-story (Be, Ce, Ee) has both forms: and thus offers no help: “Upanando … bhikkhum etad avoca: “Ehāvuso … bhikkhū … vipācenti: ‘kathaṁ hi nāma āyasmā Upanando sakyaputto bhikkhum ehāvuso gāmam piṇḍāya pavisissāmā ti tassa adāpetvā uyyojessati’ti—pe—

<sup>450</sup> Only in Mi Se.

<sup>451</sup> C: *acelak-*.

<sup>452</sup> C, D, G, V, W, Vibh Ee, Um: *khādanīyam* & *bhojanīyam*.

<sup>453</sup> (= Mi & Mm Se, G, D, Bh Pm 1 & 2, V, Ra.) C, W, Dm, Um, UP, Vibh Ee, Vibh Ce: … *bhikkhū ehāvuso* ..., i.e., no “*evam vadeyya*.” (Pg and Sannē also do not have it.)

<sup>454</sup> V: *pavīssāmā*.

<sup>455</sup> V: *ekatassa*.

*saccam̄ kira tvaṇ̄ upananda bhikkhum̄ eh'āvuso gāmam̄ piṇḍāya pavisissāmāti tassa adāpetvā uyyojesīti'ti. Saccam̄ bhagavā ... katham̄ hi nāma tvaṇ̄ moghapurisa bhikkhum̄ eh'āvuso gāmam̄ piṇḍāya pavisissāmāti tassa adāpetvā uyyojessasi."* The Padabhājana gives no useful comment. The Parivāra (Be): "Bhikkhum̄: eh'āvuso ... "

The clause lacks a verb if *vadeyya* is left out, and a quotation is normally preceded by a verb, cf. "*evaṇ̄ vadeyya*" in Pār 4, Sd 13, Pāc 24, Pāc 68 & 70. Maybe the verb was left out in one recension, perhaps under influence of the Parivāra, because the optative *vadeyya* would be followed by two absolutives, and then an optative again in the next clause, i.e., the main sentence verb *uyyojeyya*.

The corresponding Prātimokṣasūtra versions have what is corresponding to "*evaṇ̄ vadeyya*": Mā-L: "... *evaṇ̄ vadeyya* ..." (PrMoMā-L p.23, BV 192). Mū: "... *evaṇ̄ vadet*..." (PrMoMū p.37). Sa: "... *evaṇ̄ vaded* ..." (PrMoSa p.217).

**eh'āvuso:** come friend!; junction of *ehi* + *āvuso* in which the final *-i* of *ehi* has been elided; PG § 70,2b. = **ehi:** come!; imp. of *eti* ( $\sqrt{i} + a$ ) + **āvuso:** friend; voc. sg. m. See above Nid.

**gāmam̄ vā nigamam̄ vā:** village or town; see Sd 13.

**piṇḍāya:** for alms; dat. sg. m. see NP 27, Pāc 31.

**pavisissāmā ti:** we shall enter; = **pavisissāma:** 1 pl. fut. of *pavisi* (*pa* +  $\sqrt{vis}$  + *a*) + **ti:** end quote; see above Nid.

**tassa:** to him; dat. sg. m. of dem. pron *ta(d)*.

**dāpetvā:** having had (food) given; abs. of **dāpeti**, causative of *dadāti*; see Pāc 25.

**adāpetvā:** not having had (food) given; neg. pref. **a-** + **dāpetvā**.

**uyyojeyya:** should dismiss, send off; 3 sg. opt. of the causative of *uyyuñjati*: *uyyojeti* (*ud* +  $\sqrt{yuj}$  + *e*). (Skt *-dy-* is palatalised to *-yy-* in Pāli; see PG § 55.)

**gacchāvuso:** go friend!; junction of *gaccha* + *āvuso* through contraction; PG § 69,1.

= **gaccha:** go!; imp. of *gacchati* ( $\sqrt{gam}$  + *a*). **āvuso:** voc. sg. m.

**na:** not; neg. particle.

**me:** for me; dat. sg. of pers. pron. *ma(d)*: I.

**tayā:** with you; ins. sg. of pers. pron. *tvaṇ̄*.

**saddhim̄:** together with; indecl. taking an ins. Cf. Sd 2.

**kathā:** speaking, conversing; nom. sg. f. action-noun der. fr. *katheti* ( $\sqrt{kath}$  + *e*).

**nisajjā:** sitting down; nom. sg. f. action-noun der. fr. *nisidati*; see Aniy 1.

**phāsu:** ease; nom. sg. nt. or adv. See above Nid.

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

**ekakassa:** by myself, alone; dat. sg. of *ekaka*. Adjective qualifying *me*. Lit.: "group of one," = numeral substantive; see PG § 119,6. = **eka:** one + con. suf. **-ka**. Not to be confused with *ekassa* at Pd 2.

**etad-eva paccayam̄ karitvā anaññam̄:** see Pāc 16.

### [Pāc 43: Sabhojanasikkhāpadam̄]

**Yo pana bhikkhu sabhojane kule anupakhajja<sup>456</sup> nisajjam̄ kappeyya, pācittiyan̄.**

[The training precept on having a meal]

If any bhikkhu, having intruded upon an family having a meal, should sit down, [this is a case] involving expiation.

**sabhojane kule:** a family having a meal, a family with both people, Ŋm: (the bedroom) of a family with two persons, H: family with food, Vinaya Texts: a house where a meal is going on.

<sup>456</sup> Dm, Mi & Mm Se: *anūpakhajja*.

**sabhojane:** having a meal, with a meal; adj. This is an untranslatable word-play.

Sp 856: "Sabhojane: saha ubhohi janehī ti. Sabhojanam̄ tasmiñ sabhojane. Atha vā sabhojane sabhoge; rāgapariyutthitassa purissa hi itthī bhogo itthiyā ca puriso ...": "With a meal: with both people. With a meal when there is a meal in there. Or perhaps with a meal is with enjoyment; for a man beset by lust a woman is enjoyment and for a woman a man ... " Thus, one commentarial etymology suggests that it is a *sandhi* of *sa-* + *ubho*: pref. *sa-*: with, having + *ubho*: both + *jana*: people; i.e.: with both people. The second etymology is pref. *sa-*: with, having + *bhojana*: food, meal, enjoyment; see Pāc 32, i.e., the family is having a meal. The first derivation is supported by the Vibh word-commentary: "... itthi ca puriso ca ubho anikkhantā honti ubho avītarāgā": "... the woman and the man have both not departed (from the bedroom), both are not without lust."

"Food," or "eating," *bhojana*, can have a sexual implication in Indian culture, see S I 10: "Bhuñja ... kāme ...": "Enjoy/eat sense-pleasures!" *Bhoga*, "property" or "enjoyment", like *bhojana*, is derived from *bhuñjati*. In Sanskrit (see MW 767 & 1194) *bhoga* can mean "sexual enjoyment" and *sahabhojana* means: "eating together, common enjoyment." MW 119: *asambhoga*: non-enjoyment, absence of sexual union. Cf. Sn 102: "sahirañño sabhojano eko bhuñjati ...": "having gold, having food/enjoyment/property, he enjoys it alone ..."; cf. J II 232, Ap I 361.

The origin-story and word-commentary suggest that there is a sexual implication. The *āpatti* and *anāpatti* clauses in the Vibhaṅga, *sayanānighare* & *asayanānighare*, also indicate that it is encroaching on a couple (the man and woman of a family) by sitting in the bedroom. For the versions of other schools, which are more or less the same as in the Pāli, see CSP 143.

Notwithstanding the origin-story and all the etymologies, it is possible that the word *sabhojane* originally simply meant "a family having a meal." Nowadays too it would be considered very bad manners if a monk, hoping that he will get some food, would intrudingly sit down while a family is having a meal. It is also strange that the act of sitting down is specified, because the very action of walking into or standing in a bedroom with an amorous couple in it is as intrusive. If only intrusion into a bedroom would be intended, the rule simply could be, "... kule anupakkhandeyya ...": "intrude upon a family," without any further specification.

**kule:** upon a family; loc. sg. m. In Sanskrit *kula* can mean "'residence of a family", "abode", and "house"; see MW.

**anupakhajja:** having intruded, encroached; abs. of *anupakhajati* taking a locative; see Pāc 16.

**nisajjam̄ kappeyya:** should sit down; see Aniy 1.

#### [Pāc 44: Rahopaṭicchannasikkhāpadam̄]

**Yo pana bhikkhu mātugāmena saddhiṁ raho paṭicchanne āsane nisajjam̄ kappeyya, pācittiyaṁ.**

[The training precept on being privately and concealed]

**If any bhikkhu should sit down together with a woman, privately, on a concealed seat, [this is a case] involving expiation.**

**mātugāmena saddhiṁ raho paṭicchanne āsane nisajjam̄ kappeyya:** should sit down together with a woman, privately, on a concealed seat; see above Aniy 1.

#### [Pāc 45: Rahonisajjasikkhāpadam̄]

**Yo pana bhikkhu mātugāmena saddhiṁ eko ekāya raho nisajjam̄ kappeyya, pācittiyaṁ.**

[The training precept on taking a seat privately]

**If any bhikkhu sit down together with a woman, one [man] with one [woman], privately, [this is a case] involving expiation.**

**eko ekāya:** one (man) with one (woman); see Aniy 1.

### [Pāc 46: Cārittasikkhāpadam]

Yo pana bhikkhu nimantito sabhatto samāno santam bhikkhum anāpucchā purebhattam vā pacchābhattam vā kulesu cārittam<sup>457</sup> āpajjeyya aññatra samayā, pācittiyaṁ.

**Tatthāyam samayo:** cīvaradānasamayo, cīvarakārasamayo; ayaṁ tattha samayo.

#### [The training precept on visiting]

If any bhikkhu who has been invited for a meal, not having asked [permission to] a bhikkhu who is present [in the monastery], should go visiting families before the meal or after the meal, except at the [right] occasion, [this is a case] involving expiation.

Here the occasion is this: the occasion of a giving of robe [-cloth]s; the occasion of a making of robes; this is the occasion here.

**nimantito:** has been invited; adj. qualifying *bhikkhu*, p.p. of *nimanteti* (*ni* + √*mant* + *e*).

**sabhatto:** with (the expectation of) a meal (i.e., having accepted an invitation for a meal); adj. qualifying *bhikkhu*. = pref. **sa-**: with + **bhatta:** meal; see Pāc 32.

**samāno:** being; pr.p. of *atthi* (√*as* + *a*) agreeing with *bhikkhu*. *Samāno* appears to act as an auxiliary to both *nimantito* and *sabhatto*. *Samāno* is acting as an auxiliary verb expressing duration in this periphrastic construction; see IP p.234.

**nimantito sabhatto samāno:** Nm: who has been invited for a meal, H & Norman: being invited and being (provided) with a meal. An idiomatic expression. *Nimantito* would normally take an instrumental object, but the instrumental here has been replaced by *sabhatto*.

Padabhājana: "Sabhatto nāma yena nimantito tena sabhatto.": "Sabhatto: Where one has been invited for, thereby one is with a meal." Origin-story: "upanandam ... bhattena nimantesi": "[he] invited Upanda ... for a meal." Parivāra: *Nimantitena sabhattena santam bhikkhum ...*": "By one who has been invited, who is with [the prospect] of a meal ..."

**santam:** is present; also pr.p. of *atthi*; see above Nid. It refers to any other bhikkhu who is living in the monastery.

**bhikkhum:** a bhikkhu; acc. sg. m.

**anāpucchā:** without having asked; absolutive of *āpucchati* preceded by neg. pref. *an-*; see Pāc 14 and 15. *Anāpucchā* is a maybe truncated form of *anāpucchāya*. At the end of words -āya is often contracted to -ā; see *anādā* at NP 13 and PG § 27.2. CPD states that it has been formed in analogy of the absolutive *āraddha* or that it is a shortened instrumental from the feminine noun \**āpucchā*.

**purebhattam:** before the meal; adv. An abbayibhāva cpd. in acc. sg. nt. (Cf. Vin I 378, III 53.) = **pure:** before; indecl. + **bhatta**.

**pacchābhattam:** after the meal; adv. An abbayibhāva cpd. = **pacchā:** after; indecl. See above Nid. concl.

**kulesu:** in families, among families; loc. pl. nt.

**kulesu cārittam āpajjeyya:** should go visiting families, should engage in visiting families, should engage in going among families, Nm: should visit families, H: should call on families. This might be a periphrastic construction in which two verbs express a single idea. This type of construction is normally found with forms of other verbs (usually past participles) but here *cārittam* could maybe be seen as a form of the past participle of *carita*, the p.p. of *carati*.

**cārittam:** visiting, going, moving; acc. sg. nt. fr. √*car* + -*itta*. Skt: *cāritra*: moving, proceeding; see MW and BHSGD. Only occurs preceding forms of the verbs *āpajjati* and (a few times) *anuyuñjati*.

**āpajjeyya:** should engage in; 3 sg. opt. of *āpajjati*; see above Nid. *Āpajjati* could be an auxiliary verb, see IP

<sup>457</sup> V: *carittam*.

p.233f.

**aññatra samayā ... tatthāyā ... samayo:** see NP 6.

This rule is relaxed in Cv VII 1,3 and referred to there as “*anāmantacāra*”: “going without asking” and is one of the five allowances (*pañca kappissanti*) when the *kaṭhina*-privileges are in effect. Other Pātimokkha rules that are relaxed during this period are NP 1, 2, (by extension NP 3), Pāc 32.

### [Pāc 47: Mahānāmasikkhāpadam]

**Agilānenā<sup>458</sup> bhikkhunā cātumāsapaccayapavāraṇā<sup>459</sup> sāditabbā; aññatra punapavāraṇāya, aññatra niccapavāraṇāya; tato ce uttarim<sup>460</sup> sādiyeyya, pācittiyam.**

[The Mahānāma training precept]

**By a bhikkhu who is not ill a four-month invitation for requisites can be accepted; except with a repeated invitation, except with a permanent invitation; if he should accept more than that, [this is a case] involving expiation.**

**Mahānāmasikkhāpadam:** the Mahānāma training precept; nom. sg. m. Appositive kammadhāraya cpd; see Pār 1. Mahānāma is the proper name of the male lay-disciple who plays the leading role in the origin-story to this rule in the Suttavibhaṅga.

**agilānenā bhikkhunā:** by a non-sick bhikkhu; ins. sg. m. See Pāc 31.

**cātumāsapaccayapavāraṇā:** four-month invitation for requisites, an invitation for requisites that lasts for four months, four-month-requisite-invitation; nom. sg. f. Gen. tapp. cpd. that contains another dat. tapp. cpd: *paccayapāvaraṇa* and a digu cpd: *cātumāsa*. **cātumāsa:** *four-month*; digu cpd. = **cātu:** four; num. cpd form + **māsa:** month + **paccayapavāraṇā:** invitation for requisites; dat. tapp. cpd. + **paccaya:** support, requisite (of one of the four types: robes, alms-food, lodgings, medicines; e.g. Vin III 89.). Not to be confused with *paccaya* in the sense of “reason” as in Pāc 16. *Paccaya* = *paṭi* + *aya* fr. *vi*; *pratyaya* is the Skt form; see Sd 10 *iccetamī*. + **pavāraṇā:** invitation; nom. sg. f.

The -*ppaccaya-* reading is probably the correct one since *paṭi-* in *paccaya* corresponds to Skt *prati-*; see IP p.11 n. 1 & 2 and NP 16 -*magga(p)paṭi-*.

**sāditabbā:** can be accepted; f.p.p. of *sādiyati*; see NP 7. Agreeing with -*pavāraṇā*. As it is an option it can not be translated with the more imperative “is to be accepted.”

**aññatra:** except; indecl. taking abl./ins.

**punapavāraṇāya:** with a repeated invitation; ins. sg. g. Ins. in -ā. Kammadhāraya cpd. = Instrumental of accompaniment; Syntax § 63 (or Ins. of attendant circumstances, § 65, see next rule.); cf. Pāc 48. = **puna:** again, repeated, renewed; indecl. + **pavāraṇā:** invitation; see above. It is remarkable that there is no reading – *ppavāraṇāya* as the prefix –*pa* is usually –*ppa* in compounds.

**niccapavāraṇāya:** with a permanent invitation; ins. sg. f. Kammadhāraya cpd. = **nicca:** permanent; adj. + **pavāraṇā:** invitation; see above.

**tato ce uttarim sādiyeyya:** if he should accept more than that; see NP 7.

### [Pāc 48: Uyyuttasenāsikkhāpadam]

**Yo pana bhikkhu uyyuttam<sup>461</sup> senam dassanāya gaccheyya; aññatra tathārūpapaccayā<sup>462</sup>, pācittiyam.**

<sup>458</sup> V: *agilānenā*.

<sup>459</sup> C, G, W, UP, Dm, Vibh Ce: *cātumāsapaccaya-*. D, Mi & Mm Se, Bh Pm 1 & 2, Um, V, Vibh Ee, Pg: *cātumāsapaccaya-*.

<sup>460</sup> Be & UP, Um, Vibh Ee: *uttari*. See NP 3.

<sup>461</sup> G: *uyyutam*.

<sup>462</sup> C, D, V, W, Dm, Vibh Ce, UP, Bh Pm 1 & 2, Ra, Pg: *-rūpappaccaya*. (In G later corrected from -*p-* to -*pp-*.) See note to -*magga(p)paṭipannassa* at NP 16 and *cātumāsapaccaya-* at Pāc 47.

### [The training precept on the army in action]

If any bhikkhu should go to visit an army in action; except with an appropriate reason, [this is a case] involving expiation.

**uyyuttam**: in action, set out (on a march), dispatched, H: fighting, Nm: in battle array, Than: on active duty; p.p. of *uyyuñjati* (*ud + √yuñj + a*) (cf. Pāc 42) used as an adjective qualifying *senam*. The padabhājana states that *uyyutta* means that “the army has departed from the village and has camped/settled or has marched forth”: “... *gāmato nikhamitvā niviñṭhā vā hoti payātā vā*.” The origin-story states that king Pasenadi (with his own army) was marching out against (another) army (*senāya abbhuyyāto hoti*) and that the group of six bhikkhus went to see this “*uyyuttam senam*.” The king calls them and says that they delight in battles (*yuddhābhinandinā*).

**senam**: army; acc. sg. f.

**dassanāya**: to visit, to see, for the purpose of seeing; dat. (of purpose) sg. nt. of *dassana*; cf. Pār 4. An action-noun that takes an accusative patient; see IP p.138. Literally *dassana* means “seeing,” but it often has the sense of “visiting” in Pāli.

**gaccheyya**: should go; 3 sg. opt. of *gacchati*.

**aññatra**: except; indecl. takes ins. or abl.

**tathārūpapaccayā**: with an appropriate reason; ins. sg. m. = Ins. of attendant circumstances; see Syntax § 65 and Pāc 85: *karañiyā*. **tathārūpa**: such kind; see Pār 2. + **paccaya**: reason; see Pāc 16.

### [Pāc 49: Senāvāsasikkhāpadam]

**Siyā ca tassa bhikkhuno ko-cid-eva paccayo senam gamanāya,<sup>463</sup> dirattatirattam<sup>464</sup> tena bhikkhunā senāya vasitabbam; tato ce uttarim<sup>465</sup> vaseyya, pācittiyam.**

### [The training precept on staying in the army]

And if there might be any reason for that bhikkhu for going to the army, two nights or three nights can be stayed within the army by that bhikkhu; if he should stay more than that, [this is a case] involving expiation.

**siyā ca tassa bhikkhuno ko-cid-eva paccayo**: and if there might be any reason for that bhikkhu; see NP 29. Check

**senam**: to an army; acc. sg. f.

**gamanāya**: for going, to go; dat. sg. nt. Action-noun fr. *gacchati* put in the dative (of purpose) taking *senam* as patient; see IP p.138. When an action is intended, the action-noun is put in the dative and acts very much like an infinitive; see Syntax § 107a.

**dirattatirattam**: two nights or three nights, for two or three nights; acc. sg. nt. or m. = Acc. of extent in time or an adverb in accusative sg. nt.; see Syntax § 44b. See *dirattatirattam* at Pāc 5.

**tena bhikkhunā**: by that bhikkhu; ins. See Sd concl.

**senāya**: within the army; loc. sg. f., not ins. sg. f.: with the army. = Locative of place where; see Syntax § 163a, or a locative of proximity: “being in” or “being within a place,” “a place near,” Syntax § 164c, or a locative of co-residence: a person in the company of whom one stays: § 164e.

Nothing is explained in the Vibhaṅga or commentaries, but see the origin-story at Vin IV 105: “*aham hi senāya gilāno*”: “For I am ill in the army (camp).”

**vasitabbam**: can be stayed; f.p.p. of *vasati* (*√vas + a*).

<sup>463</sup> C, W: *senañgamanāya*.

<sup>464</sup> Mi & Mm Se, Vibh Ee: *dvi-*.

<sup>465</sup> Be & UP, Um, Vibh Ee: *uttari*. See NP 3.

**tato ce uttarim:** if more than that; see NP 29.

**vaseyya:** he should stay; 3 sg. opt. of *vasati*.

### [Pāc 50: Uyyodhikasikkhāpadam]

Dirattatirattañ-ce<sup>466</sup> bhikkhu senāya vasamāno, uyyodhikam vā balaggam vā senābyūham<sup>467</sup> vā anīkadassanam vā gaccheyya, pācittiyam.

Acelakavaggo<sup>468</sup> pañcamo.

[The training precept on battle-fields]

If a bhikkhu staying two nights or three nights within an army should go to a battle-field, or a review, or a massing of the army, or an inspection of units, [this is a case] involving expiation.

*The section [starting with the rule] on naked ascetics is fifth*

**dirattatirattañ-ce:** if two or three nights. **dirattatirattam:** see Pāc 49. + **ce:** if; hyp. particle.

**senāya:** within an army; ins. sg. f. See Pāc 49.

**vasamāno:** staying; pr.p. of *vasati*; see Pāc 49.

The meanings of the following terms are not completely clear. See BD II 379 n. 1. They are mentioned in the *visūkadassana*-section of the Majjhimasila section in the Brahmajālasuttanta (D I 5).

**uyyodhikam:** Ām & Than: battle-field, H: sham-fight, *Vinaya Texts*: battle-array; acc. sg. m. *uyyodha*: battle + suf. of connection: -ika. Not derived from *uyyuñjati*; see Pāc 48, but according to PED, from *ud* + *yudh*. Vibh: *sampahāram*: a clash. The difference is clear in the corresponding Sa and Mū Prātimokṣasūtra rules: the rule corresponding to Pāc 48 has “*udyuktāñ senāñ*,” while the rule corresponding to Pāc 50 has “*udyūthikāñ senāñ*"; see PrMoSa p.216. BHSGD *udyūthikā*: “(an army) ready for military operations.”

**balaggam:** army-review, Than: roll-call, H: troop-array, Ām: review, *Vinaya Texts*: numbering of forces, MW: parade, lit.: best of power; acc. sg. nt. gen. tapp. cpd. = **bala**: strength, power + **agga**: front, the best. Vibh: "... *ettakā hatthī ...*": "... so many elephants..." See BD II 379 n. 1.

**senābyūham:** massing of the army, battle-mass, Than: troops in battle-formation, CSP: drawing up of battle-array, H: massing of the army, Ām: parade, *Vinaya Texts*: drawing up of the forces; acc. sg. m. Gen. tapp. cpd. = **senā**: army + **byūha**: massing; = *vi + y + √ūlh > vyūha > byūha*: *vi* + *√ūlha*: p.p. of *vahati* (*vah* + *a*): carries, proceeds. Vibh: "... *ito hatthī hontu...*" Cf. J VI 275: "balaggāni viyūlhāni." PED 633: *viyūlha*: dense (of fighting), M I 186, A III 94: "viyūlham saṅgamam" (Be: *byūlham*).

**anīkadassanam:** inspection of units; Than: review of battle-units, H & *Vinaya Texts*: review, Ām exercise; acc. sg. nt. Gen. tapp. cpd. = **anīka**: front, face, army-array + **dassana**: see Pāc 48. Vibh: "... *tayo hatthī pacchimam hatthānīkam*." J VI 275: "hatthanīkam rathanīkam."

**gaccheyya:** should go; 3 sg. opt. of *gacchati*.

**acelakavaggo:** the section (starting with the rule) on naked ascetics, the naked-ascetic-section; nom. sg. m. = **acelaka:** a naked ascetic; see Pāc 41 + **vagga:** section; see NP 10.

**pañcamo:** fifth; ordinal.

<sup>466</sup> Mi & Mm Se, Vibh Ee: *dvi-*.

<sup>467</sup> Ce Kkh: *-vyūham*. G, Um, UP, V, Ra, Pg: *-byuhām*.

<sup>468</sup> C: *acelaka-*.

## [Surāpānavaggo<sup>469</sup>]

### [Pāc 51: Surāpānasikkhāpadam]

**Surāmerayapāne pācittiyam.**

[The training precept on alcoholic drink]

**In drinking alcoholic drink made of grain [-products] or fruit [and/or flower products], [there is a case] involving expiation.**

**surāmerayapāne:** in drinking alcoholic drink made of grains or (alcoholic drink made of) fruits, Nm: wines and spirits, H: fermented liquor and spirits; loc. sg. nt. gen. tapp. cpd. containing a disjunctive dvanda cpd.

= **surāmeraya:** alcoholic drink made of grains or alcoholic drink made of fruits; disjunctive dvanda cpd.

= **surā:** mild or strong alcoholic drink made out of grains and/or grain-products: e.g. beer, whiskey. See the Padabhājana on this rule in Vin IV 110: "Surā nāma pitṭhasurā pūvasurā odanasurā kiṇṇapakkhittā sambhārasamyuttā.": "Surā is surā made of flour, ... cakes, ... boiled rice, into which yeast has been thrown, (or) a combination of ingredients.." Cf. Vv-a 73 and PED.

+ **meraya:** mild or strong alcoholic drink made out of flowers, fruits, or honey: e.g. wine, rum. Vin IV 110: "Merayo nāma pupphāsavo phalāsavo madhvāsavo guṇāsavo sambhārasamyutto.": "Meraya is flower extract, fruit extract, honey extract, sugar extract or a combination of ingredients." (Sāratthadīpanī-ṭīkā [Myanmar III 79]: "Haritakī-sāsapādi-nānā-sambhārehi saṃyojita sambhāra-saṃyuttā. ... Haritakā-malaka-kaṭuka-bhāndādi-nānā-sambhārānaṇi raso ciraparivāsito sambhāra-saṃyutto.")

The Padabhājana indicates that in Pāli the distinction in names is due to the difference in ingredients, rather than the alcoholic strength or the process by which the drink is made as it is in the English language, therefore it is not possible to give a satisfactory translation with a single word. Cf. BD II 385 and PED.

+ **pāna:** drinking; action-noun der. fr. *pivati* ( $\sqrt{pā} + a$ ).

### [Pāc 52: Aṅgulipatodakasikkhāpadam]

**Aṅgulipatodake pācittiyam.**

[The training precept on tickling with the fingers]

**In tickling with the fingers, [there is a case] involving expiation.**

**aṅgulipatodake:** in tickling with the fingers, Nm: in poking (anyone) with the fingers, H: tickling with the fingers; loc. sg. nt. Ins. tapp. cpd. = **aṅguli:** finger, fingers + **patodaka:** tickling, poking; from pref. *pa* +  $\sqrt{tud}$  + suffix *ka*, cf. *tudati*: pricks. Ins. tapp. cpd. Cf. BD II 387 n. 1.

### [Pāc 53: Hassadhammasikkhāpadam]

**Udake hassadhamme<sup>470</sup> pācittiyam.**

[The training precept on the act of playing]

**In the act of playing in water, [there is a case] involving expiation.**

**udake:** in water; loc. sg. nt.

**hassadhamme:** in the act of playing, ... having fun/amusement/mirth/fun/jest, Nm: sporting with laughter, H: playing, Than: the act of playing; loc. sg. m. Gen. tapp. cpd.

<sup>469</sup> Only in Mi Se.

<sup>470</sup> Dm, Um: *hasa-*. Mi Se, G, V, Vibh Ee: *hāsa-*. C, D, W, UP, Ee Sp, Mm Se, Mi Se, Vibh Ce v.l.: *hassa-*. Vibh Ee gives all three readings as Burmese ms. v.l.l.

= **hassa**: amusement, fun; adjective or nt. action-noun. Probably derived from the Sanskrit root *vhṛṣ*: is excited, rather than from the root *vhās*: laughs. The two roots have merged in Pāli. (For this merging cf. note on *dosa*, Sd 8, and PED 730: *hasati* & *hassati*.)

Sp: "... *udakakilikā*": "sporting/playing in the water." Vibh origin-story: "*udake kīlanti*." Cf. Pāc 60 *hassāpekkho*. Be Kkh comments with *hasādhippāya* both to this rule and to Pāc 60, which indicates that the reading the commentator had was the same for both. The Sarvāstivādin Prātimokṣasūtra has: *udakaharṣaṇāt*, PrMoSa p.225.

+ **dhamma**: act, practice; m. For *dhamma* in this sense see Pār 1.

### [Pāc 54: Anādariyasikkhāpadam]

**Anādariye pācittiyam.**

[The training precept on disrespect]

In disrespect, [there is a case] involving expiation.

**anādariye**: in disrespect; loc. sg. nt. neg. pref. **an-** + **ādariya**: respect, esteem, affection; abstract noun (from *anādara*). There are two types of disrespect according to the Padabhājana: *puggalānādariya* & *dhammānādariya*, disrespect towards a person and towards the Dhamma.

### [Pāc 55: Bhimsāpanasikkhāpadam]

**Yo pana bhikkhu bhikkhum bhimsāpeyya, pācittiyam.**

[The training precept on scaring]

If any bhikkhu should scare [another] bhikkhu, [this is a case] involving expiation.

**bhikkhum**: a bhikkhu; acc. sg. m.

**bhimsāpeyya**: should scare, ... make afraid, Nm & H: frighten; 3 sg. opt. of the causative of *bhimseti* (*vbhī + e*). Not given as a verb in PED, but see *bhimsa* at PED 504. Vibh: "... *bhimsāpetukāmo* ... *bhāyeyya* ...."

Sa: "... *bhikṣum bhīṣayed bhīṣāpayed* ..."; PrMoSa p.225. (So Mū; see LC 7.) Mā-L rule 65: *bhīseyā*; PrMoMā-L p.26, BV 194. Cf. MW 758 *vbhī*.

The root of *bhāyati* is *vbhī* "is afraid," the causative is *bhāyāpeti*, the p.p. is *bhīta*.

In the commentaries the verb *bhimsāpeti* is found at S-a I 323, Sn-a 224, Ap-a 78. Forms of the causative *bhimsāpeti* are also found in the commentaries, e.g., M-a I 117. The reason why *bhimsāpeti* probably is used here is probably because the other bhikkhu is frightened through an appearance: a sound, sight etc.; see Padabhājana. *Bhimsa* always occurs as an adj. in *bhimsarūpa*: a frightening appearance (of Māra etc.) According to the Padabhājana it makes no difference whether the monk actually becomes scared or not.

### [Pāc 56: Jotisikkhāpadam]

**Yo pana bhikkhu agilāno<sup>471</sup> visibbanāpekkho<sup>472</sup> jotiṁ samādaheyya vā samādahāpeyya vā, aññatra tathārūpapaccayā<sup>473</sup> pācittiyam.**

[The training precept on (lighting) fires]

If any bhikkhu who is not ill, desiring to warm [himself], should light a fire or should have [it] lit, except with an appropriate reason, [this is a case] involving expiation.

<sup>471</sup> V: *agilāno*.

<sup>472</sup> Mm Se, Pg: *visīvanāpekkho*. Bh Pm 1 & 2, C, D, W, Sannē: *visīvanāpekkho*. Vibh Ce, Um, Ra: *visibbanāpekkho*. (Cf v.l. at Pāc 36).

<sup>473</sup> Bh Pm 1 & 2, C, D, Dm, Um, UP, V, Vibh Ce: *-rūpappaccayā*; see Pāc 48.

**agilāno:** who is not ill; adj.; see Pāc 31.

**visibbanāpekkho:** who is desiring to warm (himself), longing for warmth; adj. Loc. tapp. cpd used as Bb cpd.  
= **visīvana:** warming (oneself); action-noun der. fr. *visibbeti/visīveti* (*vi* + √*siv* + *e*). Cf. BD II 398 n. 2, and PED 640 + **apekkha:** desiring; adj.; see above Nid.

**jotim:** a fire; acc. sg. m.

**samādaheyya:** should light, kindle; 3 sg. opt. of *samādahati* (*sam* + ā + √*dah* + *a*).

**samādahāpeyya:** should have (a fire) lit; 3 sg. opt. of the causative of *samādahati*.

**aññatra tathārūpapaccayā:** except with an appropriate reason; see Pāc 48. The origin-story implies that a reason would be the lighting of a lamp, or a small fire (*jotika*, which the commentary specifies as one for baking a bowl, etc.), and lighting a fire in a sauna (*jantaghara*).

### [Pāc 57: Nahānasikkhāpadam]

**Yo pana bhikkhu oren'addhamāsam<sup>474</sup> nahāyeyya,<sup>475</sup> aññatra samayā, pācittiyan.**

**Tatthāyam samayo: diyadḍho<sup>476</sup> māso seso gimhānan-ti,<sup>477</sup> vassānassa paṭhamo<sup>478</sup> māso, iccete  
addhateyyamāsā,<sup>479</sup> uṇhasamayo, parilāhasamayo,<sup>480</sup> gilānasamayo,<sup>481</sup> kammasamayo,  
addhānagamanasamayo, vātavuṭthisamayo; ayam tattha samayo.**

#### [The training precept on bathing]

If any bhikkhu should should bathe within less than half a month, except at the [right] occasion, [this is a case] involving expiation.

Here the occasion is this [thinking]: “one and a half month is what remains of the hot season,” [and “this is] the first month of the rainy season”—these two and a half months [are] the occasion of dry heat, [and] the occasion of humid heat—[also:] the occasion of being sick; the occasion of work; the occasion of going on a journey; the occasion of [dusty] wind and rain; this is the occasion here.

**oren'addhamāsam:** less than half a month; junction of *orena* + *addhamāsam* through elision of the final -a of *orena* before a closed syllable; see PG § 69 = **orena:** within, in less than; adv. + **addhamāsam:** half a month; acc. sg. m. = acc. of time when; Syntax § 46. Digu cpd; see NP 24.

**addhamāso:** a half month; nom. sg. m. Digu cpd. = **addha:** half; numeral adj. called a “fraction”; see IP p.270. + **māsa:** month.

**nahāyeyya:** should bathe; 3 sg. opt. of *nahāyati* (√*nhā* + *ya*). *Nahāyeyya/nhāyeyya*. Both forms *nahāti* and *nhāti* are given in PED 348. See PG § 50.5. The -*nh-* form is the verse form (where the -a- is softly recited as a *sarabhatti* (PG § 29f.), the *nah-* form is the prose form.

**aññatra samayā ... tatthāyam samayo ... ayam tattha samayo:** except at the (right) occasion. Here the occasion is this: ... this is the occasion here; see NP 6, Pāc 32.

**diyadḍho:** one and a half; num. = **di:** two; num. contracted compound form of uninflected *dvi* + euphonic semi-vowel -y- + **adḍha:** half; fractional number, which is compounded with the next higher ordinal number like in the German “halb drei”; see PG § 119.2. Normally, when *adḍha* comes after a cardinal number, it indicates half thereof, e.g., *dasadḍha* means “five.” However, *diyadḍha* (lit. two-half) is an exception to this rule and probably is so for the reason that the (non-existing) compound *adḍhadve* (nom.) doesn’t sound so nice.

**māso seso gimhānan-ti:** (thinking:) “one month is what remains of the hot season”; see NP 24.

<sup>474</sup> Mi & Mm Se, G, V: *addha-*.

<sup>475</sup> Vibh Ee, Mi & Mm Se: *nhāyeyya*. V: *ηnhāyeyya*.

<sup>476</sup> V: *diyadḍho*.

<sup>477</sup> Vibh Be v.l.: *gimhānam*.

<sup>478</sup> V: *pathamo*.

<sup>479</sup> V: *adha-*

<sup>480</sup> C: *parilāha-*.

<sup>481</sup> V: *gilāna-*

**vassānassa:** of the rainy season; gen. sg. m. of *vassāna*.

**paṭhamo:** the first; adj. ordinal.

**iccete:** these [are], thus these [are]; see above Sd 8: *iccetaṇi*, = junction of **iti**: thus; indecl. Refers back to the preceding items. No need to translate. + **ete**: acc. pl. of dem. pron. *eta(d)*.

**adḍhateyyamāsā:** two and a half months; nom. pl. m.

**adḍhateyya:** two and a half; digu cpd. = **adḍha** + **teyya**. (Elsewhere also spelled as *adḍhatiya*. Cf. *ardhātīya* in the PrMoMā-Lp.24.) A shortened form of *adḍhatatiya* in which the syllable *-ti-* has been lost due to haplology; see PG § 65,1. + **māsā:** nom. pl. m. The two and a half months are the one and a half months remaining of the hot season and the first month of the rains.

**māso seso gimhānan-ti vassānassa paṭhamo māso iccete:** The rule underwent six amendments. (Bathing less than once in two weeks > + 2 ½ months of dry heat and humid heat > + illness > + work > + journey > + wind rain.) It seems that during these amendments of the rule something went wrong in the wording of the rule.

There is no reason for the quotation mark *ti* after *gimhānam* and it is possible that it is a corruption under influence of the same clause at NP 24. Further it would be strange that *gimhānam* is followed by *ti* and *paṭhamo māso* not. Perhaps the *iti* in *iccete* originally belonged to the “*vassānassa paṭhamo māso*” clause, i.e., “... *gimhānan-ti, vassānassa paṭhamo māso ti, ete adḍhateyyamāsā uṇhasamayo ...*” rather than to the “*ete adḍhateyyamāsā*” clause. This is what the Padabhājana seems to suggest (Vin IV 119): “The occasion of scorching heat is the remaining one and a half months of the hot season, the occasion of oppressive heat is the name of the first month of the rainy season, (thinking:) ‘These are the two and a half months which are the occasion of dry heat (and) the occasion of humid heat’ there can be bathing.” : “*Uṇhasamayo nāma diyaddho māso seso gimhānam, pariṇāhasamayo nāma vassānassa paṭhamo māso, iccete adḍhateyyamāsā uṇhasamayo pariṇāhasamayo ti nahāyitabbaṇi.*”

Otherwise, perhaps the *iti* before *ete* was misunderstood as a quotation mark and it was felt that a similar construction was needed for “... *gimhānam*.”

The Mā and Sa Prātimokṣasūtras (the corresponding Mū rule is missing) have no *ti* after what corresponds to *gimhānam*. The Sa PrMo has no *iti* before *etau* (= Pāli *ete*), while the Mā PrMo has *ityete* (= Pāli *iccete*). Mā Pāc 50 “*Anvardhamāsaṇi snānamuktaṇi bhagavatā anyatra samayo pācattikam. Tatrāyaṇi samayo dvayarddho māso śeṣe grīṣmāṇam, varṣāṇam ca purimo māso, ityete ardhatiyamāsāḥ paridāhakālasamayo, adhvānagamanakālasamayo gilānasamayo karmasamayo vātasamayo vr̄ṣṭisamayo ayamatrasamayo,*” PrMoMā-Lp.24. Sa Pāc 60: “*Ardhamāsikam snātram anyatra samayāt tadaṭikrāmataḥ pātayantikā. Tatrāyaṇi samayah sārdho māsaḥ śeṣo grīṣmasya, pūrvo māso varṣāṇam, etau sārdhau dvau māsau paridāghasamayah. Avaśiṣṭam glānasamayah karmasamayo vātasamayo vr̄ṣṭisamayo dhvānamārgasamayo ‘yam tatra samayah,’*” PrMoSa p. 224.

**uṇhasamayo:** occasion of dry heat, scorching heat, Ņm & H: hot weather; nom. sg. m. Gen. tapp. cpd.

= **uṇha:** dry heat (of the end of the hot season) + **samaya:** occasion; see NP 6 + Pāc 32.

**pariṇāhasamayo:** occasion of humid heat, oppressive heat, Ņm: occasion of fever, H: fever weather; nom. sg. m. = **pariṇāha:** humid heat, fever; der. fr. *pariṇāhati* (*pari* + *ṇāha* + *a*). It is not completely clear whether *pariṇāha* refers to a physical condition, such as fever, or to hot weather. The latter is more likely since *uṇha* and *pariṇāha* occur together in the same origin-story, while *gilāna*, illness, has its own separate origin-story. The commentary also takes them together. It is possible that *uṇha* is the dry scorching heat that occurs at the end of the hot season in India, when it has not rained for long time, while *pariṇāha* refers to the humid, sweaty, and oppressive heat that occurs at the beginning of the rains when it is still hot but when the first rains have fallen that can cause an atmosphere like a steam sauna. Although *pariṇāha* can refer to physical (and mental) fever, one wonders why only the first month of the rainy season is included if it refers to malarial fever (maybe because the fevers are stronger or more frequent?) here, since malaria mosquitoes are abundant during the whole rainy season and also afterwards. Moreover, when having fever, it is said to be no good to bathe. Cf. M I 284: *ghamma-pariṇāha:* “hot weather fever” (Nm) + **samaya**.

**gilānasamayo:** occasion of being sick; nom. sg. m. Gen. tapp. cpd; see Pāc 32.

**kammasamayo**: occasion of work; nom. sg. m. Gen. tapp. cpd. **kamma**: work.

**addhānagamanasamayo**: occasion of going on a journey; nom. sg. m. See Pāc 32.

**vātavuṭṭhisamayo**: occasion of (dusty) wind and rain; nom. sg. m. Gen. tapp. cpd. containing a dvanda. **vātavuṭṭhi**: wind or rain; dvanda cpd. = **vāta**: wind; der. fr. *vāyati* (*vā* + *ya*): blows. + **vutṭhi**: rain; p.p. of *vassati* (*vass* + *a*). The origin-story to this occasion states that this occasion, like the other occasions, was laid down because the bhikkhus bodies got dirty and soiled their robes and lodgings. The wind here according to the origin-story is dusty wind. Vin IV 119: "... *bhikkhū ajjhokāse cīvarakammam karontā sarajena vātena okiṇñā honti, devo ca thokam̄ thokam̄ phusāyati.*" "... bhikkhus while making a robe outside were covered by a dusty wind, and it drizzled." Cf. A III 370, Vin I 184. A-a to A III 370: "Bhusā vātavuṭṭhī ti balavā vātakkhandho." Ja I 328: "mahatī vātavuṭṭhī uppajji. Vātassa atibalavatāya daḷhamūlā vanajeṭṭhakarukkhā pi sañbhaggasākhāviṭapā samūlā nipatiṇsu."

### [Pāc 58: Dubbaṇṇakaraṇasikkhāpadam]

Navam pana<sup>482</sup> bhikkhunā cīvaralābhena tiṇṇam̄ dubbaṇṇakaraṇānam̄ aññataram̄ dubbaṇṇakaraṇām̄ ādātabbam̄, nīlam̄ vā kaddamam̄<sup>483</sup> vā kālasāmām̄ vā.

Anādā ce bhikkhu tiṇṇam̄ dubbaṇṇakaraṇānam̄ aññataram̄ dubbaṇṇakaraṇām̄ navam cīvaraṇām̄ paribhuñjeyya, pācittiyanām̄.

#### [The training precept on stains]

By a monk with the gain of a new robe a certain stain [from] amongst the three stains is to be applied: dark-blue or muddy [-grey] or dark-brown.

If a bhikkhu, not having applied a certain stain [from] amongst the three stains, should use a new robe, [this is a case] involving expiation.

**navam**: new; adj. qualifying *cīvaraṇām̄* in *cīvaralābhena*.

**pana**: again, but; connective part; see Pār 1.

**bhikkhunā**: by a bhikkhu; ins. sg. m.

**cīvaralābhena**: with the gain of a robe, with a robe-gain; adj. Gen. tapp. cpd used as Bb cpd qualifying *bhikkhunā*. = **cīvara**: robe (-cloth) + **lābha**: gain, acquisition, obtaining; m. Action-noun used as an adj. Der. fr. *labhati* (*vlabh* + *a*).

**navam pana bhikkhunā cīvaralābhena**: by a bhikkhu with the gain of a new robe.

The sentence construction seems to be incorrect here since the adjective *navam* should normally qualify *cīvaraṇām̄*, which is not found in this line. Instead, it appears to qualify *cīvara-* in the gen. tapp. cpd *cīvaralābhena*. Normally, the instrumental *navena* should be qualifying *cīvaralābhena*. This strange construction might have arisen under influence of "*navam pana santhatam̄*" at NP 13.

The Mā-L version has one compound that would correspond to "*navacīvaralābhīnā bhikkhunā*" in Pāli: Mā-L rule 48: "*Navacīvaralābhīnā bhikṣuṇā trayāṇān durvarṇīkaraṇānām̄ ...*": "By a bhikkhu who has a new-robe-gain ..."; PrMoMā-L p.24, BV 193. The Sa version is "*navacīvarapratilābhād bhikṣuṇā trayāṇāṇī durvarṇīkaraṇānām̄ anyatamānyatamam ādātavyam̄ navasya durvarṇīkaraṇāya ...*"; PrMoSa p.223. The Mū version is incomplete; PrMoMū p.40.

**tiṇṇam̄**: of three; gen. pl. num. used as adj. see NP 29.

**dubbaṇṇakaraṇānam̄**: amongst the stains, unattractive makers, Ŋm: disfiguring mark, H: disfigurement; gen. pl. nt. Kammadhāraya cpd. See NP 15. A partitive genitive that denotes distinguishing or selecting out of multitude; see Syntax §144.

= **dubbaṇṇa** (= *durvaṇṇa* > *duvvaṇṇa*, cf. NP 14 *chabbassāni*): unattractive; adj.; see NP 15 + **karaṇa**: making,

<sup>482</sup> Mi Se, G, V, P: *navam-pana*.

<sup>483</sup> V: *kaddumāṇā*.

makers; action-noun der. fr. *karoti*; see NP 15.

**aññataram**: a certain, a , some; adj.; see Pār concl. PED: often used as indefinite particle: "a."

**dubbaṇṇakaraṇam**: a stain; acc. sg. m.

**ādātabbam**: to be applied, lit.: to be taken, included; f.p.p. see NP 13.

**nīlam**: dark-green (Vibh), dark-blue (usual meaning); acc. sg. m.

**kaddamam**: mud, clay, i.e., muddy-grey or muddy-brown; acc. sg. m.

**kālasāmaṁ**: dark-brown; acc. sg. m. = **kāla**: black, dark + **sāma**: brown, dark, cf. BD II 408 n. 5.

**anādā**: not having taken; abs. See NP 13.

**ce**: if; hyp. particle.

**cīvaraṁ**: acc. sg. nt.

**paribhuñjeyya**: should use; 3 sg. opt. of *paribhuñjati*; see NP 23.

### [Pāc 59: Vikappanasikkhāpadam]

Yo pana bhikkhu bhikkhussa vā bhikkhuniyā<sup>484</sup> vā sikkhamānāya vā sāmañerassa vā sāmañeriyā<sup>485</sup> vā sāmaṁ cīvaraṁ vikappetvā apaccuddhārakam<sup>486</sup> paribhuñjeyya, pācittiyaṁ.

#### [The training precept on assigning]

If any bhikkhu, having himself assigned a robe to a bhikkhu or a bhikkhunī or a male novice or a female novice, should use [it] without withdrawing [the assignment], [this is a case] involving expiation.

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

**bhikkhuniyā**: to a bhikkhunī; dat. sg. f.

**sikkhamānāya**: to a female trainee; dat. sg. f.; pr.p. of *sikkhati*, see Pār 1, Sd 12, used as a noun: one who is training (in the six training precepts, Padabhājana), cf. Pāc 71: *sikkhamānena ... bhikkhunā*.

**sāmañerassa**: to a novice; dat. sg. m. Der. fr. *samaṇa*: see Pāc 32 + patronymic suf. -*nera*. It literally means something like "offspring of a *samaṇa*" or "one who belongs to a *samaṇa*," i.e., is under the guidance of a [fully-fledged] *samaṇa*.

**sāmañeriyā**: to a female novice; dat. sg. f.

**sāmaṁ**: himself; adv. see NP 10. **cīvaraṁ**: acc. sg. m.

**vikappetvā**: H: having assigned (ownership), Ām: having transferred, Norman: a formal taking back, *Vinaya Texts*: has made over; abs. of *vikappeti*; see NP 8. Cf. Vibh.

**apaccuddhārakam**: not withdrawing (the assignment), Than: without the shared ownership being rescinded, Ām: without having rejected, H: (the robe) not having been taken away; = a ḥamul absolutive in -*akaṇ*; see NP 23. Cf. BD II 22 n. 3 & BMC 413 f. = *an-* + *paṭi* + *ud* + √*dhar* + *ika*. For the -cc- assimilation; see Sd 10: *ic cetam*.

Sa PrMo: *apratyuddhārya*; CSP 158–59; so Mū; LC 7. Mā-L rule 63: "... cīvaraṇi datvā apratyuddhareya *paribhuñjeya, aprayuddhāraparibhoge pācattikam*"; PrMoMā-L p.26.

**paribhuñjeyya**: should use; see Pāc 58.

### [Pāc 60: Apanidhānasikkhāpadam]

Yo pana bhikkhu bhikkhussa pattam vā cīvaraṁ vā nisīdanam vā sūcigharam<sup>487</sup> vā kāyabandhanam vā apanidheyya vā apanidhāpeyya vā antamaso hassāpekkho<sup>488</sup> pi pācittiyaṁ.

<sup>484</sup> V: *bhikkhuniyā*.

<sup>485</sup> Bh Pm 1 & 2: *sāmañerāya*. The editor of the Sannē gives this as a v.l. of "some (MSS)." Mm Se: *samañerassa ... samaneriyā*.

<sup>486</sup> Dm, Um, UP: *apaccuddhāraṇam*. Pg (p. 57): *apaccuddhārakam*.

<sup>487</sup> D, V, Ra: *suci-*. Cf. Pāc 86.

<sup>488</sup> Dm, Um, V: *hasāpekkho*; Vibh Ce, Mi & Mm Se, G, Pg: *hassāpekkho*. Vibh Ee: *hāsāpekkho*. Bh Pm 1 & 2, C, D, W, Ra:

*Surāpānavaggo<sup>489</sup> chattha.*

[The training precept on hiding]

If any bhikkhu should hide a bhikkhu's bowl or robe or sitting-cloth or needle case or body-belt, or have [it] hidden, even if just desiring amusement, [this is a case] involving expiation.

*The section [starting with the rule] on alcoholic drink is sixth.*

**pattam:** bowl; acc. sg. m. see NP 21. **cīvaraṁ:** robe (-cloth); acc. sg. nt.

**niśidanaṁ:** sitting-cloth; acc. sg. nt. see NP 15, Pāc 89.

**sūcigharam:** needle-case; acc. sg. nt. = **sūci:** needle + **ghara:** a case, lit. a house; see NP 29.

**kāyabandhanam:** body-belt; acc. sg. nt. Dat. tapp. cpd. = **kāya:** body + **bandhana:** belt, band, lit. binding; action-noun der. fr. *bandhati*.

**apanidheyya:** should hide; 3 sg. opt. of *apanidahati* (*apa* + *ni* + √*dah* + *a*).

**apanidhāpeyya:** should make (someone else) hide; 3 sg. opt. of the causative of the above.

**antamaso ... pi:** even if just, even if simply; see Pār 1.

**hassāpekkho:** desiring amusement, looking for amusement, Nm: even for a joke, H: even in fun; adj. qualifying *bhikkhu*. = **hassa:** amusement; see Pāc 53 + **apekkha:** desiring; adj.; see Nid: *visuddhāpekkho*.

Origin-story: *hasanti* (Skt √*has*). Cf. origin-story to Pāc 52: *hāsesum:* to make laugh (Skt √*has*) + note to Pāc 53: *hassadhamme*. Vibh: "... *kilādhipāyo*": "intending fun." Sa PrMo: *hāsyapreksyam*, (= √*has*; see MW 1294), Finot 59, so Mū Pātimokkha. Mā-L: "*antamaśato hāsyārtham pi*"; PrMoMā-L p.26, BV 191. Cf. M I 415: *hassāpi*.

Hinüber, in SPPS 67–68 n. 14, suggests that the form *hāsa* is the correct one since a feminine *hāsā* or *hāsyā* is not found elsewhere. However, he overlooked the fact that here this is not a feminine *hāsā* compounded with *pekkha*, but a junction through contraction of the final *-a* of *hāsa* and the initial *a-* of *apekkha* as in *visuddhāpekkha* in the Nidāna. Thus both forms are in accordance with the law of Morae and are therefore correct; cf. NP 10 *dvatti* and Pd 3 *sekkha*.

**surāpānavaggo:** the section (starting with the rule) on drinking alcoholic drink, the drinking-alcoholic-drink-section; nom. sg. m. = **surāpāna:** see Pāc 51 + **vagga:** section; see NP 10.

**chattha:** sixth; ordinal.

[*Sappāṇavaggo<sup>490</sup>*]

[Pāc 61: Sañciccasikkhāpadam]

**Yo pana bhikkhu sañcicca pāṇam<sup>491</sup> jīvitā voropeyya, pācittiyam.**

[The training precept on intentionally (depriving a being of life)]

If any bhikkhu should intentionally deprive a living being of life, [this is a case] involving expiation.

**sañcicca ... jīvitā voropeyya:** intentionally ... deprive of life; see Pār 3.

**pāṇam:** a living being; acc. sg. m.

*hassāpekkho*. Bh Pm 2 v.l. *hasāpekkho*. (Cf Nid: *visuddhāpekkho*.) Vibh Ee gives all three as Burmese MS. v.l.l.

<sup>489</sup> V: *-pāṇa-*.

<sup>490</sup> Only in Mi Se.

<sup>491</sup> C, W: *pāṇam*.

## [Pāc 62: Sappāṇakasikkhāpadam]

**Yo pana bhikkhu jānam sappāṇakam<sup>492</sup> udakam paribhuñjeyya, pācittiyaṁ.**

[The training precept on (water) with living beings]

If any bhikkhu should knowingly use water containing living beings, [this is a case] involving expiation.

**jānam sappāṇakam udakam:** ... knowingly ... water containing living beings; see Pāc 20.

**paribhuñjeyya:** should use; see Pāc 59.

## [Pāc 63: Ukkotanasikkhāpadam]

**Yo pana bhikkhu jānam yathādhammaṁ nihatādhikaraṇam<sup>493</sup> punakammāya ukkoṭeyya, pācittiyaṁ.**

[The training precept on agitating]

If any bhikkhu should knowingly agitate for further [legal] action a legal issue which has been disposed of according to the law, [this is a case] involving expiation.

**jānam:** knowingly; pr.p. of *jānāti* used like an adverb; see Pār 4 and NP 30.

**yathādhammaṁ:** according to the law/rule; adv. Abbayībhāva cpd.; see Syntax § 52.c. Adverb to the p.p. *nihatā(η)* in *nihatādhikaraṇam*, which functions as a verb; see *suttāgatam*, Pātimokkha concl. = **yathā:** as; adv. + **dhamma:** case, law, rule; for more see *yathādhammo* at Pāc 73.

Padabhājana: “Yathādhammam nāma dhammena vinayena satthusāsanena kataṁ ... (cf. Vin IV 152)” : “*Yathādhammam* means done according to the Dhamma, the Vinaya, the Dispensation of the Teacher ...”

MW 842: “*yathādharmaṁ*: indecl., according to duty or right, in proper form or order ...”

*Yathādhammam* is found in the stock-phrase of seeing ones transgression and making amends for it: “*accayam accayato disvā yathādhammam paṭikaroti*,” e.g., M I 440, A I 103, (also used for laity, e.g. at D I 85) and has the same meaning of “according to the custom/rule/law.”

A usage of *yathādhammam* with *paṭikaroti* in confessing Pātimokkha offences as at A II 242 (used with the Pārājika and the other two classes of offence given there), is also found at Vin I 173–174: *yathādhammam paṭikatā*.

M III 10 sheds light on the meaning of *yathādhammam* and also on *yathā dhammo* of Pāc 73: “*Tasmīm te bhaññamāne hoti bhikkhusa āpatti hoti vītikkamo tam mayam yathādhammam yathānusīṭham<sup>494</sup> kāremā ti*”: “While it is being told (*bhaññamāne*) to them in that place if there is an offence, a transgression of a bhikkhu we make him do what is according to the rule, according to the instruction.” See also the Introduction on this passage.

