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BHIKKHU ÑĀNATUSITA

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ANALYSIS OF THE BHIKKHU PĀTIMOKKHA

This book is an depth study and word by word translation of the *Bhikkhu Pātimokkha*, the Code of Discipline of Buddhist monks which is recited bimonthly in Buddhist monasteries. It is mainly intended for Buddhist monks, but it will also be of interest of those who are studying Pali or Buddhist monastic law.

The main part of this book is a word by word translation of the Pali text of the Bhikkhu Pātimokkha; also included are a critical edition of the Pali text, a translation, discussions of technical terms and procedures, an analysis of the structure of the Pātimokkha, and comparisons with rules in the Prātimokṣasūtras of other early Buddhist schools.

The companion volume to this book, *The Bhikkhu Pātimokkha: A Word by Word Translation*, is a concise version suited for average students, while this book is suited for those who wish to study the Pātimokkha in greater depth.

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by

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Preface

This work is a study and word by word translation of the *Bhikkhu-pātimokkha*, the Code of Discipline of Buddhist monks. It is intended for bhikkhus, but it could also be of interest of those who are studying Pali or Buddhist monastic law.

The main part of the book is the word by word translation of the Pali text of the Pātimokkha, but also included are a critical edition of the Pali text, a translation, discussions of several technical terms and procedures such as confession, an analysis of the structure of the Pātimokkha, comparisons with rules in the Prātimokṣasūtras of other schools, etc. The work is therefore quite wide in scope, and often going into more detail than is necessary for the average student. For the average student an abridged companion volume was made: *The Bhikkhu Pātimokkha: a Word by Word Translation*.

Although I started working on this book about fifteen years ago, it was not published until now as I was planning to do more work on it, such as polishing the English translation and other parts of the text and find more manuscripts that could provide different readings. However, other projects prevented me from doing so. On the encouragement of several bhikkhus who found the work of use, I put aside my reservations and hereby make everything available in this book.

In the translations of the Pātimokkha rules the emphasis tends to be more on the side of literalness (of course, within the limits of the English language) than on fluency. This is to show the style and syntax of Pali language to students of Pali. For example, in English a sentence such as, “By a bhikkhu, who is having a hut built ... [that hut] is to be built according to the measure.” (= Sd 6) sounds stilted. 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 Pali sentence is lost. The Pali indicates that the hut is “to be caused to be made” according to the measure by the bhikkhu who is making it. Thus, the English translation is to be regarded as an accompaniment to the analysis of the words and its function is to show the literal meaning of the rule as a whole. If a more fluent translation is required, another translation of the Pātimokkha can be consulted.

Sometimes it is impossible or difficult to give one single definitive interpretation and translation of a word (especially for compounds) or a passage found in the rules. Different possible interpretations are given in the rule-analysis sections so that the reader

can judge for himself. According to K.R. Norman (see note on *alamariya* at Pār 4) it is almost certain that sometimes various different interpretations for one Pali word, such as *ariyasacca*, were deliberately intended and those who used the word were conscious of all meanings simultaneously.

There are some differences among the various editions of the Pātimokkha with regard to the spelling of words and the section-conclusions, etc., and these have all been noted as variant readings. For the Pali text of the Pātimokkha that is provided here, I have chosen the readings that I think are the authentic ones (although sometimes it is not possible to be sure) and this Pali 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 Pali readings.

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

Several bhikkhus helped with this work in the form of proof-reading, giving suggestions, and helping with the formatting, etc. In particular I would like to thank Ānandajoti Bhikkhu, Dhiravaṃso Bhikkhu, Damita Bhikkhu, Anālayo Bhikkhu, Visārado Bhikkhu and 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.

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Abbreviations

Abbreviations of Grammatical Terms

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

Abbreviations of Classes and Sections of Rules

Aniy	Aniyata
Adhik	Adhikaraṇasamatha
Nid	Nidāna
NP	Nissaggiya Pācittiya
Pār	Pārājika
Pāc	Pācittiya
Pd	Pāṭidesaniya
Sd	Saṅghādisesa
Sekh	Sekhiya

Abbreviations of Pātimokkha and Prātimokṣa Editions

For details, see Bibliography and Pātimokkha Editions Consulted.

Ban	Banerjee, A. C. <i>Two Buddhist Vinaya texts in Sanskrit.</i>
BhPm	<i>Bhikkhupātimokkham.</i>
Dickson	<i>The Pātimokkha</i> ; J.F. Dickson.
Dm	<i>Dve Mātikāpāli.</i>
Kar I	Karashima, S. “Fragments of a manuscript of the Prātimokṣasūtra of the Mahāsāṃghika- (Lokottaravādin)s (1),”
Kar II	Karashima, S. Idem (2).
LC	“Unpublished Gilgit Fragment of the Prātimokṣasūtra”; L. Chandra.
Mi Se	Royal Thai edition.
Mm Se	Mahā Makuṭ Academy Siamese edition of Pātimokkha.
Ñd	Ñānadassana. <i>Bhikkhu-Pātimokkham.</i>
Ñm	Ñānamoli. <i>The Pātimokkha.</i>
Nor	Norman. <i>The Pātimokkha</i> ; K. R. Norman and W. Pruitt.
PrMo	Prātimokṣasūtra.
PrMoMā-L	Mahāsāṃghika Lokottaravādin Prātimokṣasūtra.
PrMoMū	Mūlasarvāstivāda Prātimokṣasūtra.
PrMoSa	Sarvāstivāda Prātimokṣasūtra.
Simson	<i>Prātimokṣasūtra der Sarvāstivādins II</i> ; G. von Simson.
TP	<i>The Pātimokkha</i> ; K. R. Norman and W. Pruitt.
Um	<i>Ubhayamātikāpāli.</i>
UP	<i>Ubhaya Pratimokṣaya.</i>

Abbreviations of Pali Texts

A	Aṅguttara Nikāya
A-a	<i>Manorathapurāṇī, Aṅguttara-nikāya-aṭṭhakathā</i>
AN	Aṅguttara Nikāya (Sutta reference)
A-ṭ	<i>Aṅguttara-nikāya-ṭikā</i>
Ap	Apadāna
Cv	Cullavagga (Vinaya-piṭaka).
D	Dīgha Nikāya
D-a	<i>Sumaṅgalavilāsini, Dīgha-nikāya-aṭṭhakathā</i>
Dhp	Dhammapada
Dhs-a	<i>Dhammasaṅgaṇī-aṭṭhakathā, Atthasālinī</i>
DN	Dīgha Nikāya (Sutta reference)
It	Itivuttaka
J-a	<i>Jātaka-aṭṭhakathā</i>

Kkh	<i>Kaṅkḥāvitaraṇī</i>
M	Majjhima Nikāya
M-a	<i>Papañcasūdanī, Majjhima-nikāya-aṭṭhakathā</i>
Mil	Milindapañhā
MN	Majjhima Nikāya (Sutta reference)
Mv	Mahāvagga (Vinaya-piṭaka)
Nett	<i>Nettipakarana</i>
Nidd	Niddesa
Paṭis	Paṭisambhidāmagga
Pg	<i>Bhikkhupātimokkhaṅghidīpanī</i>
Pm	Pātimokkha.
Pv	Petavatthu
S	Samyutta Nikāya
S-a	<i>Sāratthapakāsinī, Samyutta-nikāya-aṭṭhakathā</i>
Sn	Suttanipāta
Th	Theragātha
Thī	Therīgātha
Ud	Udāna
Sanne	<i>Bhikṣuprātimokṣa-padartha</i>
SVibh	Suttavibhaṅga
Sp	<i>Samantapāsādikā, Vinaya-aṭṭhakathā</i>
Vibh	Vibhaṅga
Vin	Vinaya-piṭaka
Vism	<i>Visuddhimagga</i>
Vv	Vimānavatthu


Abbreviations of Secondary Literature, etc.