**nihatādhikaraṇam:** a legal issue which has been disposed of; acc. sg. nt. Kammadhāraya cpd. = **nihata:** which has been disposed, settled, put down (legally), executed, slain; p.p. of *nihanati* (*ni* + √*han* + *a*) cf. Padabhājana at Vin IV 126,6: “*niharitabbam*.” + **adhikaraṇa:** legal issue; see Sd 8.

**yathādhammam nihatādhikaraṇam:** Ŋm (1966): “when a legal issue has been disposed of (under the heading) of a (certain) case,” H: “a legal action settled according to the rule.” Horner’s suggested translation in Ŋm 1969 ed. p.166: “knowing that a legal process has been disposed of according to what is righteous...”

**punakammāya:** for further action, lit.: for again action. Dat. (of purpose) sg. m. Kammadhāraya cpd. = **puna:** again, further; indecl. (Not the cpd form *punar*, which, when assimilated, would give *punakkamāya*.) + **kamma:**

<sup>492</sup> C: -*pānakam*.

<sup>493</sup> Mi & Mm Se: *nihat-*.

<sup>494</sup> Ee: -*sattham*, p.p. of *sāsati*, Be, Ce: *yathānusīṭham*: p.p. of *anuśāsati*; both have the same meaning. M-a (Be): “*Yathā dhammo ca anusīṭhi ca ṭhitā*.” Cf. Vin I 9 f. “... dhammam desemi yathānusīṭham tathā paṭipajjamānā ...” MW 843: *yathāsāstra*: ind., according to precept or rule, according to the codes of law.

(legal) action; from *karoti*, cf. Pāc 79. See BD II 5 n. 2.

**ukkoteyya**: Nm: should agitate, H: should open up, should stir up/instigate; 3 sg. opt. of *ukkoteti* (*ud* + √*kut* + *e*). Cf. the parallel in Vin II 94: "... *ukkoṭanakanam pācittiyanam*"; see NP intro.

### [Pāc 64: Duṭṭhullasikkhāpadam]

**Yo pana bhikkhu bhikkhussa jānam duṭṭhullam āpattim paṭicchādeyya, pācittiyanam.**

[The training precept on depraved (offences)]

If any bhikkhu should knowingly conceal a bhikkhu's depraved offence, [this is a case] involving expiation.

**bhikkhussa ... duṭṭhullam āpattim**: a depraved offence of a bhikkhu; see Pāc 8.

**paṭicchādeyya**: should conceal; 3 sg. opt. of *paṭicchādeti*; see Sd concl.

### [Pāc 65: Ūnavīsativassasikkhāpadam]

**Yo pana bhikkhu jānam ūnavīsativassam<sup>495</sup> puggalam upasampādeyya, so ca puggalo anupasampanno,<sup>496</sup> te ca<sup>497</sup> bhikkhū gārayhā. Idam tasmin pācittiyanam.**

[The training precept on (a person) less than twenty years (old)]

If any bhikkhu should knowingly have a person who is less than twenty years [old] fully admitted [into the bhikkhu-community], then that person is one who has not been fully admitted and those bhikkhus are blameworthy. Because of that, this [is a case] involving expiation.

**ūnavīsativassam**: who is less than twenty rainy-seasons (old); adj. qualifying *puggalam*. Bb cpd containing a digu cpd.: *vīsativassa*. = **ūna**: lacking; adj. see Sd concl. + **vīsatī**: twenty; num. see Sd concl. + **vassa**: a year, rainy-season. See NP 14 *chabbassāni*.

**puggalam**: a person, individual; acc. sg. m.

**upasampādeyya**: should make (someone) fully admitted (into the bhikkhu-community), to make enter, Nm: give the Full Admission, H: confer the *upasampadā* ordination; 3 sg. opt. of *upasampādeti*, the causative of *upasampajjati*; see Pāc 4.

**so**: that; 3 sg. nom. of dem. pron. *ta(d)*. **ca**: then, and; conn. particle.

**puggalo**: person, nom. sg. m.

**anupasampanno**: one who has not been fully admitted (into the bhikkhu-community), not fully admitted; kammadhāraya cpd. used as adjective qualifying an unexpressed *puggalo* (i.e., "so ca puggalo anupasampanno puggalo"; see Pāc 4).

The following "te ca bhikkhū gārayhā" in this rule suggests it is an adjective, but it could perhaps be a noun like it might be in Pāc 4. When there are two nouns in the same case in a clause and no verb, then this denotes nexus, i.e., that one is the other; see IP p.9 & 61.

**te ca bhikkhū gārayhā**: and those bhikkhus are blameworthy; see Sd concl.

**idam**: this, it; nom. sg. nt. of dem. pron. *ayañ*

**tasmin**: because of that, on that account of, in that case, Nm: for the bhikkhu (who gave full ordination), H & Norman: for him, Hin: in this case; loc. sg. of dem. pron. *ta(d)*: lit.: with regard this (one). Cf. Pāc 73: "idam tasmin mohanake."

Elsewhere in the Pātimokkha *pācittiyanam* goes with an impersonal locative, see Pāc 12, and here that seems to

<sup>495</sup> G: *ūṇa-*. V: *ona-*

<sup>496</sup> V: *anūpasampanno*.

<sup>497</sup> No *ca* in V.

apply too. That *tasmiṇ* would come to mean a personal “for him” is unlikely, so it should refer to an unexpressed *upasampadakamme*, or *dhamme*. It might also refer to the clause “should knowingly make (a person) fully admitted” at the start of the rule. This would give: “This, on account of that (knowingly admitting), is a ...” for “*idam tasmiṇ* ....”

The type of locative is locative of motive and reason; Syntax § 176. (It can also be a “partitive locative” or “predicative locative,” see Syntax § 168: “It, in that (knowledge), is a ....”)

The Kkh states that it refers to an unexpressed *puggale*, i.e., the *upajjhāya*. Kkh 215: “*Idam tasmiṇ pācittiyan-ti yo pana upajjhāyo hutvā upasampādeti, tasmiṇ-yeva puggale idam pācittiyan-veditabbaṇ*”: “*Idam tasmiṇ pācittiyan-*: whoever, having become a preceptor makes someone fully admitted, just for that person this *pācittiya* is to be understood.”

*Padabhājana*: “*Kammavācāpariyosāne upajjhāyassa āpatti pācittiyyassa. Gaṇassa ca ācariyassa ca āpatti dukkaṭassa*”: “At the end of the legal announcement there is a *pācittiya* for the preceptor. For the group and the teacher an offence of wrong doing.”

Mā-L Pācattika rule 71: “*Yo puna bhikṣur jānan ūna-vimśati-varṣam pudgalam bhikṣu-bhāvāya upasampādeya so ca pudgalo anupasampanno te ca bhikṣu gārhyā imam tasya<sup>498</sup> bhikṣūnam garhāṇa-pācattikam*”: “... this for such bhikṣus is (a case of) expiation involving blame”; BV 238; PrMoMā-L p.26.

Interestingly, according to the Mā-L Bhikṣuṇī Vinaya all the nuns participating in the legal procedure who know the girl is less than 20 years old commit a *pācattika*, while the participating nuns who don’t know do not commit any offence. The unmarried girl has not been fully admitted: “... *sarvā ūna-vimśati-varṣa-samjñinīyo upasampādenti sarvāyo pācattikam āsādayanti, sā ca anupasampannā ... ekā ūna-vimśati-varṣa-samjñinīyo upasampādenti, ekā pūra-vimśati-varṣa-samjñinīyo yā ūna-samjñinīyo upasampādenti tāyo pācattikam āsādayanti, pūra-samjñinīyo anāpattih, sā cānupasampannā ...*”; BV 239.

### [Pāc 66: Theyyasatthasikkhāpadam]

**Yo pana bhikkhu jānam theyyasatthena saddhim saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantaram-pi, pācittiyan.**

[The training precept on a company (of travellers intent on) theft]

**If any bhikkhu, having made an arrangement, should knowingly travel together on the same main road with a company of thieves, even [if] just the distance between villages, [this is a case] involving expiation.**

**theyyasatthena**: with a caravan of thieves, with a caravan (of travellers intent on) theft, Nm: caravan of thieves, H: caravan (set on) theft; ins. sg. m. = **theyya**: theft; see Pār 1, but in this context it seems to mean “thieves” + **sattha**: caravan; see Pāc 27. *Padabhājana*: “*Theyyasattho nāma corā katakammā vā honti akatakammā vā, rājānam vā theyyam gacchanti, suṅkam vā pariharanti.*” Sp: “... *rājānam vā thenetvā vañcetvā ...*”

**jānam**: knowingly; pr.p. of *jānāti* used like an adverb; see Pār 4 and NP 30.

**saddhim ... gāmantaram-pi**: see Pāc 27.

### [Pāc 67: Saṃvidhānasikkhāpadam]

**Yo pana bhikkhu mātugāmena saddhim saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantaram-pi, pācittiyan.**

[The training precept on making arrangements]

**If any bhikkhu, having made an arrangement, should travel together with a woman on the same main road, even [if] just the distance between villages, [this is a case] involving expiation.**

<sup>498</sup> PrMoMā-L n. 4 states that this word is illegible and has *tesaṇ* in the text. BV reads “*imaṇis tathā*.” The Mā-L rule corresponding to Pāc 73 has “*imaṇi tasya*”; see Pāc 73. The Sa rule has: “*iyan tatra sāmiciḥ*” (PrMoSa p.228)

Identical with preceding rule except:

**mātugāmena**: with a woman; ins. sg. m. see Sd 2.

### [Pāc 68: Ariṭṭhasikkhāpadam]

Yo pana bhikkhu evam vadeyya, "Tathāhaṁ bhagavatā dhammam desitam ājānāmi,<sup>499</sup> yathā ye'me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālam antarāyāyā ti," so bhikkhu bhikkhūhi evam-assa vacanīyo,<sup>500</sup> "Mā āyasmā<sup>501</sup> evam avaca, mā bhagavantam abbhācikkhi,<sup>502</sup> na hi sādhū bhagavato abbhakkhānam,<sup>503</sup> na hi bhagavā evam vadeyya; aneka-pariyāyena āvuso<sup>504</sup> antarāyikā dhammā antarāyikā<sup>505</sup> vuttā bhagavatā, alañ-ca pana te paṭisevato antarāyāyā ti," evañ-ca<sup>506</sup> so bhikkhu bhikkhūhi vuuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāvatatiyam samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyāñ-ce<sup>507</sup> samanubhāsiyamāno tam paṭinissajeyya,<sup>508</sup> iccetam kusalam, no ce paṭinissajeyya,<sup>509</sup> pācittiyam.

#### [The Ariṭṭha training precept]

If any bhikkhu should say so, "As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the Fortunate One: they are not enough to be an obstruction for the one who is being engaged in [them]," [then] that bhikkhu is to be spoken to thus by the bhikkhus: "Venerable, don't say so! Don't misrepresent the Fortunate One; for the misrepresentation of the Fortunate One is not good; for the Fortunate One would not say so; friend, [that] obstructive acts are [really] obstructive is spoken of in manifold ways by the Fortunate One and they are enough to be an obstruction for the one who is being engaged in [them]," and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [view], [and if that bhikkhu,] being argued with up to three times, should relinquish that [view], then this is good, [but] if he should not relinquish [it]: [this is a case] involving expiation.

**ariṭṭhasikkhāpadam**: the Ariṭṭha training precept; nom. sg. m. Appositive kammadhāraya cpd; see Pāc 1. Ariṭṭha is a proper name. Ariṭṭha bhikkhu plays the leading role in the origin-story to this rule in the Suttavibhaṅga.

**evam vadeyya**: should say so; see Pāc 24.

**tathāhaṁ**: as I; = **tathā**: as, so; adv. = dem. pron. *ta(d)* + suf. of manner *-thā*. + **aham**: I; pers. pron. 1 pers. sg.

**bhagavatā**: by the Fortunate One; ins. sg. m. of *bhagavant*; see above Nid.

**dhammam**: the Teaching; acc. sg. m.

**desitam**: taught; p.p. of *deseti*; see Pāc 7.

**ājānāmi**: (I) understand; 3 sg. pres. ind. of *ājānāti* (*ā* + √*ñā* + *na*).

**yathā**: as; relative indecl. (IP p.291) correlative to *tathā* above = rel. pron. *ya* + *-thā*. The order of clauses is inverted for extra emphasis; see IP p.71.

**ye'me**: these which= junction of *ye* + *ime* through elision of the initial *i*- of *ime*; PG § 71,1a. **ye**: which; nom. pl.

<sup>499</sup> G, P: *ajānāmi*.

<sup>500</sup> V: *vacaniyo*.

<sup>501</sup> Dm, UP, Vibh Ee, Um: *māyasmā*.

<sup>502</sup> Mi Se, G, V: *abbhācikkha*.

<sup>503</sup> Um, Vibh Be v.l., Mi Se v.l.: *abbhācikkhanam*.

<sup>504</sup> Dm, Um, UP: *-pariyāyenāvuso*.

<sup>505</sup> Mi & Mm Se, G, V, Ra: "... āvuso antarāyikā dhammā vuttā bhagavatā ...." D: "... anekapariyāyena āvuso antarāyikā vuttā bhagavatā ..." (Probably a misprint as not found in Malwatta mss.) (Pg unclear.)

<sup>506</sup> Vibh Ce, Vibh Ee, Um, Vibh Be v.l., Mi v.l.: "evañ-ca pana so". (Pg: ... evam so bhikkhu bhikkhūhi ...)

<sup>507</sup> C, W, Bh Pm 1 & 2, Vibh Ce: "yāvatatiyam ce".

<sup>508</sup> = C, D, W. Other editions: *paṭinissajjeyya*. See Sd 10.

<sup>509</sup> = C, D, W. Other editions: *paṭinissajjeyya*.

of rel. pron. *ya(d)* correlative to *the*. **ime**: these; nom. pl. of dem. pron. *ta(d)*.

Relative clause with *ye* correlative to *te* below. When the relative pronoun *ya(d)* is followed by a dem. pron. (*sa* or *ayam*; see NP 22 and Pāc 38) it gets the general meaning “whatever” according to PG § 106,1b & 108,2 & 110,3. However, Warder, IP p. 72, states it is emphatic: “those which.” Norman, in his note to Dhp 42 in *The Word of the Doctrine*, suggests that that antecedent has been included in the relative clause (for emphasis): “Those which ....” PED 544 states: “a sort of deictic or emphatic use referring to what follows, introducing a definition as our ‘just this.’” In the sense of “whatever” the combinations “*ye keci*” or “*ye ye*” would be used in Pāli, see PED 544 & MW 844, and the examples quoted at PG § 108,2 (Dhp 56 & 149, M II 220,11) support the emphatic “*those which*” sense. Cf. “*yāni kho pana tāni*” in NP 23.

**antarāyikā**: obstructive; adj. See above Nid. Cf. BD III 21 n. 5

**dhammā**: acts, practices; nom. pl. m. For *dhamma* in this sense see “*methuna dhamma*” at Pār 1.

**vuttā**: have been said; p.p. of *vadati*; see above Nid. According to PG § 66,1 the *v-* in *vutta* is a fossilised junction vowel for the Sanskrit form is *ukta*; see the Skt quotations below.

**bhagavatā**: by the Fortunate One; ins. sg. m.; see above Nid.

**te**: those, they; acc. pl. of dem. pron. *ta(d)*. Correlative to *ye* above which refers back to *dhammā*. Other translators take *te* to be an accusative patient of *paṭisevato*, but here it is taken as the correlative to *ye* above since *paṭisevato* is a present participle and can not take an accusative.

**paṭisevato**: for the one who is being engaged in, Ām: for him who indulges, H: in following, Norman: for one indulging in them; dat. of the pr.p. of *paṭiseveti* (see Pār 1): *paṭisevant*. Cf. NP 1: *atikkāmayato*. Horner renders it as a present participle: “... it is that in following those things called stumbling-blocks by the lord, there is no stumbling-block at all.” But see M I 10: “*Yam hi'ssa apaṭisevato uppajjeyyūm āsavā vighātapariļāhā, paṭisevato evaṁsa te na ... honti.*”: “The taints, distresses and fevers, which would arise for the one who is being engaged in, for one who is not being engaged they are not.” Ānāmoli and Bodhi, 1995, p.94: “there are no taints, vexation, and fever in one who uses them thus.”

This passage dealing with the use of requisites shows the inadequacy of rendering *paṭisevati* with “indulges” or “pursues”; “uses” does not seem adequate either. There is no genitive or dative in *-ato* of the agent-noun *paṭisevitar*, only in *-ussa*, *-uno*. The ending *-ato* in *paṭisevato* is the dative use of the present participle ending in *-ant*: “for one using,” qualifying an unexpressed *bhikkhusa* or the like; see PG § 97,1 & IP p.169. A-a III 11: “*Idha pana methunadhammo adhippeto; methunam̄ sevato hi yassa kassa-ci nissamsayam̄ eva maggaphalam̄ antarāyo hoti.*”

**nālam̄**: not enough; junction of *na* + *alaṁ* through contraction; PG § 69,1. An adverb taking the dative *antarāya*; see Syntax 107c & 108d. Cf. Sd 13. = junction of *na* + *alaṁ* through contraction. **na**: not; neg. particle. + **alaṁ**: enough; indecl. takes dat. (*antarāyāya*); cf. Pār 4.

**antarāyāya ti**: = *antarāyāya* + *ti*: for being an obstruction; dat. sg. m. of **antarāya**; obstruction, obstacle, danger; masc. action-noun. Cf. Nid. Dative of (dis-) advantage; see Syntax § 101b.

**so bhikkhu ... avaca** ....: That bhikkhu ... speak thus! ....; see Sd 13.

**mā**: don't, let not; prohibitive article taking an aor: *abbhācikkhi*.

**āyasmā**: venerable; voc. sg. m. See above Nid. Further on in the rule, and in the origin-story, *āvuso* is used: Ee M I 130: “*mā evaṁ āvuso Ariṭṭha*,” Ee Vin II 25 & Vin IV 134: “*māvuso Ariṭṭha evaṁ ....*”

The reason for this change might be that in the Pātimokkha more polite and formal language is used, which of course would not apply to the novice, addressed as *āvuso*, of Pāc 70. But it could rather be that the bhikkhus addressing the bhikkhu with the wrong view are junior to him. See D II 154: “*Navakatarena bhikkhunā therataro bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo*”: “By a more junior bhikkhu a more senior bhikkhu is to be addressed as *bhante* or *āyasmā*.” Cf. Padabhājana on Nid (Vin I 103): “*Āyasmanto ti piyavacanam-etaṁ garuvacanam-etaṁ sagāravasappatissādhivacanam-etaṁ āyasmanto ti.*”: “Āyasmanto is a word of endearment, respect, honour, veneration.”

Due to it being an emphatic, forceful statement, *āyasmā* is probably vocative rather than nominative and the

verb *abbhācikkhi* is 2nd person rather than 3rd person; cf Sd 11–12: “*Mā āyasmanto avacuttha...*, although it could possibly also be in the third person, see Sd 10.

Āyasmā is only used in the nominative with a third person verb, while āvuso is used in the vocative with a 2<sup>nd</sup> person verb; e.g. “*mā āvuso samaṇuddesa evañ avaca* in Pāc 70; see Sd 10 and *bhante* in the Nidāna.

Mā-L: “*mā āyuṣmannevañ vada ...*”; PrMoMā-L p.23, BV 192–93.

**bhagavantam**: the fortunate one, acc. sg. m. of *bhagavant*.

**abbhācikkhi**: misrepresent, calumnate; 2 sg. i-aorist of *abbhācikkhati* (*abhi* + ā + √*cikkh* + a). It could also be in the 3<sup>d</sup> person.

Mi Se: *abbhācikkha*, = 2 sg. imp. Mā-L: *abyācakṣa*; PrMoMā-L p.23, BV 192–93. Mū: *abhyācakṣuḥ*; PrMoMū p.38.

**na**: not; neg. particle.

**hi**: for, because, indeed; emphatic particle that usually introduces a cause or reason; see IP p.297.

**sādhū**: good, proper; interjection denoting approval, cf. Nid.

**bhagavato**: of the fortunate one, gen. sg. m. of *bhagavant*.

**abbhakkhānam**: misrepresenting; action-noun der. fr. *abbhācikkhati*.

**bhagavā**: nom. sg. m.

**anekapariyāyena**: in manifold ways, in various ways; kammadhāraya cpd used as adverb of manner in ins. sg. m. to *vuttā*; see DP. (The manifold, or various, ways are given in the similes origin-story). Cf. Pār 3.

The MN versions at M I 130 & 256 read “*anekapariyāyena h'āvuso*. ” This reading is not found in any Pāli or Skt Prātimokṣasūtra edition.

**āvuso**: friend; see above Nid.

**anekapariyāyena antarāyikā dhammā antarāyikā vuttā bhagavatā**: “obstructive acts are (really) obstructive is said in a manifold way by the Fortunate One,” “obstructive acts are said (to be really) obstructive by the Fortunate One,” Ōm: “obstructive things ... have been said by the Blessed one in many ways to be obstructions,” H: in many a figure ... are things that are stumbling-blocks called stumbling-blocks by the lord”; cf. Nid: “*Sampajānamusāvādo ... antarāyiko dhammo vutto bhagavatā*.”

V.l. “... āvuso antarāyikā dhammā vuttā bhagavatā ...”: This reading is a corruption. The repetition of *antarāyikā* is because the second *antarāyikā* is a predicate to *antarāyikā dhammā* and has an emphatic effect; see IP p.9, 14, and 61.

Sa: “... *anekaparyāyena bhagavatā antarāyikā dharmāḥi samānā antarāyikā dharmā ity uktās ...*” (PrMoSa p.219) (“... obtrusive acts are being really obtrusive is said by the Fortunate One ...”) Mū: “... *antarāyikā dharmāḥi sāntaḥ antarāyikā evoktā bhagavatā, ...*” PrMoMū p.38 & LC 5. Mā-L: “... *antarāyikā evāyuṣman dharmāḥi samānā antarāyikā dharmāḥi uktā bhagavatā, ...*” (BV 192, PrMoMā-L p.23): (“Friend, acts that are really being obtrusive are obtrusive acts is said by the Fortunate One.”)

**alañ-ca**: = **alam**: enough + **ca**: and; conn. particle.

**pana**: and; concl. or conn. particle; or: but, on the contrary; adversative particle.

**te**: they; nom. pl. dem. pron. refers back to *dhammā*.

**evañ-ca ... paṭinissajeyya**: see Sd 10.

Mā-L: “*evañ ca so*”; PrMoMā-L p.23, BV 192.

The Mā-L rule 45 differs here from the Pāli Pātimokha and the Prātimokṣasūtras of other schools: “*no ca pratinissareya so bhikṣuḥ samagreṇa samghena utkṣipitavyo, imāñ tasya bhikṣusya utksepaṇa-pācattikāñ*”: “... and if he does not relinquish (that view) that bhikkhu is to be boycotted by a united community, this, for that bhikkhu, is a *pācattika* involving boycott.” See the analysis of *akaṭānuḍhammena* in the next rule for the *ukkhitta bhikkhu*.

## [Pāc 69: Ukkhittasambhogasikkhāpadam]

**Yo pana bhikkhu jānam tathāvādinā bhikkhunā akaṭānudhammena<sup>510</sup> tam diṭṭhim appatiṇissatthena saddhim sambhuñjeyya<sup>511</sup> vā saṃvaseyya<sup>512</sup> vā saha vā seyyam kappeyya, pācittiyaṁ.**

[The training precept on boycotted food]

**If any bhikkhu knowingly should eat together with, or should live together with, or should use a sleeping place together with a bhikkhu who is speaking thus, who has not performed the normal procedure, who has not relinquished that view, [this is a case] involving expiation.**

See Hinüber 1999 p.66ff for this rule.

**jānam:** knowingly; pr.p. of *jānāti* used like an adverb; see Pār 4 and NP 30.

**tathāvādinā bhikkhunā:** with a bhikkhu who is speaking thus, Nm: with a bhikkhu who says thus, H: with a monk who talks thus.

**tathāvādinā:** who is speaking thus, who is asserting thus, who has such a view; adj. Kammadhāraya used as bahubīhi cpd. refers back to the previous rule = **tathā:** so, in such manner; adv. of manner, cf. Nid. concl. + **vādin:** speaking, asserting, holding a view; possessive adjective from *vāda*, cf. Sd 11 *vādaka*. The word seems to have the double meaning of “who is speaking thus” and “who has such a view” as *vāda* can mean both “speaking” as well as “theory,” “doctrine,” “view.” The Padabhājana gives no conclusive explanation: “Tathāvādinā ti: tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi ... antarāyāyā ti evaṁ vādinā.” Cf. Sn 430: “*Tam tathāvādinam māram, bhagavā etad-abravi ...*” Even when *vāda* denotes speech, it does so in the sense of speech being based on a certain view.

**bhikkhunā:** ins. sg. m. = Ins of association; see *saddhim* below.

**akaṭānudhammena:** who has not performed the normal procedure, H: who has not acted according to the rule, Nm: whose case has not been settled, Norman: who has not been dealt with according to the law, *Vinaya Texts*: has not been dealt with according to the law, DP: not dealt with according to the rule; adj. Kammadhāraya used as Bb cpd. The cpd acts as a passive subordinate clause; see *suttāgataṁ* in Pātimokkha conclusion. In traditional Pāli grammar the cpd would be analysed as: “*yena (or yassa) anudhammo na kaṭo so.*”

= **akaṭa:** not performed; kammadhāraya cpd. = neg. pref. -*a* + *kaṭa*, a side-form of *kata*, p.p. of *karoti*, found esp. in cpds; see DP. + **anudhamma:** normal procedure, procedure according to the dhamma, regular procedure, what is in conformity with the rule, DP: right method, method according to the dhamma; masculine noun. (Not to be confused with the indeclinable adverb: *anudhammanā*.) Pref. *anu*: along + *dhamma*: case (in the Pātimokkha). Cf. Pāc 73: “*yathā dhammo kūretabbo*”: “he is to be made to do (what is) according to the case (in the Pātimokkha).”

Padabhājana: “*Akaṭānudhammo nāma ukkhitto anosārito*”: “(By whom) the normal procedure has not been done is a designation for (one who) has been boycotted, (one who) has not been reinstated.” Cf. BD III 28 n. 4.

Sp 870: “*Akaṭānudhammenā ti anudhammo vuccati āpattiya adassane vā appatiṇikamme vā pāpikāya diṭṭhiyā appatiṇissagge vā dhammena vinayena satthusāsanena ukhittakassa anulomavattam disvā kat'osāraṇā, so osāraṇasankhāto anudhammo; yassa na kato ayaṁ akaṭānudhammo nāma. Tādisena saddhin-ti attho. Ten'evassa padabhājane: akaṭānudhammo nāma ukkhitto anosārito ti vuttaṁ.*”

“...: normal procedure is said when one who does not make amends or who does not relinquish the bad (wrong-) view has seen by means of the Law and Discipline and the Teacher's Dispensation the correctness of the observance of the boycott (and then) has done the reinstatement; the normal procedure is reckoned as the re-instatement. One who has not performed (it), this one is called one who has not performed the normal procedure. The meaning is: “together with such a one.” Therefore in the word-analysis it is said of him: “who has ... reinstated.”

<sup>510</sup> Bh Pm 1 & 2, G, Um, UP, V: *akatānudhammena*.

<sup>511</sup> G, Vibh Ee: *saṃbhūñjeyya*.

<sup>512</sup> D, G, V, Vibh Ee: *saṃvāseyya*.

This bhikkhu is one on whom an “act of boycott”: “*ukkhepaniya-kamma*” has been put by the other bhikkhus. Certain privileges of the bhikkhu have been withdrawn until he has shown good behavior and the bhikkhus agree to reinstate him; see Vin II 27 ff./CV I 32–34. Cf. Vin I 97–98. See Dhirasekera 108–109 and 118–121 for more on the *ukkhepaniyakamma*.

BD III 27 n. 3: “... ,i.e., he had not given up his wrong view after the admonition suggested in ... Pāc 68.”

Cf. Vin I 135f.: “*Na āpattiya appaṭikkamme ukhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appaṭinissage ukhittakassa nisinnaparisāya pātimokkham uddissitum, yo uddiseyya yathā dhammo kāretabbo.*”: “The Pātimokkha is not to be recited in a seated assembly to one who has been boycotted due to not making amends for an offence, one who recites is to be made to do (what is) according to the case (in the Pātimokkha). In a seated assembly to one who has been boycotted due to not relinquishing his bad (wrong) view is seated ... ,” and Vin I 323: “... *n’atthi me āvuso āpattim yam aham paṭikareyyam, n’atthi me pāpakā diṭṭhi yam aham paṭinissajjeyyam ...*”: “There is no offence for me that I should make amends for. There is no bad (wrong-) view that I should relinquish.”

Thus *akaṭānudhamma* in this rule could correspond to the not amending, *na paṭikaroti*, of the Pāc 68 offence (by confessing), and the not giving up the wrong view, the interpretation of Horner might be correct.

There is something odd in the Ee Cv edition of the Vin II 27 ff./CV I 32–34 passage mentioned above. It refers back to CV I 2–5 in the “*peyyāla*” (abbreviated) section, Cv I 33, for the conditions of the *kamma* and the observances (*vatta*) the erring bhikkhu has to follow. It seems that it should rather be Cv I 2–4 fo the conditions of the *kamma*, as referred to in the *peyyāla* in Cv I 26, but Cv I 27 for the *vatta* instead of Cv I 5. In section 5 four less *vatta* are given than the 42 in section 27 and the *vatta* of not staying under one roof with a proper bhikkhu: “*na pakatattena bhikkhunā saddhim ekacchanne āvāse vatthabban*”: “he can not live with a regular/normal bhikkhu under one roof in a dwelling” is not given there. The Pāc 69 rule, however, makes it clear that the proper bhikkhus can not sleep under the same roof (*saha seyyam kappeyya*) with the *ukhittaka bhikkhu* and this corresponds to the *vatta* in Cv I 27. It seems proper that for both acts of boycott the same amount of 42 observances have to be followed, although the section-conclusion statement of section 33 says that there are 38 observances for the not relinquishing of a bad view. The *asambhogena* clause in the *ñatti*, corresponding to *sambhuñjeyya* in Pāc 69, is not found in Cv I 1 while it is found in Cv I 25 & 32.

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

**diṭṭhim:** (wrong) view; acc. sg. f. *Diṭṭhi* by itself usually means a wrong view. Der. fr. *diṭṭha*, the p.p. of the middle passive base *dissati*.

**appaṭinissaṭthena:** who has not relinquished; adj. qualifying *bhikkhunā*. = neg. pref. *a-* + p.p. of *paṭinissajati*; see Sd 10. Cf. Vin II 27.

**saddhim:** together; prepositional adverb taking an instrumental of association: *bhikkhunā*; see Syntax § 64.

**sambhuñjeyya:** should eat together with; 3 sg. opt. of *sañbhuñjati* (*sañ* + √*bhuñj* + *a*), pref. *sañ*: together + *bhuñjati*; see Pāc 31. See Vin II 27 where the *ukkhepaniyakamma* for Ariṭṭha is described: “*asambhogam sañghena*.” Cf. Vin I 323. The Padabhājana defines it as *āmisasambhoga* “physical-food,” and *dhammasambhoga* “teaching-food” such as reciting Dhamma together.

**saṃvaseyya:** should live together with; 3 sg. opt. of *saṃvasati* (*saṃ* + √*vas* + *a*); see Sd 13. Padabhājana: “*Saṃvaseyya vā ti ukhittakena saddhim uposathaṇi vā pavāraṇam vā saṅghakammaṇi vā karoti ...*”: “*Saṃvaseyya*: he does the Uposatha or Invitation or a legal act together with one who has been boycotted ...” Cf. Pār 1 *saṃvāsa*.

**saha vā seyyam kappeyya:** or should use a sleeping place together with; see Pāc 5. Padabhājana: “...: *ekacchanne ukhittake nipanne bhikkhu nipajjati*”: “He lies down under the same roof when a boycotted bhikkhu is lying down.”

## [Pāc 70: Kanṭakasikkhāpadam]

**Samaṇuddeso pi ce evam vadeyya, “Tathāham bhagavatā dhammaṇi desitam ājānāmi,<sup>513</sup> yathā ye’me**

<sup>513</sup> G, P: *ajānāmi*.

antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālam antarāyāti,” so samaṇuddeso bhikkhūhi evam-assa vacanīyo,<sup>514</sup> “Mā āvuso<sup>515</sup> samaṇuddesa evam avaca, mā bhagavantam abbhācikkhi,<sup>516</sup> na hi sādhū bhagavato abbhakkhanam<sup>517</sup>, na hi bhagavā evam vadeyya; anekapariyāyena āvuso<sup>518</sup> samaṇuddesa antarāyikā dhammā antarāyikā<sup>519</sup> vuttā bhagavatā, alañ-ca pana te paṭisevato antarāyāti,” evañ-ca<sup>520</sup> so samaṇuddeso bhikkhūhi vuccamāno tath’eva paggañheyya, so samaṇuddeso bhikkhūhi evam-assa vacanīyo,<sup>521</sup> “Ajjatagge te āvuso samaṇuddesa na c’eva so bhagavā satthā apadisitabbo, yam-pi c’aññe samaṇuddesā labhanti bhikkhūhi saddhim dirattatirattam<sup>522</sup> saha seyyam,<sup>523</sup> sā pi te n’atthi, cara pire<sup>524</sup> vinassāti.”

Yo pana bhikkhu jānam tathānāsitam samaṇuddesam upalāpeyya vā upaṭṭhāpeyya vā sambhuñjeyya<sup>525</sup> vā saha vā seyyam kappeyya, pācittiyam.

*Sappāṇakavaggo<sup>526</sup> sattamo.*

[The Kanṭaka training precept]

If a novice should say so too, “As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the Fortunate One: they are not enough to be an obstruction for the one who is being engaged in [them],” [then] that novice is to be spoken to thus by the bhikkhus, “Friend novice, don’t say so! Don’t misrepresent the Fortunate One; for the misrepresentation of the Fortunate One is not good; for the Fortunate One would not say so; friend novice, [that] obstructive acts are [really] obstructive is spoken of in manifold ways by the Fortunate One and they are enough to be an obstruction for the one who is engaging [in them],” and if that novice being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that novice is to be spoken to thus by the bhikkhus, “From today on, friend novice, the Fortunate One is not to be referred to as the teacher by you, and also the two or three nights sleeping together [in one room] with bhikkhus that other novices get, that too is not for you. Go away, disappear!”

If any bhikkhu knowingly should treat kindly such an expelled novice, or should make [him] attend [to himself], or should eat together with [him], or should use a sleeping place together with [him], [this is a case] involving expiation.

*The section [starting with the rule] on living beings is seventh*

**kanṭakasikkhāpadam:** the Kanṭaka training precept; nom. sg. m. Appositive kammadhāraya cpd; see Pār 1. Kanṭaka is a proper name. The novice Kanṭaka plays the leading role in the origin-story to this rule in the Suttavibhaṅga.

**samaṇuddeso:** a novice, lit.: “one due to be an ascetic,” “one resembling an ascetic”; nom. sg. m. = **samaṇa**: ascetic; see Pāc 32 + **uddesa**: destined to be, due to be. A noun derived from the verb *uddisi*; see above Nid, Sd 6. Cf. Hinüber 1999 n. 149. See in DP the entry *uddesika*<sup>3</sup>: “being in the region of, being about” = the Skt *uddeśya* (MW): “destined for.” Cf. Skt *desiya* (MW) “bordering on, resembling, almost, nearly.”

Cf. *solasa-vassuddesikā*: “(a girl who is) due to be sixteen years old”; M I 88.

<sup>514</sup> V: *vacaniyo*.

<sup>515</sup> Dm, UP, Vibh Ee: *māvuso*.

<sup>516</sup> Mi Se, G, V: *abbhācikkha*.

<sup>517</sup> Um, Vibh Be v.l., Mi Se v.l.: *abbhācikkhanam*.

<sup>518</sup> Dm, Um, UP: *-pariyāyenāvuso*.

<sup>519</sup> Mi & Mm Se, G, V, Ra: “... āvuso antarāyikā dhammā vuttā bhagavatā ...” D: “... anekapariyāyena āvuso antarāyikā vuttā bhagavatā ...” (Probably a misprint as not found in Malwatta mss.) (Pg unclear.)

<sup>520</sup> Vibh Ce, Vibh Ee, Um, Vibh Be v.l., Mi v.l.: “evañ-ca pana so”. (Pg: ... evam so bhikkhu bhikkhūhi ...)

<sup>521</sup> V: *vacaniyo*.

<sup>522</sup> Mm Se, Vibh Ee: *dvi-*.

<sup>523</sup> Dm, Vibh Ce, UP, Mm & Mi Se, V, Vibh Ee: *sahaseyyam*. See Pāc 5.

<sup>524</sup> Dm, Um, UP, Vibh Ee, Mi & Mm Se, V, W: *pire*. Bh Pm 1 & 2, C, D, Vibh Ce, Ra, Pg, Ce Kkh: *pare*. G: *cara pi pare*.

<sup>525</sup> G, Vibh Ee: *sambhuñjeyya*.

<sup>526</sup> Mi & Mm Se, G, V: *sappāṇavaggo*.

In Pāc 59 *sāmañera* is used and, as *Vinaya Texts I* 48 n. 4 notes, it is not clear why two different expressions are used in the Pātimokkha. Padabhājana: “*Samañuddeso nāma sāmañero*”; see BD III 31 n. 1. Perhaps it somewhat playfully refers to his resembling a *samañā* although not fully being one yet.

Sa: śrāmaṇoddeśāś ce evaṁ vadet; PrMoSa p.220. Mā-L: śrāmanuddeśopi cedevaṁ vadeyyaṁ. BV 193, PrMoMā-L p.24.

**pi**: also, too; conn. particle; or: even; emph. part; see Pār 1.

**ce**: if; hyp. particle.

**pi ce**: if also, H: even if. The latter fits NP 2: *ekarattam-pi ce* but not the present context Sp 870: “*Ariṭṭhassa viya etassā pi ...*”: “Like (the view) of Ariṭṭha, so (the view) of this one is also ....”

**samañuddesa**: voc. sg. m.

**ajjatagge**: from today onward; adv. = *ajja*: today + *-t-*: euphonic consonant/hiatus-filler + *agge*: from, after. Mā-L rule 47: *adyadagrena*; BV 193, PrMoMā-L p.24. Or: *ajjato*: from today; abl. of *ajja* + *agge*, see PG § 73,5 (n.1) and Syntax § 187a iii. (This latter explanation seems less likely as the sense of “from” would be reduplicated: “from from today.”) Loc. sg. nt. used as adv. See DP and PED.

**te**: by you; ins. sg. of pers. pron. *tvaṁ*: you. Horner renders “as your (teacher)” and Ām “by you as your (teacher),” connecting *te* to *satthā*. However, in this passive sentence the agent *te* is instrumental and *satthā* is nominative; see IP p.41f. Further, if *te* would be connected to *satthā*, it normally would precede it.

**āvuso**: friend; see above Nid.

**c'eva**: junction of *ca* and *eva* through elision of *-a* in *ca*; PG § 70,1b. = **ca**: and; conn. particle. + **eva**: just; emphatic particle. **na**: not; neg. particle.

**so**: the, that; 3 sg. m. of dem. pron. *ta(d)*.

**bhagavā**: the Fortunate One; nom. sg. m.

**satthā**: teacher; nom. sg. m. of *satthar*.

**apadisitabbo**: is to be referred to (as authority), Ām: claimed, appointed, used as pretext; f.p.p. of *apadisati* (*apa* + √*dis* + *a*).

**yam-pi**: juction of *yam* + *pi* through labalisation of *-m*. *Yam* is here an acc. sg. nt. adverb functioning as a connective or marker of a relative clause; see NP 10 *yam*.

= **yam**: which; acc. sg. of rel. pron. *ya(d)*. + **pi**: also; conn. particle.

**c'aññe**: = junction of *ca* + *aññe* through elision of the *-a* of *ca* before the initial closed syllable of *aññe*; see PG § 69.

**ca**: and; see above + **aññe**: other; pronominal adj.

**samañuddesā**: novices, nom. pl. m.

**labhanti**: get, obtain; 3 sg. pl. of *labhati*.

**bhikkhūhi**: with bhikkhus; ins. pl. m.

**saddhim**: together; adv. see previous rule.

**dirattatirattam**: two nights or three nights; acc. sg. m. = Acc. of Extent in Time; see Syntax § 44b.

**saha**: together, with, accompanied by; indecl. taking ins. of accompaniment; see Syntax § 64.

**seyyam**: bed, couch, sleeping place; acc. sg. f.

**sahaseyyam**: a sleeping place together with; see Pāc 5. Because the adv. *saddhim* has been used already and there is no verb, it is better not to split this into two words as in Pāc 5.

**sā**: that; nom. sg. f. of dem. pron. *ta(d)* agreeing with the unexpressed feminine noun *seyyā*; PG § 105,2.

**pi**: too, also; conn. particle.

**te**: for you; dat. sg. m. of pers. pron. *tvaṁ*.

**n'atthi**: (there) is not; = junction of *na* + *atthi* in which the *-a* of *na* has been elided before the initial closed

syllable of *atthi*. **na**: not; neg. particle. + **atthi**: there is; 3 sg. pres. ind.; see above Nid.

**cara**: go!; 2 sg. imp. of *carati* ( $\sqrt{car} + a$ ): goes, moves. **pi**: too; see above.

**re**: particle of exclamation or contempt, a shortened side-form of *are*; elsewhere *re* also occurs with imperatives: e.g. D II 349: “*Gila re gila pāpadhuttaka!*”: “Swallow, evil cheat!”; cf. J III 184, 228. Cf. Hinüber 1999 n. 152.

**pire/pare**: Sp (Be, Ee): “*Pire ti para amāmaka.*”: “Pire: other, not one of us.” See BD III 32 n. 3.

A parallel is at M II 108 (Ee): “*Cara pi re, Mallike, vinassā ti!*” Ce: *pare*, Be: “*cara pi, re Mallike, vinassā ti.*” M-a (Be): “*Cara pire ti: apehi amhākam pare, anajjhattikabhūte ti attho. Atha vā cara pire ti parato gaccha, mā idha tiṭṭhā ti pi attho.*”: “...: go away from us to others, to non-insiders is the meaning. Or perhaps rather: ‘Go elsewhere, don’t stay here!’ is the meaning too.”

*Re* is not found together with *pi* elsewhere and there seems to be no reason for *pi* in M II 108. This may mean there was a corruption in M II under influence of Pāc 70, or that *pire* or *pare* was the original reading with a different sense than *re*. It could be that *pi re* is a mix-up due to the *pi* in the line before: “*sā pi te n’atthi.*”

Sa: “... *cara pareṇa mohapuruṣa naśya...*”: “go with another, deluded man, perish!”; PrMoSa p.222. Mā-L: “*Gaccha naśya cala prapalāhi.*”; BV 193, PrMoMā-L p.24.

There are three possible meanings for the Ce reading *pare*: the acc. pl. of *para*: to others (This has the sense of those of other sects; see PED. Cf. Dhp 257); or loc. sg.: into another (sect); or voc. sg. (as in *Mallike*): other!, alien! The last seems the best of the three.

**vinassā ti**: disappear, get lost, perish; 2 sg. imp. of *vinassati*. Not to be confused with the aorist *vinassa* in NP 10.

Sp: “*Vinassā ti nassa, yattha te na passāma tathā gaccha!*”: “*Vinassa*: Get lost! Go where we don’t see you!” Cf. Vin I 85: “*Vinassa pañḍaka,*” A II 182: “*Apehi tvāñ Upaka vinassa, mā tam addasan-ti!*” + ‘**ti**’: end quote.

One of the one of ten factors that a novice can be expelled for, *nāsetuñ*, is having a wrong view, *micchādiṭṭhi* ( M I 60/Vin I 85).<sup>527</sup> These ten, together with the five of Mv I 57:1,<sup>528</sup> are recited by the sāmañeras after the Pātimokkha-recitation of the bhikkhus in Thai monasteries. For the expelling of a bhikkhu, see Vin I 73/Mv IV 16,18.

**jānam**: knowingly; pr.p. of *jānāti* used like an adverb; see Pār 4 and NP 30.

**tathānāsitam**: such an expelled, thus-expelled; adj. Bb cpd. = **tathā**: thus, such; see Pāc 68 + **nāsita**: expelled, lost; p.p. of *nassati* ( $\sqrt{nas} + ya$ ); see NP 6.

**samaṇuddesam**: acc. sg. m.

**upalāpeyya**: should treat kindly, H: should encourage, Ām: should speak to, should console; 3 sg. opt. of *upalāpeti* (*upa* +  $\sqrt{lap}$  + *e*). See DP s.v. *upalāpeti* “treats with kindness, wins over ...” Sp 871: “... *saṅgaṇheyya*”: “... should he treat kindly/favour. (Maybe *upalāpeti* has a similar meaning as *apaṭāleti* (= *upalāleti*; see PED 146) of Vin I 107/Mv I 59: wins over, lures away; i.e., the bhikkhu is trying to win over the novice with wrong view in order to get an attendant like the group of six did in the Mv.)

**upaṭṭhāpeyya**: should he make attend, i.e., he causes the novice to attend on him, H: should support, Ām: be looked after by him; 3 sg. opt. of *upaṭṭhāpeti*, the causative of *upaṭṭhāhati* (*upa* +  $\sqrt{ṭhā}$  + *a*). Sp: “... *tena attano upaṭṭhānañ kārāpeyya.*”

**sappānakavaggo**: the section (starting with the rule) on living beings, the with-living-beings-section; nom. sg. m. = **sappānika**: which is with living beings; see Pāc 62. On this title, named after the second rather than the first rule, see the section on pācittiya rule titles in the section Chapter Division in the Introduction. + **vagga**: section; see NP 10.

**sattamo**: seventh; ordinal.

<sup>527</sup> The others are: breaking the first five precepts (1–5), speaking dispraise of the Buddha, Dhamma, and Saṅgha (6–8), and raping a bhikkhunī (10).

<sup>528</sup> 1. endeavouring for the non-receiving of bhikkhus, 2. endeavouring for the non-good of bhikkhus, 3. endeavouring for the non-residence of bhikkhus, 4. he reviles and abuses bhikkhus, 5. he causes a monk to break with [another] monk.

## [Sahadhammikavaggo<sup>529</sup>]

### [Pāc 71: Sahadhammikasikkhāpadam]

Yo pana bhikkhu bhikkhūhi sahadhammikam vuccamāno evam vadeyya, “Na tāvāham āvuso etasmim sikkhāpade sikkhissāmi, yāva na aññam<sup>530</sup> bhikkhum byattam<sup>531</sup> vinayadharam paripucchāmī” ti, pācittiyam.

Sikkhamānena, bhikkhave, bhikkhunā aññātabbam paripucchitabbam paripañhitabbam.<sup>532</sup> Ayam tattha sāmīci.

[The training precept on (being spoken to) righteously]

If any bhikkhu when being righteously spoken to by bhikkhus should say so, “Friends, I shall not train in this training precept for as long as I can not question another bhikkhu [about it] who is a learned memoriser of the discipline,” [this is a case] involving expiation.

Bhikkhus, [the training precept] is to be understood, is to be questioned about, is to be investigated by a bhikkhu who is training [in it]. This is the proper procedure here.

**bhikkhūhi sahadhammikam vuccamāno:** being righteously spoken to by bhikkhus; see Sd 12.

**evam vadeyya:** should say so; see Pāc 68. **na:** not; neg. particle.

**tāvāham:** junction of *tāva* and *āham* through contraction. = **tāva:** so long; adv. correlative to *yāva*. Can not be properly put in the sentence construction in English where the translation of the correlative *yāva* is sufficient to give the meaning. + **āham:** I; 1 sg. pers. pron. The subordinate (*tāva*) clause precedes the main (*yāva*) clause is for extra emphasis; see IP p.300 and Pāc 73: “*tassa te ... yan tam ....*”

**āvuso:** friend; see above Nid.

**etasmim:** in this; loc. sg. of dem. pron. *eta(d)*.

**sikkhāpade:** in the training precept; loc. sg. nt.; see Sd 12.

**sikkhissāmi:** I shall train; 1 pl. fut. of *sikkhati*; cf. Pār 1.

**yāva:** for as long as, until; relative adv. Cf. Sd 10. **na:** not; neg. particle.

**aññam:** another; adj. V.l.: *n'aññam*: = junction of *na* + *aññam* through elision of the final *-a* of *na*.

**bhikkhum:** a bhikkhu; acc. sg. m.

**byattam:** learned, wise; adj., shortened form of *viyatta*, pref. *vi* + euphonic consonant *-y-* + *atta*: p.p. of *añjati* (*\añj + a*): smears. V.l. *vyattam*, for *v > b* alternation see NP 14.

In other occurrences of this word in the Canon the alternative spelling *viyatta* is used. The pronunciation of *vya-* is always *viya-*; see IP p.211.

**vinayadharam:** a memoriser of the discipline, lit. “a bearer of the discipline,” H: expert in discipline; acc. sg m. Gen. tapp. cpd. (see IP p.92) = **vinaya:** discipline; from *vi* + *\nī*, see PED 623. + **dhara:** memoriser, bearer; action-noun fr. *dharati*: bears, holds (in mind); see Nid concl. & NP 14. = dependent word; see Sd 2: *-gāha* and IP p.92.

According to AN 7:71/A IV 140, a *vinayadhara* is a bhikkhu 1. who knows an offence as an offence, 2. knows a non-offence, 3. ... light offence, 4. ... heavy offence, 5. he is virtuous, dwells restrained with the restraint of the Pātimokkha, endowed with right conduct and resort, seeing fear in the slightest faults, he trains undertaking the training-rules, 6. he is one who gains the four jhānas without effort\*, and 7. dwells having attained the destruction of the *āsavas*\*. (\* abbreviated)

In the next sutta, no. 72, factor 5 is replaced with “Both pātimokkhas are well handed down in breadth to

<sup>529</sup> Only in Mi Se.

<sup>530</sup> Mi & Mm Se: *naññam*. G: *na aññam*.

<sup>531</sup> Bh Pm 1 & 2, C, D, W, UP, Ra, Vibh Ce, Pg: *vyattam*.

<sup>532</sup> D, G, V: - *pañhi-*.

him, well analysed, well set forth, well investigated, as to rule, as to detail." And in the next sutta, no. 73, this factor in turn is replaced with "he is immovably (i.e., firmly) established in the Discipline."

**bhikkhum byattam vinayadharam:** *Vinaya Texts I* 50 takes *byatta* to be an adjective agreeing with *vinayadhara* rather than with *bhikkhu*: "an experienced master of the vinaya." So Ñm: "a learned expert in the Discipline." Horner: "... bhikkhu, experienced, expert in discipline." Both are possible.

**paripucchāmī ti:** = *paripucchāmi* + *ti*. **paripucchāmī:** I (can) question about, consult; 1 sg. pres. ind. of *paripucchati* (*pari* +  $\sqrt{pucc}$  + *a*) Often in "*yāva ... tāva ...*" constructions the former verb is in the future tense while the latter is in the present as it precedes the *yāva* future action; see IP p.298.

**ti:** end quote; see above Nid.

**sikkhamānena:** who is training; pr.p. of *sikkhati*; used as adj. qualifying *bhikkhunā*.

**bhikkhave:** bhikkhus; voc. pl. m.; see NP 10.

**bhikkhunā:** by a bhikkhu; ins. sg. m.

**aññātabbam:** it is to be understood, known, H: to be learnt, H footnote: should come to be known; f.p.p. of *ājānāti*; see Pāc 68. Agreeing with an unexpressed *sikkhāpadām* or *tām*. Ñm has mistranslated this line: "when a bhikkhu is training he should ask and inquire about what he can not understand."

**paripucchitabbam:** (it) is to be questioned about, consulted; f.p.p. of *paripucchati*.

**paripañhitabbam:** (it) is to be investigated (mentally), to be considered; f.p.p. of *paripañhati*, denom. from pref. *pari-*: about + *pañha*: question. Vibh: "... *cintetabbaṃ tulayitabbaṃ*": "... to be thought about, to be considered." Cf. BD III 37 n. 3.

**ayam tattha sāmīci:** This is here the proper procedure; see Sd concl.

### [Pāc 72: Vilekhanasikkhāpadam]

Yo pana bhikkhu pātimokkhe<sup>533</sup> uddissamāne evam vadeyya, "Kim pan'imehi<sup>534</sup> khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi; yāvad-eva kukkuccāya, vihesāya, vilekhāya saṃvattantī ti," sikkhāpadavivāṇanake,<sup>535</sup> pācittiyam.

#### [The training precept on creating discomfort]

If any bhikkhu, when the Disciplinary Code is being recited, should say so, "But why these small and minute training precepts that are recited? They just lead to worry, annoyance, [and] discomfort." In the disparaging of training precepts, [there is a case] involving expiation.

**pātimokkhe:** the Disciplinary Code; loc. sg. nt.; see above Nid.

**uddissamāne:** is being recited; pr.p. of *uddisati* agreeing with *pātimokkhe*; see above Nid.

**pātimokkhe uddissamāne:** when the Disciplinary Code is being recited; locative absolute construction.

**evam vadeyya:** should say so; see Pāc 68.

**kim pan'imehi:** "but why these?," "but what use are these?"; = **kim:** what?; interrogative particle introducing a question + **pan'imehi:** junction of *pana* + *imehi* through elision of the final *-a* of *pana*. = **pana:** but; adversative particle. + **imehi:** with these; ins. pl. of dem. pron. *ayam*.

**khuddānukhuddakehi:** which are small and minute, H & Ñm: lesser and minor, BHSDG II 200: very minor; adj. qualifying *sikkhāpadehi*. Bahubbīhi cpd containing a dvanda cpd.

= **khudda:** small, lesser, inferior; adj. + **anukhuddaka:** very small, minute, subtle; adj. = *aṇu* > *anu*: very small, minute, subtle + *khuddaka*. There has been a lot of dispute, already at the first council, on the meaning of the small and minute training precepts; see Ñānarāma, 1997, pp.108–128, and BD III 41 n. 1.

<sup>533</sup> Mm Se, G, V: *pātimokkhe*.

<sup>534</sup> Mi & Mm Se, G, V: *kim-pan'imehi*.

<sup>535</sup> Dm, UP, G, V, Vibh Ce, Vibh Ee: *vivāṇanake*. BhPm 1 & 2, C, D, W, Mi & Mm Se, Um, Ra, Pg, Ce Kkh: *vivāṇnanake*.

It is said by the Buddha that *sekhas* and *arahants* can commit offences with regards the small and minute training precepts, but are of stable and firm virtue regarding the training precepts that are fundamental and proper to the holy life: “*So yāni tāni khuddhānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti ... Yāni ca kho tāni sikkhāpadāni ādibrahmacariyakāni brahmamacariyasāruppāni tattha dhuvasilo ca hoti thitasilo ca ...*”; A I 231.

At the end of the Pācittiya section in the Vibhaṅga (Ee + Be) it is said as conclusion: “*Khuddakam samattam.*” After the Bhikkhuni Pācittiya section: “*Khuddakam niṭṭhitam*” (Be: “... *samattam*”). If this is the original conclusion, rather than a later addition, it might mean that the Pācittiyas (or some of them) were understood to be the *khuddakā sikkhāpadā*, and the *sekhiyā* the *anukhuddakā*. It might refer to the formulation-length of the rules, the formulation of the Pācittiya rules tends to be short, shorter than the ones in the preceding sections, while the formulation of the sekhiya rules is even shorter. It can not refer to the size of the section, since the pācittiya-section is the longest one. See also the introduction verse of the Pācittiyādi-aṭṭhakathā, Sp IV 735 (Be, Ee): “*Yesam navahi vaggehi saṅgaho suppatitthito, khuddakānam ayaṁ dāni tesam bhavati vaṇṇanā.*” and the conclusion-verse at Sp 885 (Be, Ee): “... *khuddakavāṇṇanā samattā.*” Cf. Parivāra intro. & concl. The *sekhiyas* are not referred to as *anukhuddaka* anywhere though.