BD	<i>Book of Discipline</i> ; I.B. Horner.
Be	Burmese Chaṭṭha Saṅgāyana ed. (As on CSCD.)
BHSDG	<i>Buddhist Hybrid Sanskrit Grammar and Dictionary I-II</i> ; F. Edgerton.
BMC I	<i>The Buddhist Monastic Code I</i> ; Ṭhānissaro Bhikkhu.
BMC II	<i>The Buddhist Monastic Code II</i> ; Ṭhānissaro Bhikkhu.
BMD	<i>Buddhist Monastic Discipline</i> ; Charles S. Prebish.
BPP	<i>The Bhikṣu Pratimokṣa Precepts from the Four-Part Vinaya of the Dharmagupta School</i> ; Buddhist Text Translation Society.
BV	<i>Bhikṣuṇī-vinaya</i> ; G. Roth.
Ce	“Ceylon edition,” <i>Buddha Jayanti Tipiṭaka Series</i> ; Colombo.
CP	<i>Collected Papers I-VII</i> ; Norman, K.R.
CPD	<i>A Critical Pāli Dictionary</i> ; V. Treckner etc.

CPED	<i>Concise Pāli English Dictionary</i> ; A.P. Buddhadatta.
CSCD	Chaṭṭha Saṅgāyana Tipiṭaka as on VRI CD-ROM
CSP	<i>Comparative Study of the Prātimokṣa</i> ; W. Pachow.
Dhg	Dharmaguptaka.
DP	<i>A Dictionary of Pāli</i> ; Margaret Cone.
DPL	<i>Dictionary of Pāli Language</i> ; Childers.
ed.	edition.
eds.	editions.
Ee	European edition. Pāli Text Society (P.T.S.), Oxford.
Hr	Horner; <i>Book of Discipline</i> (= BD; see above).
IP	<i>Introduction to Pāli</i> ; A.K. Warder.
JPTS	<i>Journal of the Pāli Text Society</i> ; Oxford.
Mā-L	Mahāsāṃghika-Lokottaravāda.
MLDB	<i>Middle Length Discourses of the Buddha</i> , Ñāṇamoli and Bodhi.
MS	manuscript.
MSS	manuscripts.
Mū	Mūlasarvāstivāda.
MW	Monier Williams; <i>Sanskrit-English Dictionary</i> .
PED	<i>Pāli English Dictionary</i> ; Rhys Davids and Stede.
PG	<i>A Pāli Grammar</i> ; W. Geiger.
RD & O	Rhys Davids and Oldenberg (in <i>Vinaya Texts</i>).
Sa	Sarvāstivādin
Skt	Sanskrit.
SPPS	<i>Selected Papers on Pāli Studies</i> ; Oskar von Hinüber.
Syntax	<i>The Syntax of the Cases in the Pāli Nikāyas</i> ; Wijesekera.
Thv	Theravāda
VINS	<i>Vedic Index of Names and Subjects</i> ; Macdonell & Keith.

Pātimokkha Editions Consulted

Printed Sinhalese Editions

BhPm 1: *Bhikkhupātimokkhaṃ*. (Kolomba demaṭagoda paḍiñci villorage joroniṣi liyes, Jayasūriyage donḍāvit appuhāmi, vatiga āracchige pakolis perera.) 2419/1875. This is probably the oldest printed Pātimokkha edition in Sinhala script. The serpent-shape paragraph marker called *kuṇḍaliya*, , which denotes the end of a section or rule in manuscripts, is still used in this edition. It gives some variant readings. It is based on Siyam Nikāya manuscripts as the readings more often agree with the Thai editions (Mi and Mm Se) than with the Burmese edition (Dm) or Amarapura Nikāya editions (Um & UP Ce). For example, Dm, Um & UP Ce read *uttari* in NP 3, etc., instead of *uttariṃ* which is used in the other editions (cf. the “Burmese” *evam-eva* against the “Thai” *evam-evaṃ* in Nid; the “Burmese” *māyasmā/mā āyasmā* against the “Thai” *mā āyasmā* in Sd 10; and the “Burmese” *-cetāpannāni upakkeḥāṇi* against Thai/Sinhalese *-cetāpanā/cetāpannā upakkeḥāṇi* in NP 9.)

BhPm 2: *Bhikkhupātimokkhaṃ ceva bhikkhuni-pātimokkhaṃ*. W.S. Perera, 2439/1895. Almost identical with BhPm 1.

Um: *Ubhaya-mātikāpālī* or *Bhikkhubhikkhuni-pātimokkha*. Edited by A.M. Vimalasāra thero and revised by Pandit M. Dharmaratna, B.M.S., Colombo, 2457/1914. The title and readings in the text indicate that this is a Burmese origin text used in the Amarapura and/or Rāmañña Nikāya.

D: *The Pātimokkha, 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, i.e. the headquarters of the Siyamupālivaṃsa chapter of the Siam-nikāya.

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

Ra: Pātimokkha edition as given in the Sri Lankan Vinaya-manual called the *Ratanārthasudanī-namvu-bhikṣubhikṣuṇī-prātimokṣa-varaṇanāva*, edited by Soṇuttara Jinaratana thera and Ratgama

Pragnāśekhara, Colombo, 1946.

SK: *Bhikkhupātimokkhopāli*, Sri Kalyāṇa Yogāshrama Saṃsthāva, 1981.

UP: *Ubhaya Pratimokṣaya*; G. Sorata & K. Ratanavaṃsi; Pokuṇuwita, 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 *Bhikkhunī-pātimokkha* found preceding the text of the *Kaṅkhāvitarāṇī* in the Chaṭṭha Saṅgāyana ed. (As given in CSCD.) Unlike other editions, there are no variant readings in this edition.

Mi Se: Mahidon Siam edition. The Pātimokkha version used by the Thai Mahānikāya that is found preceding the *Kaṅkhāvitarāṇī* in the Mahidon University Thai edition, 1997. (BUDSIR CD-ROM.)

Mm Se: Maha Makuṭ Siam edition of the Pātimokkha as given in Ṇāṇamoli Bhikkhu; *The Pātimokkha*, Bangkok, 1966. This is the version recited in the Thai Dhammayuttika-nikāya.

Suttavibhaṅga Editions

Vibh Be: Suttavibhaṅga edition of the Burmese Chaṭṭha Saṅgāyana Tipiṭaka.

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

Vibh Ce: Suttavibhaṅga edition of the Sri Lanka Buddha Jayanti Tipiṭaka Series.

SVibh Se: Suttavibhaṅga edition of the Royal Thai edition as given in the Mahidon University Thai edition, 1997 (BUDSIR CD-ROM).

Sinhalese Manuscripts

For this edition several handwritten Sinhalese palm-leaf manuscripts were consulted. They date from later than the mid 18th 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 be worthwhile to consult old Burmese and, if they exist, Lān Nā Pātimokkha manuscripts.

C is the abbreviation used for the *Bhikkhu Pātimokkha 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. It might be from the 18th century. 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* (𑀢𑀸) and *rū* (𑀢𑀺) characters (as in *rūpa*, *rūlha*/*rulha*) mostly appear undistinguishable as *ru* (𑀢𑀸). Sometimes *l* (𑀭) comes in the place of *l* (𑀭, e.g., *kabala*) and once vice versa (e.g., *aceḷaka*). A few times *n* comes in the place of *ṇ*, i.e., *samanabhatta* at Pāc 32 and *samanuddeso* at Pāc 70. Instead of the nasal *ṇ* (e.g., in *saṅgha*), the niggahita (𑀮) is used (*saṅgha*.) The *ī* and *ḷ* characters are written in an unusual manner.

W is the Watārakapansala Pātimokkha manuscript. It is almost identical with the preceding Colombo Museum manuscript. It is found in a plain hardwood cover in the collection of the Watārakapansala in the Malwatta Vihāra complex in Kandy. 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 Pūṇḍulupota Revata with Moratoṭa Dhammakhandha nāyaka as *upajjhāya*, the other Waṭaraka Sobhita with Parakumbure Vipassī Anunāyaka as *upajjhāya*. The date of ordination is the Wesak full moon in the year 2338 of the Buddha era (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 stating the ordination date of a monk and further details. This suggests that in the Malwatta tradition the Pātimokkha was given as a special gift to newly ordained bhikkhus at their *upasampadā* ceremonies.