The *anukhuddakā* could also be the Pāṭidesanīyā rules; see Sp 886 & 948: “*khuddakānam anantara.*” *Anu-* in *anukhuddaka* could maybe mean “after” i.e., “(the rules) after the small training precepts.”

**sikkhāpadehi:** with the training precepts; ins. pl. nt. see Pāc 71.

**udditṭhehi:** (that are) recited; adj. qualifying *sikkhāpadehi*; p.p. of *uddisati*; see above Nid. concl.

**yāvad-eva:** but only, just until, only up to; See PED 555 and Sp. = **yāva(d)**: until; relative adv.; see Pāc 71. The -d after *yāva* originally formed part of it in Sanskrit and has been restored here to avoid hiatus; see PG § 72,1+  
**eva:** just, only; emph. particle.

**kukkuccāya:** to worry, to remorse, to agitation; dat. sg. nt. = *ku(d)*: wrong; 3rd stem of inter. pron. *ka* in cpds., as adverb it has a disparaging sense + *kicca*: to be done; see above Nid. Cf. Pāc 77.

**vihesāya:** to annoyance, to trouble; dat. sg. f.; see Pāc 12.

**vilekhāya:** to uneasiness, perplexity, discomfort; dat. sg. m. *Vilekha* literally means “scratching” from √*likh*: scratches. See A I 238 for a case of *adhisallekha*.

**saṁvattantī ti:** they conduce, lead; 3 pl. pres. ind. of *saṁvattati*; see Sd 10. + *ti*.

**sikkhāpadavivāṇake:** in disparaging of training precepts, in being one who discourages the training precepts, H & Nm: in disparaging; loc. sg m. Gen. tapp. cpd. = **vivāṇa**: disparaging, action noun from *vivāṇeti* (*vi* + √*vāṇ* + *e*): disparages, dispraises. + pleonastic suffix (or agent-noun suffix) -ka; see Pāc 12: *aññavādake* and Pāc 73 *mohanake*. The only other occurrence of *vivāṇaka* is in Pv 212: “*dhātu-vivāṇakam petam*”: “an element-disparaging *peta*,” where it is an adjective. Cf: Parivāra 23: “*Vinayam vivāṇentassa pācittiyanam ...*” Mā-L: *śikṣāvigarhaṇe*; BV 188, PrMoMā-L p.18.

### [Pāc 73: Mohanasikkhāpadam]

**Yo pana bhikkhu anvadḍhamāsam<sup>536</sup> pātimokkhe<sup>537</sup> uddissamāne evam vadeyya, “Idān’eva kho<sup>538</sup> aham jānāmi,<sup>539</sup> ayam-pi<sup>540</sup> kira dhammo suttāgato suttapariyāpanno anvadḍhamāsam<sup>541</sup> uddesam āgacchatī ti,” tañ-ce<sup>542</sup> bhikkhum aññe bhikkhū jāneyyum, “Nisinnapubbaṁ iminā bhikkhunā dvattikkhattum<sup>543</sup> pātimokkhe<sup>544</sup> uddissamāne. Ko pana vādo bhiyyo ti,<sup>545</sup> na ca tassa bhikkhuno aññānakena mutti atthi, yañ-**

<sup>536</sup> As in Pāc 57, only Mi, Mm Se, & V read *anvadḍha-*. The rest read *anvaddha-*.

<sup>537</sup> Mm Se, G, V: *pāṭimokkhe*.

<sup>538</sup> Bh Pm 1 & 2, C, W, UP, Ra: *kho āvuso*.

<sup>539</sup> Bh Pm 1 & 2, Mi & Mm Se, V, Ra, Pg: *ājānāmi*.

<sup>540</sup> Um: *ayaṁ pi*.

<sup>541</sup> Mi, Mm Se, & V: *anvadḍha-*. In the second occurrence of this word in this rule G read -*ddh-*, but was corrected to -*dh-*.

<sup>542</sup> C: *tam ce*.

<sup>543</sup> Vibh Ee, Mm Se: *dvi-*. (Mi Se reads *dva-* here, instead of *dvi-* elsewhere. See NP 10.)

<sup>544</sup> Mm Se, G, V: *pāṭimokkhe*.

<sup>545</sup> Mi & Mm Se, C, D, V: *bhiyyo ti*. Bh Pm 1 & 2, G, Um: *bhiyyo ti*. Others MS and texts have ...”. *bhiyyo na ca ...* without *ti*. (Pg unclear.)

ca tattha āpattim āpanno, tañ-ca yathā dhammo<sup>546</sup> kāretabbo, uttariñ-c'assa<sup>547</sup> moho āropetabbo, "Tassa te āvuso alābhā, tassa te dulladdham. Yañ tvam pātimokkhe<sup>548</sup> uddissamāne, na sādhukam aṭṭhikatvā<sup>549</sup> manasikarosī ti." Idam tasmiñ mohanake, pācittiyam.

[The training precept on delusion]

If any bhikkhu when the Disciplinary Code is being recited half-monthly should say so, "Only now I know! This too, indeed, is a case which has been handed down in the Sutta, which has been included in the Sutta, which comes up for recitation half-monthly!" [and] if other bhikkhus should know [about] that bhikkhu [thus], "This bhikkhu has sat [in] two or three times previously when the Disciplinary Code was being recited. What to say about more [times than that]!" [then] there is no release for that bhikkhu through not-knowing, and whatever the offence is that he has committed there, he is to be made to do according to that case and moreover his deluding is to be exposed, "Because of that [there are] losses for you, because of that [it] has been ill-gained by you, that you, when the Disciplinary Code is being recited, do not take [it] to mind [after] having focussed carefully [on it]." Because of that deluding, this [is a case] involving expiation.

This is the rule that is the most difficult in analysing and translating. As with Pāc 19, it seems that some corruption occurred during the transmission of the rule as the syntax sometimes does not make sense.

**anvadḍhamāsañ:** half-monthly; = adv. to *uddissamāne*; see Vin II 255 & M II 8. = bahubbīhi cpd in acc. sg. nt. used as an adverb as in Pāc 57; see IP p.212 and 255.

= junction of *anu*: after, along + *addha*: half. In this sandhi the final -*u* of *anu*, followed by a dissimilar vowel, becomes -*v*-; see PG § 70.2 and IP p.215. + **adḍhamāsa**: half-month; see NP 24.

Why is *anvadḍhamāsañ* added here and not in Pāc 72? In the Vibh Padabhājana on Pāc 72 it is said that *uddissamāne* means "when reciting the Pātimokkha (*uddisante*. Sp: by a teacher to a pupil), or making (another) recite it (*uddisāpente*. Sp: pupil to teacher), or studying it": "Pātimokkhe uddissamāne ti: *uddisante vā uddisāpente vā sajjhāyam vā karonte*." In Pāc 73 *uddissamāne* is only explained as reciting (*uddisante*): "... *uddissamāne ti: uddisante*." Thus Pāc 72 seems to include unofficial study situations. Sp 876 to Pāc 72: "*Uddissamāne ti: ācariyena antevāsikassa uddissamāne ...*": "when it is being recited by a teacher to a pupil," while Pāc 73 only applies to the official half-monthly recitation of the Pātimokkha. Sp 876–77 to Pāc 73: "*Uddissamāne ti: uddisiyamāne, yasmā pana so pātimokkhuddesakena uddisante uddisiyamāno nāma hoti, tasmā uddisante ti padabhājane vuttañ*": "*Uddissamāne*: when it is being recited (passive voice), because when it is being recited by the Pātimokkha reciter it is called "is being recited" (passive voice), therefore 'when it is being recited' (*uddisante*) is said in the word-analysis," This shows that the commentarial tradition understood *uddissamāne* to be a passive pr.p. Cf. DP: *uddisanta* is the pr.p. of *uddisati*, while *uddissamāna* and *uddisiyamāna* are the pr.p. of the passive forms *uddisati* and *uddisiyati* respectively.

**pātimokkhe uddissamāne evam vadeyya:** see Pāc 72.

**idān'eva:** only now; junction of *idāni* + *eva* in which the final *i* of *idāni* is elided; see PG § 70,2b.

= **idāni:** now; adv. of time; dem. pron. *ayam* + suf. of time -*dāni*. + **eva:** only, just; emph. particle. **kho:** indeed; emph. particle.

**aham:** I; 1 sg pers. pron.

**jānāmi:** I know, find out; 1 sg. pres. ind. of *jānāti*: knows; see Pār 4.

Sa: *jānāmi*; PrMoSa p.232. Mā-L: *jānāmi*; PrMoMā-L p.27, BV 197.

Cf. Vin II 68: "Dve bhikkhū saṅghādisesāñ āpannā honti. Te pātimokkhe uddissamāne evam vadanti: *Idān'eva kho mayañ jānāma, ayam-pi kira dhammo suttāgato suttapariyāpanno anvadḍhamāsañ uddesañ āgacchatī ti*. Te saṅghādisese saṅghādisesadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭañ desāpetabbo.

<sup>546</sup> Bh Pm 1 & 2, Ra: *yathā dhammo*. Other printed eds: *yathādhammo*.

<sup>547</sup> Dm, Vibh Ee, Um: *uttari cassa*. C, G, W, Bh Pm 1 & 2, Vibh Ce, Ra: *uttariñ cassa*.

<sup>548</sup> Mm Se, G, V: *pātimokkhe*.

<sup>549</sup> Dm, Um, UP: *aṭṭhiñ katvā*.

*Yathāpaṭicchanne cassa parivāsamī datvā ubhinnam-pi mānattam dātabbam*": "Two bhikkhus have fallen into (a case) involving the community in the beginning and in the rest. They, while the Disciplinary Code is being recited, say thus: "Only now we know! This too, indeed, is a case that has been handed down in the Sutta, which has been included in the Sutta, (which) comes up for recitation half-monthly!" They are [both] having the view of saṅghādisesa with regards saṅghādisesa, [but] one conceals, [and] the other not. Whoever conceals is to be made to confess an offence of wrong-doing, and having given the dwelling apart in accordance with the concealment, the state of deference [to bhikkhus] is also to be given to both."

**ayam-pi:** this too; junction of *ayam* + *pi* through labalisation of *m*; PG § 74,3.

= **ayam:** nom. sg. m. of dem. pron. *ayam*+ *pi*: too, also; conn. particle.

**kira:** indeed!, truly!, really!, Ņm: it seems, H: as is said, apparently; particle expressing surprise or doubt.

**dhammo:** Ņm: a case, H & Vinaya Texts: rule, Norman: matter; nom. sg. m. *Dhamma* here refers to a case of offence. See Pār intro: "*pārājikā dhammā*" Aniy 1: "*tīṇam dhammānam, dhammo aniyato*" etc. *Vinaya Texts* I xxviii: "The Dhammas recited half-monthly are those contained in the scheme of offences given in the Pātimokkha, and the suttas therefore mean the separate clauses of that formulary."

**suttāgato:** which has been handed down in the Sutta, ... come into a clause/rule, H: handed down in a clause, Ņm: is in the Suttavibhaṅga, Norman: is handed down in the sutta, *Vinaya Texts*: is handed down in the suttas; adj. Bb cpd. According to the Kkh commentary on the Pātimokkha conclusion it is a locative bb cpd: Kkh 277: "*Suttāgatañ-ti: sutte pātimokkhe āgato*": "... handed down in the Sutta, in the Pātimokkha." The verb *āgacchati* normally takes an accusative, rarely a locative, and if an accusative is assumed here this would give: "which has come to a rule." ("*yam suttañ āgato so*"). Cf. *dasāhanāgatañ* in NP 28 and "*uddesam āgacchati*" below and in Pār intro etc.

**sutta:** Sutta, Rule-string, clause; nt. See note on *suttāgata* in the Introduction p. @ + **āgata:** come to, come down, handed down; p.p. of *āgacchati*; see Pār intro etc.: "... *dhammā uddesam āgacchanti*."

*Suttāgata* is not commented upon in the Sp nor in the Kkh, but see the Kkh commentary on *suttāgatañ* in the Pātimokkha conclusion

**suttapariyāpanno:** which has been included in the Sutta; adj. = **sutta** + **pariyāpanna:** included, *Vinaya Texts*: embraced; p.p., see *uddesapariyāpanna* at Sd 12. Compare "*uddesapariyāpanna sikkhāpada*" of Sd 12 with "*dhamma suttapariyāpanna*" here. *Dhamma* and *sikkhāpada* are synonyms in the Pātimokkha, so might be *sutta* and *uddesa*.

**uddesam āgacchatī ti:** come up for recitation; see Pār intro., here sg. Cf. *suttāgato* above and *uddesam āgacchati* below.

**tañ-ce:** if that; junction of *tañ* + *ce* through palatalisation. = **tañ:** that; acc. sg. of dem. pron. *ta(d)*. + **ce:** if; hyp. particle.

**bhikkhum:** (about) that bhikkhu, acc. sg. m. = accusative of external object; see Syntax § 32 and Nid.: *āyasmante*.

**aññe:** other; pronominal adj.; see Pāc 70.

**bhikkhū:** bhikkhus; nom. pl. m.

**jāneyyum:** they should know; 3 pl. opt. of *jānāti*.

**nisinnapubbam:** has sat in; adj. An inverted bahubbihi cpd; see IP p.138. "*Yena pubbam nisinnam tam*." = **nisinna:** has sat in/down; p.p. of *nisajjati*; see Aniy + **pubbam:** before; indecl. see above Nid.

The past participle in this compound is acting as an impersonal passive sentence verb and the compound as a whole acts as a subordinate clause; see note to *suttāgatañ* in the Pātimokkha conclusion. Cf. the stock-phrase (e.g. M I 71): "*Abhijānāmi ... khattiya-parisañ ... upasaṅkamitā, tatra pi mayā sannisinnapubbam c'eva sallapitapubbam ca sākacchā ca samāpajjitatubbā ...*": "I admit ... having approached ... an assembly of khattiyas (upasaṅkamitā, abs. in -tā), that I have sat there too before ..." M-a: "*Sannisinnapubban-ti saṅgamma nisinnapubbam. Sallapitapubban-ti ālāpasallāpo katapubbo*." Cf. Ud-a 219: "*Nisinno ca yasmiñ maṅgalasilāpaṭṭe pubbe anupaṭipātiyā pañca jātisatāni rājā hutvā uyyānakilām kīlanto vividha-nāṭaka-parivāro nisinnapubbo, tasmiñ*

*yeva thāne nisīdi.*"

Cf. Vimativinodani-ṭikā: "...: tehi aññehi bhikkhūhi diṭṭha-dvatti-vārato bhiyyo pana vitthārena uddisiyamāne pātimokkhe nisinnapubbatā atthi ce ..." translated below at "Ko vādo bhiyyo."

It is noteworthy that the Prātimokṣasūtra versions of this rule have what is corresponding to *sannisinnapubbaṇi* in Pāli and make it qualify the preceding *bhikkhuṇi*. As this *sannisinnapubbaṇi* is also used in the MN passage above it might have been that this reading got lost in the Pāli Pātimokkha. In any case it could indicate that the instrumental *bhikkhunā* is an instrumental of accompaniment, i.e., other monks would know about that monk with whom has been seated before.

*Pubbam* here as acc. sg. nt. refers back adverbially to what has happened before, denoting the time when; see Syntax § 46.

**iminā:** by this; ins. sg. of dem. pron. *ayam*.

**bhikkhunā:** by (this) bhikkhu; ins. sg. m.

**tañ-ce bhikkhum aññe bhikkhum jāneyyum nisinnapubbam iminā bhikkhunā ... ko pana vādo bhiyyo:** [then] if other bhikkhus should know [about] that bhikkhu [thus]: "This bhikkhu has sat [in] two or three times previously when the Disciplinary Code was being recited, no need to speak about more [times than that]!" Ņm: and if other monks should know of that bhikkhu: "This bhikkhu has already sat while the Pātimokkha was recited (at least) two or three times, perhaps oftener," H: "if other monks should know concerning this monk that this monk has sat down two or three times before, not to say oftener, while the Pātimokkha was being recited."

**dvattikkhattum:** two or three times; adv. see NP 10.

**ko pana vādo bhiyyo:** what to say about more, no need to speak about more, what about oftener, H: not to say oftener, Ņm: perhaps oftener, Norman: then why speak further?

**ko pana vādo:** lit.: but what speaking ...; an idiomatic phrase found elsewhere, e.g.: M I 43 (transl. MLDB: so what should be said, M I 227: so what shall I say, II 95: so what of, III 166: let alone, 255: then what should be said.

Vimativinodani-ṭikā (Be): "Ko pana vādo bhiyyo ti: tehi aññehi bhikkhūhi diṭṭha-dvatti-vārato bhiyyo pana vitthārena uddisiyamāne pātimokkhe nisinnapubbatā atthi ce, tattha kim-eva vattabam." : "... if there is a state of having been seated before more than two or three times when the Pātimokkha was being recited in full extent, which has been seen by those other bhikkhus, what can be said about that."

Wijesekera, Syntax § 83rd, suggests that this set-phrase is an elliptical form of "ko pana attho vādena": "what need to talk."

Mā-L rule 92: "Yo puna bhikṣur anvardhamāsaṇi sūtre prārimokṣe uddiṣyamāne evam vadeya adya punar ahaṇi jānāmi idānīm punar ahaṇi jānāmi ayam pi dharmo sūtrāgato sūtraparyāpanno anvardhamāsaṇi sūtre prārimokṣe uddeśam āgacchatī yāvad ahan na jānāmi tāvan nāstītthāṇi mahyam āpattir/jānesu ca (ce) te bhikṣū taṇi bhikṣum sakṛd dvikkhuto trikkhuto āgatapūrvam pi sannisaṇṇapūrvam pi kaṇi punarvādo bahuśo nāsti kho punas tasya bhikṣusya ajñānenā muktiḥ/atha khu yām pi ca so bhikṣur āpattiṇi āpanno tat kṣipram eva yathādharmam yathāvinayaṁ kārāpayitavyo uttarāṇi saṇīmoham āpādayitavyo tasya te āyuṣman lābhā durlabdhaṁ yas tvam anvardhamāsaṇi sūtre prātimokṣe uddiṣyamāne nāstikṛtvā na manasi kṛtvā na sarvacetasā samanvāhṛtya avahitaśroto satkṛtya dharmam śrṇoṣī tiiman [Taita: imam] tasya bhikṣusya sammohana-pācattikāṇi."; BV 197, PrMoMā-L p.28.

Sa: "yah punar bhikṣuh prātimokṣasūtrodīṣyamāne evam vaded idānīm ahaṇi jānāmi yad aya(m) dharmahī sūtragataḥ sūtraparyāpanna iti taṇi ca bhikṣavo jāṇīyuh saṇīsaṇṇapūrvō 'yam āyuṣmāṇi dvis triṇi prātimokṣūtroddeṣe kaṇi punar vādo bhūya iti tasya punar bhikṣor nāsty ajñānān mokṣo yām cāpattim āpannah syāt tāṇi yathādharmam kārāpayitavya uttaraṇi ca saṇīvejayitavyas tasya te āyuṣmann alābho na lābhā durlabdho na sulabdhāḥ yo hi nāma tvam anvardhamāsaṇi prātimokṣasūtrodīṣyamāne na satkṛtyārthīkṛtvā na gurukṛtvā na manasikṛtvā naikāgracitto nāvahitśroto na sarvacetasā samanvāhṛtya śrṇoṣi iyam tasya saṇīvejanāt pātayantikā."; PrMoSa p.232.

**ko:** who, what; nom. sg. m. of inter. pron. *ka*.

**pana:** then, so; conn. particle, or: but; adversative particle.

**vādo:** speaking, speech; nom. sg. m.; see Pāc 69.

**bhiy়ো:** oftener, more; adv. (to *nisinna*); cf. Sekh 36. Comparative fr.  $\sqrt{bhū}$ : is; see IP p.124.

If there is no *ti* here, then the quotation mark should be after "... *mutti atthi*," since the quotation needs to end before "Yañ-ca *tattha* ..." to prepare for the new quotation: "*Tassa te ...*" (Maybe *ti* has been introduced into the text from the (sub-) commentary where *ti* always comes after a word commented upon.)

**na:** not; neg. particle.

**ca:** and; conn. particle.

**tassa:** for that; dat. sg. of dem. pron. *ta(d)*.

**bhikkhuno:** for (that) monk; dat. sg. m.

**aññāṇakena:** through not-knowing, H: on account of ignorance, Nm: in pleading ignorance; ins. sg. m. Kammadhāraya. Neg. pref. *a-* + *ñāṇa*: knowing; action-noun; see Pār 4 + action- (not agent-) noun suf. *-aka*. Cf. Sn-a: "... *amanasikārena katañ, aññāṇakena vā akatañ*." Cf. M-a I 56.

**mutti:** release, freedom (from penalty); nom. sg. f. Abstract noun der. fr.  $\sqrt{muc}$ .

**atthi:** there is; 3 sg. pres. ind.; see above Nid.

**yañ-ca tattha āpattim āpanno, tañ-ca yathādhammo kāretabbo, uttariñ-c'assa moho āropetabbo:** "and whatever the offence is that he has committed, he is to be made to according to that case, and moreover his delusion is to be exposed," H: "but he ought to be dealt with according to the offence into which he has fallen there, and further confusion should be put on him," Nm: "and whatever the fault is that he has committed it should be dealt with according to the particular case, and furthermore negligence should be imputed to him (by an act of the Community)," Norman: "and whatever fault he has committed, for that he is to be dealt with as one acting in accordance with the law, and furthermore negligence is to be imputed to him."

**yañ-ca ... tañ-ca:** and whatever... that. A junction of **yam** & **tam** + **ca** through palatalisation of *m*; PG § 74,3. = **yam + tam:** whatever/which ... that; correlative use of the relative pronoun *ya(d)* and demonstrative pron. *ta(d)*; acc. sg. m. + **ca:** and; conn. particle. Both *yam* & *tam* are pronouns to *āpattim*. (i.e., "So bhikkhu *yam ca āpattim tattha āpanno, tam ca āpattim yathā dhammo (tathā) kāretabbo*."

**tattha:** there, in this connection, in that manner; indecl. in modal or locative sense; see Nid. concl. It refers to the offence that he pretended to be ignorant about.

**āpattim:** offence; acc. sg. m. see above Nid.

**āpanno:** committed; p.p. of *āpajjati*, see above Nid, qualifying an unexpressed *bhikkhu*.

**yathā:** according to, as; adv. see Nid.

**dhammo:** the case (of offence), rule, law; nom. sg. m.; see above.

**yathā dhammo:** (what is) according to that case, as the case (prescribes), in accordance with (what) the case (of offence he committed entails), H: according to the rule, Than: in accordance with the rule, Nm: according to the particular case, Norman: as one acting in accordance with the law, PED: "one according to the law," i.e., as the rule prescribes....

The Vinaya idiom "*yathā dhammo*" is not to be confused with the adverb *yathādhammam*, see Pāc 63, which has a different meaning.

As the Sp suggests, it seems appropriate to regard this Vinaya idiom not as a compound but as two separate words used together with *kāretabbo* and not connected to *tam*. Nāṇamoli's translation is a translation of the adverb *yathādhammam*, not of *yathā dhammo*. *Yathā dhammo* always refers to a rule in the Pātimokkha while *yathādhammam* has a wider application.

There is no commentary on this word in the Vibh but there are explanations in the commentaries: Sp 876: "Yathā dhammo kāretabbo *ti aññāṇena āpannattā tassā āpattiyā mokkho n'atthi*. Yathā pana dhammo ca vinayo *ṭhitō tathā kāretabbo, desanāgāminim ce āpanno hoti desāpetabbo, vuṭṭhanagāminim ce vuṭṭhāpetabbo ti attho*": "Yathā dhammo kāretabbo: there is no release from that offence by committing through not-knowing. But as the Dhamma and Vinaya has been established so (he) is to be made to do; he has to be made to confess if he he

has committed (an offence) leading to confession (= all offences less than Sd), he has to be made to emerge if he has committed (an offence) leading to emergence (= Sd, see Hinüber 1999 p.59 n. 125). ”

Sp 877: “*Yañ-ca ... āpanno ti: tasmiñ anācāre aciññe yan āpattiñ āpanno*”: “The offence which he has fallen into when he has done that misconduct.” Cf. Sp 1214: “*yathā dhammo kāretabbo ti dukkaṭavatthumhi dukkaṭena pācittiyavatthumhi pācittiyena kāretabbo.*” (to Vin II 142: “*Yo ācareyya yathā dhammo kāretabbo ti.*”). Sp 1095: “... *ti paramparabhojanena kāretabbo.*” (to Vin I 223: “*Yo paribhuñjeyya, yathādhammo kāretabbo ti.*”)

*Vimativinodani-ṭīkā*: “*Tañ-ca yathādhammo kāretabbo ti tan-ti kāraṇatthe upayogavacanam, tāyā ti attho. Yathā dhammo ca vinayo ca ṣhito, tathā tāya āpattiya kāretabbo ti vuttañ hoti*”: “...: ‘*tañ*’ is an accusative in the sense of an instrumental, ‘*tāya*’ (ins. sg. fem. agreeing with *āpattiya*) is the meaning. As the Dhamma and Vinaya has been established, so he is to be made to do with that offence, is said.”

The “*yathā dhammo*” idiom is an implicit reference to a Pātimokkha-rule and it is frequently found in the Khandhakas e.g. Vin II 166: “... *yo nikaddheyya yathā dhammo kāretabbo,*” referring back to Pāc 17. *Yathā dhammo* in Pāc 73 could refer back to Pāc 1, the rule about intentional false speech that is referred to in the Nidāna, i.e., if the bhikkhu remains silent and does not confess an offence he knows about, he deliberately lies. Of course, he also has to confess the offence he pretended to be ignorant about.

See Hinüber 1999 p.54–62, especially p.60, on this word. Hinüber translates the “difficult sentence” “*tañ ca yathādhammo kāretabbo*” as “*mit diesen muss er veranlasst werden umzugehen wie einer der nach den Regeln [lebt]*” (“with this he is to be made to behave as one who lives according to the rules”) taking *yathādhammo* to be an abbayībhāva compound like *yathāgamam*, “traditionalist.” According to Hinüber the resolution into two words in the Sp (i.e., *yathā pana dhammo*) cannot be justified since *yathādhammo* is connected to *tañ*.

The subcommentary, however, takes *tañ* as a pronoun in instrumental sense; see Syntax § 65. This might be because the clause is passive and requires an instrumental subject and nominative patient. A f.p.p. agrees with the patient in the sentence and this here is either *dhammo* or an unexpressed *bhikkhu*.

*Kāretabbo* agrees with an unexpressed *bhikkhu* as the patient in nom. sg. m. like in Aniy 1 “*bhikkhu kāretabbo*” and *tañ* is the offence which the bhikkhu has to be made to confess. In the M III 10 passage quoted at Pāc 63 *tañ* refers to the *bhikkhu*. Cf. Sp given above: *desanāgāminim ce āpanno hoti desāpetabbo*.

PED takes *yathādhammo* to be an adjective, but this does not make sense. Hinüber taking *yathādhammo* to be agreeing with *yo* and suggests it might be a mistranslation from an eastern dialect and a petrified stock-phrase. He refers to Vin II 263: “*Na ... bhikkhuniyā ovādo na gantabbo; yā na gaccheyya yathā dhammo kāretabbo.*” where *yathādhammo* does not agree with *yā*. However, in this Cv regulation *yathā dhammo* refers to Bhikkhuni-pācittiya 58, Vin IV 325, and is thus referring to a *dhamma* in the Bhikkhunīpātimokkha. Further, there are cases where “*yathā dhammo kāretabbo*” is used in different constructions without a pronoun; see Vin II 196 and Vin I 209 quoted below.

The clause “*yathā dhammo kāretabbo*” is passive and the (instrumental) subject is unexpressed. As the clause is passive *dhammo* is nominative and *kāretabbo* agrees with it in the same way as *āropetabbo* agrees with *moho* in the next clause.

From the way the idiom is used in the Khandhakas it appears that *dhammo* refers to a specific case/rule in the Pātimokkha rather than the Law in general as Sp suggests.

There are a few other contexts where *yathā dhammo* is used without *kāretabbo*, see below, and two things are noteworthy. The first is that *dhammo* stands for Dhamma (with a capital) rather than a rule, and the second is that *yathā dhammo* occurs as part of relative constructions. It is possible that in the Vinaya context the second part of the relative construction is implied: “*yathā dhammo (tathā) kāretabbo*”: “As the law is, (so) he is to be made to do.”

Vin II 302 (and I 354): “*Tena hi, bhante sālha, yathā dhammo tathā tiṭṭhāhī ti. Pubbe pi cāhañi, devate, etarahi ca yathā dhammo tathā ṣhito ....*” A V 222: “*dhammañ-ca viditvā atthañ-ca, yathā dhammo yathā attho tathā paṭipajjitabbam.*” J III 104: “*ubhinnam vacanam sutvā, yathā dhammo tathā kare.*”

It is noteworthy that *yathā dhammo kāretabbo* is not found anywhere else with any accusative such as *tañ*. In other contexts besides the one in this rule, *yathā dhammo* is always found with relative pronoun (*yo/yā*)

+ optative verb construction, see above, except once when it is found in a locative construction, Vin II 196 (referring to Pāc 32): “*Gaṇabhojane yathā dhammo kāretabbo*”: “In (the case of) eating in a group, he is to be made to do in accordance with the case” and once when it is found with a dative, Vin I 209 (referring to NP 23): “*tāni paṭiggahetvā sattāhaparamaṇi sannidhikārakam paribhuñjitabbāni, tam atikkāmayato yathā dhammo kāretabbo ti.*”: “... for one who lets it pass beyond: (he) is to be made to do in accordance with the case.”

**kāretabbo:** he is to be made to do, he is to be dealt with; f.p.p. of *kāreti* ( $\sqrt{kār} + e$ ) agreeing with unexpressed *bhikkhu* as in Aniya 1. The verb *kāreti* is the causative form of *karoti* and it seems that the bhikkhus have to make the offending bhikkhu confess his offence, i.e., the bhikkhu is to be made to confess the offence. Cf. the similar rule in Vin II 68 given above under *jānāmi*: “*Yo chādeti so dukkaṭam desāpetabbo.*”: “whoever conceals (it), he has to be made to confess an offence of wrong-doing.”

**uttariñ-c’assa:** = junction of *uttariñ* & *ca* through palatalisation of *ṇ* and *ca* & *assa* through elision of the *-a* in *ca* before a closed syllable. **uttariñ:** moreover; + **ca:** and; conn. particle. + **assa:** his, of this one; gen. sg., or dat.: to him, of dem. pron. *ayam*.

**moho:** deluding, delusion, the act of deluding, H: confusion, Nm & Norman: negligence, Than: deception; nom. sg. m. A stronger sense than confusion is intended since the group of six was actively deluding, see the origin-story, and the word-commentary (mistranslated in BD): “*Tañ-ce ti mohetukāmaṇi bhikkhum.*”: “If (about) that: the bhikkhu who wishes to deceive.” Cf. *mohanaka* below.

**āropetabbo:** is to be exposed/shown/put on/imputed/imposed/refuted; f.p.p. of *āropeti*, the causative of *ārohati/āruhati* ( $\bar{a} + \sqrt{ruh} + a$ ). (See Vin I 60: “... *upajjhāyassa vādaṇi āropetvā ...*”: “having refuted the speech of the preceptor” M II 122: “... *evam-assa mayaṇi vādaṇi āropessāma ...*”: “... thus we refute the speech of this one ...” The sense of refuting might fit here with the genitive *assa* and the scolding-context, i.e., his delusion is to be refuted.) In Vin II 2, 8, 13, and 21 “*āpattiṇi ropetabbo*” is used.

In the Kandhakas there is no legal act (*saṅghakamma*) corresponding to the “(legal) act of a motion (followed by an announcement) as the second” (*nāttidutiyakamma*) prescribed in the Padabhājana on this word.

**assa moho āropetabbo:** “his delusion is to be exposed,” “the deluding is to be shown to him,” Nm: “when negligence has been imputed to him,” H: “confusion should be put on him.” H footnote: “It has to be established that he committed the offence in confusion.”

**tassa te alābhā tassa te dulladdham:** “because of that (there are) losses for you, because of that it has been ill-gained by you,” Nm: “it is no gain for you, it is ill done,” H: “this is bad for you, this is badly gotten by you,” Norman: “it is no gain for you, it is ill gained by you.”

A difficult idiom that has been misunderstood by some scholars.

The opposite form is: “*tassa te lābhā, ... sulladdhaṇi.*” Other forms are also found; see M I 150–51, 164, 186, 206, 210, 255.

Vism 223: “*Lābhā vata me ti: mayhaṇi vata lābhā, ye ime: ... sulladdhaṇi vata me ti: yaṇi mayā idaṇi sāsanam manussattam vā laddhaṇi.*”: “Indeed, (there are) gains for me (enclitic dative of advantage *me*)’: indeed (there are) gains for me (*mayhaṇi* dative of advantage), ‘these which’ ... it has been well-gained by me (enclitic instrumental *me*) that by me (*mayā* instrumental) this dispensation or the state of being human has been gained.”

Ud-a 405: “*Alābhā ti: ye aññesam dānaṇi dadantānaṇi dānānisamisa-sankhāta-lābhā honti, te alābhā. Dulladdhaṇ ti: puññavisesena laddhaṇi pi manussattam dulladdhaṇi. Yassa te ti: yassa tava ...*”

The *te* in “*tassa te alābhā*” is a so-called “dative of (dis-) advantage” that is used with nouns denoting loss, gain, ...” e.g. “*lābhā rañño Pasenadissa ...*,” M II 209 and “*amhākam ... pi alābhā ...*,” Vin IV 104; see Syntax § 110a. This is supported by the commentaries: “*tassa tuyhaṇi*” D-a 909 (to D III 121: “*tassa satthā ca te ...*”), “*mayhaṇi vata lābhā,*” Vism 223.

The *te* in “*tassa te dulladdhaṇi*” is said to be an instrumental by the Vism 223: “*mayā idaṇi*” and this seems to fit since past participles usually take an instrumental as agent.

M I 151: “*ye āyasmantaṇi ... labhanti payirupāsanāyā ... Amhākam pi lābhā amhākam pi suladdhaṇi, ye mayaṇi*

*āyasmantam ... labhāma payirupāsanāyā ti.*" A V 86: "Tesam̄ vo, Sakkā, alābhā, tesam̄ dulladdham̄, ye tumhe ... appekadā ... uposatham̄ upavasatha ... na upavasatha." D II 135: "Tassa te ... dulladdham̄, yassa te Tathāgatam̄ pacchimam̄ piṇḍapātam̄ bhuñjitvā parinibbuto." M II 194: "Tesam̄ no, ... , amhākam̄ ... etad ahosi." It 32: "Tesam̄ vo, ... , tumhākam̄ ..." It 76: "Ito, bho, sugatim̄ gaccha, sugatim̄ gantvā suladdhalābhām̄ labha, suladdhalābhām̄ labhitvā suppatitthito bhavāhī ti."

**tassa:** because of that, by that, (or) for you; gen. sg. m. of dem. pron. *ta(d)*.

*Tassa* could also be a subjective genitive; see Pātimokkha conclusion and Syntax § 142, or an instrumental-like genitive; Syntax § 154–55. PED 126 calls it an adverbial usage of the genitive singular of the dem. pron. *ta(d)*: because of that, therefore. Cf. NP 8: *gahapatissa* and Pātimokkha concl: *bhagavato*. A IV 333: "*tassa me kāyo kilanto..*" *Tassa* could also be used emphatically here like in idioms such as *so 'ham̄*. The plural usage of *tesam̄ no/vo*, see theutta quotations above, could suggest that *tassa* is used emphatically here like in *so 'ham̄*, etc, see Warder 29 and MW s.v. *tad*: "... sometimes, for the sake of emphasis, connected with the 1st and 2nd personal pronouns, with other demonstratives and with relatives e.g. *so'ham*, 'I that very person , I myself' ... *yāsāśrī*, 'that very fortune which' ..." If this is so, then the usage of *tassa* in *tassa te dulladdham̄* would be instrumental rather than dative.

*Tassa* is correlative to *yam̄* in the next clause. The main clause "*tassa te ... dulladdham̄*" comes first in this sentence instead of the subordinate clause; this inversion of the usual clause order is for extra emphasis; see IP p.300.

**te ... te ...:** for you ... by you; enclitic forms of the dat. sg. m. and ins. sg. m. of dem. pron. *ta(d)*. For an explanation of the reason for the different cases see the note on the whole idiom below.

**tassa te:** because of that ... for you ... because of that ... by you ..., H: "this is ... for you ... by you ..."; a frequent idiom, e.g. M I 221, 245, 317, 329.

**āvuso:** friend; see above Nid.

**alābhā:** losses, non-gains, disadvantages; nom. sg. pl. Kammadhāraya cpd. = neg. pref *a-* + *lābha*. PED 583 s.v. *lābhā* gives it as a shortened form of the dative *lābhāya* used adverbially, and gives no gender. According to Warder, IP p.300 and 408, it can be taken as an indeclinable or as a plural noun. CPED gives *lābhā* as an indeclinable: "it is profitable."

*Lābhā* is a nominative masculine plural. The commentaries, Ud-a 405 to Ud 84 and Vism 223, see below, explain it as a plural: "*ye ... lābhā honti*" and this seems the most reasonable explanation. This is also evident from the usage of *lābhā* in such contexts as Dhp 203–04: "*ārogyaparamā lābhā*" (cf. Dhp-a to this verse) and the usage of *lābho* and *alābho* as nominative masculine nouns as two of the eight worldly states (*lokadhammā*); e.g. A IV 157. There would be no reason not to use the full dative form *lābhāya* here if that would have been intended and moreover there are no other examples of shortened forms of *lābhāya* given in PED.

**dulladdham̄:** (it has been) ill-gained, badly gotten; nom. sg. nt. Kammadhāraya cpd. used a bahubbihi cpd. = P.p. used as impersonal passive sentence verb; see IP p.42, the commentaries below, and cf. the Pātimokkha concl. *suttāgatam̄*. It is agreeing with an unexpressed impersonal nom. sg. nt. demonstrative pronoun *tam̄*: it. Cf. the usage of the f.p.p. at *bhavitabbaṃ* in the Nidāna. = Pref. *du(r)*: bad + *laddha*: gotten, gained; p.p. of *labhati* (*vlabh + a*). The consonant combination *-rl-* becomes *-ll-* in Pāli; see PG § 52,5.

**yam̄:** that, because, which; rel. pron. correlative to *tassa*. Adverbial usage in acc. sg. nt. of rel. pron. *ya(d)*, functioning as a connective or marker of a relative clause; see Syntax § 50c. A relative pronoun followed by a personal pronoun lays emphasis on the latter; see PG § 110,3 & 106,1b + MW 884: *yad*.

**tvam̄:** you; nom. sg. 2<sup>nd</sup> pers. pron.

**sādhukam̄:** well, carefully; adv. see above Nid.

**atthikatvā:** having focussed, taken to heart; verbal compound, see IP p.156, in which *atthi* is a verbal compound form of *attha*, which in turn is the cpd form of *attha*: goal, aim, purpose, and *katvā*, the abs. of *karoti*. The final *i* instead of *a* is also found in other verbal cpds. such as *cittikata*, *aṅgibhūta* (but not in *manasikaroti*, as *manasi* is a locative of *manas*).

**manasikarosi ti:** you pay attention; 2 sg. nom. of *manasikaroti*; verbal compound; see above Nid. “*Yam tvam pātimokkhe uddissamāne na sādhukam atṭhikatvā manasikarosi ...*” refers back to the request in the Nidāna: “... *tam sabbeva santā sādhukam suñoma manasikaroma.*”

**idam tasminm mohanake:** “because of that delusion this is,” “it is on account of that delusion,” H: “this for him on whom the confusion is put,” Nm: “and (if he acts thus again) when negligence has been imputed to him,” Vinaya Texts: “there is *Pākittiya* in such foolish conduct,” Norman: “this is an offence entailing expiation for that negligent person.”

**idam tasminm:** because of that this; see Pāc 65.

**mohanake:** because of the delusion, with regards the one who is deluding; loc. sg. m. = **mohana:** the act of deluding, deceiving (e.g. S I 33); action-noun fr. *moheti* ( $\sqrt{moh} + e$ ) + adjectival or pleonastic suffix -(a)ka; see Pāc 12: *aññavādake*. Although, it seems that this term refers to the act of deluding it might also refer to the delusion of the monk. The term “delusion” intends to cover both.

### [Pāc 74: Pahārasikkhāpadam]

**Yo pana bhikkhu bhikkhussa kupito<sup>550</sup> anattamano pahāram dadeyya, pācittiyam.**

[The training precept on (giving) a blow]

If any bhikkhu who is resentful [and] displeased should give a blow to a bhikkhu, [this is a case] involving expiation.

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

**kupito anattamano:** resentful [and] displeased ...; see NP 25, Pāc 17.

**pahāram:** blow; acc. sg. m.

**dadeyya:** should give; 3 sg. opt. of *dadāti*; see NP 25.

### [Pāc 75: Talasattikasikkhāpadam]

**Yo pana bhikkhu bhikkhussa kupito<sup>551</sup> anattamano talasattikam uggireyya, pācittiyam.**

[The training precept on (brandishing) the hand-palm like a dagger]

If any bhikkhu should brandish the palm of the hand [threateningly] like [one holds] a dagger to a bhikkhu, [this is a case] involving expiation.

**talasattikam:** palm of the hand (threateningly) like [one holds] a dagger; acc. sg. nt. An idiom denoting a threatening gesture with the hand. Perhaps it means holding a clenched fist above the head. = **tala:** palm of the hand, flat surface + **sattika:** like a spear; not found elsewhere, *satti* is “spear” or “dagger” + pleonastic suf.-ika. BHSGD 250 lists *talaśaktikā*: “... lit. palm-spear,” but in BHS it seems to indicate a salutation rather than a threat.

**uggireyya:** should brandish, raise; 3 sg. opt. of *uggirati* (*ud* +  $\sqrt{gir}$  + *a*).

### [Pāc 76: Amūlakasikkhāpadam]

**Yo pana bhikkhu bhikkhum amūlakena saṅghādisesena anuddhamseyya, pācittiyam.**

[The training precept on being groundless]

If any bhikkhu should should accuse a bhikkhu with a groundless [case concerning] the community in the beginning and in the rest [of the procedure], [this is a case] involving expiation.

<sup>550</sup> V: *kuppito*. (Cf NP 25 & Pāc 17.)

<sup>551</sup> V: *kuppito*.

**bhikkhum amūlakena ... anuddhamseyya:** should accuse a bhikkhu with a groundless ...; see Sd 8.

**sāṅghādisesena:** (a case concerning) the community in the beginning and in the rest (of the procedure); ins. sg. m.; see Sd intro.

### [Pāc 77: Sañciccasikkhāpadam]

**Yo pana bhikkhu bhikkhussa sañcicca<sup>552</sup> kukkuccam upadaheyya, <sup>553</sup> “Iti’ssa muhuttam-pi aphāsu bhavissatī ti,” etad-eva paccayam karitvā anaññam, pācittiyan.**

#### [The training precept on deliberately (provoking worry)]

If any bhikkhu should deliberately provoke worry for a bhikkhu [thinking], “Thus there will be discomfort for him, even [if only] for a short time,” having made just this the reason, [and] not another, [this is a case] involving expiation.

**sañcicca:** deliberately; adv. see Pār 3. **bhikkhussa:** for a bhikkhu; dat. sg. m.

**kukkuccam:** worry; acc. sg. nt. see Pāc 73.

**upadaheyya:** Ņm: should provoke, H: should arouse; 3 sg. opt. of *upadahati* (*upa* + √*dah* + *a*).

Mā-L: *upasam̄hareya*; PrMoMā-L p.26, BV 189. Sa: *upasam̄hare*; PrMoSa p.225.

**iti’ssa:** thus for this one; junction of *iti* + *assa* through elision of the initial -*a* of *assa*; see PG § 70,2b. = **iti:** thus; (here:) deitic particle, emphasising what follows; see IP p.36. + **assa:** for him, lit.: for this one; dat. sg. of dem. pron. *ayam*.

**muhuttam-pi:** even for a short time, H: even for a moment, Ņm: for a while; junction of *muhuttam* + *pi* through labialisation of -*m*; see PG § 74,3.

= **muhuttam:** a short time, a moment; acc. sg. m. + **pi:** even, just; emph. particle.

**aphāsu:** uneasiness, discomfort; adv. or nom. sg. nt. Neg. pref. *a-* + *phāsu*: see above Nid.

**bhavissatī ti:** there will be, he will have; 3 sg. fut. of *bhavati* + *ti*: quotation mark. See IP p.56 for the use of *bhavati* with a genitive.

**etad-eva paccayam karitvā anaññam:** having made just this the reason (and) not another; see Pāc 16.

### [Pāc 78: Upassutisikkhāpadam]

**Yo pana bhikkhu bhikkhūnam bhañḍanajātānam kalahajātānam vivādāpannānam upassutim<sup>554</sup> tiṭṭheyya; “Yam ime bhañissanti, tam sossāmī ti,” etad-eva paccayam karitvā anaññam, pācittiyan.**

#### [The training precept on overhearing]

If any bhikkhu should stand overhearing bhikkhus who are arguing, who are quarrelling, who are engaged in dispute [thinking], “I shall hear what these ones will say,” having made just this the reason, [and] not another, [this is a case] involving expiation.

**bhikkhūnam:** bhikkhus; dat. pl. m.

**bhañḍanajātānam:** who are arguing; adj. Bb cpd. = **bhañḍana:** arguing; action-noun fr. *bhañḍati* (√*bhañḍ* + *a*) + **-jāta:** are, become, started; p.p. of *jāyati* (√*jan* + *ya*): arises, is borne; used as adjective meaning “having become,” “being like,” “behaving as.”

**kalahajātānam:** who are quarrelling, ... brawling; adj. Bb cpd. = **kalaha:** quarrel + **jāta:** see above.

**vivādāpannānam:** who are engaged in dispute; adj. = **vivāda:** dispute, contention; from *vivadati*; see Sd 10 + **āpanna:** engaged in; pp. of *āpajjati*; see above Nid.

<sup>552</sup> W: *sañcicca* (but not so at Pār 3 and Pāc 61.)

<sup>553</sup> Ra, Pg, UP v.l.: *uppādeyya*. G: *uppādaheyya*. V: *upādaheyya*.

<sup>554</sup> Mi Se, Bh Pm 2, Pg: *upassuti*. V: *upassūti*.

**upassutim:** H: overhearing, Ŋm: eavesdropping; acc. sg. f. An action-noun in *-i.* = pref. *upa*: near to + *suti*: hearing; from *suṇāti*: hears; see above Nid.

**tiṭṭheyya:** should stand; 3 sg. opt. of *tiṭṭhati*; see Sd 10.

**yam ... tam ...:** that what, which ... that ...; see Pāc 73.

**ime:** these ones; acc. pl. of *ima*: this.

**bhaṇissanti:** they will say; 3 pl. fut. of *bhaṇati* ( $\sqrt{bhaṇ} + a$ ).

**sossāmī ti:** I shall hear; = *sossāmi*, 1 sg. fut. of *suṇāti* + *ti*: end quote; see above Nid.

**etad-eva ...:** see Pāc 16.

### [Pāc 79: Kammappaṭibāhanasikkhāpadam]

**Yo pana bhikkhu dhammikānam kammānam chandam datvā pacchā khiyyanadhammam<sup>sss</sup> āpajjeyya, pācittiyam.**

[The training precept on the averting of legal action]

If any bhikkhu, having given consent to legitimate [legal] actions, should afterwards engage in the act of criticising, [this is a case] involving expiation.

**dhammikānam:** legitimate, lawful; adj. qualifying *kammānam*. See Sd 12 *sahadhammikam*.

**kammānam:** to a (legal) action; dat. pl. nt. of *kamma*, see Vibh for definition, BD III 59–60, cf. Pāc 63.

Padabhājana: “Dhammikam nāma kammaṇi apalokanakammaṇi ḡattikammaṇi ḡattidutiyakammaṇi ḡatticatutthakammaṇi dhammena vinayena satthusāsanena kataṇi, etāni dhammikam nāma kammaṇi”: “A dhammika *kamma* means the act of looking for approval (*apalokanakamma*), the (legal) act of a (legal) motion (*ḡattikamma*), the (legal) act of a motion (followed by an announcement) as the second (*ḡattidutiyakamma*), the (legal) act of a motion (and an announcement) as the fourth (i.e., one motion followed by three announcements, *ḡatticatutthakamma*), which has been done in accordance with the Dhamma and the Vinaya and the Instruction of the Teacher.”

**chandam:** consent, Ŋm: proxy-vote; acc. sg. m. The giving of consent, *chanda*, by a sick bhikkhu, or a bhikkhu who can not come due to another urgent reason, through another bhikkhu, is for any community-business the community is attending to at a meeting; see BD III 58 n. 3, Vin I 121–122, Introduction p.@", and origin-stories to Pāc 79–80.

**datvā:** having given; abs. of *dadāti*, cf. NP 25. See BMC 454.

**pacchā:** afterwards; indecl. see above Nid. concl.

**khiyyanadhammam:** the act of criticising, Ŋm: decrying, H: criticism; acc. sg. m. Gen. tapp. cpd. Cf. BD III 59 n. 2 = **khiyyana:** criticising, criticism; action-noun fr. *khiyati*. Also at Pāc 82. Cf. *khiyyanaka* etc. at Pāc 13.

In accordance with the Law of Morae there is in Pāli only a short vowel before a double consonant or a long vowel before a simplified double consonant, thus it should either be *khiyana* or *khiyyana*; see PG § 5–6. + **dhamma:** act; see Pār 1.

Mā-L rule 9: *kṣiyādharmam*. (= the rule corresponding to Pāli Pāc 81; PrMoMā-L p.19, BV 187).

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

### [Pāc 80: Chandam-adatvā-gamanasikkhāpadam]

**Yo pana bhikkhu saṅghe vinicchayakathāya vattamānāya chandam adatvā uṭṭhāyāsanā pakkameyya, pācittiyam.**

<sup>sss</sup> Bh Pm 1 & 2, C, D, G, W, Dm, Um, Ra, Vibh Ce, Parivāra Be: *khiyana-*. Mi & Mm Se: *khiyyana-*. (Also at Pāc 81.) Parivāra Ce: *khiyana-*. V: *khiyya-*. Vibh Ee, Parivāra Ee: *khiyā-*. (This reading is also at A III 269, IV 374.) Cf *khiyyanaka* at Pāc 13.

[The training precept on going without having given consent]

If any bhikkhu, when investigatory discussion is going on in the community, not having given [his] consent, having gotten up from [his] seat, should depart, [this is a case] involving expiation.

**sāṅghe:** in the community; loc. sg. m.

**vinicchayakathāya vattamānāya:** when investigatory discussion is going on; a loc. absolute construction.

**vinicchayakathāya:** Ām: investigatory discussion, H: decisive talk, Than: deliberation; loc. sg. f. = **vinicchaya:** investigation, judgement, decision; der. fr. *vinicchināti* (*vi + ni + √ci + nā*). + **kathā:** talking, discussion, conversation; see Pāc 42.

**vattamānāya:** is going on, is taking place; pr.p. of *vattati* (√*vatt* + *a*) agreeing with *vinicchayakathāya*.

**chandam:** consent; acc. sg. m. See Pāc 79. Here it does not refer to the giving consent of a bhikkhu who does not come to the meeting at all, but to the giving of consent to the outcome of the discussion by a bhikkhu who has to leave the meeting due to some urgent reason such as sickness, needing to go to the toilet, etc; see BMC 457f.

Padabhājana: “*Chandam adatvā uṭṭhāyāsanā pakkameyyā ti: kathaṁ idam kammaṇi kuppam assa vaggam assa, na kareyyā ti gacchatī, āpatti dukkaṭassa. Parisāya hatthapāsam vijahantassa āpatti dukkaṭassa. Vijahite āpatti pācittiyassa*”: “...: he goes (thinking:) “How would this legal action be disturbed and divided, (the Saṅgha) should not do (the action), an offence of wrong-doing.” [The text seems corrupt here.] Horner: “Why should it not carry out this (formal) act (although) it might be quashed, (although) it might be incomplete..”) he goes: an offence of wrong-doing for him. For one who leaves an arms-length of the assembly: an offence of wrong-doing. For one who has left: an offence of *pācittiya*.“

**adatvā:** not having given; abs. = neg. pref. *a-* + *datvā*; see Pāc 79. Mistranslated in Ām: “Should any bhikkhu give his proxy-vote ...”

**uṭṭhāyāsanā:** having gotten up from the seat; = sandhi of *uṭṭhāya* & *āsana* through contraction. **uṭṭhāya:** having got up; abs. of *uṭṭhāti* (*ud + √thā + a*) + **āsanā:** from the seat; abl. sg. nt. Cf. Aniy 1.

**pakkameyya:** should depart; 3 sg. opt. of *pakkamati*; see Sd 13.

[Pāc 81: Dubbalasikkhāpadam]

Yo pana bhikkhu samaggena saṅghena cīvaraṁ datvā pacchā khyyanadhammam<sup>556</sup> āpajjeyya, “Yathāsanthutam<sup>557</sup> bhikkhū saṅghikām lābhām pariṇāmentī ti”, pācittiyam.

[The training precept on feeble (-robes)]

If any bhikkhu, having given a robe [-cloth] [together] with a united community, should afterwards engage in criticising [saying]: “The bhikkhus allocate communal gain according to familiarity,” [this is a case] involving expiation.

**dubbalasikkhāpadam:** the training rule on the feeble (robes); nom. sg. m. Appositive kammadhāraya cpd; see Pār 1. **dubba:** feeble, weak, worn out; adj. In the origin-story it is said that the robe of Dabba was a feeble out robe, *dubba-cīvara*, i.e., easily torn due to being thin.

According to TP § 13, there is also another title to this rule: *dabbasikkhāpada*, but I have not been able to trace this in the Sp. It is not found anywhere in the CSCD Burmese Sixth Council edition. In the *uddāna* summary verse of this chapter in the Suttavibhaṅga *dabba* is listed, however, the words in the summary verses are not rule titles and no *dabbasikkhāpada* is found in the *uddāna* as TP states. Dabba is a proper name. Bhikkhu Dabba plays the leading role in the origin-story to this rule in the Suttavibhaṅga.

**samaggena:** united; adj. see Sd 10.

<sup>556</sup> As in Pāc 79.

<sup>557</sup> D: -*santhavaṇī*. Vibh Ee: -*santataṇī*. Pg, G: -*santhataṇī*. V: -*sañthataṇī*.

Sp 242 (to Pār 1 Padabhājana): “*Samaggena saṅghenā ti sabbantimena pariyāyena pañcavaggakaraṇīye kamme, yāvatikā bhikkhū kammappattā tesam āyatattā, chandārahānam chandassa āhaṭattā, sammukhibhūtānañ-ca appaṭikkosanato, ekasmiñ kamme samaggabhāvañ upagatena.*”: “*Samaggena saṅghena:* with regards a (legal) act to be done by a group of five (bhikkhus) as the minimum, through the state of having arrived of whatever bhikkhus are entitled (to carry out the legal) action,\* through the bringing of consent of those who are eligible for (giving) consent, through the non-objection of those who are present, (it is done) with (a community) that has come to the state of unity with regards one single (legal) action.” (\* See the Summary of preparations and preliminary duties” above at @.)

**saṅghena:** with a community; ins. sg. m.

**cīvaraṁ:** robe (-cloth); acc. sg. nt.

**datvā pacchā khiyanadhammaṁ āpajjeyya:** see Pāc 79.

**yathāsanthutam:** according to familiarity, H: according to acquaintanceship, Nm: according to their whims, according to favour; adv Abbayibhāva cpd. = **yathā:** as, according to; adv. + **santhuta:** acquainted, familiar; p.p. of *santhavati* (*sam* + √*thu* + *a*). (See PED *thuta* and *thavati*: praises. MW 1121: *samstuta*: praised together, acquainted, familiar, intimate).

Mā-L: “*yathāsamstutam;* BV 187, PrMoMā-L p.19. Sa: *yathā samstutānām;* PrMoSa p.206.