G is the abbreviation used for the Pātimokkha manuscript found in a plain hardwood cover in the small collection of the Gannoruwa Rājamahāvihāra at Ganoruwa near Perādeniya. This temple is connected to Malwatta. The manuscript cannot be dated with certainty, but appears to be from the late 18th or early 19th 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 *pātimokkha* instead of *pātimokkha*. Moreover, it contains a *Sikkhāpada-uddāna* after the *Pātimokkha* which I have not found in any other manuscripts in Malwatta or elsewhere. However,

it is found attached to a few Khom script Pātīmokkha manuscripts found in French collections. It probably is a copy of a Siamese Khom script manuscript brought to Sri Lanka by Siamese monks in the 18th century. It contains the same Sekhiya section chapter titles as the Khom script *Bhikkhupātīmokkha* 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 Vijayasundarārāmaya Vihāra (see next entry). It is written in a clear hand. There are some “corrections,” probably to make the text correspond to other Sinhalese manuscripts.

V is the abbreviation used for the Siamese *Brah Pātīmokkham* manuscript in the Vijayasundarārāmaya 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): 135–191. Filliozat assigned it the reference Asgiriya Siamese 9. Although the manuscript has no cover, it is well preserved. It is clearly written, but has not been properly checked and corrected, therefore there are a few uncorrected copyist mistakes, e.g., *marañṇam* instead of *marañnavañṇam* in Pār 3. Throughout the text there are some readings which are in no other MSS, e.g., *tatrīdam*, *(a)gīlāna*, *karāṇiya*. Several readings in this manuscript are also found in G, e.g., *na sūpaṃ vā byāñjanam vā odanam vā* in Sekh 37, and *paripanhi-* in Pāc 71. Because these readings are not found in other Sinhalese MSS the two MSS have a common ancestry. Before the text it has devotional verses for taking refuge in the Buddha, Dhamma, Paccekabuddha, and Saṅgha.

P is the abbreviation used for the Perādeniya University Library (Perādeniya) manuscript, i.e., the second *Pātīmokkha* MS in Ms 277637 called *Vinayaḡaṇṭhi* which contains various texts (*Mūlasikkha*, *Kammavācā*, etc.) in one bundle. (Plain wooden cover with V.O.C. coin dated 1751.) This MS has many scribal errors, however, it confirms the readings of the National Museum Library manuscript indicating that they originate from a common source. A few times this manuscript has been cited to confirm a reading in another manuscript or text.

Other Editions

TP: The Ee Pātīmokkha text by Pruitt has not been used for variant readings, except once, since it is not based on original manuscripts, but mostly on the Burmese edition as contained in the Chaṭṭha

Saṅgāyana Tipiṭaka (= Be) and modern printed editions.

One of the reasons why I made this edition of the Pātimokkha was because Pruitt's edition is so close to the Chaṭṭha Saṅgāyana 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 Pruitt's edition.

Other Pali Texts Quoted

In general the PTS (Ee) and Chaṭṭha Saṅgāyana (Be) editions have been used in quotations from other Pali 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, in the case of the latter it is indicated. When listing variant readings of Pātimokkha rules from the Suttavibhaṅga or the Commentaries, the edition that is their source is given.

Bhikkhupātimokkhaṅghidīpanī (Pg) by Ñāṇakitti Thera, Chiang Mai, Siam, 15th CE. Editor: Ven. Kalage Guṇaratana [Disciple of Vidyodaya Pariveṇādhīpati Gaṇācāriya Sri Sumaṅgala], Sri Lanka. 2433/1889. This explanation of difficult and obscure (*gaṅṭhi*) words and passages in the Pātimokkha was written by the grammarian Ñāṇakitti thera who lived in Chiang Mai, Lān Nā Kingdom, in Northern Siam/Thailand in the 15th century and wrote several other Pali texts.¹