**bhikkhū:** bhikkhus; nom. pl. m.

**saṅghikam lābhām:** communal gain; see NP 30.

**pariṇāmentī ti:** they allocate; 3 pl. pres. ind. of *pariṇāmeti*; see NP 30.

### [Pāc 82: Pariṇāmanasikkhāpadam]

**Yo pana bhikkhu jānam saṅghikam lābhām pariṇataṁ puggalassa pariṇāmeyya, pācittiyaṁ.**

*Sahadhammikavaggo atṭhamo.*

[The training precept on allocation]

If any bhikkhu should knowingly allocate [already] allocated communal gain to a [lay-] person, [this is a case] involving expiation.

*The section [starting with the rule] about [being spoken to] righteously is eighth.*

**jānam saṅghikam lābhām pariṇataṁ ... pariṇāmeyya:** see NP 30.

**puggalassa:** to a person, individual; dat. sg. m. See Pāc 65. It can be a monk, nun, novice, or layperson.

**sahadhammikavaggo:** the section (starting with the rule) on (being spoken to) righteously, righteously-section; nom. sg. m. = *sahadhammika*: righteously: see Pāc 71 + *vagga*: section; see NP 10.

**atṭhamo:** eighth, the eighth one; ordinal.

### [Ratanavaggo<sup>558</sup>]

### [Pāc 83: Antepurasikkhāpadam]

**Yo pana bhikkhu rañño khattiyassa muddhābhisittassa<sup>559</sup> anikkhantarājake aniggataratanake<sup>560</sup> pubbe appaṭisañvidito indakhilām atikkameyya,<sup>561</sup> pācittiyaṁ.**

<sup>558</sup> Only in Mi Se.

<sup>559</sup> Bh Pm 1 & 2, D, Ra, Vibh Ce, Vibh Ee, Pg: *muddhāvasitassa*. (Pg: ... *muddhāni abhisitassa rañño ... muddhāni avasitto.*)

<sup>560</sup> Bh Pm 1 & 2, C, G, W, Mi Se, Vibh Ce, Ee Sp, Ce Kkh, Pg: *anībhata-*. V: *anībhata-*. D, Ra, UP sīhala v.l.: *anīhata*. (The *bh* and *h* characters are very similar in Sinhala script.)

<sup>561</sup> Mi & Mm Se, G, Bh Pm 1 & 2, C, V, W, Ra: *atikkameyya*. Other eds. *atikkāmeyya*.

[The training precept on the harem]

If any bhikkhu, without having been announced beforehand, should go beyond the boundary post of a noble consecrated king's [bed-room] when the king has not departed, [and] the [queen-] jewel has not withdrawn, [this is a case] involving expiation.

This is another rule, like Pāc 19 and 73, which is somewhat obscure and probably got corrupted.

**antepurasikkhapada:** the training precept on the harem; nom. sg. m. Loc. tapp. cpd. = **antepura:** harem, the king's palace; nt. noun. = **ante:** inside; adj. + **pura:** female apartment, fortress, castle.

**rañño:** king's, of a king; gen. sg. m. of *rājā*. (from the Sanskrit *rājñas*; see PG § 53,1.) The emphasis here on being noble and head-sprinkled is because *rājā* can also be a lesser ruler or a king's officer etc.; see note on *rājāno* at Pār 2. Here a powerful king is meant.

**khattiyassa:** a noble, warrior-noble; adj. qualifying *rañño*.

**muddhābhisittassa:** consecrated, head-sprinkled, H & Ŋm: anointed; adj. = **muddha:** head + **abhisitta:** sprinkled over; p.p. of *abhisiñcati* (*abhi* + √*sic* + *a*). "Anointed," as other translators render, means the sacred consecration of kings and priests by smearing or pouring oil as is mentioned in the Bible. However, in India water was sprinkled over the head as the way of consecrating; see VINS I 128 "*abhiṣeka*": "The Vedic king was consecrated after his election with an elaborate ritual ... The consecration took place by sprinkling with water (*abhiṣecanīyā āpah*) ...." Cf. *Encyclopedia of Buddhism* I 125 f. s.v. "Abhiṣeka."

Water-sprinkling ceremonies for bringing good fortune and fertility are still commonly done in South-East Asia.

V.l. *muddhāvasitassa; avasitta*, "sprinkled down," is the p.p. of *osiñcati* (*ava/o* + √*sic* + *a*). See PED *abhisitta* & *avasitta*. Sa PrMo: *mūrdhābhiṣiktasya*; PrMoSa p.231. Mā-L: *mūrdhāmabhiṣiktasya*: BV 198, PrMoMā-L p.29.

**anikkhantarājake:** "when the king has not -departed," Ŋm: "while the king has still not made his exit (from the bedchamber)," H: "from which the king has not departed," Norman: "when the king has not departed"; adj. Locative absolute construction expressed in one cpd, like in *niṭṭhitacīvaraśmī* at NP 1. (A kammadhāraya cpd acting as subordinate passive clause acting as an adjective to an unexpressed *sayanaghare*: "*anikkhante rājake [sayanaghare]*" like *suttāgata* in the Pātimokkha concl., would require the verb *pavisati* and the accusative case.) = **anikkhanta:** has not departed; neg. pref. **a-** + **nikkhanta:** departed, come out of; p.p. of *nikkhamati* (*ni[s]-* (see Pāc 34) + √*kham* + *a*). The word also occurs in the Vibh word-commentary on Pāc 43: "... *itthi ca puriso ca ubho anikkhantā honti ubho avītarāgā*." + **rājaka:** king; = *rājā*: king + adjectival suf. *-ka*.

It might not be clear why the adjectival suffix has been suffixed to this cpd and the next. However, the Sp explains that *anikkhantarājake* is a bahubīhi compound qualifying an unexpressed *sayanaghare*: bedroom. Sp 880: "*Anikkhanto rājā ito ti anikkhantarājakam*. *Tasmiṇ anikkhantarājake sayanaghare ti attho*": "'The king has not departed from here' is 'the king has not departed.' 'In that bedroom from which the king has not departed,' is the meaning."

The Padabhājana, strangely enough, is also analysing the meaning of *sayanagharam* even though this word does not appear in the rule: "*Anikkhantarājake ti rājā sayanigharā anikkhanto hoti*." "...: the king has not departed from the bed-room." As Horner noted, either the word should have appeared in the rule or the Padabhājana is uniquely defining the word as it appears in the preceding definition of *indakhilaṁ*.

The former seems more likely as it would explain the unusual adjectival *-rājaka* and *-ratana* forms.

**aniggataratanake:** "when the (queen-) treasure has not withdrawn," Ŋm: "and while the (queen called the) Treasure has still not been conducted (from it)," H: "from which the queen has not withdrawn, Norman: "and the [queen-] treasure has not withdrawn." = **aniggata:** has not gone out, gone away; p.p. of *niggacchati* (*ni(s)* + √*gam* + *ya*). It is likely that in a royal household the queen would have been led out of the room by servants. + **ratana:** (queen-) treasure, jewel. + **ratana:** + adjectival suf. *-ka*. *Ratana* is here in the sense of the queen being one of the seven treasures of a king; see D II 175, cf. BD III 75 n. 2. Padabhājana: "*Aniggataratanake ti mahesī sayanigharā anikkhantā hoti, ubho vā anikkhantā honti*": "...: when the queen has not departed from the bed-room, or when both have not departed."

Sp 880: "Ratanam vuccati mahesi, niggatan ti nikkhantam. Aniggatañ ratanam ito ti aniggataratanakam. Tasmiñ aniggataratanake sayanighare ti attho.": "The jewel is said to be the queen, 'gone out' is 'departed.' 'The jewel has not gone out from here' is 'not gone out.' 'In that bedroom from which the jewel has not gone out' is the meaning."

V.l. *anibhata* & *anihata*. The *bh* and *h* characters are easily confused in the Sinhala script. *Bhata* is p.p. of *bharati* ( $\sqrt{bhar} + a$ ): "bears," "carries," so the meaning could be "carried out."

For the confusion that has arisen over this cpd and the rest of the rule in the Sanskrit Buddhist traditions, see CSP 46–47, quoted in Ñm 113.

Sa PrMo: "... aniskrante rājñi anirgrhiteṣu ratneṣu..."; PrMoSa p.231. Mā-L: "... antahpuram praviśeyāniśkrante rājāne aniskrante antahpure anirgatehi ratanehi ..."; BV 198.

**pubbe:** before; adj. see NP 8.

**appatīsaṃvidito:** without having been announced, who has not been announced, not been made known, Ñm: not being announced, H: not announced; adj. Bb. cpd. = neg. pref. *a-* + *paṭisaṃvidita*: p.p. of *paṭisaṃvedeti* ( $[p]paṭi + sam + \sqrt{vid} + e$ ): experiences, perceives. Cf. Pd 4. Vibh: "... pubbe anāmantetvā.": "not having addressed, called." Vibh to Pd 4: "... sappaṭibhayan-ti ācikkhitabbañ.": "... it is frightening" should be pointed out." The meaning is that the bhikkhu has not made known his arrival.

**indakhilam:**; PED: Indra's post, Ñm & H: threshold, Hinüber: a wooden post securing the wings of a door, CPD: a wooden post securing a city gate; acc. sg. m. = **inda**: the Vedic supreme god of the sky: Indra + **khila**: post, column, slab, stake. According to Hinüber it is a low post put in the ground to secure the wings of a door. In SPPS 137–38 He discusses this somewhat obscure term and gives some examples from Sanskrit and Prākrit literature that shed light on its meaning. Hinüber and CPD translate it as "wooden post," but it might also be a post made out of stone, see PED 121. Kkh 239 explains it as the threshold of the bed-room: "... sayananigharassa ummāram ...."

The Khuddakapātha commentary, KhpA 185 f., gives a clear explanation of the meaning of *indakhila* in Sn 229. Nāṇamoli's translation of this is: "A locking-post (*indakhilo*): this is a term for the post made of heart-wood hammered in after digging out the earth to a(a depth of) eight or ten hands in the middle of the threshold (of a city gateway), its purpose being to hold fast the (double) gates of a city." (Minor Readings and Illustrator p.203.)

The significance of the *indakhila* might also be that it marks the boundary of a protected (maybe by the god Inda) area or place whether a village or area in a palace. In Europe village boundaries were sometimes marked with a so-called a devil's post: a small stone post with the image of the devil.

Misra (1972, p.229) mentions the *indakhila* as the heavy wooden plank placed horizontally, against which the lower parts of the door closed and which marked the threshold of the house (*ummāna*). A plank like this, covered with silver, is found in the doorway of the relic chamber of the Temple of the Tooth in Kandy.

In the simile given in a verse in the Ratasutta, Sn 229, the *indakhila* signifies unshakeability (by the four winds), so also in S V 444 where it is mentioned together with an *āyokhila*. This seems to indicate that the *indakhila* could also be a free-standing post maybe similar to the Asoka-pillars. Warder 363 gives a different explanation and translation: "royal stake."

Whatever it exactly means remains open for debate, but it is certain that it denotes the point of entry into the harem.

**atikkameyya:** should go beyond; 3 sg. opt. of *atikkamati*, not its causative *atikkāmeti* (see Sd 6, NP 1), which is transitive.

Mā-L rule 82: "Yo puna bhikṣu rājñāḥ (aḥ) kṣatriyasya mūrdhāmabhiṣiktasya janapada-sthām (sthām) avīrya-prāptasya (prāptam) antahpuram praviśeyāniśkrante rājāne aniskrante antahpure anirgatehi ratanehi antamasato indakilam pi atikrameya pācattikam."; BV 198, PrMoMā-L p.29.

### [Pāc 84: Ratasikkhāpadam]

**Yo pana bhikkhu ratanam vā ratanasammataṁ vā, aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṁ.**

Ratanam vā pana bhikkhunā ratanasammataṁ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggaṇhāpetvā<sup>562</sup> vā nikhipitabbaṁ, "Yassa bhavissati, so harissatī ti." Ayam tathā sāmīci.

#### [The training precept on treasures]

If any bhikkhu should pick up, or should make [someone else] pick up, a treasure or what is considered a treasure, except within a monastery or within a dwelling, [this is a case] involving expiation.

However, by a bhikkhu having picked up, or having had picked up, a treasure or what is considered a treasure within a monastery or within a dwelling, [it] is to be put aside [thinking]: "He to whom it belongs will take it." This is the proper procedure here.

**ratanaṁ:** a treasure; acc. sg. nt.

**vā:** or; disj. particle.

**ratanasammataṁ:** what is considered as a treasure, agreed upon as ...; = bahubbihi cpd. used as a noun in acc. sg. nt. = **ratana:** treasure + **sammata:** considered; see NP 29, Pāc 21.

**aññatra:** except; indeclinable that takes an abl. or ins.; see Sd 2.

**ajjhārāmā:** within a monastery; abl. sg. m. = *ajjha*: in, within = contracted (assimilated) form of pref. *adhi-* before a vowel + *ārāma*: (private-) park, (pleasure-) park, grove. Initially it had the sense of a park given to the Saṅgha by a rich sponsor to be used as a monastery such as "Anāthapiṇḍika's park": "Anāthapiṇḍikārāma." However, it later came to have the sense of monastery as, for example in Pd 4, *ārāmas* in wilderness-areas are mentioned. See PED and DP.

**ajjhāvasathā:** within a dwelling-place; abl. sg. m. = *ajjha* + *āvāsatha*: dwelling-place; cf. *āvāsa*, Sd 13, Pāc 31.

**uggaṇheyya:** should pick up; 3 sg. opt. of *uggaṇhāti* (*ud* + *gah* + *ṇha*). Cf. NP 18.

**uggaṇhāpeyya:** should make (someone else) pick up; 3 sg. opt. of the causative of *uggaṇhāti*. Mā-L rule 49: "*udgrṇheyya vā udgrṇhāpeyya vā ... udgrṇhitavyam vā udgrṇhāpayitavyam vā.*"; BV 194, PrMoMā-L p.26.

**pana:** but; adversative particle.

**bhikkhunā:** ins. sg. m.

**ajjhārāme ... ajjhāvasathe ...:** loc. sg. of the above.

**uggahetvā ...:** having picked up; abs. of *uggaheti* (*ud* + *gah* + *e*), a side-form of *uggaṇhāti*; see PG § 139,2.

**uggaṇhāpetvā:** having made (someone else) pick up; the causative of *uggaheti*. (The v.l. *uggaṇhāpetvā* = abs. of the causative of *uggaṇhāti*.)

**nikkipitabbaṁ:** to be put aside; f.p.p. of *nikkipati*; see NP 3.

**yassa:** of whom, to whom; gen./dat. of rel. pron. *ya(d)*.

**bhavissati:** it is, it belongs, it will be; 3 sg. fut. of *bhavati*; see Pāc 77. See IP p.56 for the use of *bhavati* with a genitive.

**so:** he; 3 sg. nom. of dem. pron. *ta(d)*.

**harissatī ti:** he will take; 3 sg. fut. of *harati*; see NP 16. + '**ti:** quotation mark.

**bhavissati ... harissatī ...:** he to whom it belongs will take it, the one of whom it is, he will take it; lit.: of whom it will be he will take, H: It will be for him who will take it., Nm: Whoever it belongs to will take it away; cf. Pāc 16 for this relative clause with future verbs to indicate certainty; see IP p.88.

**ayam tathā sāmīci:** this is the proper procedure here; see Sd concl.

<sup>562</sup> Bh Pm 1 & 2, Mi & Mm Se, G, V, Ra, Pg: *uggaṇhāpetvā*.

### [Pāc 85: Vikālagāmappavesanasikkhāpadam]

**Yo pana bhikkhu santam bhikkhum anāpucchā vikale gāmam paviseyya,<sup>563</sup> aññatra tathārūpā accāyikā karaṇiyā,<sup>564</sup> pācittiyam.**

[The training precept on entering at the wrong time]

If any bhikkhu, not having asked (permission of) a bhikkhu who is present, should enter a village at the wrong time, except with an appropriate urgent duty, [this is a case] involving expiation.

**santam bhikkhum anāpucchā:** not having asked (permission of) a bhikkhu who is present; see Pāc 46.

**vikale:** at the wrong time; loc. sg. m.; see Pāc 37.

**gāmam:** village; acc. sg. m.

**paviseyya:** should enter; 3 sg. opt. of *pavisati*; see Pāc 42.

**aññatra:** except; indecl. taking abl.; see Pār 4.

**tathārūpā:** an appropriate, such a; adj. Bb cpd.; cf. Pār 2 and Pāc 48.

**accāyikā:** urgent; adj. See NP 28: *acceka. = ati + āya + ika.* here -aya- is not contracted to e as is usual in Pāli; see PG § 26, 1, and Sd 6: *kārayamāno*. Cf. M I 149 & A I 239 f. (*sīghasīgham*).

**karaṇiyā:** with a duty, H: thing to be done, business, lit.: what is to be done; ins. sg. m. in -ā; see NP 16. For aññatra with an instrumental see Pāc 7: *-viggahena* and Pāc 48: *-paccayā.* = Ins. of attendant circumstances; see Syntax § 65,c. F.p.p. of *karoti* used as noun; see PG § 26,1 and Sd 6 *kārayamāno*.

### [Pāc 86: Sūcigharasikkhāpadam]

**Yo pana bhikkhu aṭṭhimayam vā dantamayam vā visāṇamayam vā sūcigharam<sup>565</sup> kārāpeyya, bhedanakam pācittiyam.**

[The training precept on the needle case]

If any bhikkhu should have a needle-case made, which is made of bone, or made of ivory, or made of horn, [this is a case] involving expiation with breaking up [the needle-case].

**aṭṭhimayam:** which is made of bone; adj. qualifying *sūcigharam*. Genitive tapp. cpd (see IP p.92) used as bb cpd. = **aṭṭhi:** bone + **-maya:** -made; adj. = dependent word; see IP p.92.

**dantamayam:** which is made of ivory; adj. = *danta:* ivory, tooth + *-maya*.

**visāṇamayam:** which is made of horn; adj. = *visāṇa:* horn + *-maya*.

**sūcigharam:** needle-case, case for needles; acc. sg. nt. Dat. tapp. cpd. See Pāc 60.

**kārāpeyya:** should have (someone else) make; 3 sg. opt. of the causative of *kāreti*; see Sd 6 & NP 11.

**bhedanakam:** Ñm & Norman: with breaking up, H: involving breaking up; an adjective qualifying *pācittiyam*; see NP intro. Cf. Hinüber 1999 p.18 & 62. = *bhedana:* breaking up; action-noun + *-ka:* connective adjectival suffix.

Sp 883/Kkh 243: “*bhedanam eva bhedanakan, tam assa atthi*”: “*Bhedanam* (action-noun) is just (the same as) *bhedanakan*, that there is for him.”

The Vibhaṅga mentions that the bhikkhu, after having broken the needle-case that has been made out of the improper material after obtaining it, is to confess a case involving expiation: “*Paṭilābhena bhinditvā pācittiyam desetabbam.*”

<sup>563</sup> V: *paviseyya*.

<sup>564</sup> V: *karaṇiyā*.

<sup>565</sup> V: *suci-*. Cf. Pāc. 60.

### [Pāc 87: Mañcapīthasikkhāpadam]

Navam pana<sup>566</sup> bhikkhunā mañcam vā pītham<sup>567</sup> vā kārayamānena aṭṭhaṅgulapādakam kāretabbam sugataṅgulena,<sup>568</sup> aññatra heṭṭhimāya<sup>569</sup> aṭaniyā.<sup>570</sup> Tam atikkāmayato, chedanakam pācittiyam.

[The training precept on beds or seats]

By a bhikkhu who is having a new bed or seat made, [a bed or seat] which has legs of eight finger-breadths is to be made, according to the Sugata-finger-breadth, except the lowermost [edge of the] frame. For one who lets it exceed [this measure], [this is a case] involving expiation with cutting [down the legs].

**navam pana bhikkhunā ... kārayamānena:** by a bhikkhu who is having a new ... made; see NP 13 (and Pāc 58). V.l. *navampana*. = assimilation of -m with the following p.)

**mañcam vā pītham:** bed or seat see Pāc 14.

**aṭṭhaṅgulapādakam:** which has legs of eight finger-breadths, eight-finger-breadth-legged, Ām: with legs eight fingers of the sugata-finger; adj. Bb. cpd. qualifying *mañcam* and *pītham*. = **aṭṭhaṅgula:** eight-fingerbreadths; digu cpd. = **aṭṭha:** eight; num. + **aṅgula:** finger-breadth; from *aṅguli*: finger. Thanissaro, BMC 528–29 (Appendix II), estimates that a fingerbreadth is about 2.08 cm. + **pādaka:** which has feet, -legged; adj. See Pāc 18.

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

**sugataṅgulena:** according to the Sugata-finger-breadth; ins. sg. m. = Ins. of relation; see Syntax § 70. Gen. tapp. cpd. See BD III 90 n. 3. = **sugata:** well-gone; see Sd 6 + **aṅgula:** see above.

**aññatra:** except; indecl. Here in the sense of “not including.”

**heṭṭhimāya:** lower-most, lowest; adj. agreeing with *aṭaniyā*. *Heṭṭhima* is the superlative of **heṭṭhā:** below; indecl.

**aṭaniyā:** from the frame; abl. sg. f. See BD III 90 n. 4 & PED.

**aññatra heṭṭhimāya aṭaniyā:** H: except for the knotted ends below, Ām: excepting the frame below, *Vinaya Texts*: exclusive of the lowermost piece of the bed-frame, Than: not counting the lower edge of the frame. Cf. BD III 90 n. 4. DP 49 *aṭani*: part of bed or chair (probably the rails forming the frame). Cf. J IV 84: “rājā sokapareto ... mañcassa ... aṭanīm pariggahetvā vilapento nipajji.”

**tam atikkāmayato:** for one who lets it exceed (the limit); see Sd 6 and NP 1.

**chedanakam:** Ām: with cutting down, H: involving cutting down; adj. qualifying *pācittiyam* = **chedana:** cutting; action-noun from √chid + conn. suf. -ka.

### [Pāc 88: Tūlonaddhasikkhāpadam]

Yo pana bhikkhu mañcam vā pītham<sup>571</sup> vā tūlonaddham<sup>572</sup> kārāpeyya, uddālanakam<sup>573</sup> pācittiyam.

[The training precept on covered with cotton]

If any bhikkhu should have a bed or seat covered with cotton made, [this is a case] involving expiation with tearing off [the cotton].

**tūlonaddham:** which has been covered with cotton; adj. Bb. cpd. = **tūla:** cotton + **onaddha:** covered up; adj.,

<sup>566</sup> Bh Pm 1 & 2, Mi Se, G, V: *navampana*.

<sup>567</sup> V: *pītham*.

<sup>568</sup> V: *sutaṅgulena*.

<sup>569</sup> Mm Se: *hetthimāya*.

<sup>570</sup> V: *aṭṭhaniyā*.

<sup>571</sup> V: *pītham*.

<sup>572</sup> C, UP, V, Ra: *tul-*.

<sup>573</sup> Bh Pm 1 & 2, Ra, Pg: *uddālanakam*.

p.p. of *o<sub>m</sub>andhati* (*o/ava* + √*nand* + *na*).

**kārāpeyya:** should have (someone else) make; 3 sg. opt. of *kāreti*; see Sd 6, NP 11.

**uddālanakam̄:** with tearing off, involving tearing off; adj. qualifying *pācittiya*. = **uddālana:** action-noun from *uddāleti* (*ud* + √*dāl* + *a*): tears off + conn. suf. -ka.

### [Pāc 89: Nisīdanasikkhāpadam̄]

Nisīdanam̄ pana<sup>574</sup> bhikkhunā kārayamānena pamāṇikam̄ kāretabbam̄. Tatr'idaṁ<sup>575</sup> pamāṇam̄, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṁ diyadḍham̄, <sup>576</sup> dasā vidatthi. Tam̄ atikkāmayato, chedanakam̄ pācittiym̄.

[The training precept on the sitting-cloth]

By a bhikkhu who is having a sitting-cloth made, [a sitting-cloth] which has the [proper] measure is to be made. This measure here is: two spans of the sugata-span in length, one and a half across, [and] the border is a span. For one who lets it exceed [the measure], [this is a case] involving expiation with cutting [off the cloth].

**nisīdanam̄:** sitting-cloth; acc. sg. nt. see NP 15, Pāc 60.

**pana bhikkhunā kārayamānena ... tatr'idaṁ pamāṇam̄: dīghaso ... vidatthiyo sugatavidatthiyā, tiriyaṁ:** by a bhikkhu who is having ... made ... which has the [proper] measure. This measure here is...; see Sd 6.

**pamāṇikam̄ kāretabbam̄:** (a sitting-cloth) which has the [proper] measure is to be made; see Sd 6.

**pamāṇikam̄:** [proper] measure; adjective qualifying and agreeing with an unexpressed *nisīdanam̄* in nom. sg. nt.

**kāretabbam̄:** is to be made, is to be caused to to be made; f.p.p. of *kāreti* agreeing with an unexpressed *nisīdanam̄*.

**dve:** two; nom. num. adj. form of num. *dvi*.

**diyadḍham̄:** one and a half; see Pāc 57.

**dasā:** border; nom. sg. f.

**vidatthi:** a span; nom. sg. f.

**dasā vidatthi:** the border is a span; juxtaposition of two nouns without a verb, asserting that a thing is something (as attribute). In translating the verb “to be” must be used. See Warder p. 9.

**taṁ atikkāmayato chedanakam̄:** see Pāc 87.

### [Pāc 90: Kaṇḍuppaṭicchādisikkhāpadam̄]

Kaṇḍupaṭicchādim̄<sup>577</sup> pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṁ<sup>578</sup> pamāṇam̄, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṁ dve vidatthiyo. Tam̄ atikkāmayato, chedanakam̄ pācittiym̄.

[The training precept on itch-coverings]

By a bhikkhu who is having an itch-covering [-cloth] made, [an itch-covering] which has the [proper] measure is to be made. This measure here is: four spans of the Sugata-span in length, two spans across. For one who lets it exceed [the measure], [this is a case] involving expiation with cutting off [ the cloth].

As Pāc 89 except:

<sup>574</sup> Bh Pm 1 & 2, C, G, V, W, Mi Se, Sannē: *nisīdanam-pana*.

<sup>575</sup> V: *tatridam̄*.

<sup>576</sup> V: *diyadham̄*.

<sup>577</sup> Dm: *kaṇḍuppaṭicchādim̄*. Bh Pm 1 & 2, C, G: -*cchādim-pana*.

<sup>578</sup> V: *tatridam̄*.

**kaṇḍupaṭicchādīm**: itch-covering (-cloth), itch-cloth; acc. sg. f. Gen. tapp. cpd. Cf. Vin III 296. = **kaṇḍu**: itch, itching + **paṭicchādi**: covering, covering-cloth, bandage; feminine action-noun fr. *paṭicchādēti*; see Sd concl.

**pamāṇikā**: [proper] measure; adjective qualifying and agreeing with the unexpressed *kaṇḍupaṭicchādī* in nom. sg. f.

In the Mā-L and Sa versions of this rule and the next rule there is agreement of cases. Mā-L: “*kaṇḍūpraticchādanām bhikṣuṇā kārāpayamānena pramāṇikām kārāpayitavyām ...*”; BV 199, PrMoMā-L p.28. Sa: “*kaṇḍūpraticchādanām bhikṣuṇā kārāyatā prāmāṇikām kārayitavyām ...*” PrMoSa p. 234.

**kāretabbā**: is to be made; .p.p. of *kāreti* agreeing with the unexpressed *kaṇḍupaṭicchādī*.

**catasso**: four; adj. qualifying *vidatthiyo*, = numeral; see PG § 117 & IP p.153.

### [Pāc 91: Vassikasāṭikasikkhāpadam]

**Vassikasāṭikam**<sup>579</sup> **pana**<sup>580 bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr’idam<sup>581</sup> pamāṇam, dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṁ aḍḍhateyyā.<sup>582</sup> Tam atikkāmayato, chedanakam pācittiyaṁ.</sup>

[The training precept on rain’s bathing-cloth]

By a bhikkhu who is having a rain’s bathing-cloth made, [a bathing-cloth] which has the [proper] measure is to be made. This measure here is: six spans of the sugata-span in length, two and a half across. For one who lets it exceed [the measure], [this is a case] involving expiation with cutting [off the cloth].

**vassikasāṭikam**: rain’s (bathing-) wear, rains cloth; acc. sg. m. See NP 24.

**pamāṇikā**: [proper] measure; adjective qualifying an unexpressed *vassikasāṭikā* in nom. sg. f.

Mā-L: “*Varṣāsāṭikā bhikṣuṇā kārāpayamānena prāmāṇikā kārāpayitavyā*”; PrMoMā-L p.28. Sa: “*varṣāsāṭīcīvaraṇam bhikṣuṇā kārāyatā prāmāṇikām kārayitavyām ...*” PrMoSa p. 233.

**kāretabbā**: is to be made; .p.p. of *kāreti* agreeing with the unexpressed *vassikasāṭikā* in nom. sg. f.

**cha**: six; num.

**aḍḍhateyyā**: two and a half; num. see Pāc 57.

### [Pāc 92: Nandasikkhāpadam]

**Yo pana bhikkhu sugatacīvaraṇapamāṇam**<sup>583</sup> cīvaraṇam kārāpeyya atirekam vā, chedanakam pācittiyaṁ.

Tatr’idam<sup>584</sup> sugatassa sugatacīvaraṇapamāṇam,<sup>585</sup> dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṁ cha vidatthiyo. Idam sugatassa sugatacīvaraṇapamāṇam.<sup>586</sup>

*Rājavaggo*<sup>587</sup> navamo.

[The Nanda training precept]

<sup>579</sup> G, Mi Se v.l. (*porānapotthake, marammapotthake*): -sāṭikā. It is possible that originally this rule and the previous one read -cchādī/-cchādi and -sāṭikā, i.e., nominative feminines (as found in the padabhājana). The sentence is passive and the patient is therefore in the nominative.

<sup>580</sup> C, Sannē: -sāṭikam-pana.

<sup>581</sup> V: *tatridam*.

<sup>582</sup> V: *aḍḍhateyya..*

<sup>583</sup> G: *sugatacīvaraṇam-pamāṇam*.

<sup>584</sup> V: *tatridam*.

<sup>585</sup> G: *sugatacīvaraṇam-pamāṇam*.

<sup>586</sup> C, W, Dm, Um, Mi Se v.l.: *pamāṇan-ti*. D: *pamāṇam ti*. G (In a later faint correction.): *sugatacīvaraṇam-pamāṇan-ti*. This quotation mark *ti* here seems to be a remnant from the quotation of the rule in the Suttavibhaṅga. In the Suttavibhaṅga all rules end in *ti* as they were spoken by the Buddha, while the Pātimokha is recited by other monks.

<sup>587</sup> All editions, except Vibh Ce, have: *ratanavagga*. The Vibh Ce reading has been chosen here as it is found in the Parivāra, Vin V 27; see the section on chapter-division in the Introduction. The *Sikkhāpada-uddāna* at the end of Bh Pm 1 and 2 (see below) also has *rājavagga* in its summary of the Pācittiya section-titles.

If any bhikkhu should have a robe made which has the sugata-robe measure or [one] which is more [than that], [this is a case] involving expiation with cutting [off the robe].

This is the Sugata's sugata-robe measure here: nine spans of the sugata-span in length, six spans across. This is the Sugata's sugata-robe measure.

*The section [starting with the rule] on kings is ninth.*

**nandasikkhāpadam**: the Nanda training precept; nom. sg. m. Appositive kammadhāraya cpd; see Pār 1. Nanda is here a proper name. Nanda bhikkhu plays the leading role in the origin-story to this rule in the Suttavibhaṅga.

**sugatacīvarappamāṇam**: sugata-robe measure, Well-gone-One's-(robe)-cloth-measure; adj. genitive tappurisa cpd. used as a Bb cpd qualifying *cīvaraṁ*, containing the genitive tappurisa cpd.: *sugatacīvara*: robe (-cloth) of the Well-gone One, or the genitive tappurisa cpd.: *cīvarappamāṇam*: measure of robe (-cloth). Both give the same translation. = **sugata**: Well-gone; see Pāc 87. + **cīvara**: robe + **pamāṇam**: measure; see Sd 6. The initial *p-* in the prefix *pa-* of *pamāṇa* is doubled under influence of the Vedic Sanskrit form *pra-*; see IP p.11 n. 1 & 2 and NP 16: *-maggappaṭi-*.

**cīvaraṁ**: acc. sg. nt. **kārāpeyya**: should have (someone else) make; see Sd 6 & NP 11.

**atirekam**: more, more than; adj. qualifying *cīvaraṁ*; see NP 1. **chedanakam**: see Pāc 87.

**sugatassa**: Sugata's, of the Well-gone one; gen. sg. m.

**sugatavidatthiyā**: Sugata-spans; nom. pl. m. = **sugata** + **vidatthiya**: span; see Sd 6.

**cha**: six; num. **nava**: nine; num.

**rājavaggo**: the section (starting with the rule) on kings, the king-section; nom. sg. m. = **rāja**: king; see Pāc 83 + **vagga**: section; see NP 10.

**navamo**: ninth, (which is) the ninth one; ordinal.

### [Pācittiya conclusion]

**Uddiṭṭhā kho āyasmanto dvenavuti pācittiya dhammā.**

**Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?**

**Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etaṁ dhārayāmi.**<sup>588</sup>

*Pācittiya niṭṭhitā.*

Venerables, the ninety-two cases involving expiation have been recited.

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

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

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

The venerables are pure in this, therefore there is silence, thus I keep this [in mind].

*The [cases] involving expiation are finished.*

<sup>588</sup> Dm, UP, Ra, Um: *dhārayāmī ti.*

**udditthā ... niṭṭhitā:** see Pāc intro. & Nid concl.

## [Pāṭidesanīyā<sup>589</sup>]

**Ime kho panāyasmanto cattāro pāṭidesanīyā<sup>590</sup> dhammā uddesam āgacchanti.**

### [Pd 1: Paṭhamapāṭidesanīyasikkhāpadam]

Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharam pavīṭhāya hatthato khādanīyam vā bhojanīyam<sup>591</sup> vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesettabbam tena bhikkhunā, "Gārayham āvuso dhammam āpajjim, asappāyam, pāṭidesanīyam,<sup>592</sup> tam paṭidesemī ti."<sup>593</sup>

### [The cases that are to be acknowledged]

Venerables, these four cases that are to be acknowledged come up for recitation.

#### [The first training precept on what is to be acknowledged]

If any bhikkhu, having accepted [it] with his own hand from the hand of an unrelated bhikkhunī who has entered an inhabited area [for alms], should chew uncooked food or eat cooked food], [it] is to be acknowledged by that bhikkhu [saying]: "Friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged; I acknowledge it."

**paṭhama-pāṭidesanīyasikkhāpadam:** the first training precept on what is to be acknowledged, to be acknowledged training precept; nom. sg. nt. A kammadhāraya containing a locative tappurisa cpd:  
**pāṭidesanīyasikkhāpadam:** the training precept on what is to be acknowledged = **paṭhama:** first; adj. + **pāṭidesanīya:** (what is) to be acknowledged + **sikkhāpada:** training precept; see Pār 1.

**Ime kho panāyasmanto ... dhammā uddesam āgacchanti:** see Sd intro.

**cattāro:** four; num.

**pāṭidesanīyā:** which are to be acknowledged, acknowledgeable, H & Ām: to be confessed, Than: to be acknowledged, to be admitted; f.p.p. of *paṭideseti* (*paṭi* + *vdis* + *e*) used as adjective qualifying *dhammā*. The future passive participles in *-anīya* are more often used as adjectives, while the forms ending in *-tabba* like *paṭidesettabba* are more often sentence verbs; see IP p.104.

See A III 215: "... upāsakasatāni paṭidesitāni samādapitāni ...," IV 66: "yadāhaṃ bhante upāsikā paṭidesitā ..." The word "confess" would be too strong to fit the *upāsaka* acknowledgement or admission of their commitment to the Dharma. On the other hand, the standard formula for confessing offences contains a form of *paṭideseti*. Vin I 126: "... ahaṃ itthan-nāmaṃ āpattiṃ āpanno tam paṭidesemi."

At A II 243 (Ee) *pāṭidesanīyakā* is given in all mss, except one Burmese one. Mā-L: *prātideśanika*; BV 293 n. 5. Sa & Mū: *pratideśanīya*; PrMoSa p.236–39, LC 10.

**aññātikāya bhikkhuniyā ... hatthato ...:** from the hand of an unrelated bhikkhunī; see NP 5.

**aññātikāya bhikkhuniyā antaragharam pavīṭhāya:** of an unrelated bhikkhunī who has entered an inhabited area, H: of a nun who is not a relation (and) who has entered among the houses, Ām: of a bhikkhuni who is not related to him who has gone into an inhabited area.

Mā-L: "Yo puna bhikṣur-anyātikāye bhikṣuṇīye antaragrhaṃ praviṣṭāye agilāno svahastam khādanīyam vā bhojanīyam ...." PrMoMā-L p.29. Mū: "Yah punar bhikṣur ajñātikāyā bhikṣuṇīyā rathyāgatāyā grāmam piṇḍāya carantyā [sa]jāntikāt svahasam khādanīyabhojanīyam ..."; LC 9. Yah punar bhikṣur antaragrhaṃ piṇḍāya carantyā ajñātāyā

<sup>589</sup> = Dm. (In Um in brackets.) Mi Se: Cattāro pāṭidesanīyā dhammā.

<sup>590</sup> C, D, V, W, G, Vibh Ee: pāṭidesanīyā.

<sup>591</sup> C, D, G, V, W, Vibh Ee, Um: khādanīyam & bhojanīyam.

<sup>592</sup> C, D, G, V, W, Vibh Ee: pāṭidesanīyam.

<sup>593</sup> Bh Pm 1: *iti*. (Not so in Pd 2, but again in Pd 3–4.)

*bhikṣuṇyāḥ santikāt svahastam khādanīyabhojanīyam ...; PrMoSa p.236.*

**antaragharam**: an inhabited area, a house-compound, H: among the houses, Nm: into an inhabited area; acc. sg. nt. Cf. NP 29 *antaraghare*. Here the scope of the word *antaraghara* seems to be wider as in the origin-story it is said that the bhikkhunī entered the town of Sāvatthī for alms.

**paviṭṭhāya**: who has entered; p.p. of *pavisati* used as adj. qualifying *bhikkhuniyā*. Cf. Vin I 40: “*antaragharam paviṭṭho piṇḍāya carati*”

**khādanīyam vā bhojanīyam vā khādeyya vā bhuñjeyya**: should chew uncooked food or eat cooked food; see Pāc 35.

**sahatthā**: with his own hand; ins. sg. m. See NP 16.

**paṭiggahetvā**: having accepted; abs. of *paṭigāhāti*; see NP 3.

**paṭidesetabbam**: to be acknowledged; (another form of) the f.p.p. of *paṭideseti* used as an impersonal passive sentence verb in nom. sg. nt.; see IP p.41, 104, and 107.

**tena bhikkhunā**: by that bhikkhu; ins. see Sd concl.

**gārayham**: to be blamed, blameable, H: blameworthy, Nm: censurable; f.p.p. of *garahati*; see Sd concl.

**āvuso**: friend(s); see above Nid.

**dhammam**: act, case, thing, matter; acc. sg. m. See Pār 1.

**āpajjim**: I have committed; 1 sg. aor. of *āpajjati*; see above Nid.

**asappāyam**: which is unsuitable, H & Nm: unbecoming; adj. = neg. pref. *a-* + *saṇi* + *pa* + *aya* (= √i + a > aya/e).

**paṭidesanīyam**: which is to be acknowledged; adj. see Pd intro.

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

**paṭidesemī ti**: I acknowledge; 1 sg. pres. ind. of *paṭideseti*; see above. + *ti*: quotation mark.

## [Pd 2: Dutiyapāṭidesanīyasikkhāpadam]

Bhikkhū pan’eva kulesu nimantitā bhuñjanti, tatra ce<sup>594</sup> bhikkhunī<sup>595</sup> vosāsamānarūpā ṣhitā hoti, “idha sūpam detha, idha odanam dethā ti,” tehi bhikkhūhi sā bhikkhunī<sup>596</sup> apasādetabbā, “apasakka tāva bhagini,<sup>597</sup> yāva bhikkhū bhuñjantī ti,” ekassa pi ce<sup>598</sup> bhikkhuno nappaṭibhāseyya<sup>599</sup> taṁ bhikkhunīm apasādetum,<sup>600</sup> “apasakka tāva bhagini,<sup>601</sup> yāva bhikkhū bhuñjantī ti,” paṭidesetabbam tehi bhikkhūhi, “Gārayham āvuso dhammam āpajjimhā,<sup>602</sup> asappāyam, pāṭidesanīyam,<sup>603</sup> taṁ paṭidesemā ti.”

### [The second training precept on what is to be acknowledged]

Now, bhikkhus who have been invited are eating among families, and if a bhikkhunī who is giving directions is standing there [saying], “Give curry here, give rice here!” [then] by those bhikkhus that bhikkhunī is to be dismissed [saying], “Go away, sister, for as long as the bhikkhus eat!” and if not even one bhikkhu would speak against [it, so as] to dismiss that bhikkhunī [saying], “Go away, sister, for as long as the bhikkhus eat!” [then it] is to be acknowledged by those bhikkhus, “Friend[s], we have committed a blameworthy act which is unsuitable, which is to be acknowledged; we acknowledge it.”

<sup>594</sup> Bh Pm 1 & 2, C, D, G, V, W, Dm, Um, UP, Vibh Ce, Vibh Ee, Mi Se, Ra, Pg: *tatra ce sā bhikkhunī*. Mi Se v.l., Mm Se: *tatra ce bhikkhunī*.

<sup>595</sup> W: *bhikkhuni*.

<sup>596</sup> W: *bhikkhuni*.

<sup>597</sup> C, Um: *bhagini*.

<sup>598</sup> D, W, Um, UP, Vibh Ee, Sannē: *ce pi*.

<sup>599</sup> Dm, UP, Vibh Ee: *na paṭibhāseyya*. (Pg: *nappaṭibhāseyya*.)

<sup>600</sup> G: *appasādetum*? immediately (inked) corrected to *appa-*.

<sup>601</sup> C, Um: *bhagini*.

<sup>602</sup> C, D, W, Um, Sannē: *āpajjimha* (= also a legitimate 1 pl. a-aorist.) In G the ā character stroke in *-imhā* has been scribbled through making it *-imha*.

<sup>603</sup> C, D, G, V, W, Vibh Ee: *pāṭidesaniyam*.

**bhikkhū:** bhikkhus; nom. pl. m.

**pan'eva:** now; see Sd 12.

**kulesu:** among families, in the company of families, with families; loc. pl. nt. Locative of place where; see Syntax § 164d & e.

**nimantitā:** who have been invited, being invited; adj., p.p. of *nimanteti*, see Pāc 46, agreeing with *bhikkhū*.

**bhuñjanti:** are eating, they eat, consume; 3 pl. pres. ind. of *bhuñjati*.

**nimantitā bhuñjanti:** eat being invited.

**tatra:** there, then, now; here adv. of place. See Pār intro.

**ce:** if, and if; hyp. (or a conn.) particle.; see NP 8.

**bhikkhunī:** nom. sg. f. See Pāc 21.

**tatra ce bhikkhunī:** and if a bhikkhunī ... there; see NP 8, here feminine.

V.l. *tatra ce sā bhikkhunī*: There is no reason to have the demonstrative pronoun *sā* here as there is no *bhikkhunī* in a preceding part of the sentence or rule that it could refer back to. It might be a corruption due to the *sā* in the next line, or “*tatra ce so bhikkhu*” in NP 8, or, more likely, the equivalent NPs (8, 9, 27) in the Bhikkhunī Pm, i.e., *tatra ce sā*. In the origin-story the group of six bhikkhunīs are the cause, and *sā bhikkhunī*, being singular, cannot refer to them. The Padabhājana first comments only on the word *bhikkhunī*: “*bhikkhunī nāma ...*,” while it comments on “*sā bhikkhunī*” later in this rule: “*sā bhikkhunī ti yā sā vosāsanti bhikkhunī*.” This suggest that the original rule did not have *sā* here.

Sa: “*tatra ced bhikṣuṇī vyapadiśamāna sthitā syād ...*”; PrMoSa p.236. Mā-L: “*tatra ce bhikṣuṇī visvāsamānasrūpā sthitā bhavati.*”; PrMoMā-L p.29. Mū: “*tatra ced bhikṣuṇī vyapadiśati sthitā syād*; LC 10.”

**vosāsamānarūpā:** who is giving directions, orders, commanding, H: as though giving orders, Ņm & Norman: giving directions; adj. qualifying *bhikkhunī*. Bahubbihi cpd. = **vosāsamāna:** pr.p. of *vosāsati* (*vi + o/ava + √sās + a*). + **-rūpa:** pleonastic adjective.

Origin-story: “... *bhikkhuniyo ... vosāsantiyo ṭhitā honti*.” The Padabhājana does not directly comment on *vosāsamāna* but instead comments on (the pr.p) *vosāsanti* (*bhikkhunī*): “*vosāsanti nāma yathāmittatā ....*” The *anāpatti*-section of the Suttavibhaṅga has: “... *sāmaṇerī vosāsati ...*”

It could also be a fossilised junction form from Sanskrit, see PG § 66 & 72,2, i.e., *avasāsamāna*, like the form *vonata* besides *onata*, which corresponds to the Skt *avanata*. Another possibility is that it is the fossilised sandhi vowel *-v-* + *osāsamāna*: pr.p. of *osāsati* which perhaps is related to *osāreti* (*ava + √sar + e*): propounds, explains; cf. MW 105: *ava + √so, avasāya*: chooses or appoints (as a place of dwelling or for a sacrifice). Cf. *voropeyya* at Pār 3.

**ṭhitā:** standing; p.p. of *tiṭṭhati* qualifying *bhikkhunī*.

**hoti:** is; 3 sg. pres. ind. of *bhavati*. *Hoti* is in this construction with *ṭhitā* an auxiliary verb expressing generality; see IP p.237.

**idha:** here; adv.

**sūpaṇi:** curry; acc. sg. m. See Sekh 29 and 36.

**detha:** give; 2 pl. imp. of *dadāti*.

**odanām:** rice; acc. sg. m.

**tehi:** by those; 3 pl. ins. of dem. pron. *ta(d)*.      **bhikkhūhi:** ins. pl. m.

**sā:** that; 3 sg. f. of dem. pron. *ta(d)*. Referring back to the *bhikkhunī* who is giving orders.

**apasādetabbā:** is to be dismissed, Ņm: must be asked to desist, H: to be rebuked; f.p.p. of *apasādeti* (causative of \**apa + sidati*): desists, dismisses, rebukes; see DP. Cf. origin-story to Bhi-Pāc 6 where a bhikkhunī is disparaged of attending to a bhikkhu.

**apasakka:** go away, Ņm: leave, H: stand aside; 2 sg. imp. of *apasakkati* (*apa + √sak + a*), also at Vin IV 70, 1: “... *titthiyā apasakkanti ....*”

**tāva ... yāva:** for as long as, lit: "so long ... until ..."; see Pāc 71. = **tāva:** so long; adv. in correlation to *yāva*. **yāva:** as long as, until; correlative adv.; cf. Sd 10.

**bhagini:** sister; voc. sg. f. See Sd 4.

**bhuñjantī ti:** they eat; 3 pl. pres. ind. = *bhuñjanti + ti*.

**ekassa pi ce:** even if to one; = **ekassa:** one of; adj. dat. sg. of num. eka. + **pi:** even; emph. part; see Pār 1. + **ce:** and if; conn. particle.

**bhikkhuno:** by a bhikkhu; gen. sg. m. Instrumental-like genitive; see NP 8: "*aññātakassa gahapatissa*." In English one can't render "by" and retain a proper sentence syntax so I did not translate it.

**nappaṭibhāseyya:** should speak against/back, Ām & Than: should not speak, H: it should not occur. = **nappaṭi:** the proclitic use of *na* in a junction, here with *paṭi*; see NP 16: *maggappati-*, and PG § 74,1 & PED 344. = **na:** not; neg. particle. + **paṭibhāseyya:** should speak against; 3 sg. opt. of *paṭibhāsati* (*paṭi* + √*bhās*): "speaks against," "addresses in return" with a genitive *bhikkhuno*.

Horner translates it as a 3 sg. opt. of *paṭibhāti* (*paṭi* + √*bhā* + *a*): appears, occurs, comes to mind; with a dative *bhikkhuno*, but this, besides the fact that this would not be a proper formation of the optative of the verb *paṭibhāti*, is incorrect as is shown below.

**ekassa pi ce bhikkhuno nappaṭibhāseyya:** And if not even by one bhikkhu (it) should be spoken against, Ām: if not even one bhikkhu should speak, H: if it should not occur to single monk. See A IV 259 "*ettakanī pi no nappaṭibhāseyyā ti ...*": "this much would not have been said by us...", Ud 27: "*ettakanī pi te na paṭibhāseyya ... (v.l.: nappaṭi-)*." These other occurrence of *paṭibhāsati* with a genitive enclitic pronoun show that *ekassa bhikkhuno* here too is a instrumental-like genitive.

Mā-L: "*ekabhikṣūpi ca tam bhikṣuṇīm̄ neva vadeya*"; PrMoMā-L p.30. Sa: "*ekabhikṣor api ce (n)na pratibhāyāt tām bhikṣuṇī(m̄) evam vaktum*"; PrMoSa 237. Mū almost identical; LC 10.

**tām:** that; acc. sg. of dem. pron. *ta(d)*. **bhikkunīm̄:** acc. sg. f.

**apasādetum:** to dismiss; inf. of *apasādeti*; see above.

**paṭidesetabbām ... tām paṭidesemā ti:** as Pd 1 but here plural in number.

### [Pd 3: Tatiyapāṭidesanīyasikkhāpadam]

*Yāni kho pana tāni sekhasammatañī<sup>604</sup> kulāni, yo pana bhikkhu tathārūpesu sekhasammatesu<sup>605</sup> kulesu pubbe animantito<sup>606</sup> agilāno<sup>607</sup> khādanīyam vā bhojanīyam<sup>608</sup> vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbām tena bhikkhunā, "Gārayham āvuso dhammam āpajjim, asappāyam, pāṭidesanīyam,<sup>609</sup> tam paṭidesemī ti."<sup>610</sup>*

### [The third training precept on what is to be acknowledged]

Now, [there are] those families which are agreed upon as trainees: if any bhikkhu who has not been invited beforehand, who is not ill, should chew uncooked food or eat cooked food having accepted [it] with his own hand in families who are of such a kind, who are considered trainees, [then it] is to be acknowledged by that bhikkhu: "Friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged; I acknowledge it."

**yāni ... tāni ....:** those ... which; nom. pl. nt. Correlative construction.

**kho pana:** now; emphatic particles; see Nid.

<sup>604</sup> Dm, Mi & Mm Se, G, V: *sekha-*. (Pg: *sekha-*)

<sup>605</sup> Dm, Mi & Mm Se, G, V: *sekha-*.

<sup>606</sup> C, W: *apanimantito*.

<sup>607</sup> V: *agilāno*.

<sup>608</sup> C, D, G, V, W, Vibh Ee, Um: *khādaniyam* & *bhojanīyam*.

<sup>609</sup> C, D, G, V, W, Vibh Ee: *pāṭidesaniyam*.

<sup>610</sup> Bh Pm 1: *iti*.

**yāni kho pana tāni ....**: see NP 23 and 29.

**sekhasammatāni**: agreed upon as trainees, Nm: declared Initiate, H: as are agreed upon as learners; adj. = **sekha**: trainee, one who is training; action-noun from the verb *sikkhati*, see Sd 12, Pāc 71. + **sammata**: agreed upon, designated; p.p., see NP 2, 29.

A *sekha* is a disciple of the Buddha, such as a *sotāpanna*, who is endowed with supermundane knowledge regarding the four *ariyasaccas* and is training to fully realize these truths and become an *asekha*: “one who is not training,” i.e., an *arahant*. However, in this case any family which is increasing in faith and decreasing in wealth (to the extent that they have to go without), can be agreed upon as trainees by a local sangha through a formal announcement and motion.

V.l. *sekkha-* is an adjectival derivative from *sekha* (Both the forms, pronounced *sēkha* (ē =long e) and *sēkkha* (ě = short e), are in accordance with the law of Morae; PG § 5–6.). Mā-L: śaikṣasammatāni; PrMoMā-L p.30.

**kulāni**: families; nom. pl. m.

**tathārūpesu**: of such kind; adj. see Pār 2.

**sekhasammatesu kulesu**: in such families, among such families; loc. pl. nt. Locative of place where; see Syntax § 164d & e. Cf. *kulesu* in Pd 2.

**pubbe**: previously, before; adj., loc. sg. of *pubba*.

**animantito**: who has not been invited; adj. p.p. of *nimanteti*; see Pāc 46.

**agilāno**: not sick; adj. See Pāc 31. Defined in the Padabhājana as not being able to go on *piṇḍapāta*.

**khādanīyam ... paṭidesemī ti**: see Pd 1.

#### [Pd 4: Catutthapāṭidesanīyasikkhāpadam]

**Yāni kho pana tāni āraññakāni senāsanāni sāsañkasammatāni<sup>611</sup> sappaṭibhayāni, yo pana bhikkhu tathārūpesu senāsaneshu<sup>612</sup> pubbe appaṭisamviditam khādanīyam vā bhojanīyam<sup>613</sup> vā ajjhārāme sahatthā paṭiggahetvā agilāno<sup>614</sup> khādeyya vā bhuñjeyya vā, paṭidesettabbam tena bhikkhunā: “Gārayham āvuso dhammam āpajjim, asappāyam, paṭidesanīyam,<sup>615</sup> tam paṭidesemī ti.”<sup>616</sup>**

#### [The fourth training precept on what is to be acknowledged]

Now, [there are] those those wilderness lodgings which are considered risky, which are dangerous: if any bhikkhu, [staying] in lodgings which are of such a kind, without having announced [the danger] beforehand, having accepted [the food] with his own hand inside the monastery, [and then] not being ill, should chew uncooked food or eat cooked food, [then it] is to be acknowledged by that bhikkhu, “Friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged; I acknowledge it.”

**yāni kho pana tāni āraññakāni senāsanāni sāsañkasammatāni sappaṭibhayāni**: now, there are those wilderness-area lodgings which are considered risky, which are frightening; see NP 29.

**yo pana bhikkhu tathārūpesu senāsaneshu**: if any bhikkhu in lodgings which are of such kind; see NP 29.

Vibh, Sp and Kkh do not offer any help regarding the correct reading. The origin-story to the earlier rule formulation also offers no help, but the origin story to the later rule formulation that excepts sick bhikkhus has: “... aññataro bhikkhu araññakesu senāsaneshu gilāno hoti.” This might indicate that *viharanto* was not originally in the rule. The point of the rule is the accepting and eating of food inside a dwelling in a forest

<sup>611</sup> C, W: -sañka-.

<sup>612</sup> Bh Pm 1 & 2, C, D, G, V, W, Mi & Mm Se, Vibh Ce, Ra, Sannē: “... senāsaneshu viharanto ....” Dm, Vibh Ee, Um, and UP omit *viharanto*. (Pg 71 appears not to have it: “... tathārūpesu senāsaneshu na pubbe appaṭisamviditam anārocitaṁ khādanīyam vā ... pe ... agilāno yo pana bhikkhu khādeyya vā ...”)

<sup>613</sup> C, D, G, V, W, Vibh Ee, Um: *khādanīyam* & *bhojanīyam*.

<sup>614</sup> V: *agilāno*.

<sup>615</sup> C, D, W, Vibh Ee: *paṭidesanīyam*.

<sup>616</sup> Bh Pm 1: *iti*.

monastery, *ajjhārāme*, and this makes *viharanto* superfluous.

The Sa PrMo does not have an equivalent to *viharanto*: "... *bhikṣus tathārūpe samghasyāraṇyakeṣu śayyāsaneṣu pūrvamī apratisaṁvit samāno...*" PrMoSa p.238. So Mū PrMoMū p.47. The wording of the Mā-L rule is somewhat different: "Yo puna bhikṣu arānyake śayanāsane viharanto pūrve ..."; PrMoMā-L p.29.

The reading with *viharanto* probably happened under influence of NP 29 in which the wording is partially the same. The Padabhājana to NP 29 has: "tathārūpesu bhikkhu senāsanesu viharanto ti: evarūpesu bhikkhu senāsanesu viharanto." The Vibh Padabhājana on Pd 4 has: "tathārūpesu senāsanesu: evarūpesu senāsanesu." This difference shows that the editor of the Vibh word-commentary had a reading without *viharanto* and that this is the correct reading. The Parivāra (Vin V 28) has: "āraññakesu senāsanesu pubbe appaṭisaṁviditam khādanīyam ... bhuñjantassa ..."

**pubbe appaṭisaṁviditam**: which has not been announced beforehand; see Pāc 83. Here *appaṭisaṁviditam* is agreeing with an unexpressed *etam*, i.e., the danger; see Padabhājana: "etam appaṭisaṁviditam nāma."

**ajjhārāme**: inside a monastery, Ām: in his own monastery, H: within a monastery; loc. sg. m. See Pāc 84.

**khādanīyam sahatthā ... bhuñjeyya vā**: see Pd 1 & 3.

### [Pāṭidesanīya conclusion]

**Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā<sup>617</sup> dhammā.**

**Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?**

**Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?**

**Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.<sup>618</sup>**

*Pāṭidesanīyā<sup>619</sup> niṭṭhitā.<sup>620</sup>*

**Venerables, the four cases that are to be acknowledged have been recited.**

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

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

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

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

*The [cases] which are to be acknowledged have finished.*

**uddiṭṭhā ... niṭṭhitā**: see Pd intro. and Nid. concl.

### [Sekhiyā<sup>621</sup>]

**Ime kho panāyasmanto sekhiyā dhammā<sup>622</sup> uddesam āgacchanti.**

<sup>617</sup> C, D, V, W, G, Vibh Ee: *pāṭidesanīyā*.

<sup>618</sup> Dm, UP, Ra, Um: *dhārayāmī ti*.

<sup>619</sup> C, D, V, W, G, Vibh Ee: *pāṭidesanīyā*.

<sup>620</sup> = C, G, W, Dm, UP, Ād Ce, Mm Se, Bh Pm 1 & 2, Um. Mi Se: *Cattāro pāṭidesanīyā niṭṭhitā*. D: *Pāṭidesanīyam niṭṭhitam*.

<sup>621</sup> = Dm. In brackets in Um. D: *sekhiyā dhammā*. Mi Se: *Pañcasattati sekhiyā dhammā*.

<sup>622</sup> Mi Se, V: *pañcasattati sekhiyā dhammā*.

## [The cases related to the training]

**Venerables, these cases related to the training come up for recitation.**

**Ime kho panāyasmanto ... dhammā uddesam āgacchanti:** see Sd intro.

**sekhiyā dhammā:** cases related to the training, H: rules for training, Nm: a rule of conduct, Norman: a rule of training.

This is the only section introduction in which the number of rules is not given. Two Siamese tradition MSS, however, do give the number of sekhiyas here and at the conclusion: *pañcasattati sekhiyā dhammā*: "seventy-five cases related to the training." See p. @.

According to the *Kaṅkhāvitaranī* and the *Kaṅkhāvitaranī-navaṭīkā*, the reason for not including the number is because the the observances (*vatta*) in the Vattakkhandhaka of the Cūlavagga are sekhiyas too and when taking on the sekhiyas, one also takes on the observances in the Vattakkhandhaka.<sup>623</sup>

Parallels to many of these sekhiyas are mentioned at Vin II 213f. Parallels to sekhiyas 3 to 26 are at Cv VIII 4,3 and parallels to sekhiyas 27–55 at Cv VIII 4,5. Cf. Hinüber 1999 p.13f.

In the Cv the rules are not called sekhiya but *vatta*, observances, (*bhikkhūnaṃ bhattaggavattam paññāpessāmi yathā bhikkhūhi bhattagge vattitabbaṃ*; Cv VIII 4,2) and are given in the passive voice rather than the active voice, e.g., "*susamvutena antaraghare gantabbaṃ*": "by [a bhikkhu] who is well-restrained (it) is to be gone among the houses." (Or: By a restrained one (it) is ... )

**sekhiya:** related to the training, PED: connected with training; adj. = **sekha:** trainee, training; see Pd 3 + conn. suf. -**iya**; see Pd 3.

## [Parimāṇḍalavaggo<sup>624</sup>]

### [Sekh 1 & 2: Parimāṇḍalasikkhāpadam]

**Parimāṇḍalam nivāsessāmī<sup>625</sup> ti, sikkhā karaṇiyā.<sup>626</sup>**

**Parimāṇḍalam pārupissāmīti sikkhā karaṇiyā.**

### [The training precept on being even all around]

**"I shall wear [the under-robe ] even all around," thus the training is to be done.**

<sup>623</sup> Kkh 145: *Sekhiyesu paṭhame parimāṇḍalanti samantato maṇḍalaṇi. Sikkhā karaṇiyāti "evam nivāsessāmī"ti ārāmepi antaragharepi sabbattha sikkhā kātabbā, ettha ca yasmā vattakkhandhake vuttavattānīpi sikkhitabbattā sekhiyāneva honti, tasmā pārājikādīsu viya paricchedo na kato.*

Kkh-nṭ 436 Myanmar: *yathā "tatrime cattāro pārājikā dhammā uddesam āgacchanti"ti-ādinā tattha tattha paricchedo kato, evametthāpi "tatrime pañcasattati sekhiyā dhammā uddesam āgacchanti"ti kasmā paricchedo na katoti āha "ettha cā"ti-ādi. vattakkhandhake vuttavattāni pīti ḡantukā vāsikagamikānumodanabhattagga-piṇḍacārikāraññāsenāsana-jantāgharavaccakuṭi-upajjhācariyasaddhivihārika-antevāsikavattāni. idañca nidassanamattam aññesampi kandhakavattānam ettheva saṅghassa icchitabbattā. ayañhettha adhippāyo: sekhiyaggahañena cettha vattakkhandhakādīsu ḡatavattādīnampi gahañam. tepi hi sikkhitabbatthēna "sekhiyā"ti icchitā. tasmā mātikāyam pārājikādīnam viya sekhiyānam paricchedo na katoti. na kevalam vattakkhandhakādīsu ḡatavattādīnam gahañatthamevati āha "cārittavinyadassanathāñcā"ti. etthāpi paricchedo na katoti ānetvā yojetabbam.*

"'Herein these 4 Pārājikas come up for recitation,' etc., there a measure has been made. Why hasn't here a measure been made here too in a likewise manner: 'herein these 75 Sekhiya cases come up for recitation?' was said. 'And here ... the observances that have been said in the Observance Khandhaka (Vattakkhandhaka in the Mahāvagga),' i.e., the visitors, dwelling, ... attendant observances, and this is a mere example. Of other khandhaka observances too it is just the desire of the Sangha in this. For this is the intention: by taking on the sekhiyas the taking on here is also of the observances that have come down in the Observance Khandhaka. For they too are desired as 'sekhiyas' by the state of training, therefore in the Mātikā (i.e., the Pātimokkha) a measure has not been made like in the Pārājikas. It was not said 'just for the purpose of taking on the observances, etc., that have come down in the whole Observance Khandhaka, etc.' And 'for the purpose of showing conduct and vinaya' here a measure has not been made too."

<sup>624</sup> Only in Mi Se.

<sup>625</sup> C, P: *nivāsissāmī*.

<sup>626</sup> V: *karaṇiyā* throughout the Sekhiyā section.

**"I shall wrap [the outer-robés] even all around," thus the training is to be done.**

**parimaṇḍalam:** even all around (the [knee-] circle), round, Nm: (even) all around, H: having made both edges level, Than: wrapped around, level with the (knee-) circle; an adverb of manner, or an adj. qualifying an unexpressed *antaravāsakan*, cf. Sekh 40. Cf. the Cv parallel of Sekh 40 at Cv VIII 4.5: "parimaṇḍalo ālopo kātabbo." This indicates that *parimaṇḍala* is an adjective.

= pref. **pari**-: (a)round + **maṇḍala**: circle, i.e., a circle around the waist level and especially the knee level; see Vibh and Sekh 40.

Vibh: "Parimaṇḍalam nivāsetabbam nābhimaṇḍalam jāṇumāṇḍalam paṭicchādentena. Yo anādariyam paṭicca purato vā pacchato vā olambento nivāseti, āpatti dukkaṭassa.": "It is to be dressed by/in the manner of covering the navel-circle (and the) knee-circle. One who out of disrespect dresses letting (the under-robe) hang down in front or behind; there is an offence of wrong-doing for him."

Sp 889: "... parimaṇḍalan-ti samantato maṇḍalam.": "parimaṇḍalam (means): all around the circle."

Vin II 213/Cv VIII 4.3 & 5.2: "Sace ārāme kālo ārocito hoti, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā, kāyabandhanam bandhitvā, saguṇam kātvā saṅghātiyo pārupitvā, gaṇṭhikam paṭimūñcitvā, dhowitvā pattam gahetvā, sādhukam ataramānena gāmo pavisitabbo.": "If the time is announced in the monastery, having dressed evenly all around by/in the manner of covering the three circles, having bound the body-belt, having made into one/having layered (the outer robes), having wrapped the double robes, having fastened the tag, having taken the bowl after having washed it, the village is to be entered carefully and non-hurriedly."

**nivāsessāmī ti:** I shall dress (the under robe/waist cloth), wear; 1 sg. fut. of *nivāseti* (*ni* + √*vas* + *e*) + **iti**: thus, so, like this; *iti* is a deictic particle referring to a statement that is just mentioned or that follows, or + **ti**: quotation mark.

**-ī ti sikkhā karaṇiyā:** thus the training is to be done, Nm: this is a rule to be kept, H: is a training to be observed, Norman: [this is] a training to be done.

The *-īti sikkhā karaṇiyā* can be resolved as *-ī + ti* just indicating a thought of the one who trains: "this , thus the training is to be done," or it can be resolved as *-i + iti* indicating that one is to train with this intention in mind: "... thus the training is to be done."

The latter version is supported by the Sa and Mū Prātimokṣasūtras: "... nivāsayiṣyāma iti śikṣā karaṇiyā"; PrMoSa p.240, Ban 30. And also by the Chinese translation of the Sa version: Huber: "... Telle est la règle que nous observons." ("Thus is the rule we observe."); Finot 67ff. PrMoSa p.305: "das sollen wir lernen." ("this we shall learn") Rosen, 1959, p.221ff: "so soll man lernen" ("so one must train").

The medieval *Pātimokkhaganṭhidipanī* also seems to support this, Pg 71: "... nivāsessāmi iti evam ārāme pi antaraghare pi sabbattha thāne sikkhā karaṇiyā.": "I shall dress, so, thus, in the wilderness or in an inhabited area, everywhere the training is to be done."

As the rules in general are called *sekhiya*: "[a rule] related to the training," *sikkhā* also refers to the training in general; cf. *sikkhāsājīvasamāpanno* at Pār 1.

**sikkhā:** the training; nom. sg. f.; see Pār 1.

**karaṇiyā:** to be done; f.p.p. of *karoti* agreeing with *sikkhā*. The verb "is" needs to be supplied in English.

**pārupissāmī ti:** I shall wrap/veil/dress (the outer robes); 1 sg. fut. of *pārupati* (*pa* + ā + √*rup* + *a*). This refers to both the outer robe and the double robe; see the Vin II 213 quotation above.

Padabhājana: "Parimaṇḍalam pārupitabbaṁ ubho kaṇṇe samam kātvā": "Evenly all around [it] is to be wrapped having made both edges/corners (of the upper robes) level/even."

### [Sekh 3 & 4: Suppaṭicchannasikkhāpadam]

**Supaṭicchanno<sup>627</sup> antaraghare gamissāmī ti, sikkhā karaṇiyā.**

<sup>627</sup> Dm: *supaṭicchanno*. (Pg: supāṭi-)

**Supaṭicchanno<sup>628</sup> antaraghare nisidissāmī ti, sikkhā karaṇīyā.**

[The training precept on being well covered]

“I shall go well covered inside an inhabited area,” thus the training is to be done.

“I shall sit well covered inside an inhabited area,” thus the training is to be done.

**supaṭicchanno:** Ņm: well covered, H: properly clad; adj. = bahubbīhi cpd. = pref. **su-**: well + **paṭicchanno:** covered; p.p. of *paṭicchādeti* ((*p*)*paṭi* + √(*c*)*chad* + *e*); see Sd concl.

*Supaṭicchanno* is a predicative nominative adjective qualifying the unexpressed subject of the verb *gamissāmi*: the pronoun *aham*: “I”; see Syntax § 20a. A substantive/auxiliary verb is implied: “(*aham*) *susamvuto* (*hutvā/honto*) ...” This predicative nominative can sometimes be used predicatively where an adverb of manner is to be expected, as happens in the sekhiyas.

The wrong/opposite way is given in the origin story at Vin IV 186: “... *kāyaṁ vivaritvā ...*”: “having exposed/uncovered the body.”

V.l. *Suppaṭicchanno*. The initial *p*- in *paṭi* is liable to doubling due to the older, corresponding Skt form *prati*; see NP 16: *maggappaṭipannassa*. Mū: *supraticchannā*; PrMoMū p.48.

**antaraghare:** inside an inhabited area, Ņm: in inhabited areas, H: amidst the houses; loc. sg. nt.; see NP 29, Pd 1. Note that the form *ghare* is singular not the plural *gharesu*.

The Sa PrMo, has *antargṛhaṁ*, the Skt equivalent of the singular accusative *antaragharam*, with, *pravekṣyāma*, the Skt equivalent of *pavisissāmā*, but then has the *antargṛhe*, Skt equivalent of the singular locative *antaraghare*, with *niṣatsyāma*, the Skt equivalent of *nisidissāma*, in this group of sekhiyas; see PrMoSa p.242f, CSP 184 f.

The Mā-L version has the opposite: rule 5: “*susamvṛto antaragrham-upasamkramiṣyāmī ti*,” rule 14: “*susamvṛto antaragṛhe niṣidiṣyāmī ti*.”

**gamissāmī ti:** I shall go; = *gamissāmi*: 1 sg. fut. of *gacchati* + *ti*: end quote; see above Nid.

**nisidissāmī ti:** I shall sit; 1 sg. fut. of *nisidati*; see Aniy 1.

[Sekh 5 & 6: susamvutasikkhāpadam]

**Susamvuto antaraghare gamissāmīti sikkhā karaṇīyā.**

**Susamvuto antaraghare nisidissāmīti sikkhā karaṇīyā.**

[The training precept on being well restrained]

“I shall go well-restrained inside an inhabited area,” thus the training is to be done.

“I shall sit well-restrained inside an inhabited area,” thus the training is to be done.

**susamvuto:** well restrained, H: well-controlled; adj. Bb. cpd.; see Sekh 3 above. = **su-**: well; pref. + **samvuto:** restrained; p.p. of *saṃvarati* (*saṃ* + √*var* + *a*). The wrong way is given in the origin-story at Vin IV 186: “*hattham vā padam vā kīlāpento*”: “making the hand or foot move playfully.”

The Mā-L version has the opposite in rule 5: “*susamvṛto antaragrham-upasamkramiṣyāmī ti ...*,” and rule 14: “*susamvṛto antaragṛhe niṣidiṣyāmī ti ...*,” BV 297, PrMoMā-L p.32–33.

[Sekh 7 & 8: Okkhittacakkhusikkhāpadam]

**Okkhittacakkhu antaraghare gamissāmīti sikkhā karaṇīyā.**

<sup>628</sup> Idem.

**Okkhittacakkhu antaraghare nisidissamiti sikkha karaniyā.**

[The training precept on the eyes cast down]

“I shall go with the eyes cast down inside an inhabited area,” thus the training is to be done.

“I shall sit with the eyes cast down inside an inhabited area,” thus the training is to be done.

**okkhittacakkhu:** H: with the eyes cast down, Nm: with downcast eyes, down-cast-eyed; adj. Inverted Bb cpd. qualifying an unexpressed *ahaṁ* and functioning a predicative nominative. = **okkhitta:** cast down; thrown down; p.p. of *okkhipati* (*o/ava + √(k)kip + a*). + **cakkhu:** eye. See origin-story to Pāc 6: “... āyasmā Anuruddho indriyāni okkhipitvā ...” Cf. Sn 63.

Sp 890: “*Okkhittacakkhū ti heṭṭhā khittacakkhu hutvā.*”: “... having become one whose eyes are cast down below.” According to the Suttavibhaṅga (Vin IV 186) the bhikkhu is look a plough’s length ahead: “... *yuggamattāṇ pekkhantena.*”: “... in the manner of observing a plough-length.” The commentary (Sp 891) defines this as “*Yugamattāṇ pekkhamāno ti yugayuttako hi danto ājāneyyo yugamattāṇ pekkhati, purato catuhatthappamāṇā bhūmibhāgaṇ; iminā pi ettakāṇ pekkhantena gantabbam.*”: “Observing the plough-length: like a tame well-bred horse yoked up observes a plough-length of the four arm-span measure ahead on the ground.”

The wrong way is described in the origin story at Vin IV 186: “*tahāṇ tahāṇ olokento*”: “looking here and there.”

[**Sekh 9 & 10: Ukkhittakasikkhāpadam**]

**Na ukkhittakāya**<sup>629</sup> antaraghare gamissamī ti, sikkha karaniyā.

**Na ukkhittakāya**<sup>630</sup> antaraghare nisidissamī ti, sikkha karaniyā.

*Parimāṇḍalavaggo paṭhamo.*<sup>631</sup>

[The training precept on (robes) lifted up]

“I shall not go with [robes] lifted up inside an inhabited area,” thus the training is to be done.

“I shall not sit with [robes] lifted up inside an inhabited area,” thus the training is to be done.

*The section [starting with the rule] on being even all round is first*

**na:** not; neg. particle.

**ukkhittakāya:** with (robes) lifted up, Nm: hitched up, thrown up, suspended; adj. Bb cpd. ins. sg. f. = *ukkhitta*, the p.p. of *ukkhipati* (*ud + √(k)kip + a*): lifts up, throws up, raises, suspends + adjectival suf. -ka. According to DP it qualifies an unexpressed *saṅghāti* or *sātikā*. Probably an instrumental of attendant circumstances, see Syntax § 65, which expresses conditions of body and mind that attend the agent engaged in an action. Cf. S II 271: “*rakkhiten’eva kāyena ... gāmaṇ ... piṇḍāya pavissāmā ti*”: “with the body guarded ... we shall enter the village ... for alms ....” The exact meaning of this word is not certain; see BD III 123 n. 1. It might mean “lifting up robes,” like one lifts the robes when crossing a shallow stream or puddle. The commentary (Sp 891) takes it to be a feminine instrumental: “*ukkhittakāyā ti: ukkhepena, ithambhūtalakkhaṇe karaṇavacanāṇ, ekato vā ubhato vā ukhittacīvaro hutvā ti attho*”: “*ukkhittakāya*: by/with lifting up, an instrumental word with female characteristics, having become one with a robe that has been lifted up on one side or on both sides.”

It could, rather than being an adjective, also maybe be an action-noun like *ujjagghikāya* in the next rule. In this

<sup>629</sup> D, P: *-kāyā*.

<sup>630</sup> Idem.

<sup>631</sup> V: *pathamo*. Bh Pm 1 & 2, C, D, W: *Paṭhamo vaggo*. Nothing in Mm Se.

case it would mean: “with lifting up (of the robe).”

Cf. Cv V 29,3/Vin II 136 where the Buddha allowed a robe-fastener after Ven. Ānanda’s light outer robes were lifted up by wind-whirl while going for alms in the village: “*tena kho pana samayena āyasmā Ānando lahukā saṅghāṭīyo pārūpitvā gāmam piṇḍāya pāvisi, vātamaṇḍalikāya saṅghāṭīyo ukkhipiyiṁsu.*”

The wrong way is given in the origin-story (Vin IV 187): “*ekato vā ubhato vā ukkhipitvā ...*” “Having lifted up on one side or on both sides.”

**parimaṇḍalavaggo:** the section (starting with the rule) on being even all around, evenly-around-section; nom. sg. m. = **parimaṇḍala:** evenly around; see Sekh 1 + **vagga:** section; see NP 10.

**pāṭhamo:** is first, (which is) the first; ordinal.

### [Sekh 11 & 12: Ujjagghikasikkhāpadam]

**Na ujjagghikāya**<sup>632</sup> antaraghare gamissāmī ti, sikkhā karaṇīyā.

**Na ujjagghikāya**<sup>633</sup> antaraghare nisidissāmī ti, sikkhā karaṇīyā.

[The training precept on loud laughter]

“I shall not go with loud laughter inside an inhabited area,” thus the training is to be done.

“I shall not sit with loud laughter inside an inhabited area,” thus the training is to be done.

**ujjagghikāya:** loud laughter, laughing loudly, H: with loud laughter, Nm: laughing loudly; ins. sg. f. of noun *ujjagghikā* = *ujjagghi* from *ujjagghati* (*ud* + √*jaggh* + *a*): laughs loudly, laughs at + suffix *-ikā*. = Ins. of attendant circumstances in fem. sg.; see Sekh 9.

The wrong way is given in the origin-story at Vin IV 187: “*mahāhasitaṁ hasantā ...*”: “laughing a loud laughter.” It is allowable to smile when there is the occasion of laughter: “*hasanīyasmiṁ vatthusmiṁ mihitamattam karoti*”; Vin IV 187.

### [Sekh 13 & 14: Uccasaddasikkhāpadam]

**Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.**

**Appasaddo antaraghare nisidissāmīti sikkhā karaṇīyā.**

[The training precept on loud sounds]

“I shall go quiet[ly] inside an inhabited area,” thus the training is to be done.

“I shall sit quiet[ly] inside an inhabited area,” thus the training is to be done.

**appasaddo:** being quiet, Nm: quietly, H: with little noise, Than: lowered voice, DP: making little or no noise, quiet; adj. Bb cpd. = **appa:** little; adj. + **sadda:** sound, noise, voice, word.

*Appasaddo* is adj. in the predicative nominative case; see Sekh 3.

Sp 891 explains that it is *appasaddo* when three theras are sitting in a house three armspans apart from each other and the third can not make up the meaning of the words when the first two theras are conversing with each other, although he can still hear the sound. If he can understand, then it is called a “great sound.”<sup>634</sup>

The Vibh non-offence clauses and the commentaries specify *saddo* as “voice” here. However, it seems proper

<sup>632</sup> C, D, G, Um, V, Vibh Ee, W: *ujjhaggi-*.

<sup>633</sup> Idem.

<sup>634</sup> “*Appasaddo antaraghare ti ettha kittāvatā appasaddo hoti? Dvādasatthe gehe ādimhi saṅghatthero, majjhe dutiyatthero, ante tatiyatthero ti evaṁ nisinnesu saṅghatthero dutiyena saddhim manteti, dutiyatthero tassa saddañ-c’eva sunñāti, kathañ-ca vavatthapeti. Tatiyatthero pana saddam-eva sunñāti, kathañ na vavatthapeti. Ettāvatā appasaddo hoti. Sace pana tatiyatthero kathañ vavatthapeti, mahāsaddo nāma hoti.*”

that a bhikkhu in the village should try not to make any loud noise, not just speaking loudly, but also not making other noises such as clapping, burping, slurping, whistling, coughing etc.

Other contexts in the Canon indicate that it means noise in general; e.g., M II 4 & 122 where one bhikkhu scolds another bhikkhu for clearing his throat while the Buddha taught the Dhamma: “*Appasaddo āyasmā hotu, Mā āyasmā saddam akāsi..*” Cf. D II 37: “*Appasaddā bhontu hontu.*”

At M III 13 and Vin II 306 forests and dwellings are called *appasadda* and *appanighosa* (little noise). “*Appasadde katvā*”: “having made quiet” at M II 37, indicates that *appasadda* can mean quietly, silently. Cf. M II 119: “*appasaddo upasankamitvā*”: “having approached being quiet/quietly.”

The wrong way is given in the origin-story and Vibh at Vin IV 187: “*uccāsaddam mahāsaddam karontā*”: “making a loud sound, a great sound.”

### [Sekh 15 & 16: Kāyappacālakasikkhāpadam]

**Na kāyappacālakam antaraghare gamissāmīti sikkhā karaṇiyā.**

**Na kāyappacālakam antaraghare nisidissāmīti sikkhā karaṇiyā.**

[The training precept on swaying the body]

“I shall not go swaying the body inside an inhabited area,” thus the training is to be done.

“I shall not sit swaying the body inside an inhabited area,” thus the training is to be done.

**kāyappacālakam:** shaking, H: swaying the body, Than: swinging..., Nm: fidgeting...; adv. An accusative tapp. cpd. used as an adverb of manner in acc. sg. nt. = **kāya**: body + **pacālakam**: swaying; = *pacāla* from *pacāleti* (*[p]pa* + √*cāl* + *e*) (see Th 200, Ja IV 16, S V 270) + *-akam*. A ḥamul absolute in *-akam*; see *sannidhikārakaṇi* at NP 23. For doubling of *p* see NP 16: *-maggapaṭipannassa*.

### [Sekh 17 & 18: Bāhuppacālakasikkhāpadam]

**Na bāhuppacālakam antaraghare gamissāmīti sikkhā karaṇiyā.**

**Na bāhuppacālakam antaraghare nisidissāmīti sikkhā karaṇiyā.**

[The training precept on swaying the arms]

“I shall not go swaying the arms inside an inhabited area,” thus the training is to be done.

“I shall not sit swaying the arms inside an inhabited area,” thus the training is to be done.

**bāhu**: arms. As this is compounded it can be a plural

### [Sekh 19 & 20: Sīsappacālakasikkhāpadam]

**Na sīsappacālakam antaraghare gamissāmīti sikkhā karaṇiyā.**

**Na sīsappacālakam antaraghare nisidissāmīti sikkhā karaṇiyā.**

*Ujjagghikavaggo*<sup>635</sup> *dutiyo*.<sup>636</sup>

[The training precept on swaying the head]

“I shall not go swaying the head inside an inhabited area,” thus the training is to be done.

<sup>635</sup> Um: *ujjhaggika-*, G, V: *na-ujjhaggikavaggo*.

<sup>636</sup> Bh Pm 1 & 2, C, D, W: *Dutiyo vaggo*. No section conclusion here in Mm Se.

“I shall not sit swaying the head inside an inhabited area,” thus the training is to be done.

*The section [starting with the rule] on loud laughter is second..*

**sīsa:** head.

**ujjagghikavaggo:** the section (starting with the rule) on loud laughter, loud-laughter-section; nom. sg. m. =

**ujjagghika:** see Sekh 11 + **vagga:** section.

**dutiyo:** second; ordinal.

### [Khambhakatavaggo<sup>637</sup>]

#### [Sekh 21 & 22: Khambhakatasikkhāpadam]

Na khambhakato<sup>638</sup> antaraghare gamissāmī ti, sikkhā karaṇiyā.

Na khambhakato<sup>639</sup> antaraghare nisidissāmī ti, sikkhā karaṇiyā.

[The training precept on making into a prop]

“I shall not go having made [the arms] a prop inside an inhabited area,” thus the training is to be done.

“I shall not sit having made [the arms] a prop inside an inhabited area,” thus the training is to be done.

**Khambhakato:** having made [the arms] a prop, making (the arms) into a prop, Ŋm & H: with arms akimbo, lit.: having made a prop; adjective qualifying an unexpressed *ahaṇ*; see Sekh 3. Bb cpd. = **khamba:** prop, pillar, support; from *thamba* + **kata:** done, made; pp. of *karoti*, here, for convenience, rendered as an absolute. According to Sp 491 it means a prop made having placed a hand on a hip. (*Khambhakato nāma kaṭiyāṇ hatthāṇ ṭhapetvā katakhambo.*) However, it might also include the leaning against a wall with an outstretched arm, or the supporting of the head by putting the hand under the chin and elbow on a surface (like the “The Thinker” statue of the sculptor Rodin). In short, it means any way of propping up the body or parts of the body by means of the arms.

The Skt root *ṭstambh* means “fixes firmly, supports, props, holds up by coming into contact with, rests on, leans on; see MW. The Skt noun *stambha* means: post, pillar, support, propping.

At Vin IV 189 the wrong way is described as: “Having made a prop on one side or on both sides...”: “... *ekato vā ubhāto vā khambhāṇ katvā ...*”

Sa Prātimokṣasūtra: *na kambhākṛtā*; PrMoSa p.243, CSP 189.

#### [Sekh 23 & 24: Oguṇṭhitasikkhāpadam]

Na oguṇṭhito antaraghare gamissāmīti sikkhā karaṇiyā.

Na oguṇṭhito antaraghare nisidissāmīti sikkhā karaṇiyā.

[The training precept on being (with the head) covered]

“I shall not go with [the head] covered inside an inhabited area,” thus the training is to be done.

“I shall not sit with [the head] covered inside an inhabited area,” thus the training is to be done.

**oguṇṭhito:** Ŋm: with (head) covered, H: muffled up; p.p. of *oguṇṭheti* (*ava* + *ṭguṇṭh* + *e*): covers over, veils.

<sup>637</sup> Only in Mi Se.

<sup>638</sup> C, D, W: *nakkhambhakato*. G: *na khambhagato*. Corrected to *nakkhambhagato*.

<sup>639</sup> Idem.

The wrong way given at Vin IV 189 is "... *bhikkhū sasīsamī pārupitvā ...*": "having wrapped themselves, including the head, (with the outer robes)."

## [Sekh 25: Ukkutikasikkhāpadam]

**Na ukkuṭikāya antaraghare gamissāmī ti, sikkhā karaṇiyā.**

[The training precept on crouching]

**"I shall not go in a crouching [posture] inside an inhabited area," thus the training is to be done.**

**ukkuṭikāya:** in a crouching posture, H: crouching down on the heels, Than: tiptoeing or walking just on the heels, Ām: walking on toes or heels; ins. sg. f. of *ukkuṭikā*. Ins. of attendant circumstances; see above Sekh 9. = pref. *ud*: up + *uk*tu<sub>1</sub>/kuñc: bends; thus "bends up ." It is found in the stock-phrase: "... *pāde vanditvā ukkuṭikam niśiditvā añjaliñ paggahetvā ...*," which is found in the description of the formal request for the *upajjhāya* (Vin I 45), the *pabbajā* (" 82), the *upasampadā* (" 57), the confessing of offences (" 125–26), etc.

In Sri Lanka and Burma the *ukkuṭikā* posture is understood to be, and practised as, squatting with one foot-sole flat on the ground, and just the toes of the other foot on the ground, the buttocks touching the heels, the knees against the chest, and the torso erect. In Thailand this way is generally not done (anymore?), instead bhikkhus do their confession, etc, while sitting with the soles of the toes flat on the ground, the knees on the ground too, the buttocks touching the heels, and, and the torso erect. In *Buddhism Explained* by Bhikkhu Khantipalo, a picture of Thai monks doing confession in the squatting way is found in the picture section after p.128. The now common style described above is shown on the picture facing p.80. and in the section after p.xiv.

One ascetic practice referred to in the Canon, e.g. at M I 78, is the *ukkuṭikappadhāna*: the *ukkuṭika*-exertion. Maybe the ascetics engaged in this practice also moved about in this posture and this was forbidden for bhikkhus.

It is possible that what is meant is walking in a crouching or stooping posture, because it would be very difficult to go about in a squatting posture while a bhikkhu might more likely walk in crouching posture. The Chinese translation of the Sarvāstivādin version of the origin story relates that laypeople complained that the bhikkhus entered a house as if their legs had been cut off; see Rosen, 1959, p.223.

There is no prohibition for sitting in the *ukkuṭikā* posture in an inhabited area in the Pāli Vinaya, but the corresponding Sarvāstivādin *śaikṣa* 27 is coupled with another rule, *śaikṣa* 28, prohibiting bhikkhus to sit in the *utkūṭukā* posture. The corresponding Mā-L *śaikṣa* 9 is not coupled to a rule applying to sitting in this posture.

Kkh 259/Sp explains it as tip-toeing or walking on the heels. "*Pañcavīse ukkuṭikā vuccati pañhiyo ukkhipitvā aggapāde h'eva, aggapāde'vā ukkhipitvā pañhī hi yeva bhūmiyam phusantassa gamanam, karaṇavacanam pan'ettha vuttalakkhaṇam-eva.*": "In the twenty-fifth (rule) *ukkuṭikā* is said to be the going of one touching the ground with just the front of the feet, having kept up the heels, or with just the heels, having kept up the front of the feet."

In Vism 104 *ukkuṭika* is used to describe the gait of a *rāgacarita*, "one of lustful behaviour," and Āṇamoli renders it as "springy." "*Ukkutikāñ-ca c'assa padam hoti*": "and his step is springy." (Pm 106 comments "*asamphuṭṭhamajjhām*": "not touching the middle.")

In this context it seems to mean walking by exaggeratedly shifting the touching point to the back of the heels while the foot is coming down and then exaggeratedly shifting it to the front of the feet while lifting up. This makes one walk in a springy and wavy way and would be an improper deportment for a bhikkhu in the village.

## [Sekh 26 Pallathikasikkhāpadam]

**Na pallathikāya antaraghare nisidissāmī ti, sikkhā karaṇīyā.**<sup>640</sup>

[The training precept on (knees being) clasped around]

**“I shall not sit with the [knees] clasped-around inside an inhabited area,” thus the training is to be done.**

**pallathikāya:** with the [knees] clasped around, in the clasped around (the knees posture), with (the arms) clasped around (the knees), Than: holding the knees, H & Ām: lolling; ins. sg. f. of *pallathikā*. Ins. of attendant circumstances. = pref. *pari*: around + *atta*: thrown; p.p. of Skt *śvas*: throws, spreads. Or: *atta*: held, taken; p.p. of *ādadāti*. + *ikā*: abstr. suffix. For the manner of assimilation; see PG § 54,5.

*Pallattha* is the assimilated Pāli form of Skt *pari + asta* = Pāli *pari + atta*. *Pari-* > *paly-* > *pall-*; see PG § 54,5. The *-st-* in *asta* has been assimilated into *-tth-* instead of *-tt-*; see PG § 51,1.

Mū: *paryastikāya*; LC 11. Sa: *pallathikākṛtā*; PrMoSa p.244.

The Skt form *paryasta* means: “cast,” “spread around,” and the verb-form *paryasti*: “sitting on heels or hams”; see MW 607. In this posture the feet are flat on the ground, the buttocks, too, are on the ground, the knees are placed against or close to the chest, and the arms and hands are clasped around and hugging the knees. In a variant of this the legs are crossed in front of the ankles and only the outside of feet is on the ground. This is the *hatthapallatthikā*, clasped-around with the arms, mentioned in the Vibh (Vin IV 189) and not translated by Horner in BD III 126. It is a common posture in Asia and is also used sometimes in the West.

It can also be done with a strip of cloth tied around the back and knees, instead of the arms, see BMC 494, which is called the *dussapallatthikā*: “clasped-around with a cloth,” also not translated by Horner.

To do this with a *saṅghāṭī* is called the *saṅghāṭipallatthikā*: “clasped around with an outer robe,” and this has been forbidden at Cv V 28,2 as it wears out the *saṅghāṭī*. The *āyogapallatthikā*: “clasped around with a yoke/bandage” is allowed though in the Cv; cf. Sp 891 and 896.

V.l. **chabbisati sāruppā**: “The twenty-six proper [trainings].” *chabbisati*: twenty-six; num. = *cha(l)*: six + *vīsatī*: twenty; see above *chabbassāni* at NP 14. *sāruppā*: proper, suitable; adj.

## [Sekh 27: Sakkaccaṭiggahaṇasikkhāpadam]

**Sakkaccaṁ piṇḍapātam paṭiggahessāmīti sikkhā karaṇīyā.**

[The training precept on accepting in a respectful manner]

**“I shall accept alms-food appreciatively,” thus the training is to be done.**

**sakkaccaṁ**: appreciatively, considerately, respectfully, kindly, courteously, Ām: carefully, H: attentively, thoroughly; adv. of manner. Originally an absolutive of *sakkaroti* (*sa[t] + ḫkar + o*): honors, esteems, treats respectfully, treats kindly. *Kacca* is a junction of *kar + ya* in which the consonant-combination *-ry-* has been palatalised to *-cc-*; see Sd 10 *iccetāṇi*.

*Sakkaccaṁ* is used in contexts of teaching Dhamma, e.g., A II 147: “*sakkaccaṁ dhammam deseti*,” and in contexts of giving *dāna* together with *cittikatvā*: thoughtfully, considerably, e.g. at A IV 393. Cf. Th 1054 and Dhp 392.

Sp 891: “... *satim upaṭṭhapetvā*”: “... having established mindfulness.”

The opposite/wrong way given in the Vibh (Vin IV 190) indicates the meaning: “*asakkaccaṁ piṇḍapātam paṭiggaṇhāti chaddetukāmo viya*”: “... unappreciatively accepts alms-food, as if wishing to throw it away ...” Cf the wrong way given in the Vibh to Sekh 31: “... *asakkaccaṁ piṇḍapātam bhuñjanti abhuñjitukāmā viya ...*”: “unconsiderately they ate alms-food as if not wishing to eat ....”

**piṇḍapātam**: alms-food; acc. sg. m. see Pāc 29, NP 27.

<sup>640</sup> Mi & Mm Mm Se have section-conclusions here. Mi Se: *Chabbisati sāruppā niṭhitā*. Mm Se: *Chabbisati sāruppā*.

**paṭiggahessāmī ti:** I shall shall accept; 1 sg. fut. of *paṭiggañhāti*; see NP 1.

### [Sekh 28: Pattasaññipaṭiggahaṇasikkhāpadam]

**Pattasaññī piṇḍapātam paṭiggahessāmīti sikkhā karaṇiyā.**

[The training precept on paying attention to the bowl (while) accepting]

**"I shall accept alms-food paying attention to the bowl," thus the training is to be done.**

**pattasaññī:** paying attention to the bowl, perceiving the bowl, attending to the bowl, being aware of the bowl, Ām: with attention on the bowl, H: thinking of the bowl; adj. Acc. tapp. cpd. used as Bb cpd in the nominative predicative case; see Sekh 3. = **patta:** bowl; see NP 21 + **saññī:** perceiving, paying attention to, being aware of; possessive adj; see IP p.121f. = *saññā* + poss. suf. -in. Cf. Sekh 38: *ujjhānasāññī*, and A IV 353: "... anattasaññī asmimānasamugghātam pāpuṇāti": "... perceiving not-self he attains the destruction of the conceit 'I am.'"

Sp 891: "pattasaññī ti patte saññām kātvā": "... having put the attention/perception on the bowl."

Wrong way: "... tāham tāham olokento piṇḍapātam paṭiggañhanti ākirante pi atikkante pi na jānanti": "... they accepted alms-food looking here and there, they did not know when it scattered over (the bowl) and flowed over (the bowl)"; Vin IV 190.

Cf. Cv VIII 5,2/Vin II 216: "Na ca bhikkhādāyikāya mukham ulloketabbam": "(while alms is given) one should not look up at the face of the female donor of alms'

This rule intends to prevent the bhikkhu who receives alms from losing his sense-restraint and looking up to the face of the (female) donor, possibly creating the impression that he might be interested in her, or from looking elsewhere, possibly creating the impression that he is not interested in the act of giving or not is not pleased with the food.

### [Sekh 29: Samasūpakapaṭiggahaṇasikkhāpadam]

**Samasūpakam piṇḍapātam paṭiggahessāmīti sikkhā karaṇiyā.**

[The training precept on accepting curry in the proper proportion]

**"I shall accept alms-food which has curry in the proper proportion," thus the training is to be done.**

**samasūpakam:** which has curry in proportion, Ām: with sauces in proportion, H: with equal curry; adj. Bb cpd qualifying *piṇḍapātam*, or maybe a bb cpd used as an adverb of manner. = **sama:** even, level; adj. + **sūpaka:** having (bean-) curry, soup; = *sūpa*: curry, sauce, soup. + poss. suf. -ka. According to the Vibh and the Sp it is curry made of pulses such as lentils, i.e., the Indian *dahl*. However, at S V 149 eight flavours of *sūpa* are given. The translation of M-a given at Sekh 36 mentions various types of *sūpa* which include fish- and meat-*sūpa*, so it seems that *sūpa* is not confined to bean-curry.

According to the Sp 892 *samasūpakam* means one part curry in proportion to four parts rice (*Samasūpako nāma yattha bhattassa catuttha-bhāgappamāṇo sūpo hoti*). Horner, BD II 127 n. 3, takes "sāmaṇī sūpaṇī pi odanāṇī pi viññāpetvā bhuñjanti." at Vin I 45 to refer to this sekhiya rule, but *sāmaṇī* means "(for) oneself" and therefore it rather refers to Sekh 37.

At Cv VIII 4,4–5 "samasūpako ... samatittiko piṇḍapāto paṭiggahetabbo." *samasūpako* and *samatittiko* are clearly adjectives qualifying *piṇḍapāto*. Other contexts, however, suggest that *samasūpakam* and *samatittikam* could be adverbs of manner; i.e., M II 7: "ahaṇi iminā pattenā samatittikam pi bhuñjāmi" and D II 119: "puṇḍarikāni samodakam thitāni."

Wrong way: "piṇḍapātam patiggañhantā sūpañ-ñeva bahum patiggañhanti": "accepting alms-food they accepted a lot of curry"; Vin IV 190.

### [Sekh 30: Samatitthikasikkhāpadam]

**Samatitthikam<sup>641</sup>** piṇḍapātam paṭigahessāmī ti, sikkhā karaṇiyā.

*Khambhakatavaggo<sup>642</sup> tatiyo.<sup>643</sup>*

[The training precept on (alms-food) level with the rim]

"I shall accept alms-food which is level with the rim," thus the training is to be done.

*The section [starting with the rule] on making into a prop is third.*

**samatitthikam:** which is level with the rim, Ām: in proportion to (not overflowing from) the capacity (of the bowl), Than: level with the edge, H: at an even level, brimful; adj. qualifying *piṇḍapātam*. Bb cpd. = **sama**: even, level + **titthika**: brim; = *titthi*: edge, rim + adjectival suffix -ka.

For the meaning see BMC 496 f. and BD 128 n. 3.

Wrong way: "thūpikataṁ piṇḍapātam paṭiggaṇhanti": "they accepted alms made into a heap."; Vin IV 190.

V.l. -*titthi-* & -*titti*. Cf. in Ee D I 244: "nadī udayakassa samatittikā," Ee Vin I 230: "nadī pūrā hoti samatitthika," Be Jāt. I 399: "samatittikam anavasesakam telapattam parihareyya," (cf. S V 170), M II 7: "ahañ iminā pattena samatittikam pi bhuñjāmi" See PED 302: *tittika* and *titthika*. Mū: *samatīrthikam*; PrMoMū p.50; "Na samatittikam ..."; LC 12. CSP 196 (= Sa *Mahāvyutpatti*): "Na samatīrthikam ..." There is no Mā-L version.

BHSGD II 561 takes the reading *-tittika*, which exists both in Pāli and Sanskrit, to be a corruption and suggests that the Sanskrit *tīrtha*, = Pāli *tittha*, is an extension from the earlier usage of "bathing-ghat" to the later usage of "edge of a river."

Sp 892: *Thūpikataṁ piṇḍapātam paṭiggaṇhāti, āpatti dukkaṭassā ti ettha thūpikato nāma pattassa antomukhavaṭilekham atikkamitvā kato; patte pakkhitto racito pūrito ti attho. Evañ kataṁ agahetvā antomukha-vaṭṭilekhā-samappamāṇo gahetabbo.*": "He accepts alms made into a heap, an offence of wrong-doing for him: here 'made into a heap' is made having gone beyond the mark in the inner-mouth rim. 'Put into, arranged, filled into the bowl' is the meaning. Not having taken (what is) made thus, it is to be accepted in accordance with the standard level of the mark in the inner-mouth-rim (of the bowl)."

Kkh 260: "Samatittikam: samapuṇṇam samabharitam adhiṭṭhanupagapattassa antomukha-vaṭṭilekham anatikkamitvā racitam.": "Evenly filled, evenly laden, arranged (in a way) not having gone beyond the inner-mouth-rim-mark of the determined bowl."

According to Ven. Thāṇissaro, this refers to the 1 cm wide overlapping rim on the inside of (Thai) iron bowls. However, claybowls, and iron bowls in Sri Lanka and laquered bowls in Burma, do not have such a rim and therefore it might rather refer to the inner edge.

**Khambhakatavaggo:** the section (starting with the rule) on making into a prop, making-a-prop-section; nom. sg. m. = **khambhakata**: making a prop; see Sekh 21 + **vaggo**: section; see NP 10. **tatiyo**: third; ordinal.

### [Sakaccavaggo<sup>644</sup>]

### [Sekh 31: Sakkaccabhuñjanasikkhāpadam]

**Sakkaccam** piṇḍapātam bhuñjissāmīti sikkhā karaṇiyā.

[The training precept on eating in a respectful manner]

"I shall eat alms-food appreciatively," thus the training is to be done.

<sup>641</sup> Vibh Ee: *-titthi-* (cf v.l.l. at Vin IV 364). Dm, UP, Mi & Mm Se, Bh Pm 1 & 2, C, D, G, Um, V, W, Vibh Ce, Pg, Ra: *-titti-*.

<sup>642</sup> G, V: *nakhambhakavaggo..*

<sup>643</sup> Bh Pm 1 & 2, C, D, W: *Tatiyo vaggo*. Nothing in Mm Se.

<sup>644</sup> Only in Mi Se.

See Sekh 27.

The wrong way of Sekh 31 is "... *asakkaccaṁ piṇḍapātaṁ bhuñjanti abhuñjitukāmā viya ...*": "unappreciatingly they ate alms-food, as if not wishing to eat ..."

**bhuñjissāmī ti:** I shall eat; 1 sg. fut. of *bhuñjati*; see Pāc 29.

### [Sekh 32: Pattasaññibhuñjanasikkhāpadam]

**Pattasaññī<sup>645</sup> piṇḍapātaṁ bhuñjissāmī ti, sikkhā karaṇiyā.**

[The training precept on paying attention (while) eating]

"I shall eat alms-food paying attention to the bowl," thus the training is to be done.

See Sekh 28.

### [Sekh 33: Sapadānasikkhāpadam]

**Sapadānam<sup>646</sup> piṇḍapātaṁ bhuñjissāmī ti, sikkhā karaṇiyā.**

[The training precept on (eating) systematically]

"I shall eat alms-food systematically," thus the training is to be done.

**sapadānam:** systematically, Than: methodically, Nm: without making exceptions, H: on continuous alms-tour, *Vinaya Texts*: begging straight from house to house, uninterrupted, without stopping; adverb qualifying *bhuñjissāmi*. Abbayībhāva cpd; see Syntax § 52c.

Sp 893: "*Sapadānan-ti tattha tattha odhim akatvā anupatipātiyā.*": "*Sapadānam:* not having made an exception with respect to this and that, successively/in order (*anupaṭiyā* = adv.)."

Wrong way: *tahām tahām omadditvā* (Be: *omasitvā*) *piṇḍapātaṁ bhuñjanti*; Vin IV 191.

(In the Cv parallel the reading "*sapadāno piṇḍapāto bhuñjitabbo*" in Ee Cv VIII 4,5 is a corruption. Be and Ce correctly read *sapadānam*.)

Probably it means that one should eat without choosing food from here and there in the bowl.

'*sapadānacāra*': "continuous going (for alms-food)" is the not skipping of any house while begging for food, i.e., the bhikkhu should stand still in front of every house that is on his route. It is one of the *dhutaṅgas*, which are not obligatory practices; see M II 7 f. (*sapadānacārin*) and Vin III 15 (*sapadānacāriko*). Horner's translation is incorrect; see PED 679.

### [Sekh 34: Samasūpakasikkhāpadam]

**Samasūpakam piṇḍapātaṁ bhuñjissāmīti sikkhā karaṇiyā.**

[The training precept on the proper proportion]

"I shall eat alms-food which has curry in the proper proportion," thus the training is to be done.

See Sekh 29.

### [Sekh 35: Na-thūpakatasikkhāpadam]

**Na thūpakato<sup>647</sup> omadditvā piṇḍapātaṁ bhuñjissāmī ti, sikkhā karaṇiyā.**

<sup>645</sup> V: *-saññī*. Not so in Sekh. 28.

<sup>646</sup> V: *samadānam*.

<sup>647</sup> Mm Se, Bh Pm 1 & 2, C, D, W, Ra, Vibh Ce, Vibh Ee, Mi Se v.l., Sannē: *thūpato*. Dm, UP, Mi Se (and the parallel rule at Ee Vin II 214) read *thūpakato* (although in the *uddāna* (Vin II 232) Be also reads *thūpato*.) G, V: *thūpikato*. Vibh Ee Burmese ms.

[The training precept on (alms-food) not made into a heap]

**"I shall not eat alms-food, having pressed [it] down into a shall heap," thus the training is to be done.**

**na:** not; neg. particle.

There are two readings:

**thūpakato:** into a small heap; abl. sg. m. Bb. cpd. = **thūpaka:** small heap, mound (= *thūpa*: heap + diminutive suffix *-ka*) cf. origin-story to Sekh 30: "thūpikataṁ," Vin IV 190; (Vibh Ee Burmese ms. v.l.l.: *dhūpikataṁ*, *thupitaṁ*; Be: *thūpikataṁ*). + **to:** into. An ablative of side and viewpoint is employed here (see Syntax § 131), which, as in this case, can have sense parallel to the locative, i.e., "on," "in," or "at." (It isn't *thūpa* + *kata*: made; p.p. of *karoti*.)

An exception to the rule, given in the Vibh *anāpatti*-section, is: "parittake sese ekato saṃkaddhitvā omadditvā bhuñjati": "having pressed together and pressed down a small remainder on one side he eats." This supports the *thūpakato* reading.

**thūpato:** Ŋm, H, Norman, and *Vinaya Texts*: from the top, Than: from a heap; abl. sg. m. of *thūpa*: a heap. Meaning not clear; see BMC 498.

The Sanskrit Buddhist version (Mū 68, Mā-L 26, Dhg 31, Mā-L 55, and Mpt), has not been given as a parallel of the Pāli in the concordances at BMD p.146, and CSP appendix IV 19.

Mā-L: "Na stūpakārakam piṇḍapātam paribhuñjissāmī ti ..."; BV 298, PrMoMā-L p.32.

Mū: "Na stūpakṛtimavagṛhya piṇḍapātam ...."; PrMoMū p.51.

Sa śikṣa C 3: "Na stūpākāraṁ piṇḍapātaṁ paribhokṣyāma..."; PrMoSa p.247

Sa śikṣa C 6: "Na stūpyavaguṇṭhikṛtaṁ piṇḍapātaṁ paribhokṣyāma..."; PrMoSa p.247

The *Mahāvyutpatti* version (given in CSP 58 and BMD p.146) is: "Na stūpākṛtim-avamṛḍya\* piṇḍapātaṁ paribhokṣyāmaḥ." (\*BMD reads -*avamṛḍya*); translated by BMD p.103 as: "We will not eat alms food seperating the unformed food into a stūpa ... , and at CSP 197 as: "To eat without scooping a particular portion."

Wrong way: "...thūpakato omadditvā piṇḍapātam bhuñjanti...": "they eat having pressed down into a heap"; Vin IV 191.

For the commentary to: "thūpikataṁ piṇḍapātam paṭiggaṇhāti" (Vin IV 191) see Sekh 30.

Sp 893 (Be): "thūpakato ti matthakato; vemajjhato ti attho.": "thūpakato: from the top, from the centre is the meaning."

**omadditvā:** Ŋm: working down, *Vinaya Texts*: having pressed down, H: having chosen (see BD III 129 n. 2), Norman: "having pressed it down ..."; abs. of *omaddati* (*o/ava* +  $\sqrt{mad}$  + *a*): crushes, rubs down into, presses down. See origin- story to Sekh 33: "tahaṁ tahaṁ omadditvā" (Be: *omasitvā*): "pressed down in this and that place." Maybe it has the sense of "picking."

[Sekh 36: Odanappaṭicchādanasikkhāpadaṁ]

**Na sūpaṁ vā byañjanam<sup>648</sup> vā odanena paṭicchādēssāmī<sup>649</sup> bhiyyokamyatam<sup>650</sup> upādāyā ti<sup>651</sup> sikkhā karaṇiyā.**

[The training precept on covering with rice]

**"I shall not cover curry or condiment with rice out of liking for more," thus the training is to be done.**

**sūpaṁ:** curry; acc. sg. m. See Sekh 29. **vā:** or; disj. particle.

**byañjanam:** condiment or curry, Ŋm: curry; acc. sg. nt. *Byañjana* here has not its usual sense of "attribute" or

v.l.l. at Vin IV 364: *dhūpikato*, *thupato*, *dhūpato*.

<sup>648</sup> Bh Pm 1 & 2, C, D, Um: *vyañjanam*.

<sup>649</sup> D, W, Ra, Wae UdaPm: *paṭicchādēssāmī ti*.

<sup>650</sup> Bh Pm 1 & 2: *bhīyyo-*. Ra: *bhīyo-*.

<sup>651</sup> D: .... *upādāya*, *sikkhā* ....

"detail," but the sense of "condiment" or "spice." MW 1029: *vyañjana*: ... seasoning, sauce, condiment. Cf. M-a 150: "Anekaśūpaṁ anekabyañjanam ti ettha sūpo nāma hatthahāriyo vuccati. Byañjanan ti uttari-bhaṅgaṁ. Tena maccha-maṇisa-mugga-sūpādīhi anekasūpaṁ, nānappakāraka-maṇsādibyañjanan ti vuttaṇ hoti.": "Various sūpa, various *byañjana*: here *sūpa* is what can be taken by the hand is said. *Byañjana* is condiment. Therefore 'fish-, meat-, mung-bean-*sūpa*, etc., are various *sūpa*. The various meats, etc., are *byañjana*.' is said."

**odanena**: with rice; ins. sg. m. Ins. of means; Syntax § 66.

**paṭicchādēssāmī**: I shall cover, hide; 1 sg. fut. of *paṭicchādeti*; see Pāc 64.

**bhiyyokamyatam upādāyā ti**: out of liking for more; = **bhiyyokamyatam**: liking for more; acc. sg. f. Dative tappurisa cpd. = **bhiyyo**: more; see Pāc 73; indecl. comparative form of  $\sqrt{bhū}$ : is. + **-kamyatam upādāya**: out of liking; see above NP 8 + **iti**: thus; deictic particle or **ti**: quotation mark.

### [Sekh 37: Sūpodanaviññattisikkhāpadam]

Na sūpaṁ vā<sup>652</sup> odanam vā agilāno<sup>653</sup> attano atthāya viññāpetvā bhuñjissāmī ti, sikkhā karaṇiyā.

[The training precept on suggesting rice or curry]

"I shall not eat curry or rice, [when] not ill , having requested [it] for his own benefit, thus the training is to be done.

**odanam**: rice; acc. sg. m.

**agilāno attano atthāya viññāpetvā**: not sick, having requested for his own benefit; see Pāc 39.

### [Sekh 38: Ujjhānasaññisikkhāpadam]

Na ujjhānasaññī paresam pattam olokessāmī ti, sikkhā karaṇiyā.

[The training precept on finding fault]

"I shall not look at another's bowl finding fault," thus the training is to be done.

**ujjhānasaññī**: perceiving fault, Ņm: look enviously, H: captious-mindedly; Bb. cpd. = **ujjhāna**: finding fault; action-noun fr. *ujjhāyati*: finds fault; see Pāc 13 + **saññī**: finding, perceiving; poss. adj.; see Sekh 28.

**paresam**: of others; gen. pl. of the pronominal adjective *para*; see PG § 113,7.

**pattam**: the bowl; acc. sg. m.

**paresam pattam**: H: other's bowls, Ņm: another's bowl, lit.: the bowl of others.

**olokessāmī ti**: I shall look, look down; 1 sg. pres. ind. of *oloketi/avaloketi* (*o/ava* +  $\sqrt{lok} + e$ ) + **ti**: end quote; see above Nid.

### [Sekh 39: Kabalasikkhāpadam]

Nātimahantam kabalaṁ<sup>654</sup> karissāmī ti, sikkhā karaṇiyā.

[The training precept on morsels]

"I shall not make an over-large morsel [of food]," thus the training is to be done.

**nātimahantam**: not over-large; = junction of *na* + *atimahantam* through contraction of the final *-a* of *na* and the initial *a-* of *ati-*; see PG § 69,1. **na**: not; neg. particle. + **atimahanta**: over-large; adj. = pref. **ati**: over, too, excessive + **mahanta**: large, great; acc. of *mahā*.

<sup>652</sup> G and V add: *byañjanam vā*.

<sup>653</sup> V: *agilāno*.