Bhikṣuprātimokṣa-padartha published in *Sanna Sahita Bhikṣu Bhikṣuṇi Prātimokṣa Deka* by Suguṇasāra Thera, published in Colombo in 1924. This is the medieval Sinhalese word by word translation of the Bhikkhupātimokkha called *Bhikkhupātimokkha-padārtha* or *Bhikṣuprāti-mokṣa-sannaya*. The author and date of composition are unknown. According to Hugh Nevill,² it is an ancient work written in abstruse and classical language. Its antiquity is confirmed by the fact that in a few manuscripts it is supplemented with the *Bhikkhunīpātimokkha-padārtha* (see Nevill I 154), which suggests that both might have been written at a time that the Bhikkhunīpātimokkha was still recited by bhikkhunīs. I have consulted the edition of Suguṇasāra Thera, which seems to be identical with the manuscript found in the Watāraka Pansala in Malwatta and the one in the Peradeniya University library.

1. See von Hinüber, 1996, § 379 and von Hinüber 2000.

2. *Catalogue of the Hugh Nevill Collection of Sinhalese Manuscripts in the British Library*, 7 vols.; K.D. Somadasa, London, 1987–95, I 115.

Sugunaśāra's edition is accompanied by a the Pātimokkha text, but judging from the section conclusions, for which I have consulted this text, he reconstructed them in accordance with the *Sannaya*.

Prātimokṣasūtras

Readings from the Prātimokṣasūtras³ have also been mentioned if they can shed light on the Pali reading.⁴ The Prātimokṣasūtras in Buddhist Hybrid Sanskrit are:

The Mahāsāṃghika-Lokuttaravādin Prātimokṣasūtra, preserved on palm-leaves in an 11th century script, called Proto-Bengali-Proto-Maithili and used during the Pālā dynasty, was discovered almost intact by Rāhula Sāṃskṛtyāyana in the Śha-lu monastery (or, more likely, the near-by Śha-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 of the Ārya-Mahāsaṃghika-lokottaravādin school. It includes what is corresponding to the Pali Bhikkhunī Vibhaṅga. It was translated into English by Prebish (1996).

Another, incomplete Mahāsāṃghika Prātimokṣasūtra was discovered more recently by Seishi Karashima in a manuscript belonging to the Japanese art collector Isao Kurita. It is in Hybrid Sanskrit, written in a Gilgit-Bamiyan type script dating from the 6th/7th century, has a Bactrian colophon, and is said to be from Bamiyan in Afghanistan. It contains the latter part of the Prātimokṣasūtra, i.e., large parts of the Pācittiyas, the following rule-sections and the conclusion verses. The wording and rule order is not always identical with the Prātimokṣasūtra of the Mahāsāṃghika-Lokuttaravādins discovered in Tibet nor with the Chinese translations. An edition of the text fragments was prepared by Karashima and published in 2008 and 2013. See Nyanatusita "The Bāmiyān Prātimokṣasūtra," forthcoming.

Two incomplete Mūlasarvāstivādin Another short fragment covering the Prātimokṣasūtra manuscripts, preserved on birchbark

3. For more information on the Prātimokṣasūtras, see Pachow's *A Comparative Study of the Prātimokṣa*; Prebish's *Buddhist Monastic Discipline* and Nānamoli's, *The Pātimokkha* (pp. 100–119 of the 1966 edition).

4. If there are variant readings in the Pali then the one that is in the Prātimokṣasūtras is probably the authentic one. This is because this common reading probably antedates the schisms that gave rise to the various Buddhist schools, and the change of language to Buddhist Hybrid Sanskrit and Buddhist Sanskrit. An example is the Ce SVibh reading in Pār 4: *ajānam-evāham āvuso* while other editions read *ajānam-evam āvuso*. The former reading is supported by the Prātimokṣasūtras as, for example, the Mahāsāṃghika-Lokuttaravādin version has *ajānman-evāham-āyuṣmante*.

and in 5–6th century Gilgit/Bamiyan scripts, were among the manuscripts found in a casket in a stūpa in Gilgit in Kashmir in the 1940s. They were edited by A.C. Banerjee and L. Chandra. Banerjee's edition was translated by Prebish (1996).