<sup>654</sup> Mi & Mm Se, V: *kabalaṁ*. C, D, W: *kabalam*.

**kabalām**: morsel, Ŋm & H: mouthful, *Vinaya Texts*: ball; acc. sg. m. PED: mouthful of solid or liquid food. MW 264: *kavala*: a mouthful as of water, etc., mouthwash.

See BD III 133 n. 1. V.l.: **kavalām** = the Skt form; see PG § 46,1.

**karissāmī ti**: I shall make; 1 sg. fut. of *karoti*.

### [Sekh 40: Ālopasikkhāpadam]

**Parimaṇḍalam ālopam karissāmīti sikkhā karaṇiyā.**

[The training precept on pieces (of food)]

*Sakkaccavaggo catuttho*.<sup>655</sup>

“I shall eat a round piece [of food],” thus the training is to be done.

*The section [starting with the rule] on respectful manner is fourth.*

**parimaṇḍalam**: round; adj. see Sekh 1. Cf. the Cv parallel at Cv VIII 4.5: “*parimaṇḍalo ālopo kātabbo*,” this indicates that *parimaṇḍala* is an adjective.

**ālopam**: H: piece (of food), *Vinaya Texts* & Ŋm: mouthful; acc. sg. m. fr. *ālumpati* (ā + √lump + a): pulls out, breaks off, separates.

Wrong way: “*dīgham ālopam*”: “a long piece of food”; Vin IV 194.

The difference between *ālopa* and *kabala* seems to be that the former is a piece of food that is in the hand and has been pulled out from the other food (see Th 1055), not in the mouth, while the latter is a piece of food in the mouth, a “mouthful”; see Sekh 43. (However, in M II 138 and elsewhere *ālopa* is clearly a piece of food in the mouth. At It 18 they occur next to each other and seem to be synonyms.)

**parimaṇḍalam ālopam**: round piece (of food), Ŋm: a round mouthful, H: pieces (of food) into a round

**sakkaccavaggo**: the section (starting with the rule) on respectful manner, the respectful manner section; nom. sg. m. = **sakkacca**: carefully; see Sekh 31 + **vagga**: section; see NP 10. **catuttho**: fourth; ordinal.

### [Anāhatavaggo<sup>656</sup>]

### [Sekh 41: Anāhaṭasikkhāpadam]

**Na anāhaṭe<sup>657</sup> kabale<sup>658</sup> mukhadvāram vivarissāmī ti, sikkhā karaṇiyā.**

[The training precept on what has not been brought to (the mouth)]

“I shall not open the mouth when the morsel [of food] has not been brought to [it],” thus the training is to be done.

**anāhate**: not taken to (it), Ŋm: not brought to, H: brought close taken to, Norman: brought to it; adj. Bahubbihi cpd. = *an-*: neg. pref.+ *āhaṭa*: p.p. of *āharati* (ā + √har + a); see Pāc 40.

There is no commentary on this in the Vibh. It could refer to opening the mouth well before the morsel of food is brought to it. However the meaning “not swallowed” for *anāhate* would also make sense since a *kabala* is a “mouthful”; i.e., the mouth should not be opened when there is food in the mouth. This is also proper in European etiquette; see note to *āhareyya* at Pāc 40.

<sup>655</sup> Bh Pm 1 & 2, C, D, W: *Catuttho vaggo*. Nothing in Mm Se.

<sup>656</sup> Only in Mi Se.

<sup>657</sup> Bh Pm 1 & 2, C, D, W, Ra: *nānāhaṭe*. W: *anāhate*.

<sup>658</sup> Mi & Mm Se, V: *kavale*. C, D, W: *kabale*.

Sa: "nānāgate ālope ..."; PrMoSa p.248. Mū *ditto*; PrMoMū p.30. Mā-L: *nānāgate kavade*; BV 298, PrMoMā-L p.32.

**kabale**: ball (of food); loc. sg. m. = Loc. absolute construction. See Sekh 39.

**mukhadvāram**: mouth; acc. sg. m.; see Pāc 40.

**vivarissāmī ti**: I shall open; 1 sg. fut. of *vivarati* (*vi + √var + a*). See Vin II 214.

### [Sekh 42: Bhuñjamānasikkhāpadam]

**Na bhuñjamāno sabbam̄ hattham̄ mukhe pakkhipissāmīti sikkhā karaṇīyā.**

#### [The training precept on eating]

**"I shall not put the whole hand onto the mouth while eating," thus the training is to be done.**

**bhuñjamāno**: eating; pr.p. of *bhuñjati*; see Pāc 29. Possibly a nominative absolute; see Syntax § 26.

**sabbam̄**: all; adj. **hattham̄**: hand; acc. sg. m.

**mukhe**: onto the mouth, into the mouth; loc. sg. nt. The locative here does not necessarily mean "into"—it can also mean "onto". This makes better sense since it is not possible to stick one's hand into one's mouth, however, one can put one's hand (-palm) against one's mouth, for example, a large amount of rice is put on the palm, then put onto the mouth, and then the mouth takes it from there. Only the fingers should reach the mouth not the palm. If one takes the interpretation "into" then it might refer to not sticking the fingers into the mouth when putting a morsel of food.

**pakkhipissāmī ti**: put onto, throw onto; 1 sg. fut. of *pakkhipati* (*pa + √(k)khip + a*).

### [Sekh 43: Sakabalasikkhāpadam]

**Na sakabaleṇa<sup>659</sup> mukhena byāharissāmī<sup>660</sup> ti, sikkhā karaṇīyā.**

#### [The training precept on having a morsel (of food)]

**"I shall not speak with a mouth which has a morsel [of food in it]," thus the training is to be done.**

**sakabaleṇa**: which has a ball (of food in it), which has a mouthful; adj. Bb. cpd. = **sa**: with; pref. (= cpd form of *saṃ*) + **kabala**.

**mukhena**: with a mouth; ins. sg. m. Ins. of attendant circumstances; see Syntax § 65 and Sekh 10.

**byāharissāmī ti**: I shall speak, talk; 1 sg. fut. of *byāharati* (*vi + ā + √har + a*). (Cv VIII 4,5 has *vyāharitabbam̄*.)

Mā-L: "Na sakavaḍena mukhena vāca-bhāsiṣyāmī ti śikṣā karaṇīyā."; PrMoMā-L p.32, BV 298.

### [Sekh 44: Piṇḍukkhepakasikkhāpadam]

**Na piṇḍukkhepakam̄ bhuñjissāmīti sikkhā karaṇīyā.**

#### [The training precept on the tossing up of bits (of food)]

**"I shall not eat tossing up bits [of food]," thus the training is to be done.**

**piṇḍukkhepakam̄**: tossing up bits (of food), Ņm: repeatedly lifting up the (same piece of) food, H: tossing up balls (of food), Than: eat from lifted balls of food; adv. of manner. Kammadhāraya cpd. used as an adverb of manner. = **piṇḍa**: bit of food, alms; see NP 27 + **ukkanepakam̄**: holding up, tossing up; ḡnamul absolutive in -akam̄; see *sannidhikārakaṇi* at NP 23. From *ukkanepati* (*ud + √khip + a*): raises, holds up, throws up, suspends. The anāpatti-section in the Vibhaṅga, Vin IV 195, makes exception for hard/uncooked foods (*khajjaka*) and fruits (*phalāphala*), so it might not mean "tossing up", but rather "holding up" as is explained in BMC.

<sup>659</sup> Mi & Mm Se, V: *-kavalena*. C, D, W: *-kabalena*.

<sup>660</sup> G, P: *vyāharissāmī*.

However, if it means “holding up” then it is hard to distinguish this rule from the next rule. In India, especially among brahmins who do not want the hand or the edge of a cup to touch the mouth in order to avoid impurity, food is sometimes made into a ball and thrown into the mouth and this rule might refer to this.

Sp 893: “*Piṇḍam ukkhipitvā ukkhipitvā*.”: “Repeatedly tossing up a bit.”

Mā-L: “*Na kavaḍotkṣepakaṁ piṇḍapātāṁ paribhuñjiṣyāmīti śikṣā karaṇīyā*.”; BV 298, PrMoMā-L p.32.

### [Sekh 45: Kabaļāvacchedakasikkhāpadam]

**Na kabaļāvacchedakam**<sup>661</sup> bhuñjissāmī ti, sikkhā karaṇīyā.

[The training precept on biting off a morsel]

“I shall not eat biting off a morsel [of food],” thus the training is to be done.

**kabaļāvacchedakam**: biting off a mouthful, Ņm & H: breaking up (into bits, ...), Than: nibbling at mouthfuls of food; kammadhāraya cpd. used as adverb of manner. = **kabaļa** + **avacchedaka**: cutting off (with the teeth), bite off; ḥamul absolutive in -*akaṁ* from *avacchindati* (*ava* + √(*c*)*chid* + *ṇa*). Horner in BD 135 n. 4 takes it to mean “breaking up mouthfuls” with the fingers, not as “nibbling at.” As a *kabaļa* is a mouthful, i.e., food in the mouth, it must mean that one part of the food is in the mouth and bitten off from the rest that is outside the mouth.

Sp 893: “*kavalāṁ avacchinditvā avacchinditvā*.”

### [Sekh 46: Avagaṇḍakārakasikkhāpadam]

**Na avagaṇḍakārakam** bhuñjissāmīti sikkhā karaṇīyā.

[The training precept on puffing up the cheeks]

“I shall not eat puffing up [the cheeks],” thus the training is to be done.

**avagaṇḍakārakam**: stuffing out (the cheeks); kammadhāraya cpd. used as adverb of manner. = **avagaṇḍa**: making a swelling, i.e., puffing out (the cheeks); = pref. *ava*-: out + *gandha*: a swelling + **kāraka**: doing; ḥamul absolutive in -*akaṁ* fr. *karoti*.

Sp 893: “*Avagaṇḍakārakan-ti makkaṭo viya gaṇḍe katvā katvā*.”: “...: repeatedly making a puffed up cheek like a monkey (which stuffs its food into it).”

Wrong way: “*Yo anādariyam paṭicca ekato vā ubhato vā gaṇḍam katvā bhuñjati, āpatti dukkaṭassa*.”: “Who out of disrespect, having made a puffing up on one side or both sides, there is an offence of wrongdoing for him,” Vin IV 196.

### [Sekh 47: Hatthaniddhunakasikkhāpadam]

**Na hatthaniddhunakam**<sup>662</sup> bhuñjissāmī ti, sikkhā karaṇīyā.

[The training precept on shaking off the hand]

“I shall not eat shaking [food] off the hand,” thus the training is to be done.

**hatthaniddhunakam**: shaking (food) off the hand; kammadhāraya cpd. used as adv. of manner. = **hattha**: hand + **niddhunakam**: shaking off; ḥamul abs in -*akaṁ* from *niddhunāti* (*ni(r)* + √*dhu* + *nā*): shakes off.

Mā-L: “*Na hastanirdhūtakam* ...”; PrMoMā-L p.32, BV 298. Mū: “*Na hastasamdhūnakam* ...”; PrMoMū p.31.

<sup>661</sup> Mi & Mm Se, V: *kaval-*. C, D: *kabal-*.

<sup>662</sup> Mi & Mm Se, Bh Pm 1 & 2, C, D, G, V, W, Pg: *-niddhūnakam*.

### [Sekh 48: Sitthāvakārakasikkhāpadam]

Na sitthāvakārakam<sup>663</sup> bhuñjissāmī ti, sikkhā karaṇiyā.

[The training precept on scattering rice grains]

“I shall not eat scattering rice-grains,” thus the training is to be done.

**sitthāvakārakam**: scattering rice-grains; kammadhāraya cpd. used as adverb of manner. = **sitttha**: CPED: rice-grain; PED & Ām: lump of boiled rice; cf. Sekh 56 + **avakārakam**: doing away, scattering, strewing; ḥamul absolutive in -akam. = pref. **ava-**: off, away + **kārakam**: see Sekh 46.

Mā-L: *sitthapakārakam*; PrMoMā-L p.32. Sa: *śistavikiram*; PrMoSa p.249, BHSGD, *Mahāvyutpatti*: *sikthapṛthakkārakam* BMD p.146.

Perhaps *avakārakam* is a corruption of *avakirakam*, from *avakirati* (*ava/o* + *kir+a*): rejects, throws out, strews. It could also be from *avakkāra*: throwing away, refuse; from *avaṁ* + *karoti*.

### [Sekh 49: Jivhānicchārakasikkhāpadam]

Na jivhānicchārakam bhuñjissāmīti sikkhā karaṇiyā.

[The training precept on sticking out the tongue]

“I shall not eat sticking out the tongue,” thus the training is to be done.

**jivhānicchārakam**: sticking out the tongue; kammadhāraya cpd. used as adverb of manner. = **jivhā**: tongue + **nicchārakam**: sticking out; ḥamul abs. from *niccharati* (*ni(r)* + *car+a*): emits, goes out.

### [Sekh 50: Capucapukārakasikkhāpadam]

Na capucapukārakam bhuñjissāmīti sikkhā karaṇiyā.

*Kabaļavaggo*<sup>664</sup> *pañcamo*.<sup>665</sup>

[The training precept on making chomping (sounds)]

“I shall not eat making chomping [sounds],” thus the training is to be done.

*The section [starting with the rule] on morsels of food is fifth.*

**capucapukārakam**: making chomping sounds, H: smacking the lips, Ām: making a “capucapu” sound; kammadhāraya cpd. used as adverb of manner. = **capucapu**: chomping, smacking sound; an onomatopoeic<sup>666</sup> construction. + **kārakam**: making; ḥamul abs.; see Sekh 46.

Sp 893: “*capucapū ti evaṁ saddam̄ katvā*”

**kabaļavagga**: the section (starting with the rule) on morsels of food, food-ball-section; nom. sg. m. = **kabaļa**: ball of food; see Sekh 41 + **vagga**: section; see NP 10. **pañcamo**: fifth; ordinal.

<sup>663</sup> V: *sittth-*.

<sup>664</sup> Mi Se: *anāhaṭavaggo*. G: *na anāhaṭavaggo*. V: *na anāhatavaggo*.

<sup>665</sup> Bh Pm 1 & 2, C, D, W: *Pañcamo vaggo*. Nothing in Mm Se.

<sup>666</sup> (Onomatopoeic means a word that imitates the sound of the action it refers to, see PG § 186.4.)

### [Surusuruvaggo<sup>667</sup>]

#### [Sekh 51: Surusurukārakasikkhāpadam]

**Na surusurukārakaṁ bhuñjissāmīti sikkhā karaṇiyā.**

[The training precept on making slurping (sounds)]

**“I shall not eat making slurping [sounds],” thus the training is to be done.**

**surusurukārakaṁ:** making slurping sounds, H: making a hissing sound, Nm: making a “surusuru” sound; kammadhāraya cpd. used as adverb of manner. = **surusuru:** slurping; an onomatopoeic word + **kāraka:** making; ḡnamul absolute, see above Sekh 46.

#### [Sekh 52: Hatthanillehakasikkhāpadam]

**Na hatthanillehakaṁ bhuñjissāmīti sikkhā karaṇiyā.**

[The training precept on licking the hand]

**“I shall not eat licking the hand,” thus the training is to be done.**

**hatthanillehakaṁ:** licking the hand; kammadhāraya cpd. used as adverb of manner. = **hattha:** hand + **nillehakaṁ:** licking; ḡnamul absolute in -akaṁ from *nillehati*, the causative of *nillihati* (*ni(r)* + √*lih* + *a*). (Padabhājana on Sekh 53: *nillehitvā*).

#### [Sekh 53: Pattanillehakasikkhāpadam]

**Na pattanillehakaṁ bhuñjissāmīti sikkhā karaṇiyā.**

[The training precept on licking the bowl]

**“I shall not eat licking the bowl,” thus the training is to be done.**

**pattanillehakaṁ:** licking the bowl; adv. = **patta:** bowl + **nillehakaṁ.**

#### [Sekh 54: Oṭṭhanillehakasikkhāpadam]

**Na oṭṭhanillehakaṁ<sup>668</sup> bhuñjissāmī ti, sikkhā karaṇiyā.**

[The training precept on licking the lips]

**“I shall not eat licking the lip[s],” thus the training is to be done.**

**oṭṭhanillehakaṁ:** licking the lips; adv. = **oṭṭha:** lip(s) + **nillehakaṁ.**

#### [Sekh 55: Sāmisasikkhāpadam]

**Na sāmisena hatthena pānīyathālakāṁ<sup>669</sup> paṭiggahessāmī ti, sikkhā karaṇiyā.**

[The training precept on (a hand soiled) with food]

**“I shall not accept a drinking-water cup with a hand which is [soiled] with food,” thus the training is to be done.**

<sup>667</sup> Only in Mi Se.

<sup>668</sup> W: *uṭṭha-* (Probably based on a corruption based on the Khom script as the Sinhala characters *o* and *u* can't be confused easily; see note on *ūna* at Sd conclusion.)

<sup>669</sup> V: *pāṇīya-*.

**sāmisena:** which is (soiled with) food, which is food (-soiled), Nm: with a hand soiled with food; adj. qualifying *hatthena*. = pref.: **sa-** (contracted pref. *saha*): with + **āmisa:** food.

**hatthena:** with a hand; ins. sg. m. Ins. of attendant circumstances; cf. Sekh 43.

**pānīyatālakam:** drinking-water cup; acc. sg. nt. Dat. tapp. cpd. = **pānīya:** drinking water, drink + **thālaka:** cup, beaker, pot, vessel.

**paṭiggahessāmī ti:** I shall accept; 1 sg. fut. of *paṭiggaheti*; see NP 3.

### [Sekh 56: Sasitthakasikkhāpadam]

**Na sasitthakam<sup>670</sup> pattadhovanaṁ antaraghare chaddessāmī<sup>671</sup> ti, sikkhā karaṇiyā.<sup>672</sup>**

[The training precept on (bowl-washing water) with rice grains]

"I shall not throw away bowl-washing water which has rice-grains [in it] in an inhabited area," thus the training is to be done.

**sasitthakam:** which has rice-grains (in it); adj. Bb cpd. = **sa-**: having, with; pref. Cpd form of *sam*. + **sitthaka:** having rice-grains; = **sittha:** rice-grain; see Sekh 48 + adjectival suf. **-ka**.

**pattadhovanaṁ:** bowl-washing-water, H: rinsings of the bowl; acc. sg. nt. Gen. tapp. cpd. = **patta:** bowl + *dhovana:* washing (-water); action-noun from *dhovati*; see NP 4.

**antaraghare:** in an inhabited area; loc. sg. nt.; see Sekh 3.

**chaddessāmī ti:** I shall throw away; 1 sg. fut. of *chaddati* ( $\sqrt{chadd}$  + *e*).

(*samatimṣa bhojanapaṭisamyuttā niṭhitā*: "The exactly thirty connected with food have been finished." = *samatimṣa*: exactly thirty; adj. = *sama*: even, right; adj. + *timṣa*: thirty; num. *bhojanapaṭisamyuttā*: connected with food; adj. qualifying unexpressed *sekhiyā*. = *bhojana*: food + *paṭisamyutta*: connected; p.p. of *paṭisamyujjati*. *niṭhitā*: have been finished; p.p.; see Nid concl.)

### [Sekh 57: Chattapāṇisikkhāpadam]

**Na chattapāṇissa agilānassa<sup>673</sup> dhammaṁ desessāmī ti,<sup>674</sup> sikkhā karaṇiyā.**

[The training precept on the sunshade in (his) hand]

"I shall not teach Dhamma to one who has a sunshade in [his] hand, [and] who is not ill," thus the training is to be done.

**chattapāṇissa:** to one who has a sunshade in (his) hand; adj. qualifying an unexpressed *puriṣassa* or the like. = **chattha:** sunshade, umbrella + **pāṇissa:** to one who is having in the hand; dat. sg. m. of poss. adj. *pāṇin*; see IP p.122.

**agilānassa:** who is not ill; adj. of *agilāna*; see Pāc 39.

**dhammam:** Dhamma, a teaching; acc. sg. m. See Pāc 7.

**desessāmī ti:** I shall teach; 1 sg. fut. of *deseti* ( $\sqrt{dis} + a$ ). *Desessati* is the correct future tense form of this seventh conjugation verb; see IP p.54.

### [Sekh 58: Daṇḍapāṇisikkhāpadam]

**Na daṇḍapāṇissa agilānassa dhammam desessāmīti sikkhā karaṇiyā.**

<sup>670</sup> V: *sasiṭṭhakam*. (Cf Sekh 48.) G: *na sitthakam*.

<sup>671</sup> V: *chaddessāmī*.

<sup>672</sup> Mm Se: *Samatiṁsa bhojanapaṭisamyuttā*. Mi Se: *Samatiṁsa bhojanapaṭisamyuttā niṭhitā*.

<sup>673</sup> V: *agilānassa*.

<sup>674</sup> Mm Se, Bh Pm 1 & 2, C, D, G, V, W, Mi Se v.l., Ra: *desissāmī ti* throughout. (Pg: *desessāmī ti*.)

[The training precept on the stick in (his) hand]

**"I shall not teach Dhamma to one who has a stick in [his] hand, [and] who is not ill," thus the training is to be done.**

**danḍapāṇissa:** to one who has a stick in (his) hand; dat. sg. m. = **danḍa:** stick, staff, rod. The staff is a symbol of (royal) power and in the Pāli Canon it is often synonymous with punishment and violence.

[**Sekh 59: Satthapāṇisikkhāpadam]**

**Na satthapāṇissa agilānassa<sup>675</sup> dhammaṁ desessāmī ti, sikkhā karaṇīyā.**

[The training precept on the knife in (his) hand]

**"I shall not teach Dhamma to one who has a knife in [his] hand [and] who is not ill," thus the training is to be done.**

**sattha:** knife, dagger; nt.

[**Sekh 60: Āvudhapāṇisikkhāpadam**]

**Na āvudhapāṇissa<sup>676</sup> agilānassa dhammaṁ desessāmī ti, sikkhā karaṇīyā.**

*Surusuruvaggo<sup>677</sup> chaṭṭho.<sup>678</sup>*

[The training precept on the weapon in (his) hand]

**"I shall not teach Dhamma to one who has a weapon in [his] hand, [and] who is not ill," thus the training is to be done.**

*The section [starting with the rule] on slurping is sixth.*

**āvudha:** weapon. The v.l. *āyudha* is the Sanskrit form, as -y- in Pāli appears for the earlier Skt -v-, see PG § 46.1. Norman states that this *v/y* alternation in *āvudha* is an eastern feature in his note on Dhp 40 in Norman, 2000. Mā-L: "*nāyudhapāṇisya ...*"; BV 299.

**surusuruvaggo:** the section (starting with the rule) on slurping, slurping-section; nom. sg. m. = **surusuru:** slurping; see Sekh 51 + **vagga:** section; see NP 10. **chaṭṭho:** sixth; ordinal.

[**Pādukavaggo<sup>679</sup>**]

[**Sekh 61: Pādukasikkhāpada**]

**Na pādukārūlhassa<sup>680</sup> agilānassa dhammaṁ desessāmī ti, sikkhā karaṇīyā.**

[The training precept on shoes]

**"I shall not teach Dhamma to one who is wearing shoes, [and] who is not ill," thus the training is to be done.**

**pādukārūlhassa:** to one who is wearing shoes; Adj. dat. sg. m. Bb. cpd. = **pāduka:** shoe; from *pāda:* foot + conn. suf. -ka. + **ārūlha:** p.p. of *āruhati* (*ā* + *√ruh* + *a*): mounts, wears.

<sup>675</sup> V: *agilānassa*.

<sup>676</sup> Bh Pm 1 & 2, Um, Ra, Pg, Vibh Ce: *āyudha*.

<sup>677</sup> G, V: *nasurusuruvaggo*.

<sup>678</sup> Bh Pm 1 & 2, C, D, W: *Chaṭṭho vaggo*. Nothing in Mm Se.

<sup>679</sup> Only in Mi Se.

<sup>680</sup> Bh Pm 1 & 2, Dm, V: *-rujhassa*.

## [Sekh 62: Upāhanasikkhāpadam]

**Na upāhanārūlhassa<sup>681</sup> agilānassa<sup>682</sup> dhammam desessāmī ti, sikkhā karaṇīyā.**

[The training precept on sandals]

**“I shall not teach Dhamma to one who is wearing sandals, [and] who is not ill,” thus the training is to be done.**

**upāhanārūlhassa:** to (someone) who is wearing sandals; dat. sg. m. = **upāhana:** sandal; nt.

The difference between *pāduka* and *upāhana* is not entirely clear. According to BMC II ch 3 *pāduka* is footwear made of non-leather materials and *upāhana* is footwear made of leather. This suggestion is based on a deduction from the rules and allowances regarding footwear in the Mahāvagga, and the Sp Commentary on them, which forbid *pāduka* made of leather and only allow *pāduka* to be used in toilets. *Upāhana* seems to be any footwear made of leather.

## [Sekh 63: Yānasikkhāpadam]

**Na yānagatassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.**

[The training precept on vehicles]

**“I shall not teach Dhamma to one who is in a vehicle, [and] who is not ill,” thus the training is to be done.**

**yānagatassa:** one who is in a vehicle, lit: to one who has gone in a vehicle; dat. sg. m. = **yāna:** vehicle + **gata:** being in, gone; p.p. of *gacchati*; here meaning “gone in a certain way,” i.e., being in.

## [Sekh 64: Sayanasikkhāpadam]

**Na sayanagatassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.**

[The training precept on couches]

**“I shall not teach Dhamma to one who is on a couch, [and] who is not ill,” thus the training is to be done.**

**sayanagatassa:** to one who is on a couch, ... who has gone on a couch; dat. sg. m. = **sayana:** couch, bed; from *sayati* ( $\sqrt{si} + a$ ): lies down + **gata**.

## [Sekh 65: Pallatthikasikkhāpadam]

**Na pallatthikāya nisinnassa agilānassa dhammam desessāmīti sikkhā karaṇīyā.**

[The training precept on (knees being) clasped around]

**“I shall not teach Dhamma to one sitting with [the knees] clasped-around, [and] who is not ill,” thus the training is to be done.**

**pallatthikāya:** with (knees) clasped-around; adv. Ins. of *pallathika*; see Sekh 26.

**nisinnassa:** to one sitting; dat. sg. m. of *nisinna*, the p.p. of *nisajjati*; see Pāc 73.

## [Sekh 66: Veṭhitasikkhāpadam]

**Na veṭhitasīsassa<sup>683</sup> agilānassa dhammam desessāmī ti, sikkhā karaṇīyā.**

<sup>681</sup> Bh Pm 1 & 2, Dm, V: -rujhassa.

<sup>682</sup> V: *agilānassa* throughout the section.

<sup>683</sup> Mi & Mm Se, G, V: *veṭṭhita-*.

[The training precept on being wrapped]

**"I shall not teach Dhamma to one whose head is wrapped [with a turban], [and] who is not ill," thus the training is to be done.**

**veṭhitasīsassa:** to (someone) whose head is wrapped (with a turban), H: to one with turban on his head, Nm: to one wearing a head-wrapping; adj. in dat. sg. m. Bb cpd. = **veṭhita:** wrapped, enveloped; p.p. of *veṭheti* ( $\sqrt{veṭh} + e$ ) + **sīsa:** head.

[Sekh 67: Oguṇṭhitasikkhāpadam]

**Na oguṇṭhitasīsassa agilānassa dhammadam desessāmīti sikkhā karaṇiyā.**

[The training precept on being covered]

**"I shall not teach Dhamma to one whose head is covered, [and] who is not ill," thus the training is to be done.**

**oguṇṭhitasīsassa:** to (someone) whose head is covered; adj. in dat. sg. m. Bb cpd. = **oguṇṭhita:** covered; see Sekh 23 + **sīsa:** head. The difference between this and the preceding rule is that in the preceding rule the head is wrapped in a strip of cotton, a turban, as men are wearing in the Amaravati stone plaques, while here a larger loose piece of cloth is intended such as the upper part of a saree, which traditional Indian women commonly put over their head. This sekhiya, and a few others (Sekh 61 & 69), are exemplified in the Verahaccāni Sutta (S IV 152f) where a Brāhmaṇī of the Verahaccāni clan invites Ven. Udāyi for a meal. When Ven. Udāyi has eaten the Brāhmaṇī asks him in a forceful way to give a Dhamma discourse, however, because she is sitting on a high seat, has covered her head, and is wearing sandals, he refuses. (*Udāyin bhuttāvīm onītapattpāṇīm pādukā ārohitvā ucce āsane nisīditvā sīsam oguṇṭhitvā āyasmantam udāyim etadavoca—"bhaṇa, samaṇa, dhamman"ti.* )

[Sekh 68 Chamāsikkhāpadam]

**Na chamāyam<sup>684</sup> nisīditvā āsane nisinnassa agilānassa dhammadam desessāmīti, sikkhā karaṇiyā.**

[The training precept on (sitting) on the ground]

**"Having sat down on the ground, I shall not teach Dhamma, to one who is sitting on a seat, [and] who is not ill," thus the training is to be done.**

**chamāyam:** on the ground; loc. sg. f. of *chamā*. (V.l. *chamāya*; also a loc. sg. f.)

**nisīditvā:** having sat down; abs. of *nisīdati*; see Aniy 1.

**āsane:** on a seat; loc. sg. nt.

**nisinnassa:** to one sitting; dat. sg. m.; see Sekh 65.

[Sekh 69 Nīcāsanasikkhāpadam]

**Na nīce<sup>685</sup> āsane nisīditvā ucce āsane nisinnassa agilānassa dhammadam desessāmīti, sikkhā karaṇiyā.**

[The training precept on a low seat]

**"Having sat down on a low seat, I shall not teach Dhamma to one who is sitting on a high seat [and] who is not ill," thus the training is to be done.**

**nīce:** low; adj.

<sup>684</sup> Bh Pm 1 & 2, C, D, W, Vibh Ce, Vibh Ee: *chamāya*.

<sup>685</sup> V: *nice*.

**ucce:** high; adj.

### [Sekh 70: Ṭhitasikkhāpadaṃ]

**Na ṭhito nisinnassa agilānassa dhammaṇ desessāmī ti, sikkhā karaṇiyā.<sup>686</sup>**

[The training precept on standing]

**"I shall not teach Dhamma [while] standing, to one who is sitting, [and] who is not ill," thus the training is to be done.**

**ṭhito:** standing; p.p. of *tiṭṭhati* qualifying an unexpressed *aham*, the subject of *desessāmi*. A predicative nominative; see Sekh 3.

### [Sekh 71: Pacchatogamanasikkhāpadaṃ]

**Na pacchato gacchanto purato<sup>687</sup> gacchantassa agilānassa dhammaṇ desessāmī ti, sikkhā karaṇiyā.**

[The training precept on going behind]

**"I shall not teach Dhamma [while] walking behind, to one who is going in front, [and] who is not ill," thus the training is to be done.**

**pacchato:** behind, after; adv. ablative side form of indecl. *pacchā*, see Pār concl, with ablatival suffix *-to*; see Syntax 131c.

**gacchanto:** walking, going; pr.p. of *gacchati*, which normally means "goes," but sometimes "walks"; see PED.

**purato:** before, in front; adv. abl. of indecl. *pura*.

**gacchantassa:** to one going; adj. Dat. sg. m. of the pr.p. *gacchanto*.

### [Sekh 72: Uppathenagamanasikkhāpadaṃ]

**Na uppathena<sup>688</sup> gacchanto pathena gacchantassa agilānassa dhammaṇ desessāmī ti, sikkhā karaṇiyā.<sup>689</sup>**

[The training precept on going off the path]

**"I shall not teach Dhamma [while] walking off the path to one walking on the path, [and] who is not ill," thus the training is to be done.**

**uppathena:** off the path, (going) on the off-path; ins. sg. m. of *uppatha*. Ins. of means; see Syntax § 66,d & e. *Uppatha*: side-path, off the path, wrong path. = junction of pref. **ud**: out, away + **patha**: path. Mā-L: "utpathena gacchanto gacchantasya agilānasya ...."

**pathena:** on the path, by the path; Ins. sg. m. Ins. of means.

( Mi Se: **soḷasa dhammadesanāpaṭisamyuttā niṭṭhitā**: "The sixteen connected with the teaching of Dhamma have been finished." = *solasa*: sixteen; num. *dhammadesanāpaṭisamyuttā*: connected with the teaching of Dhamma; adj. qualifying unexpressed *sekhiyā*. *dhammadesanā*: the teaching of Dhamma; gen. tapp. cpd. = *dhamma + desana*: exposition, teaching + *paṭisamyutta*: connected; p.p. of *patisaṃyujati*. *niṭṭhitā*: have been finished; p.p., see Nid concl.)

<sup>686</sup> C, D, W: *Sattamo vaggo*. G, V: *Napādukavaggo sattamo*.

<sup>687</sup> V: *pūrato*.

<sup>688</sup> V: *upathena*.

<sup>689</sup> Mm Se: *Soḷasa dhammadesanā-paṭisamyuttā*. Mi Se: *Soḷasa dhammadesanāpaṭisamyuttā niṭṭhitā*.

### [Sekh 73: Ṭhito-uccārasikkhāpadam]

Na ṭhito agilāno<sup>690</sup> uccāram vā passāvam vā karissāmī ti, sikkhā karaṇīyā.

[The training precept on excreting while standing]

“I shall not excrete or urinate [while] standing [and while] not ill,” thus the training is to be done.

**ṭhito:** standing; p.p. of *tiṭṭhati*; cf. Pd 2. *Ṭhito* has a sense that approaches a present participle. Here it seems to be used as a nominative absolute; see Syntax § 26.

**uccāram:** excrement, faeces; acc. sg. m. **vā:** or; disj. particle.

**passāvam:** urine; acc. sg. m.

**karissāmī ti:** I shall produce, make, do; 1 sg. fut. of *karoti*. The Pāli has a periphrastic way of expressing these calls of nature in which *karoti* activates the noun, “make excrement … urine.” This can not be rendered literally into English, although Nāṇamoli’s “make water” comes close to it.

### [Sekh 74: Harite-uccārasikkhāpadam]

Na harite agilāno uccāram vā passāvam vā kheṭam vā karissāmīti sikkhā karaṇīyā.

[The training precept on excreting on crops]

“I shall not excrete or urinate or spit on crops, [while] not ill,” thus the training is to be done.

**harite:** on crops, on greenery; loc. sg. nt. See Pāc 19: *appaharite*.

Cf. Bhikkhuni-Pāc 9, Vin IV 267: Padabhājana: “*Haritam nāma pubbaṇṇam aparaṇṇam yam manussānam upabhogaparibhogam ropimam*”: “So called *harita* is cereals and pulses/beans grown for the enjoyment and use/food of human beings.”

From the origin-story to this bhikkhuni rule (and the one to Bhikkhu-pācittiya 19) it is clear that crops are meant: “*Bhikkhuniyo uccāram-pi passāvam-pi saṅkāram-pi vighāsam-pi khette chaḍḍenti. Atha kho so brāhmaṇo ujjhāyati khiyyati vipāceti: ‘Kathañ-hi nāma bhikkhuniyo amhākaṇi yavakhettaṇi dūsessantī’ ti!*”: “Bhikkhunis disposed of excrement and urine and refuse and scraps in a field. Then the Brahmin looked down upon it, complained, got irritated: “But how can the bhikkhunis spoil our barley-field!?”

**kheṭam:** spittle, saliva; acc. sg. nt.

### [Sekh 75: Udake-uccārasikkhāpadam]

Na udake agilāno uccāram vā passāvam vā kheṭam vā karissāmīti sikkhā karaṇīyā.

*Pādukavaggo sattamo.*<sup>691</sup>

[The training precept on excreting in water]

“I shall not excrete or urinate or spit in water, [while] not ill,” thus the training is to be done.

*The section [starting with the rule] on shoes is seventh.*

**udake:** in the water, into; loc. sg. nt. see Pāc 53.

**pādukavaggo:** the section (starting with the rule) on shoes, shoe-section; nom. sg. m. = **pāduka:** shoe; see Sekh 61 + **vagga:** section; see NP 10. **sattamo:** seventh; ordinal.

(Mm & Mm Se: **tayo pakiṇṇakā:** “The three miscellaneous [cases] have been finished.” = *tayo:* three; num.

<sup>690</sup> V: *agilāno* throughout the section.

<sup>691</sup> Bh Pm 1 & 2: *Sattamo vaggo*. G, V: *Napacchatovaggo atṭhamo*. Mm Se: *Tayo pakiṇṇakā*. Mi Se: *Tayo pakiṇṇakā niṭṭhitā*.

*pakiṇṇakā*: miscellaneous; adjective qualifying unexpressed *dhammā*: cases.)

### [Sekhiya conclusion]

Udditthā kho āyasmanto sekhiyā<sup>692</sup> dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.<sup>693</sup>

*Sekhiyā niṭṭhitā.*<sup>694</sup>

Venerables, , the cases related to the training have been recited.

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

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

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

The Venerables are pure in this, therefore there is silence, thus I keep this [in mind].

*The cases related to the training have finished.*

udditthā ... niṭṭhitā: see Sekh intro. and Nid. concl.

### [Adhikaraṇasamathā<sup>695</sup>]

Ime kho panāyasmanto satta adhikaraṇasamathā<sup>696</sup> dhammā uddesam āgacchanti.

### [The settlements of legal issues]

Venerables, these seven cases that are settlements of legal issues come up for recitation.

ime kho panāyasmanto ... dhammā uddesam āgacchanti: see Sd intro.

sattādhikaraṇasamathā: seven settlements of legal issues; adjective qualifying *dhammā*. = Gen. tapp. cpd used as Bb. cpd. = **satta**: seven; num. + **adhikarāṇa**: legal issue, Ām: litigation, H: legal question, Norman: legal process, Than: issue, formal dispute; adjective qualifying *dhammā*. = directional pref. *adhi-* + *karaṇa*: doing, making; √*kar* + action-noun suffix *-aṇa*. see Sd 8., Pāc 63. + **saṃatha**: Ām: settlement, calming, H: deciding, Than: resolution; adjective from *saṃmati* (√*saṃ + a*): is appeased, calmed.

See BD III 153 f., and PED 558 for references to the enumeration of the seven *adhikaraṇasamatha* elsewhere in the Canon; see also TP liv-lv.

There is no Padabhājana commentary on the *adhikaraṇasamathas* in the Suttavibhaṅga, which could indicate

<sup>692</sup> Mi Se, V, P: *pañcasattati sekhiyā*.

<sup>693</sup> Dm, UP, Ra, Um: *dhārayāmī ti*.

<sup>694</sup> = Dm, Bh Pm 1 & 2, c, V, W, Mm Se, Um. Ād Ce, P: *Sekhiyā dhammā niṭṭhitā*. Mi Se: *Pañcasattati sekhiyā dhammā niṭṭhitā*. (N.B. The *Katthapaññattivāra* chapter of the *Parivāra* (Be, Ce, and Ee.) has *Pañcasattati sekhiyā niṭṭhitā*.

<sup>695</sup> = Dm. Mi Se: *Sattādhikaraṇasamathā dhammā*. D: *Adhikaraṇasamathā dhammā*. Nothing in other eds.

<sup>696</sup> Mi & Mm Se, C, G, V, W: *sattādhikaraṇasamathā*. Bh Pm 1 & 2, D, Dm, Um, UP, Vibh Ce, Vibh Ee, Ra, Pg: *satta adhikaraṇasamathā*.

that they were not regarded as *sikkhāpadas* when this commentary was made, and maybe were a later addition; see p. @.

The four types of *adhikaraṇa* are given in MN 104/M II 247. See Dhirasekera 121–27 for a detailed account of the *adhikaraṇasamathas*.

*Adhikaraṇa* is the Vinaya parallel to a law-case in a lay court, *aṭṭha*; see Sp 906. Nolot, 1996, pp. 92–115, gives a detailed discussion of the term.

**dhammā:** , Ñm: cases, H: rules; nom. pl. m.

### [Settlements of Legal Issues Continued]

**Uppannuppannānam adhikaraṇānam samathāya vūpasamāya: sammukhāvinayo dātabbo, sativinayo dātabbo, amūlhavinayo<sup>697</sup> dātabbo, paṭīññāya kāretabbo,<sup>698</sup> yebhuuyasikā,<sup>699</sup> tassapāpiyyasikā,<sup>700</sup> tiṇavatthārako ti.**

**For the calming, for the stilling of whichever legal issues have arisen: the removal through the presence [of the bhikkhu] is to be given, the removal [of the accusation] through remembrance is to be given, the removal [of the accusation] through not [being] insane is to be given, he is to be made to do [the offence-procedure] through admitting [the offence], the [decision of the] majority, [the decision making it] worse for him, [the decision] covering [the offences as if] with grass.**

**uppannuppannānam:** whichever ... that have arisen, Ñm: whenever they may arise, H: arising from time to time; adj. = **uppanna**: arisen; p.p. of *uppajjati* (*ud + √pad + ya*) repeated for distributive emphasis; see IP p.171. (The Skt consonant-combination *-dp-* has been palatalised to *-pp-* in *uppanna*; see PG § 55.)

**adhikaraṇānam:** of legal issues; gen. pl. nt.

**samathāya:** for the calming, quieting, Ñm: settlement, H: deciding; dat. (of purpose) sg. m.

**vūpasamāya:** for the stilling, assuagement, Ñm: pacification, H: settlement; dat. sg. m. of *vūpasama*, an action noun from *vūpasammati* (*vi + upa + √sam + a*). Cf. Bhī Pāc 45: “Eh’āye imam̄ adhikaraṇam̄ vūpasamehī ti ...”: “Come, Lady, settle this legal issue.” There seems to be no discernable difference in meaning between *upasama* and *vūpasama*. The latter form seems to be used when it is easier to pronounce, usually after a vowel, than *upasamo*.

The wording and formulation of the seven cases is somewhat different in the Sa version of the Prātimokṣasūtra. The preceding clause is not found here and the rules are formulated thus: “sañim(u)ka(v)inayārhaysa sañimukhavinay(ām̄ dāsyāmah)...” : “For [a case requiring] the removal through the presence [of the bhikkhu], we grant the the removal through the presence [of the bhikkhu],” etc.

**sammukhāvinayo:** the removal through the presence (of the bhikkhu), Ñm: Removal (of the litigation) by Confrontation, H: a verdict in the presence of, BHSGD II 581: procedure in the presence of (an assembly of all the monks in the chapter.); nom. sg. m. Ins. tapp. cpd.

Vin II 73: “Bhikkhus, a legal act should not be done not in the presence of the bhikkhus...”: “Na bhikkhave asammukhibhūtānam̄ bhikkhūnam̄ kammaṇi kātabbaṇi ...”

= **sammukhā:** through the presence (of the bhikkhu), face to face with (the bhikkhu), in the presence (of the bhikkhu); ins. sg. m. in *-ā* of adjective *sammukha*. = pref. **saṁ:** together with + **mukha:** face + **vinaya:** removal, acquittal, disciplinary procedure, verdict; from *vineti* (*vi + √ni + e*): removes, dispels. An action-noun. = *vi +*

<sup>697</sup> V: *amulha-*.

<sup>698</sup> = Bh Pm 1 & 2, C, W (Also in other old ms: Ridivihāra, Sirimalwatta, Sagama RMV, etc.), Ra, Sannē. Also in the Burmese script manuscript MEP Pali 52 in the collection of the Séminaire de Missions Étrangères de Paris. See EFEO Data 101.

D, Dm, Um, UP, Mi Se, G, V, Vibh Ce, Vibh Ee: *paṭīññāya kāretabbaṇi*.

Mm Se, Pg: *paṭīññātakaraṇam̄*.

<sup>699</sup> G: *yebhuuyissikā*.

<sup>700</sup> Dm, Mi & Mm Se, Um, V, Pg: *-pāpiya-*. Bh Pm 2, D: *-pāpiyya-*. C, W: *pāpeyyasikā* (Also in other old ms: Ridivihāra, Sirimalwatta, Sagama RMV, etc.), G: *pāpiyyissikā*.

$\sqrt{ni} + a > vini-y-a > vinaya$  or  $vi + ne + a > vi + naya + a$ . See CDPL 575. No explanation in the Suttavibhaṅga nor the commentaries of exact meaning of *vinaya* here has been found. Ām's translation "removal" seems to be the one which agrees most with the general meaning of the word *vinaya* and also with the purpose of the *adhikaraṇasamathas*.

In Sp 19 the action-noun *vinaya* in its general usage is explained as: "Kāyika-vācasika-ajjhacāraṇanisedhanato c'esa kāyam vācañ-ca vineti tasmā vividhanayattā visesanayattā kāyavācānañ-ca vinayato vinayo ti akkhāto."

**dātabbo:** he is to be given; f.p.p. of *dātāti* ( $\sqrt{dā} + a$ ) qualifying *sammukhāvinayo*.

**sativinayo:** the removal through remembrance, Ām: removal by (establishing a bhikkhus') memory (to be reliable), H: verdict of innocence, Than: verdict of mindfulness; nom. sg. m. Ins. tapp. cpd. Vin II 80: "... but because I, Venerable Sir, have attained to full development of remembrance, I request the removal through remembrance."": "... so'hañ bhante sativepullappatto saṅgham sativinayañ yācāmī ti."

= **sati:** memory; from *sarati* ( $\sqrt{sar} + a$ ): remembers + **vinaya**.

**amūlhavinayo:** the removal [of the accusation] through not (being) insane, Ām: removal by (establishing that a bhikkhu was influenced by) mental derangement, H: verdict of past insanity, BHSGD II 63: disciplinary procedure for one not (any longer) insane; nom. sg. m. Vin II 81: "but because I am not insane I request the removal through not being insane."": "... so'hañ bhante amūlho saṅgham amūlhavinayo yācāmī ti."

= **amūlha:** not insane, not mad, sanity, sane, not a madman; see Pār 2 + **vinaya**: see above

**paṭiññāya kāretabbo:** he is to be made to do [the offence-procedure] through admitting [the offence], Ām: (the litigation) can be dealt with by recognition (on the part of a bhikkhu who committed an offence and did not see it), H: it may be carried out on (his) acknowledgement.

Although the meaning of this reading and the *paṭiññātakaraṇam* reading below is basically the same, this reading with the causative sense is more appropriate as it signifies the Saṅgha's point of view like in the other six *adhikaraṇasamathas*. The *paṭiññātakaraṇam* reading denotes the offender's point of view and would thus be an exception.

In Vin II 83: "Na bhikkhave appaṭiññāya bhikkhūnam kammañ kātabbam": "Not without admitting, bhikkhus, a legal act is to be done ..." and "dhammikam paṭiññātakaraṇam ..." are found. Cf. Vin I 325: "paṭiññāya karaṇīyam kammañ appaṭiññāya karoti": "He does a legal act which is to be done with admittance, without admittance (of the offence by the accused bhikkhu)." The Mā-L Prātimokṣasūtra has *pratijñā-kāraka*, which supports the Mm Se reading. Mā-L: *pratijñā-kārako samatho*; PrMoMā-L p.35, BV 300. The Sa PrMo has "*pratijñāvinayārhasya pratijñāñ kāra(yi)āyāma(h)*," PrMo Sa 256.

= **paṭiññāya:** through admitting, with admitting; ins. sg. f. of *paṭiññā*, action-noun from *paṭijānāti*.

**kāretabbo:** he is to be made to do; f.p.p. of *kāreti* agreeing with an unexpressed so

Cf. Cv IV 13,1/Vin II 86: "Sace mayam imāhi āpattihi aññamaññam kāreyyāma, siyā pi tañ adhikaraṇam ... bhedāya samvatteyya": "If we make each other do (what is in accordance) with these offences, it might be that the legal issue ... would lead to schism." This reading is in the same case as *dātabbo* in the previous three *adhikaraṇasamathas* and refers to the person rather than to the act and therefore might be the most appropriate one.

(V.l. **kāretabbam:** it is to be caused to be done (by him), ... carried out, ... performed, is to be dealt with; f.p.p. of *kāreti* agreeing with an unexpressed *tañ* referring to the legal act to make up for the offence that the bhikkhu is accused of. Maybe the reading *kāretabbam* has happened under influence of the reading *paṭiññātakaraṇam*.)

(V.l. **paṭiññātakaraṇam:** the making up with the admittance (of the offence by the accused bhikkhu), Than: acting in accordance with what is admitted, BHSGD II: (procedure) which effects confession (of the erring one); nom. sg. nt. Ins. tapp. cpd.

*Paṭiññātakaraṇam* is also found in Ee A I 99, IV 144, M II 248, and Be Kkh. = **paṭiññāta:** admittance, has been admitted; p.p. of *paṭijānāti* (*paṭi* +  $\sqrt{ñā} + \etaā$ ), probably used as a noun. + **karaṇam:** action, the act of doing, effecting; nt. action-noun from  $\sqrt{kar}$ .

**yebhuuyasikā:** [the decision of] the majority, H: the decision of the majority, ĀNm: by (the pronouncement of) a majority, Than: acting in accordance with the majority; nom. sg. f. Kammadhāraya cpd.

= **yebhuuya(s):** “which is more”; the Māgadhi form of *yad-bhiyyo*. = **ye:** which, what; according to PED this is the Māgadhi form of *yad*, the compound form of rel. pron. *ya*; cf. PG § 110. + **bhuuya(s)** = *bhiyyo*: more; indeclinable, comparative form of  $\sqrt{bhū}$ ; see Pāc 73 = Skt: *bhūyas*; see PG § 103. + conn. feminine suf. *-ikā*. Cf. CDPL 601.

Mā-L: “*Yo bhūyasiko samatho*”; BV 300.

**tassapāpiyyasikā:** [the decision making it] worse for him, H: the decision for specific depravity, or “obstinately wrong,” ĀNm: by (a judgement of ) habitual bad character against someone, Than: acting in accordance with the accused’s further misconduct, Vanaratana Thera: an act for making it worse for him, or: an act for giving him a greater penalty; nom. sg. f. kammadhāraya cpd. This compound is a so-called “syntactical compound,” i.e., a compound where some components retain the syntactical form they would have had in a non-compounded statement; see CP 218, 223 and IP p.108. = **tassa:** for him; dat. sg. of dem. pron. *ta(d)* = dative of orientation; see Syntax § 104. + **pāpiyya(s):** worse; comparative of an adjective. Cf. *yebhuuya(s)* above. The comparative *-yas* endings in *bhuyyas* and *pāpiyyas* are fossils from Vedic Sanskrit; see PG § 100,1 and § 103,1. A suttanta dealing with this *adhikaraṇa* is at A IV 347.

= **pāpa:** bad + comparative suf. **-iyya**. (V.l. *-pāpiya-*: *-iyya* and *-iya* are both comparative suffixes.) + feminine connective suf. **-ika**. The comparative forms of *pāpa* are *pāpiya* (*pāpa* + comp. suf. *-iya[s]*), and *pāpissika*: worse, *pāpa* + comp. suf. *-issika*. The Sanskrit form of Pāli *pāpi(y)a* is *pāpīyas*. CDPL 498 suggests as etymology *tasya-pāpīyas-ikā*.

Vanaratana Thera notes that all other punishing legal actions (*kammas*), e.g. *tajjaniyakamma*, are descriptive of the act and not of the person and that this *kamma* should probably be taken in the same way.

MA (Be) to M II 249: “*tassa puggalassa pāpussannatā pāpiyasikā hoti...*” Cf. S I 162: “*Tass’eva tena pāpiyyo yo kuddham paṭikujjhati*” and D I 184: “*cetayamānassa me pāpiyo.*”

The Sanskrit form is: *tatsvabhāvaiṣīya* (BHSGD II 248, BMD p.148, PrMoMū p.54, PraMoSa p. 256) Mā-L: *tasya pāpeyasiko samatho*; PrMoMā-L p.35, BV 300. The Mā-L *pāpeyasika* form is reflected in the Pāli form *pāpeyyasika* found in some Sinhalese manuscripts. The vowel strokes for *e* and *i* are quite different in the Sinhala script and it is difficult to conceive that the *-eyasika* form is a scribal error.

**tiṇavatthārako:** (the decision) covering (the offences as if) with grass, BHSDG II: (procedure) which covers over (as if) with grass, ĀNm: by the covering over with grass, H: covering up (as) with grass, Vanaratana Ānanda thera: “the one in the manner of spreading grass”; nom. sg. m. Ins. tapp. cpd. There are various etymologies of this word. The one supported by the commentarial tradition is a junction of *tiṇa* + *avatthāraka*, supposedly through elision of the final *-a* of *tiṇa* as otherwise lengthening would be expected, i.e., *tiṇāvatthāraka*. = **tiṇa:** grass + **avatthārako:** one which covers up; from *avattharati* (*ava* +  $\sqrt{t}har$  [= Skt  $\sqrt{stṛi}$ ] + a) + connective or agent suf. *-aka*. Another interpretation is with the euphonic consonant *-v-* + *atthārako:* “one who spreads” = *atthāra* from *attharati* (*ā* +  $\sqrt{thar}$  + a): spreads + conn. suff. *-ka*; see DP. Cf. *kaṭhin’atthāraka*.

It could also be + *\*vatthāraka* from *\*vattharati* (*vi* + *ā* +  $\sqrt{thar}$ ).

There is no explanation on this term given in the Suttavibhaṅga or anywhere else in the Canon but M-a (Be) to M II 249 states: “*Yathā hi gūtham ... tiṇehi avattharitvā ...*”: “Like excrement ... having been covered with straws of grass.” See the *anāpatti*-section in the vibhaṅga on Sekh 74: “(*uccāraṇī vā passāvanī vā*) appaharite kato haritaṇ ottharati”: “having urinate (etc) on a place without crops one spreads crops (over it)” ; Vin IV 205.

Nolot, 1996, p.99 n. 27, notes that the oldest known (Vinaya) Pāli manuscript reads *pattharaka*, which makes more sense to her since there is no verb *vattharati* in the Pāli, but there is the verb *pattharati* (*pa* +  $\sqrt{thar}$  + a). The Buddhist Hybrid Sanskrit form is *tiṇaprasṭāraka* (PrMoMā-L p.35, BV 300, PrMoMū p.54, PrMoSa p.256). Nolot has overlooked the commentarial explanation *avattharitvā*, and also has overlooked *tiṇa-v-atthāraka*.

Venerable Vanaratana Ānanda argues that the intended meaning is “spreading grass” or “spreading out grass,” i.e., *tiṇa* + *-v-atthāraka* or *vathāraka*. The purpose of this *adhikaraṇasamatha* is to confess a large amount of various offences in one stroke so as to avoid further arguments leading to division possibly occurring if the

offences were pursued individually. Just as one would spread out a bunch of grass (without picking the individual straws), so with this *adhikaraṇasamatha* the whole mass of offences are considered to have been settled and over and done with. On the other hand, covering with grass, as one might do with excrement, is an act of hiding that leaves the thing smelling and therefore an inappropriate metaphor. Therefore this *adhikaraṇa* could be translated as “[settling] in the manner of spreading grass.”

This interpretation might be supported by the other Buddhist traditions. BHSGD II 256 gives the Tibetan translation of the Mvy “fit like strewn grass.” BHSGD II, Prebish, etc, seem to be basing themselves on Childers and PED and the traditional Sa explanation might be different.

**ti:** end quote.

### [Adhikaraṇa Conclusion]

**Uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā<sup>701</sup> dhammā.**

**Tatthāyasmante pucchāmi: Kacci’ttha parisuddhā?**

**Dutiyam-pi pucchāmi: Kacci’ttha parisuddhā?**

**Tatiyam-pi pucchāmi: Kacci’ttha parisuddhā?**

**Parisuddh’etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.<sup>702</sup>**

*Adhikaraṇasamathā niṭṭhitā.<sup>703</sup>*

**Recited, Venerables, have been the seven cases that are settlements of legal issues.**

**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, thus I keep this [in mind].**

*The cases that are settlements of legal issues have finished.*

**uddiṭṭhā ... niṭṭhitā:** see above Adhik. intro. and Nid. concl.

Olivelle, 1974, pp.46–7, notes that this conclusion, *anussāvana*, with the questions about purity seems out of place here since the *adhikaraṇas* are not a class of offence but procedures dealing with legal issues. Kkh 277 comments: “Regarding these seven settlements of legal issues: (Are you) pure in this? Is there not anything for you to be stilled by means of the settlements? I ask. By this, the state of purity with regards all [types of] offences has been asked.” : “Tatthāyasmante ... parisuddhā ti: tesu sattasu adhikaraṇasamathesu kacci’ttha parisuddhā. N’atthi vo kiñ-ci samathehi vūpasametabban-ti pucchāmi. Etena sabbāpattihi parisuddhabhāvo pucchito hoti.”

The Pātimokkha sūtras also have this conclusion here; PrMoMā-L p.35, PrMoMū p.54, PrMoSa p.257.

The *adhikaraṇa* section is the last section in the Pātimokkha and it is not an offence-section therefore it could be regarded as an appendix included in the Pātimokkha. The *adhikaraṇasamathas* are not training precepts, see D-a I 13 in the [note](#) “The Pātimokkha and its Meaning,” and not a class of offences; rather they are ways of

<sup>701</sup> Mi & Mm Se, C, V, W: *sattādhikaraṇasamathā*.

<sup>702</sup> Dm, UP, Ra, Um: *dhārayāmī ti*.

<sup>703</sup> Mm Se, V: *Sattādhikaraṇasamathā niṭṭhitā*. Um: *Satta adhikaraṇasamathā niṭṭhitā*. Mi Se: *Sattādhikaraṇasamathā dhammā niṭṭhitā*. Nd Ce: *Adhikaraṇasamathā dhammā niṭṭhitā*. Bh Pm 1 & 2, Vibh Ce, G, UP, Dm, C, UP, Ra: *Adhikaraṇasamathā niṭṭhitā*.

settling legal issues including offence-issues (*apattādhikarāṇa*); therefore the *anussāvana* seem out of place here. Dhirasekera, p.127, thinks that maybe the *anussāvana* questions here are to ascertain whether there has been any irregularity of procedure in the settlement of legal issues by the Saṅgha as whole and are thus included to safeguard the machinery set up for the maintenance of monastic discipline. He suggests that it could also be a mere mechanical extension of the *anussāvana*-method as applied to the earlier offence-sections.

### [Pātimokha Conclusion]

**Uddiṭṭham** kho āyasmanto nidānam.

**Uddiṭṭhā cattāro pārājikā dhammā.**

**Uddiṭṭhā terasa saṅghādisesā dhammā.**

**Uddiṭṭhā dve aniyatā dhammā.**

**Uddiṭṭhā tiṁsa nissaggyā pācittiyā dhammā**

**Uddiṭṭhā dvenavuti pācittiyā dhammā.**

**Uddiṭṭhā cattāro pāṭidesaniyā<sup>704</sup> dhammā.**

**Uddiṭṭhā sekhiyā<sup>705</sup> dhammā.**

**Uddiṭṭhā satta adhikaraṇasamathā<sup>706</sup> dhammā.**

Venerables, the introduction has been recited.

Venerables, the four cases involving disqualification have been recited.

Venerables, the thirteen cases [involving] the community in the beginning and in the rest have been recited.

Venerables, the two indefinite cases have been recited.

Venerables, the thirty cases involving expiation with forfeiture have been recited.

Venerables, the ninety-two cases involving expiation have been recited.

Venerables, the four cases that are to be acknowledged have been recited.

Venerables, the cases related to the training have been recited.

Venerables, the seven cases that are settlements of legal issues have been recited.

**Uddiṭṭham ... dhammā:** see above offence section conclusions.

<sup>704</sup> C, D, G, V, W, Vibh Ee: *pāṭidesaniyā*.

<sup>705</sup> Mi Se, V: *pañcasattati sekhiyā*

<sup>706</sup> Mi & Mm Se, C, G, V, W: *sattādhikaraṇasamathā*.

## [Pātimokha Conclusion Continued]

**Ettakam tassa<sup>707</sup> bhagavato suttāgatam suttapariyāpannam anvadḍhamāsam<sup>708</sup> uddesam āgacchati.** <sup>709</sup> Tattha sabbeḥ’eva samaggehi sammodamānehi avivadamānehi sikkhitabban-ti.<sup>710</sup>

*(Vitthāruddeso pañcamo.)<sup>711</sup>*

*Bhikkhupātimokkham<sup>712</sup> niṭṭhitam.<sup>713</sup>*

This much [of the training-rules] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, [and] comes up for recitation half-monthly. Herein is to be trained by all who are united, who are on friendly terms, who are not disputing.

*(The recitation in full extent is the fifth one.)*

*The Disciplinary Code of the Bhikkhu has been finished.*

**ettakam:** this much, (just) so much, so many; adj. qualifying an unexpressed dhammaṁ (cf. Pāc 73: *dhammo suttāgato*) , or an adverb qualifying āgatam in *suttāgatam*. A comparative pronoun, here expressing a total. = e- (like in the dem. pron. *eta[d]*) + -taka, which is analogical to *kittaka*: how much? (V.l. *ettakan-tassa*. = junction of *ettakam* + *tassa* through dentalisation of the final -m in *ettakam*.)

Kkh 277: “Ettakan-ti ettakanī sikkhāpadam.”: “Herein ettakanī: this much training precept.”

**tassa:** of that; gen. sg. of dem. pron. *ta(d)*.

**bhagavato:** of the Fortunate One, by the Fortunate One; gen. sg. m. of *bhagavant*. A genitive or an instrumental-like genitive; see *gahapatīnam* at NP 8, *tassa* at Pāc 73, and *bhikkhuno* at Pd 2.

**suttāgatam suttapariyāpannam:** H: handed down in clauses, contained in clauses, Ņm: is in the Suttavibhaṅga, included in the Suttavibhaṅga, Vinaya Texts: handed down in the suttas, embraced in the suttas; see Pāc 73; here nom. sg. nt agreeing with unexpressed *dhammaṁ/sikkhāpadam*.

Kkh 277: “Suttāgatan-ti: sutte pātimokkhe āgato.”: “Suttāgatam: handed down in the Sutta, the Pātimokkha.”

The āgatam in *suttāgatam* and *pariyāpannam* in *suttapariyāpannam* here act as impersonal passive sentence-verbs in the nom. sg. nt. (agreeing with an unexpressed *dhammaṁ*); see IP p.42 and *dulladdhaṁ* in Pāc 73.

Past participles in bahubīhi compounds can function as passive sentence-verbs; see Sd concl.: “ciṇṇamānatto bhikkhu,” NP 1: “niṭṭhitacīvaraśminī bhikkhunā,” NP 28: “dasāhanāgataṁ kattikatemāsikapuṇṇamam,” Pāc 22: “atthaṅgate suriye,” Pāc 69: “bhikkhunā akaṭānudhammena,” Pāc 73: “nisinnapubbaṇ ... bhikkhunā.” Pāc 83: *anikkhantarājake, aniggataratanake*.

The compounds as a whole act as passive subordinate clauses; see IP p.137–38 and 155. Cf. D II 144: “katapuṇño’si” in IP p.234.). The traditional Pāli grammarians would explain the cpd as: “yam suttam āgatam tam”: “which case has been handed down..”

**ettakam tassa bhagavato suttāgatam:** Ņm: this much is in the Suttavibhaṅga ... of the Blessed One, H: so much (of the sayings) of the Lord handed down ..., Norman: so much, come down in the sutta of the Bhagavant ....

**anvadḍhamāsam uddesam āgacchati:** comes up for recitation half-monthly; See Pāc 73.

<sup>707</sup> Mi & Mm Se, G, V: *ettakan-tassa*.

<sup>708</sup> Bh Pm 1 & 2, C, D, Dm, Um, UP, Vibh Ce, Vibh Ee, Ra, Pg: *anvaddha-*.

<sup>709</sup> BhPm 1, P: *āgacchanti*.

<sup>710</sup> Bh Pm 1 & 2: *sikkhitabbaṇ iti*.

<sup>711</sup> = Dm, Ņd Ce, and Mi Se. Also in *Sannē*; see Suguṇasāra 111. Not in other eds. Also found in the Burmese script *Bhikkhupātimokha* MS, BNF Pali 8, at the Bibliothèque Nationale de France; see EFEO DATA 101. The Burmese script *Bhikkhunipātimokha* MS BNF 844:3 has *vitthāruddeso catuttho*.

<sup>712</sup> Mm Se, G, V: *pāṭi-*.

<sup>713</sup> Mi Se: *bhikkhupātimokkhapāli niṭṭhitā*.

Kkh 277: “*Anvaddhamāsamī uddeṣamī āgacchatī ti addhamāse addhamāse uposathavasena uddisitabbataṁ āgacchati.*”: “Comes up for recitation half-monthly”: each half-month it is to be recited because of the Uposatha.

**tattha:** herein, in that; adv. = dem. pron. *ta(d)* + suf. of place/mode/time *-ttha*, cf. Nid concl.

**sabbeḥ’eva:** by just all, by one and all; = junction of *sabbehi* + *eva* through elision of the final *-i* of *sabbehi*; see PG 70,2b. **sabbehi:** by all; ins. pl. of *sabba*: all + **eva:** just; emph. particle. Cf. Nid: *sabbeva*.

**samaggehi sammodamānehi avivadamānehi:** who are is united, who are being on friendly terms, who are not disputing; see Sd 10. (*Avivādamānehi* in Mm Se is a misprint; see Sd 10.)

Kkh 277: *Samaggehi ti kāyasāmaggivasena samaggehi. Sammodamānehi ti cittasāmaggivasena ekajjhāsayatāya suṭṭhu modamānehi. Avivadamānehi ti aṭṭhārasasu vivādavatthūsu aññataravasenāpi avivadamānehi. Sikkhitabban-ti tam tam sikkhāpadamī avitikkamantehi adhisīlasikkhā sampādetabbā.*”: “*Samaggehi:* (by those who are) united because of physical unity. *Sammodamānehi:* because of unitedness of mind, through a single disposition (i.e., common goal), rejoicing well. Not disputing: not disputing because of a certain (point) in the eighteen points of dispute.”

Niddesa II 256: “*Samaggā ti kāyena aviyogā. Sammodamānā ti cittena suṭṭhu modamānā tussamānā. Avivadamānā ti vācāya vivādaṇ akurumānā.*”: “*Samaggā:* not separated by body. *Sammodamānā:* rejoicing well and being (well) pleased by mind. *Vivādamānā:* not making a dispute by speech.”

**sikkhitabbamī:** is to be trained; f.p.p. of *sikkhati* (see Pāc 71) used as an impersonal passive sentence verb in nom. sg. nt. agreeing with an unexpressed *tam*; see IP p.42 & 107.

Kkh 277: “*Sikkhitabban-ti tam tam sikkhāpadamī avitikkamantehi adhisīlasikkhā sampādetabbā.* (Ce Kkh adds: *ti*).”: “It is to be trained: by those not transgressing any training precept, the higher virtues are to be accomplished.” **sikkhitabban-ti** in Mm Se and other eds. See note on recitation marks in the Intro. = *sikkhitabbamī + ti*: end quote.

**vitthāruddeso pañcamo:** the recitation in full extent is the fifth one. **vitthāruddeso:** recitation in full extent, recitation in (full) breadth. Instrumental tappurisa compound. = **vitthāra:** extent, breadth, detail; from *vitthāreti* (*vi* + *√thar + a*); see NP 27 + **uddesa**. This marks the full-recitation, rather an incomplete one. See the “Recitation of the Pātimokkha” section in the Introduction and the Pār conclusion.

**bhikkhupātimokkhamī:** The Disciplinary Code of the Bhikkhu; nom. sg. nt. = Gen. tapp. cpd.

**niṭṭhitamī:** has been finished; see Nid concl.

## Appendix I

### **Uposathapubbakaraṇapubbakiccāni**

#### **Burmese version**

Given before the Pātimokkha text called *Dvemātikāpāli* (“the text of the two Mātikās,” = Be) that is preceding the *Kaṅkhavitaranī* of the Burmese Sixth Council Edition version. It is also given preceding the Sri Lankan Pātimokkha text called *Ubhaya Mātikā* (“both Mātikās” = Um). This text was probably used in the Sri Lankan Nikāyas (monastic sects) originating in Burma.

***Pubbakaraṇam:***

*Sammajjanī padīpo ca, udakam āsanena ca;*

*Uposathassa etāni, pubbakaraṇan-ti vuccati.*

***Pubbakiccam:***

*Chanda, pārisuddhi, utukkhānam, bhikkhugaṇanā ca ovādo;*

*Uposathassa etāni, pubbakiccan-ti vuccati.*

***Pattakalla-aṅgā:***

*Uposatho yāvatikā ca bhikkhū kammappattā;*

*Sabhāgāpattiyo ca na vijjanti;*

*Vajjanīyā ca puggalā tasmin na honti, pattakallan-ti vuccati.*

*Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkham uddisitum ārādhanaṁ karoma.*

“The broom and the lamp, the water with the seat  
these are called: “the preparation for the observance.”

The consent and purity, the telling of the season,  
the counting of the bhikkhus and the instruction (of the bhikkhunīs),  
these are called: ‘the preliminary duty for the observance.’

The observance, whatever bhikkhus are entitled (to carry out the legal) act,  
common offences are not found,  
there are no persons to be excluded in there,  
this is called: ‘reached suitability.’”

“Having made to undertake the preparations and preliminary duties we make the invitation to recite the Disciplinary Code with the approval of the united community whose offences have been confessed.

#### **Version as used in Sri Lanka Siyam Nikāya and Amarapura Nikāya and Thai Mahānikāya**

Both in Sri Lanka and in Thailand an almost identical version is used in some traditions. The original source of this version has not been identified yet. This version appears to be the source of both the modern variant versions as used by the Thai Dhammayuttika-Nikāya version and by Galduwa forest-sect of the Sri Lanka

Rāmañña Nikāya.

There are some small differences between the editions of this version and these have been noted.

### *Editions Consulted*

BhPm: *Bhikkhupātimokkham*, Colombo, 1875. (*Kolomba demaṭagoda padiñci villorage joronis diyasda, Jayasūriyage dondāvit appuhāmida, vatiga āracchige pakolis prerade*. 2419/1875.)

D: Dickson's edition, given in Dickson 71–72. Siyam Nikāya. (See the ““Pāli text-editions of the Pātimokkha” section in the introduction.)

M: Bhikkhu-pātimokkha-pāli. A so-called “mock-ola-leaf” (i.e., a printed paper edition that looks like an ola-leaf manuscript) with the Bhikkhu-Pātimokkha, published by the Sri Vajirañāṇa-dhammāyatana (also called Mahāragama Bhikkhu Training Centre) in Mahāragama, Sri Lanka. Year not given (196?).

Mi: Thai version as given preceding the *Bhikkhupātimokkha-pāli* of the Thai Tipiṭaka edition published by the Mahidon University (vol. 70, 1–3, CD ROM).

Pg: *Pātimokkha-gaṇḍhi-dīpanī*. Sri Lanka. 1889. (See Bibliography above.)

Pmd: Amarapura Nikāya edition as given in the Vinaya-manual called *Pātimokkhadīpikā* by Vigoda Guṇalaṅkāra sthavira, Colombo, 1959.”

Ra: version given in the *Ratanārtha-sudanī-namvu-bhikṣu-bhikṣuṇī-prātimokṣa-varṇanāva*. (See the ““Pāli text-editions of the Pātimokkha” section in the introduction.)

bibliography above. This work is used in the Amarapura Nikāya.

G: Gannoruva Pātimokkha.

V: Vijasundara Rajamahāvihāra Pātimokkha.

The lines that are in quotation-marks are by the questioning bhikkhu, *pucchaka*, (= Puc). The lines that are not within quotation-marks are by the answering bhikkhu, *vissajjaka*, (= Vis). These indications are originally not found in the Pāli manuscripts but have been provided by the editor with the help of the Sinhalese version A (= quotation-marks) and D (= Puc and Vis).

### *Pubbakaraṇa-pubbakiccāni*.<sup>714</sup>

(Puc:) “*Namo tassa bhagavato arahato sammāsambuddhassa.*

*Suṇātu me bhante saṅgho*<sup>715</sup> *yadi saṅghassa pattakallam aham āyasmantam itthannāmaṇi*<sup>716</sup> *vinayam puccheyyam.*”

(Vis:) *Namo tassa bhagavato arahato sammāsambuddhassa*<sup>717</sup>.

*Suṇātu me bhante saṅgho yadi saṅghassa pattakallam aham āyasmatā*<sup>718</sup> *itthannāmena vinayam puttho vissajjeyyam*<sup>719</sup>.

(Puc:) *Sammajjanī padīpo ca*

*udakam āsanena ca*

*uposathassa etāni*

*pubbakaraṇan-ti vuccati*<sup>720</sup>.

<sup>714</sup> BhPm, Pg: *pubbakaraṇapubbakiccāni*. D: *pucchāvissajanam*. Mi: *pubbakaraṇapubbakiccāni*. Ra, Pmd: *Uposathakamassa pubbakaraṇapubbakiccāni*. Nothing in G, M, V, and W. In V *namo tassa ...* is preceded by *namatthu ratanattayassa*.

<sup>715</sup> G, V, W: *saṅgh-* throughout the text.

<sup>716</sup> W: *itthaṇṇnāmaṇi*. G: *itthaṇṇnāmaṇi*.

<sup>717</sup> This line is not found in BhPm, W, and Pg.

<sup>718</sup> W, G, Ra, Pg: omit *āyasmatā*. M: *āyasmatā therena*. G: *itthaṇṇnāmena*.

<sup>719</sup> Mi: *visajjeyam*.

<sup>720</sup> In D these Kkh verses are not in quotation-marks and thus appear to be recited by the *vissajjaka*.

- (Puc:) "Okāsa, <sup>721</sup>sammajjanī."
- (Vis:) Sammajjanakaraṇañ-ca
- (Puc:) "Padīpo ca."
- (Vis:) Padīpa-ujjalanañ-ca. Idāni suriyālokaśa atthitāya padīpakiccañ n'atthi<sup>722</sup>.
- (Puc:) "Udakañ āsanena ca."
- (Vis:) Āsanena saha pānīya-paribhojanīya<sup>723</sup>-upaṭṭhapanañ-ca<sup>724</sup>.
- (Puc:) "Uposathassa etāni pubbakaraṇan-ti vuccati."
- (Vis:) Etāni cattāri vattāni sammajjanakaraṇādīni saṅghasannipātato paṭhamam kattabbattā uposathassa uposathakammassa pubbakaraṇan-ti vuccati. Pubbakaraṇānī ti akkhātāni.
- (Puc:) Chandapārisuddhi utukkhānam  
bhikkhugāṇanā ca ovādo  
uposathassa etāni  
pubbakiccan-ti vuccati.
- (Puc:) "Chandapārisuddhi."
- (Vis:) Chandārahānañ bhikkhūnañ chanda-pārisuddhi-āharaṇañ-ca idha natthi<sup>725</sup>.
- (Puc:) "Utukkhānam."
- (Vis:) Hemant'ādīnam tiṇṇam utūnam ettakam atikkantañ ettakam avasiṭhan-ti evam utu-ācikkhanam<sup>726</sup>. Utūnidha<sup>727</sup> pana sāsane hemanta-gimha-vassānānam vasena tūṇi honti. Ayan hemanta-utu. Asmiñ utumhi<sup>728</sup> aṭṭha uposathā. Iminā pakkhena eko uposatho sampatto, eko uposatho atikkanto, cha uposathā avasiṭṭhā.
- (Puc:) "Bhikkhugaṇanā ca."
- (Vis:) Imasmīñ uposathagge sannipatitānam bhikkhūnam gaṇanā ettakā bhikkhū honti<sup>729</sup>.
- (Puc:) "Ovādo."
- (Vis:) Bhikkhunīnam<sup>730</sup> ovādo dātabbo. Idāni pana tāsam n'atthitāya so ca ovādo idha n'atthi<sup>731</sup>.
- (Puc:) "Uposathassa etāni pubbakiccan-ti vuccati."
- (Vis:) Etāni pāñca kammāni chandāharaṇādīni pātimokkhuddesato<sup>732</sup> paṭhamam kattabbattā uposathassa uposathakammassa pubbakiccan-ti vuccati pubbakiccānī ti akkhātāni<sup>733</sup>.
- (Puc:) Uposatho yāvatikā ca bhikkhū  
kammappattā sabhāgāpattiyo ca  
na vijjanti vajjanīya<sup>734</sup> ca puggalā  
tasmiñ na honti pattakallan-ti vuccati.

<sup>721</sup> Mi, V: ukāsa. G: Nothing, i.e., no okāsa.

<sup>722</sup> The idāni ... natthi sentence is not found in W.

<sup>723</sup> V: pānīya-paribhojanīya

<sup>724</sup> D, G, V, W, Ra, M, BhPm, Pg: udakaṭṭhapanañ-ca. The upaṭṭhapanañ-ca reading seems to be more original as it is in accordance with the rule in the Mv: pānīyam paribhojanīyam upaṭṭhāpetabbañ (Mv II 20,6/Vin I 119).

<sup>725</sup> Ra: ... āharaṇañ-ca. (omits idha natthi.), D, M: ... āharaṇañ-ca idha natthi. Mi: ... āharaṇam tañ-ca idha n'atthi.

<sup>726</sup> W: -ācikkhanam.

<sup>727</sup> D, V, W, Ra, M: utūnidha. G: utunīdhā. Pg: Hemantādinam tiṇṇam utūnam (...) ettakam utu-atikkantañ ettakam utu-avasiṭṭham iti evam ācikkhanam. Utūnidha pana sāsane tayo honti.

<sup>728</sup> Mi: asmiñ-ca. D: ... ayan hemanta-utumhi aṭṭha uposathā iminā ...

<sup>729</sup> Ra has [ettakā bhikkhū honti] in brackets. Pg has only [ettakā] in brackets. M: " gaṇanā ... bhikkhū honti."

Mi: Imasmīñ pana uposathagge ettakā bhikkhū sannipatitā ti bhikkhūnam gaṇanā. Pg states this version is found in the commentary (= Kkh 18) but that "... uposathagge sannipatitānam bhikkhūnam gaṇanā ettakā bhikkhū ..." is to be said at the time of recitation.

<sup>730</sup> M: bhikkhūṇinam.

<sup>731</sup> BhPM, Ra, Pg: [Idāni ... natthi.] in brackets.

<sup>732</sup> G, V: pāti-

<sup>733</sup> V: Etāni pubbakammā-pubbakiccānī ti akkhātāni. Probably etāni pubbakammā is in Khom brackets.

<sup>734</sup> G: vajjanīyā.

(Puc:) "Uposatho."

(Vis:) Tīsu uposathadivesu cātuddasī-paññarasi<sup>735</sup>-sāmaggīsu, ajj'uposatho<sup>736</sup> paññaraso<sup>737</sup>.

(Puc:) "Yāvatikā ca bhikkhū kammappattā."

(Vis:) Yattakā bhikkhū tassa uposathakammassa pattā yuttā anurūpā sabbantimena paricchedena cattāro bhikkhū pakatattā saṅghena anukkhittā<sup>738</sup>, te ca kho<sup>739</sup> hatthapāsaṇ avijjahitvā<sup>740</sup> ekasīmāyam ṭhitā.

(Puc:) "Sabhāgāpattiyo ca na vijjanti."

(Vis:) Viññabhojanādīvatthu-sabhāgāpattiyo ca na vijjanti.

(Puc:) "Vajjanīyā<sup>741</sup> ca puggalā tasmiṇ na honti."

(Vis:) Gahaṭṭha-paṇḍakādayo ekavīsatī vajjanīyapuggalā<sup>742</sup> hatthapāsato bahikaraṇavasena vajjetabbā tasmiṇ<sup>743</sup> na honti.

(Puc:) "Pattakallan-ti vuccati."<sup>744</sup>

(Vis:) Saṅghassa uposathakammaṇi imehi catūhi<sup>745</sup> lakhaṇehi saṅgahitaṇi<sup>746</sup> pattakallan-ti vuccati.

(Vis:) Pattakālavantan-ti akkhātaṇi.

[Elder's request:] Pubbakaraṇapubbakiccāni samādapetvā<sup>747</sup> desitāpattikassa samaggassa<sup>748</sup> bhikkhusaṅghassa<sup>749</sup> anumatiyā pātimokkham<sup>750</sup> uddisitum ārādhanaṇi<sup>751</sup> karomi<sup>752</sup>.

### *Translation*

The preparations and preliminary duties.

[Q: questioning bhikkhu. A: answering bhikkhu.]

[Q:] Homage to the Fortunate One, the Worthy One, the Perfectly Awakened One.

Venerable Sir, please let the Community listen to me! If it is suitable to the community (then) I would ask the such-named venerable about the Discipline.

[A:] Homage to the Fortunate One, the Worthy One, the perfectly Awakened One.

Venerable Sir, please let the Community listen to me! If it is suitable to the community (then) I would answer having been asked about the Discipline by the such-named venerable.

[Q:] "The broom and the lamp, the water with the seat

<sup>735</sup> Ra: *panna-*.

<sup>736</sup> Mi: adds: *yo koci divaso*.

<sup>737</sup> Mi: *ajja pan'uposatho*.

<sup>738</sup> C, G, W: *anukkhittā*.

The *saṅghena anukkhittā* part is not from Kkh, but, as Nānakitti notes in Pg 4, derived from an explanation in the *ṭīkā*, Kkh pt (Be p.136): "pakattatā ti anukkhittā pārājikāṇi anajjhāpannā cā ti."

<sup>739</sup> D: ... te ca kho bhikkhū hatthapāsaṇi ... Pg: te ca kho ti te bhikkhu [sic] hatthapāsaṇi ti ... This suggests that the original did not have *bhikkhū*.

<sup>740</sup> BhPm 1 & 2, C, G, W: *avijjahitvā*.

<sup>741</sup> G: *vajjanīyā*.

<sup>742</sup> G: *vajjanīyā puggalā tasmiṇ*. V: *vajjanīyā ca puggalā tasmiṇ*.

<sup>743</sup> In a footnote in BhPm 1 and Pg it is stated that to use *idha* at the time of recitation is proper. Pg seems to have had a text reading "*tasmiṇi uposathagge gahaṭṭhapāṇḍakādayo ekavīsatī vajjanīyapuggalā ...*"

<sup>744</sup> Omitted in M.

<sup>745</sup> Pg: *catuḥbhi*.

<sup>746</sup> D, G, W, BhPm, Pg: *saṅgahitaṇi*.

<sup>747</sup> All versions except a Mi v.l. have *samāpetvā*, "having concluded." Pg states that the reading *samādapetvā* is also taught (i.e., is a v.l.) In the *Mūlasikkhā* (the variant reading) *niṭṭhāpetvā* is also found according to Pg. The *Vinayālaṅkāra-ṭīkā* (= *Pālimuttaka-vinaya-vicchaya-saṅgaha-ṭīkā*) Myanmar p.400 reads *sammā niṭṭhāpetvā*. The reason why the reading *samādapetvā* has been chosen here is because it is the elder who instigates or causes junior monks to undertake the preliminaries; he does not conclude them himself. See Mv II 20,6: A junior bhikkhu who, although being requested by a senior bhikkhu to prepare the place, does not carry out the request commits an offence of wrong doing.

<sup>748</sup> Mm Se: *imassa nisinnaṁ*.

<sup>749</sup> Pg states that (the reading) *mahābhikkhusaṅghassa* is also found in the *Mūlasikkhā*.

<sup>750</sup> G: *pāti-*.

<sup>751</sup> Mm Se: *ajjhesanām*.

<sup>752</sup> Dm, UP: *karoma*.

these are called “the preparation for the observance.”

[Q:] Permit [me to answer]! The broom.

[A:] And the action of sweeping.

[Q:] And the lamp.

[A:] And the lighting of the lamp.

[When there is daylight:] There is no lamp-duty because of the state of there being sunlight now.

[Q:] And the water with the seat.

[A:] The providing of drinking-water and washing-water together with the seat.

[Q:] These are called “the preparation for the observance.”

[A:] These four protocols, the action of sweeping etc, due to the having to be done first before the gathering of the Community are called “the preparation for the [legal] act of Uposatha on the Uposatha.”

The “preparations” have been announced.

[Q:] The consent and purity, the telling of the season,  
the counting of the bhikkhus and the instruction (of the bhikkhunīs),  
these are called: “the preliminary duty for the observance’.

[Q:] The consent and purity.

[A:] The bringing of consent [and] purity of bhikkhus who are deserving of [giving] consent. ([Or]: [There] is no [bringing of consent and purity] here.)

[Q:] The telling of the season.

[A:] “Of the three seasons, the winter etc., this number [of Uposathas] have passed, this number [of Uposathas] are left,” thus there is the telling of the season.

In this dispensation there are three seasons, [namely] the winter, the summer, and the rains.

This is the (winter-season), and in this season there are (eight) Uposathas.

With this fortnight (one) Uposatha has arrived, (two) Uposathas have past, (five) Uposathas are left.

[Q:] The counting of the bhikkhus.

[A:] “In this Uposatha-hall so many bhikkhus have gathered for the purpose of [performing] the Uposatha.”  
is the counting of the bhikkhus.

In this Uposatha-hall so many bhikkhus have gathered.

[Q:] The instruction.

[A:] The instruction is to be given to the bhikkhunīs. But because of their non-existence now there is no instruction here.

[Q:] These are called “the preparation for the observance.”

[A:] These four protocols, the bringing of consent etc, due to the having to be done first before the gathering of the Community are called “the preliminary duty for the [legal] act of Uposatha on the Uposatha.”

The “preliminary duties” have been announced.

[Q:] The observance,

whatever bhikkhus are entitled (to carry out the legal) act,  
common offences are not found,  
there are no persons to be excluded in there,  
this is called: “reached suitability’.”

[Q:] The Uposatha.

[A:] With regards the fourteenth [-day Uposathas], the fifteenth [-day Uposathas], or the Unity [-Uposathas],

today is the fifteenth day Uposatha.

[Q:] Whatever bhikkhus are entitled (to carry out the legal) act.

[A:] However many bhikkhus who are entitled to that Uposatha-act, who are fit, are suited, with the minimum amount (of bhikkhus), four bhikkhus who are regular, not suspended by the community, and they not having left arms-length remain in the same boundary.

[Q:] And common offences are not found.

[A:] Common offences, founded on eating at the wrong time and so on, are not found.

[Q:] And in that [arms-length] there is no person fit to be excluded

[A:] Householders, eunuchs, etc, the twenty one persons fit to be excluded, who are to be excluded by making [them go] outside from the arms-length, are not in that [arms-length.]

[Q:] It is said to "have reached suitability."

[A:] The [legal] act of Uposatha endowed with these four characteristics is called "[one that] has reached suitability."

[A:] "[It] has reached suitability" is said.

Elder: "Having made to undertake the preparations and preliminary duties, I make the invitation to recite the Disciplinary Code with the approval of the united community whose offences have been confessed."

### **Sri Lanka Sri Kālāṇā Yogeśvara Saṃsthāva version**

The version of the Sri Kālāṇā Yogeśvara Saṃsthāva, which is the Rāmañña Nikāya forest-monastery sect, was published in Bhikkhu Nāṇadassana's: *Das Hauptregelwerk der buddhistischen Bettelmönche*, p.24–32 (= Nd) and (in Sinhalese script) in *Bhikkhupātimokkhapāli*, Sri Kālāṇā Yogeśvara Saṃsthāva, 1981. (= SK)

#### ***Uposatha-pubbakaraṇādi-vidhi* <sup>1</sup>**

(Vinayapucchāsammuti:)

Namo tassa bhagavato arahato sammā sambuddhassa. (3x)

(Natti:) <sup>2</sup>

Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallam, aham itthannāmam  
bhikkhum (i.e., āyasmantam...) vinayaṁ puccheyyaṁ.

(Vinayavissajjanasammuti:)

Namo tassa, Bhagavato, Arahato, sammā Sambuddhassa.

(Natti:) <sup>2</sup>

Suṇātu me bhante saṅgho. Yadi saṅghassa pattakallam, aham itthan-nāmena bhikkhunā [i.e., āyasmatā ...] vinayaṁ puṭṭho vissajjeyyaṁ.

(Pubbakaraṇa-pucchā-vissajjanā:) <sup>2</sup>

(Pucchako:) Sammajanī padīpo ca, udakam āsanena ca, uposathassa etāni pubbakaraṇāti vuccati.

Okāsa, sammajanī: Sammajanakaraṇam kataṁ kim?

(Vissajjako:) Sammajanakaraṇam niṭṭhitam.

(Puc.:) Padīpo ca: padipujjalanaṁ kataṁ kim?.

(Vis.:) Padipujjalanaṁ niṭṭhitam. [or:] Idāni pana suriyālokassa atthitāya padipakiccam idha n'atthi.

(Puc.:) Udkam āsanena ca: Āsanena saha pānīyaparibhojanīya-udakaṭṭhapanam kataṁ kim?

(Vis.:) Āsanena saha pānīyaparibhojanīya-udakaṭṭhapanam niṭṭhitam.

(Puc.:) Uposathassa etāni pubbakaraṇāti vuccati kim?

(Vis.:) Etāni cattāri vattāni sammajanakaraṇādīni saṅghasannipātato paṭhamam kattabbattā, uposathassa

uposathakammassa pubbakaraṇan-ti vuccati. Pubbakaraṇānī ti akkhātāni.

(Pubbakicca-pucchā-vissajjanā):<sup>2</sup>

(Puc.:) Chandapārisuddhi utukkhānam, bhikkhugaṇanā ca ovādo, uposathassa etāni pubbakiccan-ti vuccati.

Chandapārisuddhi: Chandārahānam bhikkhūnam chandapārisuddhi-āharanām kataṁ kim?

(Vis.:) Chandapārisuddhi-āharanām niṭṭhitam. (or:) Idha n'atthi.

(Puc.:) Utukkhānam: Hemantādīnam tiṇṇam utūnam ettakam atikkantam ettakam avasiṭthan'ti. Evam utu-ācikkhanām kataṁ kim?

(Vis.:) Utūnidha pana sāsane hemanta-gimha-vassānānam vasena tīni honti. Ayam hemanta-/gimha-/vassāna-utu. Asmiṁ utumhi aṭṭha (dasa) uposathā. Iminā pakkhena eko uposatho sampatto, ... uposatho/ā atikkanto/ā, ... uposathā avasiṭṭho/ā.

(Puc.:) Bhikkhugaṇanā ca: Imasmim uposathagge sannipatitānam bhikkhūnam gaṇanā, kittakā bhikkhū honti?

(Vis.:) Asmiṁ uposathagge sannipatitānam bhikkhūnam gaṇanā cattāro/pañca ... bhikkhū honti.

(Puc.:) Ovādo: Bhikkhunīnam ovādo dātabbo dinno kim?

(Vis.:) Idāni pana tāsam n'atthitāya, so ca ovādo idha n'atthi.

(Puc.:) Uposathassa etāni pubbakiccan'ti vuccati kim?.

(Vis.:) Etāni pañcakammāni chandāharanādīni pātimokkhuddesato paṭhamam kattabbattā, uposathassa uposathakammassa pubbakiccan-ti vuccati. Pubbakiccānī ti akkhātāni.

(Pattakalla-pucchā-vissajjanā):<sup>2</sup>

(Puc.:) Uposatho yāvatikā ca bhikkhū kammappattā sabhāgāpattiyo ca na vijjanti, vajjanīyā ca puggalā tasmiṁ na honti pattakallan-ti vuccati.

Uposatho: Tīsu uposathadivesu cātuddasī paññarasī, sāmaggiśu, ajj'uposatho ko uposatho?

(Vis.:) Ajj'uposatho cātuddaso/paññaraso.

(Puc.:) Yāvatikā ca bhikkhū kammappattā ti kim?

(Vis.:) Yattakā bhikkhū tassa uposathakammassa pattā, yuttā, anurūpā, sabbantimena paricchedena cattāro bhikkhū pakatattā, saṅghena anukkhittā, te ca kho hatthapāsam avijahitvā ekasīmāyam ṭhitā.

(Puc.:) Sabhāgāpattiyo ca na vijjanti kim?

(Vis.:) Vikālabhojanādi vatthu sabhāgāpattiyo ca na vijjanti.

(Puc.:) Vajjanīyā ca puggalā tasmiṁ na honti kim?

(Vis.:) Gahaṭṭha-paṇḍakādayo, ekavīsatī-vajjanīyā puggalā, hatthapāsato bahikaraṇavasena vajjetabbā. Te asmiṁ na honti.

(Puc.:) Pattakallan-ti vuccati kim?

(Vis.:) Saṅghassa uposathakammaṁ imehi catūhi lakkhaṇehi saṅgahitam pattakallan-ti vuccati: Pattakālavantan<sup>3</sup>-ti akkhātam.

(Ārādhana):<sup>2</sup>

(Vis.:)<sup>2</sup> Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkham uddisitum ārādhanam karomi.

1. Ņd: *Saṅghuposatha-vinayakammaṇi*. (The Disciplinary action for the Uposatha of the Community.)

2. These titles are not in SK.

3. Ņd: *pattakallavantan-*

### *Translation*

[Q: questioning bhikkhu. A: answering bhikkhu.]

The method of the preparations and so on for the Uposatha.

(The authorisation for asking about the Vinaya.)

[Q:] Homage to the Fortunate One, the Worthy One, the Perfectly Awakened One. (3x)

(Announcement)

Venerable Sir, please let the Community listen to me! If it is suitable to the community, (then) I would ask the such-named venerable about the Discipline.

(The authorisation to answer with regards the Vinaya.)

[A:] Homage to the Fortunate One, the Worthy One, the perfectly Awakened One. (3x)

(Announcement)

Venerable Sir, please let the Community listen to me! If it is suitable to the community (then) I would answer having been asked about the Discipline by the such-named venerable.

(The questioning and answering with regards the preparations.)

[Q:] "The broom and the lamp, the water with the seat

these are called "the preparation for the observance."

Permit [me to ask]! The broom. Has the action of sweeping been done?

[A:] The action of sweeping has been finished.

[Q:] And the lamp. Has the lighting of the lamp been done?

[A:] The lighting of the lamp has been finished. (Or:) There is no lamp-duty because of the state of there being sunlight now.

[Q:] The water with the seat. Has the setting up of the drinking- and washing-water been done?

[A:] The placing of the drinking- and washing-water together with the seat has been finished.

[Q:] Are these called "the preparation for the observance"?

[A:] These four protocols, the action of sweeping etc, due to the having to be done first before the gathering of the Community are called "the preparation for the [legal] act of Uposatha on the Uposatha."

The "preparations" have been announced.

(The questioning and anwering with regards the preliminary duties.)

[Q:] The consent and purity, the telling of the season, the counting of the bhikkhus and the instruction (of the bhikkhunīs), these are called: "the preliminary duty for the observance".

[Q:] The consent and purity. Has the bringing of consent [and] purity of bhikkhus who are deserving of [giving] consent been done?

[A:] The bringing of consent [and] purity of bhikkhus who are deserving of [giving] consent has been finished. (Or:) [There] is no [bringing of consent and purity] here.

[Q:] The telling of the season. "Of the three seasons, the winter etc., this number [of Uposathas] have passed, this number [of Uposathas] are left," has the telling of the season been done thus?

[A:] In this dispensation there are three seasons, [namely] the winter, the summer, and the rains.

This is the winter-/summer-/rainy-season, and in this season there are eight (ten) Uposathas.

With this fortnight (one) Uposatha has arrived, one/two/ ... Uposatha(s) is/have past, one/two/... Uposatha(s) is/are left.

[Q:] The counting of the bhikkhus. The counting of the bhikkhus who have gathered in this Uposatha-hall is the counting of the bhikkhus. How many bhikkhus are there?

[A:] In this Uposatha-hall four/five/... bhikkhus have gathered.

[Q:] The instruction. The instruction to be given to the bhikkhunīs: has it been given?

[A:] Because of their non-existence now, there is no instruction here.

[Q:] Are these called “the preparation for the observance”?

[A:] These four protocols, the bringing of consent etc, due to the having to be done first before the gathering of the Community are called “the preliminary duty for the [legal] act of Uposatha on the Uposatha.”

The “preliminary duties” have been announced.

(The questioning and answering about the reached suitability.)

[Q:] The observance, whatever bhikkhus are entitled (to carry out the legal) act, common offences are not found, there are no persons to be excluded in there, this is called: “reached suitability.”

[Q:] The Uposatha. With regards the fourteenth [-day Uposathas], the fifteenth [-day Uposathas], or the Unity [-Uposathas], the Uposatha today is which Uposatha?

[A:] Today is the fourteenth/fifteenth day Uposatha.

[Q:] What is “Whatever bhikkhus are entitled (to carry out the legal) act”?

[A:] However many bhikkhus who are entitled to that Uposatha-act, who are fit, are suited, with the minimum amount (of bhikkhus), four bhikkhus who are regular, not suspended by the community, and they, not having left arms-length, remain in the same boundary.

[Q:] Are common offences not found?

[A:] Common offences, founded on eating at the wrong time and so on, are not found.

[Q:] Are there in that [arms-length] no persons fit to be excluded

[A:] Householders, eunuchs, etc, the twenty one persons fit to be excluded, who are to be excluded by making [them go] outside from the arms-length, they are not in that [arms-length.]

[Q:] What is said to “have reached suitability”?

[A:] The [legal] act of Uposatha endowed with these four characteristics is called “[one that] has reached suitability.”

“[It] has reached the time” is said.

(Invitation)

[A:] “Having made to undertake the preparations and preliminary duties I make the invitation to recite the Disciplinary Code with the approval of the united community whose offences have been confessed.”

### Thai Dhammayuttika-nikāya Version

Given in Mm Se of the Mahamakut Academy (from the computerised version of Wat Pah Nanachat, Thailand.)

[The request for permission (given on p.53 of the 1969 Nm edition. Not found in the 1966 edition.):]

*Okāsa me bhante therō dethu vinayakathāñ kathetum̄.*

*Pubbakiccam̄. [= Not recited.]*

*Uposathakarañato pubbe nava-vidham̄ pubbakiccam̄ kātabbam̄ hoti:*

*Taṇṭhāna-sammajjanañ-ca; tattha padīp'ujjalanañ-ca; āsana-paññapanañ-ca; pānīya-paribhojanīy-ūpaṭṭhapanāñ-ca; chandārahānañ bhikkhūnañ chandāharānañ-ca; tesañ-ñeva akatuposathānañ pārisuddhiyā pi āharañ-ca; utukkhānañ-ca; bhikkhugānañ ca; bhikkhunīnam-ovādo cā ti.*

**Tattha purimāni cattāri bhikkhūnañ** (Replace the bold Pāli phrase with the following Pāli phrase when the recitation is carried out during the day time: *Tattha purimesu catūsu kiccesu padīpakkiccam̄ idāni suriyālokassa atthitāya n'atthi, aparāni tīṇi bhikkhūnañ*) vattam̄ jānantehi ārāmikehi pi bhikkhūhi pi (samañerehi pi bhikkhūhi pi or bhikkhūhi; when appropriate replace the bold Pāli phrase) katāni pariniṭhitāni honti.

*Chandāharāna pārisuddhi-āharañāni pana imissam̄ sīmāyan̄ hatthapāsañ vijahitvā nisinnānañ bhikkhūnañ*

*abhāvato n'atthi.*

*Utukkhānam nāma ettakam̄ atikkantam̄ ettakam̄ avasiṭhan-ti; evam̄ utu-ācikkhanam̄.*

*Uṭūnidha pana sāsane hemanta-gimha-vassānānam̄ vasena tīṇi honti.*

*Ayam̄ hemantotu [gimhotu or vassānotu], asmiñ-ca utumhi aṭṭha uposathā, iminā pakkhenā: eko uposatho sampatto, dve uposathā atikkantā, satta uposathā avasiṭhā. [For more explanation; see Nm 1966 p.12 n. 7.]*

*Iti evam̄ sabbehi āyasmantehi utukkhānam̄ dhāretabbam̄. [Bhikkhus junior than the bhikkhu who is reciting say: "Evam̄ bhante." The bhikkhus senior to the reciter say: "Evam̄ āvuso."].*

[In Nm 1966 p.9 it is said that *bhante* should be omitted. There are probably different ways in different monasteries.]

*Bhikkhugānanā nāma imasmiñ uposathagge uposathatthāya sannipatitā bhikkhū ettakā ti, bhikkhūnam̄ gaṇanā. Imasmiñ pana uposathagge [number of bhikkhus in Pāli] bhikkhū sannipatitā honti.*

*Iti sabbehi āyasmantehi bhikkhugānanā pi dhāretabbā. [Evam̄ bhante/āvuso as above].*

*Bhikkhunīnamovādo pana idāni tāsam̄ n'atthitāya n'atthi.*

*Iti sakaraṇokāsānam̄ pubbakiccānam̄ katattā nikaraṇokāsānam̄ pubbakiccānam̄ pakatiyā pariniṭhitattā evantañ nava-vidham̄ pubbakiccam̄ pariniṭhitānam̄ hoti.*

*Niṭṭhite ca pubbakicce:*

*Sace so divaso cātuddasī-paññarasī-sāmaggīnam-aññataro yathājjā uposatho paññaraso/cātuddaso/sāmaggo.*

*Yāvatikā ca bhikkhū kammapattā saṅghuposathārahā cattāro vā tato vā atirekā pakatattā pārājikām̄ anāpannā saṅghena vā anukkhittā.*

*Te ca kho hatthapāsam̄ avijahitvā ekasīmāyam̄ thitā.*

*Tesañ-ca vikālabhojanādivasena-vatthu-sabhaṅgāpattiyo ce na vijjanti.*

*Tesañ-ca hatthapāse hatthapāsato bahikaraṇavasena vajjetabbo ko-ci vajjanīyapuggalo ce n'atthi.*

*Evan-tam̄ uposathakammañ imēhi catūhi lakkhaṇehi saṅgahitam̄ pattakallam̄ nāma hoti, kātuñi yuttarūpam̄.*

*Upasathakammassa pattakallattam̄ viditvā idāni kariyamāno uposatho saṅghena anumānetabbo.*

[Other more senior bhikkhus say: *Sādhu, Bhante.* More junior bhikkhus: *Sādhu āvuso.].*

Eldest bhikkhu: *Pubbakarāṇa-pubbakiccāni samāpetvā, imassa nisinnassa bhikkhusaṅghassa anumatiyā pāṭimokkham̄ uddesitum̄ ajhesanām̄ karomi.*

### *Translation*

"May the Senior please give me permission to speak talk on Vinaya.

[The Preliminary Duty]

Before doing the Uposatha the ninefold duty should be done:

the sweeping of that place; the lighting of the lamp there; the spreading of the sitting mats; the preparing of the sitting mats; the bringing of the consent of the bhikkhus who are deserving [to give their] consent; and of those bhikkhus who do not participate in the Uposatha the bringing of the purity too; the telling of the season; the counting of the bhikkhus, and the instructing of the bhikkhunīs.

Herein the first four [duties] have been done and completed by monastery-attendants who know the bhikkhus' protocol and by bhikkhus.

[Or when there is daylight:] Herein with regards the first four duties there is no duty of [lighting] the lamp because of the state of there being sunlight now, the three other ones have been done and completed by monastery-attendants who know the bhikkhus' protocol and by bhikkhus.

There is no bringing of consent [and] bringing of purity because of the absence in this boundary of seated bhikkhus who have left arm's length.

The so-called "telling the season" is declaring the season thus: this number [of Uposathas] have passed, this number [of Uposathas] are left.

In this dispensation there are three seasons, [namely] winter, summer, and rains.

This is the winter season, and in this season there are eight Uposathas.

With this fortnight one Uposatha has arrived, two Uposathas have past, five Uposathas are left.

Thus the telling of the season is to be borne in mind by all the venerables.

[So it is, Venerable Sir! (To be said by all bhikkhus participating in the Uposatha. The word "sir"

should be omitted by bhikkhus more senior than the reciter.)]

The so-called “counting of the bhikkhus” is the counting of the bhikkhus [thus]: “In this Uposatha-hall so many bhikkhus have gathered for the purpose of [performing] the Uposatha.”

In this Uposatha-hall four bhikkhus have gathered.

[So it is, Venerable Sir!]

There is no instruction of the bhikkhunīs now because of their non-existence.

Thus, because of the state of having been done of the preliminary duties, which had an opportunity of doing (them), and because of the naturalness of the preliminary duties which had no opportunity of doing (them), the nine-fold Preliminary Function has been completed.

When the preliminary duty has been finished:

If the day is a certain one of the fourteenth [day Uposathas], fifteenth [day Uposathas], or the Unity [-Uposathas], like today is the fifteenth day Uposatha.

Whatever bhikkhus are entitled (to carry out the legal) act, who are qualified for the Uposatha of the Community, four or more than that, regular, who have not committed an offence of pārājika, who have not been suspended by the Community,

and they, not having left arms-length, remain in one boundary,

and if among them common offences, founded on eating at the wrong time and so on, are not found,

and if among them within arms-length there is no person fit to be excluded, who is to be excluded from arms-length by making [him go] outside,

then that [legal] act of Uposatha endowed with these four characteristics is called “[one that] has reached suitability,” [and is] fit to perform.

Having known the state of reached suitability of the [legal] act of Uposatha, it is to be approved of by the Community [that] the Uposatha is being done now.”

(Well [done], Venerable Sir! If Junior: Well [done], Friend!)

Elder: “Having made to undertake the preparations and preliminary duties I make the invitation to recite the Disciplinary Code with the approval of the seated community.”

[Cf. the translation of this Dhammayuttika *Pubbakicca-pubbakaranya* given in Ŋm 1966 pp. 6–10 and 1969 pp. 53–58.]

### **The Origin of the Question and Answer Version of the *Pubbakicca-pubbakaranya***

There is no question and answer version of the *pubbakaranya*/*pubbakicca* found in the commentaries, and sub-commentaries composed in Polonaruwa. It is also not found in the medieval Sinhalese word by word translation of the Bhikkhupātimokkha called *Bhikkhupātimokkha-padārtha* or *Bhikṣuprātimokṣa-sannaya*.<sup>753</sup> The question and answer version is, as far as I have been able to find out, first mentioned and recommended in the text called the *Bhikkhupātimokkha-gaṇṭhidipāni*. This explanation of difficult and obscure (*gaṇṭhi*) words and passages in the Pātimokkha was written by the grammarian Ŋānakitti thera who lived in Chiang Mai, Lān Nā Kingdom, in Northern Siam/Thailand in the 15<sup>th</sup> century and wrote several other Pāli texts.<sup>754</sup> In his discussion of the *pubbakaranya*/*pubbakicca* verses of the *Kaṅkhāvitaraṇī* the thera states that the verses and the explanations of them have been taken out from the *Kaṅkhāvitaraṇī* and its *tīkā* by theras so that the preparations, etc, can be made known by way of a series of questions and answers between the one who invites and the Pātimokkha reciter. He then gives an example that exactly corresponds with the start of the question and answer version as used in Thailand and Sri Lanka.

The version that Ven. Ŋānakitti comments upon is, although very similar, not completely identical to the more modern versions; see the footnotes to the Sinhalese/Siamese question and answer version in the appendix. Further, he only comments upon some of the words and passages of a question and answer version and does not give the full question and answer version. If this version would have been a completely new creation by him, then he would have given the full version and it therefore seems that the question and answer version was already attached to the Lān Nā Pātimokkha manuscripts he had used. In fact, he states

<sup>753</sup> See the section on manuscripts and editions used.

<sup>754</sup> See Hinüber, 1996, § 379 and Hinüber 2000.

that it was made by theras, presumably these theras were Lān Nā theras<sup>755</sup>. The fact that Ven. Nānakitti was primarily a grammarian and not a Vinaya-expert also suggests that it is unlikely that he was the composer of the question and answer version. Although many of the passages used in the question and answer version come from the *Kaṅkhāvitaraṇī* (see below), he does comment upon some words and passages, e.g. *saṅghena anukkhitā*, which are only found in the question and answer version and not in the *Kaṅkhāvitaraṇī* or elsewhere.

The origin of the question and answer session might thus be the Lān Nā Kingdom in what is now Northern Thailand. Later it could have been introduced to Sri Lanka when bhikkhus from Siam came to help re-establish the Upasampadā in the mid-eighteenth century. As Sinhalese script *Bhikkhupātimokkhaganṭhidīpanī* manuscripts<sup>756</sup>, and at least one printed edition are found, in Sri Lanka<sup>757</sup> it is likely that this work was also introduced at the same time by the bhikkhus from Siam.

In the modern Burmese tradition, and in the Burmese lineage Amarapura Nikāya in Sri Lanka, no Pāli question and answer version is used, although the *Kaṅkhāvitaraṇī* verses are recited.

The first unambiguous indication that the *Kaṅkhāvitaraṇī* verses should be recited before the Pātimokha recitation is in the Polonaruwa period *ṭīkā* called *Vinayavinicchaya-ṭīkā* by Ven. Mahā Upatissa therā who lived in the 12th century in Sri Lanka. (See below) The 12th century *Pālimuttaka-vinaya-vinicchaya-saṅgaha* of the Sri Lankan Ven. Sāriputta therā (see below) might indicate also this recitation of the verses and is in fact quoted as support for the version of the question and answer session by the Burmese Ven. Tipiṭikālaṅkāra therā in his 17th century sub-commentary on the last work (see below). In the *Vinayavinicchaya-ṭīkā* by Ven. Upatissa, it appears to be stated that the *Kaṅkhāvitaraṇī* verses should be recited, but there is no indication that they should be done by way of questions and answers.

Ven. Tipiṭikālaṅkāra therā recommends a brief question and answer version in which one bhikkhu, the Pātimokha-reciter, recites the three verses from the *Kaṅkhāvitaraṇī* and *Mūlasikkhā* and asks after each verse whether whether the factors mentioned in the verse have been accomplished, the other bhikkhu, the "Dhamma-inviter," then only briefly replies "Yes, Venerable Sir."

It is not known whether this brief version is still used, or has ever been used, in Burma. It appears that it is Ven. Tipiṭikālaṅkāra's own fabrication. However, it might suggest that Ven. Tipiṭikālaṅkāra therā knew about the question and answer version practised in Lān Nā, which was part of Burma from the mid 16th century for about two hundred and twenty years, and Siyam and might have wanted to introduce a brief version of it in Southern Burma. At the end of his explanation of the verses, etc., the therā states that this long-concealed way of speech should be practised by wise men who know the Vinaya. From this, and also from his preceding extensive explanations, it appears that this reciting by way of question and answers was a new thing in Burma.<sup>758</sup>

#### *Bhikkhupātimokha-ganṭhi-dīpanī* (p. 3.) (*Nānakitti Thera, Chiang Mai, Siam, 15th CE.*)

(Editor: Ven. Kalage Gunaratana [Disciple of Vidyodaya Parivenādhipati Gaṇācāriya Śri Sumaṅgala], Sri Lanka. 1889/2433.)

*Sammajjani padīpo ca, udakam āsanena ca;  
Uposathassa etāni, pubbakaraṇan-ti vuccatī ti.*

Ayam gāthā vaggaṭṭhakathāto āharitvā Mātikāya kiṁ saṅghassa pubbakiccan-ti vuttattā paṭhamam kattabbassa pubbakaraṇassa nāpanatthan̄ ādimhi porāṇaka-therehi ṭhapanato sammajjani-ty-ādi-tassā gāthāya vitthāro, so ca vitthāro Kaṅkhāvitaraṇīyā ceva taṁ ṭīkāya uddharitvā ārādhakassa ceva pātimokkhuddesakassa ca vacana-paṭivacana-

<sup>755</sup> There is, also the possibility that the twenty-five Lān Nā bhikkhus who went to Ceylon in the begin of the 15th century for higher studies brought it back with them; see Hinüber, 2000, pp.134–5.

<sup>756</sup> See § 21 of De Silva, 1938, and p.52 of *Lanka Puskola Pot Nāmāvaliya* II. K.D. Somadasa; Colombo 1964.

<sup>757</sup> This appears to be the only work of Nānakitti therā found in manuscript form outside of Thailand, Laos, or Cambodia. Hinüber states that no manuscript seems to be known outside of these three countries, but overlooked the existence of the *Pātimokha-ganṭhidīpanī* manuscripts in Sri Lanka. It might be found in Burma too as a *Pātimokha-ganṭhi* has been listed in the *Pitakat samuin*.

<sup>758</sup> Ven. Tipiṭikālaṅkāra gives three versions of the verse, the first one is the one given in the *Mūlasikkhā*, the next two apparently are his own fabrications, although they are based on the *Mūlasikkhā* verse.

*ñāpanattthaṁ therehi kato. Sammajanī ti vacane ārādhakena bhikkhunā vutte, sammajjana-karaṇañ-cā-ti vacanam uddesakena bhikkhunā vattabbaṁ. Ito paresu pi es'eva nayo. ...*

Chanda -- pe -- vuccatī ti.

*Ayam gāthā atṭhakathāto āharitvā pubbakaraṇ'antaram kattabassa kicassa ñāpanattham thapitā.*

“The broom and the lamp, and the water with the seat

these are called: “the preparation for the observance.”

Having taken this verse from the commentary on the chapter, because (it) has been said in the Summary (*Mātikā*, i.e., the *Pātimokkha*): ‘What is the preliminary duty for the Community,’ for the purpose of the making known of the preliminary duty to be done first at the start, due to the establishing of the explanation of that verse that starts with ‘the broom’ by the ancient elders. And having taken out that explanation from the *Kaṅkhāvitaraṇī* and the *ṭīkā* it has been done by the elders for the purpose of making known by (means of) the questioning of the one who invites and the answering of the one who recites the *Pātimokkha*.

When the statement ‘The broom’ has been said by the one who invites (then) ‘And the action of sweeping’ is to be said by the reciter-bhikkhu. From this onward, with regards the others (i.e., duties [given in the verses]), this is (to be said in) the same method. ...

‘The consent ... etc ... are called’

Having taken this verse from the Commentary it has been placed for the purpose of the making known of the duty to be done within the preparation.”

### *Vinaya-saṅgaha (-atṭhakathā)/Pāṭimuttaka-vinaya-vinicchaya-saṅgaha (-vaṇṇanā).*

(SL, Ven. Sāriputta thera, 12th CE.) Myanmar 212–214. § 177.

“Sammajjanī padīpo ca, udakam āsanena ca;  
uposathassa etāni, pubbakaraṇan-ti vuccatī ti.

*Evaṁ vuttam catubbidhaṁ pubbakaraṇam katvā va uposatho kātabbo. ...*

*Chandapārisuddhi-utukkhānam, bhikkhugaṇanā ca ovādo;*  
*uposathassa etāni, pubbakiccan-ti vuccatī ti. –*

*Evaṁ vuttam pana catubbidham-pi pubbakiccam pubbakaraṇato pacchā kātabbam, tam-pi hi akatvā uposatho na kātabbo.”*

“The broom ....” (when this) has been said thus, the Observance is to be done (after) having done the fourfold preparation. ...

“The consent and purity ....” (when this) has been said thus, also the four-fold preliminary duty is to be done after the preparation, for not having done that the Observance is not to be done.”

### *Vinayavinicchaya-ṭīkā II, Myanmar p.210 (SL, Ven. Mahā Upatissa thera, 12th CE)*

§ 2635. *Pubbakiccam samāpetvā ti—*

“Sammajjanī padīpo ca, udakam āsanena ca;  
Pavāraṇāya etāni, ‘pubbakaraṇan-ti vuccati.  
“Chandapārisuddhi-utukkhānam, bhikkhugaṇanā ca ovādo;  
Pavāraṇāya etāni, ‘pubbakiccan-ti vuccatī’ti.—

*Vuttam navavidhaṁ pubbakiccam niṭṭhāpetvā.*

*Pattakalle samānite ti—*

“Pavāraṇā yāvatikā ca bhikkhū kammappattā,  
Sabhāgāpattiyo ca na vijjanti.  
Vajjaniyā ca puggalā tasmiṁ na honti,  
‘Pattakallan-ti vuccatī’ti.—

*Vutte catubbidhe pattakalle samodhānīte parisamāpīte.*

"Having made the preliminary duty to be completed":

"The broom ..."

(when this) has been said the ninefold preliminary duty has been caused to be finished.

The suitable time factors have been combined:

"The Invitation, whatever bhikkhus ..."

When (this) has been said the fourfold suitable time (-factors) have been combined (and) concluded.

### *Vinayālaṅkāra-ṭīkā*

(Pālimuttaka-vinaya-vicchaya-saṅgaha-mahā-/nava-ṭīkā) (Myanmar, Ven. Tipiṭikālaṅkāra thera, 17th CE):  
Myanmar p.p. 398–404.

*Idāni pātimokkhuddesakāle—*

*Sammajjanī padīpo ca, udakam āsanena ca;  
Uposathassa etāni, pubbakaraṇanti vuccati.  
Chandapārisuddhi-utukkhānaṁ, bhikkhugaṇanā ca ovādo;  
Uposathassa etāni, pubbakiccan-ti vuccati.  
Uposatho yāvatikā ca bhikkhū kammappattā;  
Sabhāgāpattiyo ca na vijjanti.  
Vajjanīyā ca puggalā tasmiṁ na honti.  
Pattakallan-ti vuccatī ti.*

*Imā gāthāyo dhammajhesakena pāṭham yeva bhaṇāpetvā pātimokkhuddesako attham katheti. Tato pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā "desitāpattikassa samaggassa (pg. 1.399) bhikkhusaṅghassa anumatiyā pātimokkhām uddisituṁ ārādhanaṁ karomā"ti imam vākyam pāṭham-eva ajjhесакена bhaṇāpetvā attham avatvāva "sādhū"ti vatvā pātimokkhām uddisati.*

*Pavāraṇāya pi eseva nayo. "Pavāraṇāya etāni"ti ca "pavāraṇam kātun"ti ca imāni padāni yeva visiṭṭhāni.*

Now at the time of the Pātimokkha -recitation—"The broom ..." (there are) these verses (of which), only the text having been recited by the Dhamma-inviter, the Pātimokkha reciter explains the sense.

Then, having rightly having caused to carry out/finish the preparations and preliminary duties: "We make the invitation to recite the Disciplinary Code with the approval of the united community whose offences have been confessed," the inviter just having recited the text (of) this saying, not having said the sense, having said "All right!," he recites the Pātimokkha. This is also the method also with regards the Invitation. The words "*Pavāraṇāya etāni*" ("These are for the Invitation") and "*pavāraṇam kātum*" ("to do the invitation") are the differences.

*Kiñ imāni dhammajhesakassa vacanāni, udāhu pātimokkhuddesakassā ti? Kiñ-c'ettha- yadi dhammajhesakassa vacanāni, evam sati gāthāttayaṁ vatvā tāsaṁ attham-pi so eva kathetvā etāni pubbakaraṇāni ca etāni pubbakiccāni ca saṅghena katāni, idañ-ca saṅghassa pattakallam samānitam, tasmā uddisatu, bhante, pātimokkhām ten'eva vattabbaṁ siyā. Atha pātimokkhuddesakassa vacanāni, evañ-ca sati "Saṅgo, bhante, theram pātimokkhuddesam ajjhesi, uddisatu, bhante, therō pātimokkhan"ti dhammajhesakena yāvatatiyam ajjhosāpetvā "Sammajjanī ... pe ... vuccati"ti gātham vatvā iti "Aṭṭhakathācariyehi vuttāni etāni pubbakaraṇāni katāni"ti pucchitvā dhammajhesakena "Āma, bhante"ti vutte "chandapārisuddhi ... pe ... vuccati"ti gātham vatvā iti "Aṭṭhakathācariyehi vuttāni etāni pubbakiccāni katāni"ti pucchitvā "Āma, bhante"ti vutte "Uposatho ... pe ... vuccati"ti gātham vatvā iti "Aṭṭhakathācariyehi vuttam idam pattakallam samānitam"ti pucchitvā "Āma bhante"ti vutte "pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā pattakalle samānīte samaggassa bhikkhusaṅghassa anumatiyā pātimokkhām uddisituṁ ārādhanaṁ mayam karomā"ti pātimokkhuddesakena vattabbaṁ siyā, evam sati ajjhесака-ajjhesisabbānam vacanam asaṅkarato jānitabbaṁ bhaveyyā ti.*

Are these words of the Dhamma-inviter or of the Pātimokkha-reciter? Here, if they are words of the Dhamma-inviter, when (this) is so, he, having said the three verses (and) also having spoken about their sense: "These preparations, and these preliminary duties, have been done by the Community, and this suitable time for the Community has been brought about, therefore let the Venerable Sir recite the

Pātimokkha" is only to be said by him.

Now, if (they are) words of the Pātimokkha-reciter, when (this) is so, the Dhamma-inviter having invited three times: "The Community, Venerable Sir, invites the thera to recite the Pātimokkha, let the thera recite the Pātimokkha." (the Pātimokkha-reciter) having said the verse "The broom ... etc ...," having asked thus: "These preparations said by the commentary-teachers, have they been done?" the Dhamma-inviter (replies): "Yes, Venerable Sir!" when (this) has been said, having said the verse "The purity and consent ... etc ..." having asked (he says) "These preliminary duties said by the commentary-teachers, have they been done?": "Yes, Venerable Sir," when (this) has been said: "The Observance ..." having asked thus: "This suitable time said by the Commentary teachers has it been brought about?," when (this) has been said: "Having rightly made finished the preparations and preliminary duties, the factors of the suitable time have been brought together, we make the invitation to recite the Disciplinary Code with the approval of the united community." is to be said by the Pātimokkha-reciter. When (this) is being so due to non-blending the statement of those that are to be invited and the inviter would be understandable."

*Ettha ca gāthāttayassa aṭṭhakathācariyehi vuttabhāvo aṭṭhakathāyam-eva āgato. Pacchimavākyam pana n'eva pāliyam, na aṭṭhakathāyam, na tīkādīsu dissati. Khuddasikkhā-pakarane pi-*

"Pubbakicce ca karaṇe;  
Pattakalle samānīte.  
Suttaṁ uddisati saṅgho.  
Pañcadhā so vibhāvito"ti ca.  
"Pubbakicce ca karaṇe;  
Pattakalle samānīte.  
Ñattiṁ vatvāna saṅghena.  
Kattabbevaṇī pavāraṇā"ti ca.-

*Vuttam, na vuttam tathā. Mūlasikkhā-pakarane yeva tathā vuttam, tasmā ācariyānam attano mati bhaveyya.*

Here, these three verses due to the state of having been stated by the commentarial teachers have come in the commentary. But, the last saying is not seen in the Text, the Commentary, (and) the Sub-commentaries and so on. Even though it has been stated in the *Khuddakasikkhā*-work:

"When the preparation and the preliminary duties,  
the suitable time has been brought about,  
the Community recites the Sutta.  
In five ways it has been made clear."

and:

When the preparation and the preliminary duties,  
the suitable time has been brought about,  
Having stated the Announcement,  
The Invitation is to be done by the Community,"

(the third verse) has not been stated in that way (as given above). Only in the *Mūlasikkha*-work (the third verse) has been stated thus, therefore it would be just the own idea of the Ācariyas.

Tattha "pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā"ti iminā purimagāthā-dvayassa attham-eva kathetvā tatiya-gāthāya attho na kathito. "Desitāpattikassā"ti iminā ca āpattiya desita-bhāvo yeva kathito, na sabbam pattakallam. Āpattiya desitabhāve ca sabhāgāpattiya desitabhāvo yeva pattakallasmiṁ antogadho, na itaro. Vuttañhi kañkhāvitaranīyam. Etāsu hi sabhāgāpattīsu avijjamānāsu, visabhāgāpattīsu vijjamānāsu pi pattakallam hoti yevā ti.

"Pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkham uddisituṁ ārādhanaṁ karomā" ti ettake yeva vutte avasesāni tīṇi pattakallaṅgāni. Seyyathidaṁ-uposatho, yāvatikā ca bhikkhū kammappattā, vajjanīyā ca puggalā tasmiṁ na hontī ti. Tesu asantesu pi uposatho (pg. 1.401) kātabbo ti āpajjati, na pana kātabbo. Tena vuttam: "Na, bhikkhave, anuposathe uposatho kātabbo, yo kareyya,

*āpatti dukkaṭassā” ti ca, “Anujānāmi, bhikkhave, catunnāmi pātimokkhami uddisitun-it” ca, “Na, bhikkhave, sagahaṭṭhāya parisāya pātimokkhami uddisitatban”-ti ādi ca, tasmā uposathadivasesu saṅghe sannipatite sace pubb’eva sammato dhammadījhesako atthi, iccetam kusalam. No ce, ekam byattam paṭibalaṇam bhikkhum saṅghena sammannāpetvā tena dhammadījhesakena pātimokkhuddesakam upasaṅkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisāditvā añjaliṁ paggahetvā evam-assa vacanīyo – “Saṅgo, bhante, theram pātimokkhuddesam ajjesati, uddisatu thero pātimokkham. Dutiyam-pi, bhante, saṅgo … pe … tatiyam-pi, bhante, saṅgo … pe … uddisatu thero pātimokkhan”-ti tikkhattum yācāpetvā tato pātimokkhuddesakena*

*“Sammajjanī padīpo ca, udakam āsanena ca;*

*Upasathassa etāni, pubbakaraṇanti vuccatī” ti. –*

*“Aṭṭhakathācariyehi vuttāni cattāri pubbakaraṇāni, kiṁ tāni katāni”-ti pucchite dhammadījhesakena: “Āma, bhante” ti vutte puna pātimokkhuddesakena-*

*“Chandapārisuddhi-utukkhānam, bhikkhu gaṇanā ca ovādo;*

*Upasathassa etāni, pubbakiccan-ti vuccatī”—ti. –*

*“Aṭṭhakathācariyehi vuttāni pañca pubbakiccāni, kiṁ tāni katāni” ti pucchite dhammadījhesakena “Āma bhante” ti vutte puna pātimokkhuddesakena-*

*“Upasatho, yāvatikā ca bhikkhū kammappattā;*

*Sabhāgāpattiyo ca na vijjanti.*

*Vajjanīyā ca puggalā tasmiṁ na honti.*

*Pattakallan-ti vuccatī” ti. –*

*“Aṭṭhakathācariyehi vuttāni cattāri pattakallaṅgāni, kiṁ tāni samānītāni” ti pucchite dhammadījhesakena “Āma, bhante” ti vutte puna pātimokkhuddesako “Pubbakaraṇapubbakiccāni sammā niṭṭhāpetvā pattakallaṅge samānīte saṅghassa anumatiyā pātimokkhami uddisissāmā” ti vatvā “Sādhu sādhū” ti bhikkhusaṅghena sampaṭicchite “Suṇātu me, bhante, saṅgo” ti-ādinā pātimokkhuddesako pātimokkhami uddisatī ti ayam-amhākam khanti.*

Therein “Having rightly caused to carry out the preparations and preliminary duties” by this (statement) , just having stated the sense of the former two verses (above), the sense of the third verse (above) has not been stated. “Whose offences have been confessed” and by this the confession of the offences is just stated, not completely the suitable time. Only the confession of offences and the confession of common offences are included in the suitable time, not the other. For it is stated in the Kaṅkhavitaranī: “For when these common offences are not being found, and (those) without common offences are found it is only the suitable time.’

“Having rightly caused to carry out the preparations and preliminary duties we make the invitation to recite the Disciplinary Code with the approval of the united community whose offences have been confessed.”

When only this much is stated, there remain three factors of suitable time, that is to say: “The Observance, whatever bhikkhus are entitled (to carry out the legal) act, there are no persons to be excluded in there.” Even when these are not existent, “the Observance is to be done” is met (āpajjati), but it is not to be done. Therefore it is stated: “Bhikkhus, on a non-Observance day no Observance is to be done, whoever should do (it), (there is) an offence of wrong-doing for him” and “I allow, for four bhikkhus to recite the Pātimokkha” and “Bhikkhus, the Pātimokkha is not to be recited in an assembly with householders” etc, therefore on Observance days, when the Community has assembled, if there is a formerly agreed upon Dhamma-inviter it is good.

If not, one skilled capable bhikkhu, having been authorised by the Saṅgha, by that Dhamma-inviter, having approached the Pātimokkha-reciter, having put the robe on one shoulder, having sat down in the squatting (ukkuṭika) posture, having put up reverentially the hands folded, it should be stated thus to him: “The Community, Venerable Sir, invites the thera to recite the Pātimokkha, let the thera recite the Pātimokkha. A second time the Community, … etc … A third time … etc … Let the thera recite the Pātimokkha,” having requested three times, then by the Pātimokkha-reciter (it is said):

“The broom and the lamp, the water with the seat,

these are called: ‘the preparation for the observance.’”

“The four preparations stated by the commentary-teachers, have they been done?,” when

(this) has been asked, the dhamma-inviter (says): "Yes, Venerable Sir." when (this) has been stated, again by the Pātimokkha-reciter (it is said):

"The consent and purity, the telling of the season,  
the counting of the bhikkhus and the instruction (of the bhikkhunis),  
these are called: 'the preliminary duty for the observance.'"

"The five preliminary duties stated by the commentary-teachers, have they been done?," when (this) has been asked, the dhamma-inviter (says): "Yes, Venerable Sir," when (this) has been stated, again by the Pātimokkha-reciter (it is said):

"The observance,  
whatever bhikkhus are entitled (to carry out the legal) act.,  
common offences are not found,  
there are no persons to be excluded in there,  
this is called: 'reached suitable time.'"

"The four factors of the suitable time stated by the commentary-teachers, have they been done?" when (this) has been asked, the dhamma-inviter (says): "Yes, Venerable Sir." when (this) has been stated the Pātimokkha-reciter again (says): "Having rightly made finished the preparations and preliminary duties, the factors of the suitable time have been brought together, we recite the Disciplinary Code with the approval of the community." (and) having stated (so), when it has been agreed by the Community (thus): "All right! All right!" the Pātimokkha-reciter recites the Pātimokkha starting with "Listen to me ..." This is our preference.

*Ettha ca "Dhammadajjhesakena ... pe ... evam-assa vacanīyo" ti vuttam, so dhammadajjhesakena vacanīyabhāvo katham veditabbo ti?*

"Na, bhikkhave, saṅghamajjhē anajjhītiṭṭhena pātimokkhaṇi uddisitabbam, yo uddiseyya, āpatti dukkaṭassā" ti vacanato ti. "Saṅghena sammannāpetvā"ti vuttam, tam kathan-ti? "Ajjhesanā c'ettha saṅghena sammata-dhamm'ajjhesakāyattā vā saṅghattherāyattā vā"ti aṭṭha-kathāyam vuttattā.

"Saṅgho, bhante, theram pātimokkhuddesam ajjhesati, uddisatu, bhante, thero pātimokkhan"ti. Ayan ajjhesanākāro kuto labbhatī? Pālito. Pāliyañhi (mahāva. 155) "te theram ajjhesanti, uddisatu, bhante, thero pātimokkhan"ti āgato.

Sace pana dhammadajjhesako vuḍḍhataro, pātimokkhuddesako navako, "saṅgho, āvuso, āyasmantaṇi pātimokkhuddesam ajjhesati, uddisatu āyasmā pātimokkhan"ti vattabbam. Tam kuto labbhati? Pālito yeva. Pāliyañhi (pg. 1.0403) (mahāva. 155/ Vin I 115) "Eten'eva upāyena yāva saṅgha-navakam ajjhesanti uddisatu āyasmā pātimokkhan"ti āgato. Tato "pātimokkhuddesakena sammajjanī ... pe ... pucchite dhammadajjhesakena 'Āma, bhante'ti vutte"ti idam kuto labbhati? Pālito aṭṭhakathātō ca. Nidāna-pāliyam-pi hi "Kiṁ saṅghassa pubbakiccan"ti āgatam, aṭṭhakathāyam-pi (kaikhā. aṭṭha. nidānavanṇanā) "Kiṁ saṅghassa pubbakiccan-ti saṅgho uposatham kareyyā" ti ... pe ... evam dvīhi nāmehi navavidham pubbakiccam dassitam, kiṁ tam katan-ti pucchatī"ti āgatan-ti.

And herein "By the Dhamma-inviter ... etc ... it is to be said thus to him" [see above] is stated, that state of having to be said how is to be understood? Due to the statement, "Bhikkhus, in the middle of the Community the Pātimokkha is not to be recited by one who has not been invited, whoever should recite, there is an offence of wrong-doing for him." Due to the statement in the Commentary, "Herein the invitation is by a Dhamma-inviter authorised by the Community or by the Community-elder."

"The Community, Venerable Sir, invites the elder for the Pātimokkha-recitation, Venerable Sir, let the elder recite the Pātimokkha. This action of inviting from where is it obtained? From the Text. For in the Text has come "They invited the elder: Venerable Sir, let the elder recite the Pātimokkha." But if the Dhamma-inviter is more senior, (and) the Pātimokkha-reciter a junior, "The Community, Venerable, invites the elder for the Pātimokkha-recitation, let the Venerable recite the Pātimokkha" is to be said. From where is that obtained? Just from the Text. For in the Text has come: "In just this way they invited until the (most) junior in the community: 'Let the Venerable recite the Pātimokkha.'"

Then "by the Pātimokkha-reciter 'the broom ... etc ... 'Yes, Venerable sir,' when (this) is said" [see above], from where is this obtained? From the Text and the Commentary. For also in the Nidāna-text has

come, "What is the preliminary duty for the Community?" and also in the Commentary has come, "'What is the preliminary duty for the Community? The Community should do the Observance' ... etc ... thus by these two names the ninefold preliminary duty has been shown. 'How has that been done?' he asks."

*Nanu cetāñ antonidāne yeva āgatañ? Atha kasmā pātimokkhuddesakena pubbabhāge vattabban-ti? Saccam, tathā pi tad-anulomato jānitabbato vattabbañ. Aṭṭhakathāyañ-hi imā gāthāyo sammajjanādīnam pubbakarañādibhāva-ñāpaka-bhāven'eva vuttā, na pātimokkhārambhakāle bhañitabba-bhāvena.*

Atha ca pana idāni bhañanti, evam̄ sante kim-attham̄ bhañantī ti cintāyam̄. Antonidāne "kim saṅghassa pubbakiccan"ti vutta-pucchānulomena pubbakarañādīnam niṭṭha-bhāva-pucchāttham̄ bhañantī ti jānitabbam. Vuttañ-hi "Evam̄ vuttañ catubbidham̄ pubbakarañam̄ katvāva uposatho kātabbo"ti (vi. saṅga. aṭṭha. 177), tasmā pāli-aṭṭhakathānulomato iminā anukkamena kate sati dhammadjhesako paññāyati, tassa ajjhesanākāro paññāyati, pātimokkhuddesako paññāyati, tassa pubbakarañādīnam niṭṭhabhāvapucchānam paññāyati, dhammadjhesakassa vissajjanam paññāyati, tāni niṭṭhāpetvā pātimokkhuddesakassa pātimokkham uddisitum paṭīññā paññāyati, evam̄ imesam̄ gāthā-vākyānam̄ vacane payojanam̄ paññāyati ti katvā paññāyati vinayaññūhi cirapaṭicchanno ayam kathāmaggo paṭipajjitabbo ti. Pavārañāya pi es'eva nayo.

But has this not come only in the Introduction? Why then is it to be said by the Pātimokkha reciter in the earlier part? True. Likewise, also due to the having to be understood in conformity with it, is to be said. For in the Commentary these verses starting with the broom have been stated just due to the state of making known the preparation and so on, not due to the state of having to be recited at the time of the start of the Pātimokkha.

With regards the thought: "But then they recite it now, this being so, for what reason do they recite (it)?" It is to be understood: in the (Pātimokkha-) Introduction (it is said) 'What is the preliminary duty for the Community?' due to the conformity with what has been said they recite for the purpose of the asking about the state of being concluded of the preparations and so on. For it is said (in the *Vinayasaṅgaha*): "(when this) has been said thus the Observance is to be done, having done the four-fold preparation," therefore when done due to the conformity with the Text and Commentary in this sequence, an existent Dhamma-inviter is evident, an action of inviting of that is evident, the Pātimokkha-reciter is evident, the asking of the state of being concluded of the preparations and so on by him is evident, the answer of the Dhamma-inviter is evident, having caused them to be carried out the permission to recite the Pātimokkha by the Pātimokkha-reciter is evident, thus with regard the word of these verse-sayings an application is evident" having done by wise men who know the discipline this long concealed way of speech is to be undertaken. With regards the Invitation, this is the same method."

### *Parallels in the text of the Uposathakammasa-pubbakarañā-pubbakiccāni*

The blue parts indicate parallels from the commentaries, etc., to parts of the *pubbakarañā-pubbakiccāni* text.

(Puc:) "Namo tassa bhagavato arahato sammāsambuddhassa.

Suññātu me bhante saṅgho yadi saṅghassa pattakallam aham āyasmantam [itthannāmam] vinayam puccheyyam."

(Vis:) Namo tassa bhagavato arahato sammāsambuddhassa.

Suññātu me bhante saṅgho yadi saṅghassa pattakallam aham āyasmatā [itthannāmena] vinayam puṭṭho visajjeyyam.

(Puc:) Sammajjanī padīpo ca

udakam̄ āsanena ca

uposathassa etāni

pubbakarañā-ti vuccati. (Kkh 17.)

(Puc:) "Okāsa sammajjanī."

(Vis:) Sammajjanakarañā-ca

(Puc:) "Padīpo ca."

(Vis:) Padīpa-ujjalanañ-ca. [Idāni suriyālokaassa atthitāya padīpakiccam n'atthi.]

(Puc:) "Udakam̄ āsanena ca."

(Vis:) Āsanena saha pānīya-paribhojanīya-upaṭṭhapanañ-ca.

... tasmā therena āṇattena agilānena bhikkhunā uposathāgārañ sammajjitatbam, pānīyam paribhojanīyam upaṭṭhāpetabbam, āsanam paññāpetabbam, padipo kātabbo, akaronto dukkaṭam āpajjati, therenā pi patirūpañ nātva āṇāpetabbam. (Kkh 17 quoting Mv II 20,6/Vin I 119. The duty parts, underlined, are in the Mv.)

(Puc:) "Uposathassa etāni pubbakarañan-ti vuccati."

(Vis:) Etāni cattāri vattāni sammajjanakarañādāni saṅghasannipātato paṭhamam kattabbattā uposathassa uposathakammassa pubbakarañan-ti vuccati. Pubbakarañānī ti akkhātāni.

(Puc:) Chandapārisuddhi utukkhānañ  
bhikkhugānanā ca ovādo  
uposathassa etāni  
pubbakiccan-ti vuccati. (Kkh 17 & 21.)

(Puc:) "Chandapārisuddhi."

(Vis:) Chandārahānañ bhikkhūnam chanda-pārisuddhi-āharanāñ-ca [idha natthi].

(Puc:) "Utukkhānañ."

(Vis:) Hemantādīnam tiññam utūnañ ettakam atikkantañ ettakam avasiññhan-ti evam utu-ācikkhanam. Utūnidha pana sāsane hemanta-gimha-vassānānañ vasena tiñi honti ayam [hemanta-utu] asmiñ utumhi [aññha] uposathā iminā pakkhena eko uposatho sampatto [eko uposatho atikkanto, cha uposathā avasiññhā].

Utukkhānan-ti "hemantādīnam utūnañ ettakam atikkantañ, ettakam avasiññhan"ti evam utūnañ ācikkhanam. (Kkh 18)

(Puc:) "Bhikkhugānanā ca."

(Vis:) (Thai version:) Imasmiñ uposathagge ettakā bhikkhū sannipatitā ti bhikkhūnam gañanā. Imasmiñ pana uposathagge ettakā bhikkhū sannipatitā honti.

(Sri Lanka version:) Imasmiñ uposathagge sannipatitānañ bhikkhūnam gañanā ettakā bhikkhū honti.

Bhikkhugānanā ti "ettakā bhikkhū uposathagge sannipatitā" ti bhikkhūnam gañanā. (Kkh 18)

"... uposathagge sannipatitānañ bhikkhūnam gañanā ettakā bhikkhū ..." (Pg).

(Puc:) "Ovādo."

(Vis:) Bhikkhūnam ovādo dātabbo. Idāni pana tāsam n'atthitāya so ca ovādo idha n'atthi.  
Ovādo ti bhikkhūnovādo. (Kkh 18.)

(Puc:) "Uposathassa etāni pubbakiccan-ti vuccati."

(Vis:) Etāni pañca kammāni chandāharanādāni pātimokkhuddesato paṭhamam kattabbattā uposathassa uposathakammassa pubbakiccan-ti vuccati pubbakiccānī ti akkhātāni.

(Puc:) Uposatho yāvatikā ca bhikkhū  
kammappattā sabhāgāpattiyo ca  
na vijjanti vajjanīyā ca puggalā  
tasmiñ na honti pattakallan-ti vuccati. (Kkh 6.)

(Puc:) "Uposatho."

(Vis:) Tisu uposathadivasesu cātuddasī-paññarasī-sāmaggiṣu, ajj'uposatho pannaraso.

Karontena pana sacē cātuddasiko hoti, "ajj'uposatho cātuddasō"ti vattabbañ. Sacē pannaraso hoti, 'ajj'uposatho pannaraso' ti vattabbañ. Sacē sāmaggi-uposatho hoti, "ajj'uposatho sāmaggi" ti vattabbañ. (Kkh 6.)

Tattha uposatho ti tisu uposatha-divasesu aññatara-uposatha-divaso. (Kkh 6.)

(Puc:) "Yāvatikā ca bhikkhū kammappattā."

(Vis:) Yattakā bhikkhū tassa uposathakammassa pattā yuttā anurūpā sabbantimena paricchedena cattāro bhikkhū pakatattā saṅghena anukkhittā te ca kho hatthapāsañ avijjahitvā ekasīmāyam thitā.

Yāvatikā ca bhikkhū kammappattā ti yattakā bhikkhū tassa uposathakammassa pattā yuttā anurūpā, sabbantimena paricchedena cattāro pakatattā, te ca kho hatthapāsañ avijjahitvā ekasīmāyam thitā. (Kkh 6.)

The (saṅghena) anukkhittā part, as Nāṇakitti thera notes in Pg 4, has been derived from the explanation of pakatattā in the Kañkhāvitarañī-purāṇa-ṭīkā: "pakattatā ti anukkhittā pārājikam anajjhāpannā cā ti"; Kkh-pṭ Myanmar p.136.

(Puc:) "Sabhāgāpattiyo ca na vijjanti."

(Vis:) Vikālabhojanādi-vatthu-sabhāgāpattiyo ca na vijjanti.

Sabhāgāpattiyo ca na vijjanti ti ettha yañ sabbo saṅgho vikālabhojanādinā sabhāgavatthunā lahukāpattim

*āpajjati, evarūpā vatthusabhāgā “sabhaṅgā”ti vuccati. (Kkh 13.)*

(Puc:) “Vajjanīyā ca puggalā tasmiṇi na honti.”

(Vis:) Gahaṭṭha-pañḍakādayo ekavīsatī vajjanīyapuggalā hatthapāsato bahikaraṇavasena vajjetabbā tasmiṇi na honti.

*Ime vīsatī cā ti ekavīsatī puggalā vajjanīyā nāma, te hatthapāsato bahikaraṇavasena vajjetabbā. (Kkh 14.)*

(Puc:) “Pattakallan-ti vuccati.”

(Vis:) Saṅghassa uposathakammaṇi imehi catūhi lakkhaṇehi saṅgahitam pakkallan-ti vuccati.

*Evaṁ pakkallam imehi catūhi aṅgehi saṅgahitan-ti veditabbam. (Kkh 6.)*

(Vis:) Pattakālavantan-ti akkhātaṁ.

[Elder’s request:] Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkham uddisitum ārādhanaṇi karomi. (Mūlasikkhā [JPTS I 129]).

## Appendix II

### The Sikkhāpada-uddāna

The following summary verses, *uddāna*, of the training-rules, *sikkhāpada*, are found after the 1875 & 1895 Sinhala printed editions of the *Bhikkhupātimokkha* (BhPm 1 and 2) and also in the Gannoruwa manuscript (G). G gives a title to the verses: *sikkhāpadassa uddānam*, “summary-verse of the training-rules,” but no title is given to the collection of verses in BhPm 1 & 2.

The *uddāna* is also found after two Siamese Khom script *Bhikkhupātimokkha* manuscripts in France, BnF Pali 10<sup>759</sup> and MEP Pali 46<sup>760</sup>. In MEP Pali 10 it is preceded by the title *sikkhāpadassa udānam*, like in G. According to the *Lankāwe Puskoļa Pot Nāmavaliya* II there is a *Sikkhāpada-uddānaya* manuscript in the Kulagammana Rajamahāvihāra in Kandy district, but I have not been able to trace it there.

Many of the verses are also found in the *Suttavibhaṅga* and most are found in the *Parivāra*. Some verses are different than the ones found in the *Suttavibhaṅga* and *Pārivāra*. It might be more appropriate to talk about different collections because the versions of the Gannoruwa *Pātimokkha* manuscript and the printed Sinhalese *Bhikkhupātimokkha* are quite different. There are many differences and variant readings between the verses found in BhPm, G, *Parivāra*, and the *Suttavibhaṅga*, and also among the different *Parivāra* and *Suttavibhaṅga* editions. These readings are given in a separate document dealing only with these verses.

It is unclear whether the *Pātimokkha uddāna* is an ancient part of the text and got omitted in most manuscript lineages because it was not recited, or whether it is a medieval Southeast Asian addition. The Mahāsaṅghika *Prātimokṣasūtra* has an *uddāna* after each rule-section and this shows that the addition of *uddānas* to this text is an ancient practice.

An *uddāna* is a kind of table of contents or reference table found in many Pāli texts. The PED definition of the word is: “*Uddāna* (nt.) [fr. *ud + dā, dayati* to bind: see under *dāma*] a group of Suttas, used throughout the Vinaya Piṭaka, with ref. to each Khandhaka, in the Samyutta, the Aṅguttara and other books (cp. Mil 407) for each group of about ten Suttas (cp. Dhs-a 27). The *uddāna* gives, in a sort of doggerel verse, at the end of each group, the titles of the Suttas in the group. It may then be roughly rendered ‘summary’. If all the *uddānas* were collected together, they would form a table of contents to the whole work...”

### The Sikkhāpada-uddāna in the 1875 Sinhalese edition of the *Bhikkhupātimokkha*

1. Methunādinnadānañ-ca, manussa-viggahottari ,  
pārājikāni cattāri, chejja-vatthū asaṁsayā ti.
2. Visaṭṭhi -kāyasaṁsaggo , duṭṭhullam̄ attakāmataṁ ,  
sañcarittam̄ kuṭiñ-ceva , vihāro ca amūlakam̄.
3. Kiñci-desañ -ca bhedo ca, tath'eva anuvattakam̄ ,  
dubbaca-kuladūsanam̄ , saṅghadisesā terasā ti.
4. Alam̄ kammaniyañ-ceva , tath'eva ca na heva kho,  
aniyatā supaññattā , buddhaseṭṭhenā tādinā ti.
5. Atireka-ekarattañ-ca, akāla-porāṇa-dhovanam̄ ,  
paṭiggañañ-ca tañ-ceva, viññatti ca tad-uttari ,  
dve appavārito ceva, tikkhattum̄ codanāya cā ti.
6. Missakam̄ suddhakañañ-ceva , tulañ-ca anuvassakam̄ ,

<sup>759</sup> Catalogue Des Manuscrits Pālis des Collections Françaises; Jacqueline Filliozat, Jinadasa Liyanaratne, William Pruitt, EFEQ DATA.

<sup>760</sup> Séminaire des Missions Étrangères de Paris, Catalogue Descriptif des Manuscrits du Fonds Pāli; Jacqueline Filliozat, Paris, 1988. In EFEQ DATA.

- purāṇasanthatañ-ceva, lomāni hāranena ca,  
dhovanam rūpiyañ-ceva, dve ca nānappakārakan -ti.
7. Atirekañ-ca pattañ-ca, tūnena bandhanena ca ,  
bhesajjam sātakañ-ceva, kupidena acchindanam .
  8. Dve tantavāyā ceva, accekacīvarena ca,  
chārattam vippavāsenā, attano parināmanā ti.
  9. Mūsā-omasa-pesuññam, padaso dve nipajjanā,  
desanārocanā ceva, duṭṭhullam paṭhavī ti khaṇe.
  10. Rukkhupacchedaññavādam, pesuññajjhāpannena ca,  
ajjhokāse vihāre ca, anūpakhajja nikaḍḍhanā,  
vehāsakuṭi lepanā, sappāṇaka-visiñcanan-ti.
  11. Asammato ca ovādo, atthamgatam upassayam,  
āmisahetu dentassa, cīvaraṁ sibbanena ca.
  12. Sañvidhāya gamanena, nāvāya abhirūhaṇe,  
paripācitam bhattañ-ca, raho vā pi nisīdanan-ti.
  13. Āvasatha-gaṇañ-ceva, paramparamaṁ bhojanañ-ca,  
dve patta-pavāritā ceva, vikāle khādanena ca,  
sanniddhi-paṇītañ-ceva, adinnaṁ dvārakena cā ti.
  14. Acelakadānena ca, bhikkhu-uyyojanena ca,  
sabhojanam kulañ-ceva, dve ca raho nisīdanā.
  15. Santam bhikkhuñ-ca bhesajjam, uyyuttam dassanena ca,  
atireka-tirattañ-ceva, uyyodhika-gamanena cā ti.\*
  16. Suram aṭṭhanguli-patode, udake ca anādare,  
bhikkhum bhimṣāpanañ-ceva , jotiñ-ca nahāna-dubbaṇṇam,  
karaṇam vikappañ-ceva , cīvaraṁ apanidhena cā ti.
  17. Sañcicca-pāṇam jīvitā, paribhoga-sapāṇakam ,  
yathādhammañ-ca nihatam , jānam duṭṭhulla-chādakam,
  18. Ūnavīsatī-vassañ-ca, theyyam mātugāmena saddhiñ-ca .  
sañvidhāya sañbhuñjanā, nāsitam upalāpanan-ti.
  19. Vuccamāno sahadhammena, vinayañ-ca vivāṇṇayī,  
mohento pahāraṇ dento, talasattikam amūlakam .
  20. Kukkuccānupassutiñ-ca, dhammadikānam vīnicchayam,  
samagga-saṅgha-dānena, puggalassa parināmane ti.
  21. Antopurañ-ca uggaṇhe, anāpuccchā pavesane,  
sūcigharañ-ca mañcañ-ca, tūlonaddham nisīdanam ,  
kaṇḍu-vassikā-sātikam, pamāṇam cīvaraṁ dhārayī ti .
  22. Musā-bhūtañ-ca ovādo, bhojanācelakena ca,  
surā-sappāṇakā dhammā , rājavaggena te navā ti .
  23. Aññātikāya paviṭṭhāya, vosāsantiṁ na nivārayi,  
sekkha-sammata-dānena, āraññabhojanena cā ti.
  24. Parimaṇḍalam paṭicchannam, susaṁvut'okkhittacakkunā ,  
ukkhittojagghikā saddo , tayo ceva pacālatā . (Vin V 32)
  25. Khambha-oguṇṭhitā ceva, kuṭi-pallatthikāya ca,  
sakkaccam pattasaññī ca, samasūpa -samatittikam . (Vin V 32)
  26. Sakkaccam pattasaññī ca, sapadānām samasūpakam,  
thūpato ca paṭicchannam, viññattujjhāna-saññinā . (Vin V 32)

27. Na mahantam maṇḍalam dvāram , sabbam̄ hattham̄ na vyāhare , ukkhepo chedanā gaṇḍo , dhunam̄ sitthāvakārakam̄. (Vin V 32)
28. Jīvhānicchārakaṁ ceva , capu-suru-surena ca , hattho patto ca oṭṭho ca, sāmisaṁ sitthakena ca. (Vin V 32)
29. Chattapāṇissa saddhammaṁ, na desenti tathāgatā, evam-eva daṇḍapāṇissa, sattha-āyudha -pāṇinam̄. (Vin V 33)
30. Pādukopāhaṇā ceva, yāna-sayana -gatassa ca, pallatthikā-nisinassa, vēhit'oguṇṭhitassa ca. (Vin V 33)
31. Chamā-ñīc'āsane ṭhāne , pacchato uppathena ca, ṭhitakena na kātabbam̄, harite udakamhi cā ti. (Vin V 33)
32. Parimaṇḍalam ujjagghi , khambha-piṇḍā tath'eva ca , kabalā surusuruñ-ceva , pādukena ca sattamā ti. (Vin V 33)

### Sikkhāpada-uddāna in the Gannoruwa Pātimokkha Manuscript

#### Sikkhāpadassa udānam̄

1. Methunādinnadānañ-ca, manussa-viggahottariṁ , pārajikāni cattāri, chejja-vatthu asaṁsayā.
2. Sukkasamsaggaduṭṭhullā, kāmaṁ sañcaritam̄ kuṭi, vihārāmūlakañ-cābhāgiyā bhedānuvattakā. Dubbacuddasa-samghādisesā terasa dhāmatā.
3. Alam̄kammaniyañ-ceva, nālam̄kammaniyam-pi ca, aniyatā duve vuttā, buddhenādiccabandhunā.
4. Das'ekaratti māso ca , dhovanañ-ca paṭiggaho, viññatt'uttari'bhihaṭṭhum , ubhinnaṁ dūtakena ca.
5. Kosiyā suddha-dve-bhāgā, chabbassāni nisīdanam̄, duve lomāni uggañho, ubho nānappakārakā .
6. Dve pattā pañca bhesajjā, vassikā-dāna-pañcamam̄; sāmaṁ vāyāpan'accekam̄, sāsaṅkam̄ samghikena ca.
7. Musā-bhūtā ca ovādo, bhojanañcela-pañcamam̄, surā-sappāṇakā dhammā, rājavaggena te navā ti.
8. Musā omasa-pesuññam̄, padaso sayanā duve, aññatra viññunā bhūtā, thullāpatti khaṇena ca.
9. Bhūtam̄ aññāya ujjhāpen-dve, saṅghike ca khajjanam̄, nikkaḍḍhanañ-ca āhacca-dvāra-sappāṇakena ca.
10. Asammataṭṭhaṅgatopaseyyam̄, āmisadānasibbanam̄, addhānam̄ nāvam̄ bhuñjeyya, eko ekāya te dasa.
11. Piṇḍo gaṇam-parampuvam̄, duve vuttā pavāraṇā, vikāle sannidhikāram̄, pañītam̄ dantapoṇena ca.
12. Acelakan̄ uyyojañ-ca, sabhōjane duve raho nimantito paccayañ-ca, uyyutam̄ vase uyyodhikam̄.
13. Surā aṅguli hāso ca, anādariyabhīmsanā, joti-ṇahānañ-ca-dubbaṇṇam̄, sāmaṁ apanidhena ca.
14. Sañcicca-pāṇakā kammā, duṭṭhullā ūṇavīsati(m?),

- gamane neva dve diṭṭhi samvāsenāsanāya ca.
- 15: Sahadhammikam vilekkhā, moho pahāram-uggiram, amūlakañ-ca sañcicca-upassūtiñ-ca khīyanam, pakkame cīvaraṇam datvā, pariṇāmeyya puggale.
- 16: Rājino ratanaṇam santam, suci paññañ-ca tūlikam, nisīdanañ-ca kaṇḍū ca, vassikā sugato na ca.
- 17: Paññattā buddhaseṭṭhena, uddakā sāgarūpamā, gambhīrābuddhavisayā vinaye, nava nānattakā ti.
- 18: Sahatthā nātikā bhuñjo, nappavāreyya ce bhikkhu, sekkhasammuti araññam, gārayhan-ti pavuccati.
- 19: Maṇḍalam supaṭicchanno, samvutokhitacakkhunā, ukkhitakāya ujjhaggi, saddo kāyappacālakam, bāhuppacālakañ-ceva, neva sīsappacālakam.
- 20: Khambanam guṇṭhito ceva, na gaccheyya ukkuṭikam, pallatthikāya nisinnassa, sakkaccam pattasaññino, samasūpañ-ca tittikam, sakkaccam pattasaññino.
- 21: Sapadānam samasūpo, na thūpato ca chādakā, viññattujjhānasaññinā, nātimahā ca maṇḍalam.
- 22: Kavalañ-ca anāhaṭam, sabbahattham na byāhare, ukkhevacchedakam gaṇḍo, dhūnasitthāvakārakam.
- 23: Jivhānicchārakam capu, surusuru ca kārakam, tayo nillehakā vuttā, sāmisena sasitthakam.
- 24: Chattapāṇissa saddhamam (sic), na desenti tathāgatā, tatheva daṇḍapāṇissa, sattha-āvudhapāṇinam.
- 25: Pādukāpāhanārūlham yānam seyyagatassa ca, pallatthikāya nisinnassa, veṭhito guṇṭhitena ca.
- 26: Chamātimāsate ṭhāne, pacchato upathena ca, ṭhito uccārapassāvam, harite udakamhi cā ti.
- 7: Paññattā atidevena, gotamena yasassinā, sāvake sikkhatthāya pañcasattati sekhiyā ti.

## Appendix III

### Confession in the *Mūlasikkhā*, etc.

*Khuddasikkhā (Be, CSCD ed.)*

#### **42. Desanāniddeso**

*Desanāti—*

382. Cāgo yo bhikkhubhāvassa, sā pārājikadesanā;  
yathāvuttena vuṭṭhānam, garukāpattidesanā.

383. Ukkuṭikam nisīditvā, paggaṇhitvāna añjaliṁ;  
thullaccayādīm deseyya, evamekassa santike.

384. “Aham, bhante, ekaṁ thullaccayāpattiṁ āpajjiṁ, tam tumhamūle paṭidesemī”ti vatvā tena “passasi, āvuso, tam āpattin”ti vutte “āma, bhante, passāmī”ti vatvā puna tena “āyatiṁ, āvuso, saṁvareyyāsī”ti vutte “sādhu suṭṭhu, bhante, saṁvarissāmī”ti vattabbaṁ. “Ahaṁ, bhante, dove thullaccayāpattiyo āpajjiṁ, ahaṁ bhante sambahulā thullaccayāpattiyo āpajjiṁ, tā tumhamūle paṭidesemī”ti vattabbaṁ.

Nissaggiyesu pana “idaṁ me, bhante, cīvaraṁ dasāhātikkantaṁ nissaggiyam, imāhaṁ āyasmato nissajjāmī”ti. “Imāni me, bhante, cīvarāni …pe… etāṁ me, bhante, cīvaraṁ …pe… etāni me, bhante, cīvarāni dasāhātikkantāni nissaggiyāni, etānāhaṁ āyasmato nissajjāmī”ti.

385. Nissajjītvāna deseyya, āpattiṁ tena bhikkhunā; paṭiggahetvā āpattiṁ, deyyaṁ nissaṭṭhacīvaraṁ. “Imām, imāni, etām, etāni cīvarāni āyasmato dammī”ti.

386. (ka) idaṁ me, bhante, cīvaraṁ rattivippavutthaṁ aññatra bhikkhusammutiyā nissaggiyam.

(kha) idaṁ me, bhante, akāla cīvaraṁ māsātikkantaṁ nissaggiyam.

(ga) idaṁ me, bhante, purāṇacīvaraṁ aññātikāya bhikkhuniyā dhovalāpitaṁ nissaggiyam.

(gha) idaṁ me, bhante, cīvaraṁ aññātikāya bhikkhuniyā hatthato paṭiggahitaṁ aññatra pārivattakā nissaggiyam.

(ña) idaṁ me, bhante, cīvaraṁ aññātakam gahapatikam aññatra samaya viññāpitaṁ nissaggiyam.

(ca) idaṁ me, bhante, cīvaraṁ aññātakam gahapatikam tatuttari viññāpitaṁ nissaggiyam.

(cha) idaṁ me, bhante, cīvaraṁ pubbe appavārito aññātakam gahapatikam upasaṅkamitvā vikappaṁ āpannaṁ nissaggiyam.

(ja) idaṁ me, bhante, cīvaraṁ pubbe appavārito aññātakam gahapatike upasaṅkamitvā vikappaṁ āpannaṁ nissaggiyam.

(jha) idaṁ me, bhante, cīvaraṁ atirekatikkhattuṁ codanāya atirekachakkhattum ṭhanena abhinippahāditam nissaggiyam.

(ña) idaṁ me, bhante, kosiya missakaṁ santhataṁ kārāpitaṁ nissaggiyam.

(ṭa) idaṁ me, bhante, suddhakālakānām elakalomānām santhataṁ kārāpitaṁ nissaggiyam.

(ṭha) idaṁ me, bhante, santhataṁ anādiyitvā tulam odātānam tulam gocariyānam kārāpitaṁ nissaggiyam.

(da) idaṁ me, bhante, santhataṁ unakachabbassāni kārāpitaṁ aññatra bhikkhusammutiyā nissaggiyam.

(ḍha) idaṁ me, bhante, nisidana santhataṁ anādiyitvā purāṇa santhata sāmantā sugatavidatthiṁ kārāpitaṁ nissaggiyam.

(ṇa) imāni me, bhante, elakalomāni tiyojanaparamam atikkāmitāni nissaggiyāni.

(ta) imāni me, bhante, elakalomāni aññātikāya bhikkhuniyā dhovalāpitaṁ nissaggiyāni.

(tha) ahaṁ, bhante, rūpiyaṁ paṭiggahesiṁ, idaṁ me, bhante, nissaggiyam, imāhaṁ saṅghassa nissajjāmi.

(da) ahaṁ, bhante, nānappakārakam rūpiyasamvohāram samāpajjiṁ, idaṁ me, bhante, nissaggiyam, imāhaṁ saṅghassa nissajjāmī.

387. Nissajjītvāna āpattiṁ, deseyyātha gihīṁ vade;

“jānāhimā”ti iminā, so vadeyyāharāmi kiṁ.

388. Avatvāmanti telādīm, vade bhikkhūna kappiyam;

yaṁ āharati so tena, parivattetvāna kappiyam.

389. Labbham ṭhapetvā dvepete, sesehi paribhuñjituṁ;

tato aññena laddhopi, bhāgo tesam na kappati.

390. Rukkhacchāyāpyantamaso, tannibbattā na kappati;

nissaṭṭham paṭiladdhampi, ādito santhattattayaṁ.

391. No ce labhetha evam so, imam chaddehi samsiyo;  
evampi bhikkhu chaddeyya, no ce labhetha sammato.
392. Etāni dutiyo patto, saṅghe sesāni labbhare;  
saṅghekasmi gaṇe vattum, labbham bhāsantarenapi.
393. (ka) ahaṁ, bhante, nānappakārakam kayavikkayam samāpajjim, idam me, bhante, nissaggiyam.  
(kha) ayaṁ me, bhante, patto dasāhātikkanto nissaggiyo.  
(ga) ayaṁ me, bhante, patto ūnapañcabandhanera pattena cetāpito nissaggiyo, imāham saṅghassa nissajjāmīti.
394. Nissajjītvāna deseyya, āpattiṁ pattagāhakam;  
sammannītvāna saṅghassa, pāttantam tassa dāpaye.
395. (ka) idam me, bhante, bhesajjam sattāhātikkantam nissaggiyam.  
(kha) idam me, bhante, vassikasātikacīvaraṁ atirekamāse sese gimhāne paryiṭṭham, atirekaddhamāse sese gimhāne katvā paridahitam nissaggiyam.  
(ga) idam me, bhante, cīvaraṁ bhikkhussa sāmaṁ datvā acchinnaṁ nissaggiyam.  
(gha) idam me, bhante, cīvaraṁ sāmaṁ suttam viññāpetvā tantavāyehi vāyāpitam nissaggiyam.  
(na) idam me, bhante, cīvaraṁ pubbe appavārito aññātakassa gahapatikassa tantavāye upasaṅkamitvā vikappam āpannam nissaggiyam.  
(ca) idam me, bhante, accekacīvaraṁ cīvarakālasamayaṁ atikkāmitam nissaggiyam.  
(cha) idam me, bhante, cīvaraṁ atirekachārattam vippavuttham aññatra bhikkhusammutiyā nissaggiyam.  
(ja) idam me, bhante, jānam saṅghikam lābhām pariṇataṁ attano pariṇāmitam nissaggiyam, imāham āyasmato nissajjāmīti.
396. Sesam sabbaṁ yathāyogam, ādimhi viya yojaye.
397. (ka) ahaṁ, bhante, ekaṁ pācittiyaṁ āpajjim. Dve sambahulā pācittiyaṁ āpajjim.  
(kha) gārayhaṁ, bhante, dhammaṁ āpajjim asappāyaṁ pāṭidesanīyam, tam paṭidesemīti. Tena “passasi, āvuso, tam dhamman”ti vattabbam.  
(ga) ahaṁ, bhante, ekaṁ dukkaṭāpattiṁ āpajjim. Dve sambahulā dukkaṭāpattiyo āpajjim.  
(gha) ahaṁ, bhante, ekaṁ dubbhāsitāpattiṁ āpajjim. Dve sambahulā dubbhāsitāpattiyo āpajjim. Tā tumhamūle paṭidesemīti.  
(na) “ahaṁ, bhante, dve nānāvatthukā thullaccayāpattiyo āpajjim. Sambahulā nānāvatthukā thullaccayāpattiyo āpajjim, tā tumhamūle paṭidesemi”ti vatvā tena “passasi, āvuso, tā āpattiyo”ti vutte “āma, bhante, passāmī”ti vatvā puna tena “āyatim, āvuso, saṃvareyyāsī”ti vutte “sādhu suṭṭhu, bhante, saṃvarissāmī”ti vattabbam.
398. Adesanāgāminiyam, anāpattiñca desitaṁ;  
nānā saṃvāsanissīmaṭhitānam catupañcahi;  
manasā pakatattānam, nānekāti na desayeti.

This text gives the way of confessing each individual offence by itself, however the *Mūlasikkhā* gives a way of doing them all together without specifying:

#### *Mūlasikkhā* § 120. (Be, CSCD ed.)

Āpattidesakena “ahaṁ, bhante, sambahulā nānāvatthukā āpattiyo āpajjim, tā tumhamūle paṭidesemī”ti vatvā paṭigāñhantena “passasi, āvuso, tā āpattiyo”ti vutte “āma, bhante, passāmī”ti vatvā puna paṭigāñhantena “āyatim, āvuso, saṃvareyyāsī”ti vutte “sādhu, suṭṭhu, bhante saṃvarissāmī” titikkhattum vatvā desetabbam.

By the one who confesses, having said: “I, Venerable Sir, have fallen into many offences of different classes, I confess them to you,” [then] by the one who accepts [the offence] “Do you see, friend, those offenses?” is said. [Then] when again by the one who accepts “Do you restrain yourself in the future” has been said, [the other having said]: “Good, very good, Venerable Sir, I shall restrain” it is to be confessed.

#### *Bhikkhupātimokkhagaṇṭhidīpanī* (p. 3.) (Be, CSCD ed.)

(Composed by Nāṇakitti Thera, Chiang Mai, Siam, 15th CE.) (From the Sinhalese Edition by Ven. Kalage Guṇaratana, Sri Lanka. 1889/2433.)

*Desitāpattiko: "Āpattidesakena: aham bhante sambahulā nānāvatthukā ... paṭidesemīti vatvā, passasi... vatvā desetabbā" ti mūlasikkhā pāṭho.*

*Khuddasikkhāyan-tu: Sādhu suṭṭhu bhante saṃvarissāmī ti vattam na tikkhattun-ti. Ārocentena: tuyhami santike ekam āpattiṁ āvikaromi vatvā, mamaṁ ekam āpattiṁ āpannahāvam jānāhi ti vā vadatu. Ekam garukam āpattiṁ āvikaromī ti ādinā nayena vadatu. Sabbehi ca ākārehi ārocitā va hoti ti. Buddhanāgattherena vuttam. Sabbā tā āpattiyo ārocemī ti vacanam pana Samuccayakkhandhakaṭṭhakathāyam vuttādhippāyam pubbattherehi racitam yadi cetam vatvā ārocitā svārocitā honti.*

“One who has confessed the offence”<sup>761</sup> (means) ‘by the one who declares the offence [is to be said]: “I, Bhante, have committed many various offences, I confess them to you” ... is to be confessed, having said this.’ [this] is the passage in the *Mūlasikkhā*. (See above.)

However, in the *Khuddasikkhā*: “Very good, Bhante, I will restrain” is to be said’ is not said three times. By the one who declares [the offence], having said, ‘in your presence I reveal one offence,’ or one should say, ‘know me as one is in the state of one who has fallen into one offence,’ [or] ‘I reveal one heavy offence,’ in the manner at the start [in the *Khuddasikkhā*]. And [the offence] is just declared in all manners. This has been said by Buddhanāga thera (the author of the *Kaṇkhāvitaranī-ṭīkā*). But the sentence ‘I declare all those offences’ has been composed by the ancient theras in accordance with the intention of what has been said in the Commentary to the *Samuccayakkhandhaka* (of the Vinaya-piṭaka). And when this has been said, the declared [offences] are declared well.”

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<sup>761</sup> *Āpattidesaka*, a word found in the invitation to recite the Pātimokha by the thera.