Two other smaller partial manuscripts were also found in Gilgit, which have not yet been transcribed and edited; see Emms 2012: 35–37. For more on the differences between these four Gilgit texts and the problems with Banerjee's reconstructed text, see Emms 2012: 30–32. Another complete Mūlasarvāstivāda Prātimokṣasūtra manuscript, now in the collection of the Nor bu li ka monastery in Tibet, was discovered more recently. Haiyan Hu-von Hinüber is working on an edition of it; see Haiyan Hu-von Hinüber 2006. Karashima frequently quotes from it in the footnotes of the second part of his edition of the Bamiyan Ma Prātimokṣasūtra.

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. An edition of it was made by Louis Finot, who filled in the gaps in the manuscript from other fragmentary manuscripts and published it along with É. Huber's French translation of Kumārajīva's Chinese translation of the Sarvāstivādin Prātimokṣa. An English translation of the Chinese translation is found in Pachow's *Comparative Study of the Prātimokṣa* (1955). A new and almost complete edition of the Sarvāstivādin Prātimokṣasūtra along with a German translation, was made by Georg von Simson and published in 2000. It is based on many manuscript fragments, including the fragments that Finot used, which were found in the desert oases of Central Asia by the European expeditions in the early 20th century. The reconstructed text is of the version which von Simson considers to be the later one; see § 5. Valentina Rosen (1959) also quotes Sarvāstivādin Prātimokṣa rules with her translation of the Sarvāstivādin Vinayavibhaṅga.

Other small Prātimokṣasūtra manuscript fragments of unclear school affiliation, such as the Lavrov Collection fragment, were also discovered in Chinese Turkestan; see Nyanatusita “The Bāmiyān Prātimokṣasūtra,” forthcoming.

The main Prātimokṣasūtra texts are digitally available on the Göttingen Register of Electronic Texts in Indian Languages (GRETIL).

Arrangement and Translation

The Pali text of the rule is given first, and then each Pali 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, and gender of nouns are given; for verbs the person, number, and tense are given.

The Pali verbal root system as given in Buddhadatta's *Concise Pali English Dictionary* 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. (ś)śu, is also 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 Pali 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 Pali 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-title is given at Pār 1. Thereafter it is only given when the rule-title contains words that are not found in the rule itself.

The Pali titles above sections, chapters and rules are not recited. Only text in italics is recited. In the translation, words in square brackets are not found in the Pali. They are supplied to make the translation more readable.

INTRODUCTION

1. The Pātimokkha and its Meaning

The *Bhikkhupātimokkha*, or Code of Discipline for Buddhist monks, consists of two hundred and twenty training precepts (*sikkhāpada*) divided into seven classes or groups: 4 *pārājika*, 13 *saṅghādisesa*, 2 *aniyata*, 30 *nissaggiya pācittiya*, 92 *pācittiya*, 4 *paṭidesaniya*, and 75 *sekhiya*.

The number of 227 training precepts or rules, which some modern scholars give, is strictly speaking incorrect since the seven *adhikaraṇasamatha* at the end of the Pātimokkha cannot be counted as training precepts. They rather are procedures for settling legal issues. The Suttavibhaṅga contains no word commentary (*padabhājana*) on the *adhikaraṇasamatha*, indicating that they originally were not counted as training precepts and perhaps that they were not even included in the Pātimokkha. According to the Commentary on the Dīgha-nikāya they are not included in the Suttavibhaṅga: “Thus the Mahāvibhaṅga is two hundred and twenty training training rules” (D-a I 13).⁸ The location of the *adhikaraṇasamatha* section at the end of the Pātimokkha suggests that it could have been intended as an appendix.

In a sutta in the Aṅguttara Nikāya a much lesser number of Pātimokkha rules is given: “Venerable Sir, more than hundred and fifty training precepts come up for recitation every half-month.”⁹ As the commentary¹⁰ suggests, this could be an earlier reckoning from the period when the Buddha was still laying down new rules.¹¹ However, it is possible that the 75 *sekhiya* rules were originally not part of the Pātimokkha (making it consist of 152 rules; see Law 1931: 186), or were not considered and counted as full training rules. The divergence in the number of *sekhiya* rules in the various Pātimokkhas of early Buddhist schools also suggests this. The Sekhiya section might have been regarded as an open-ended appendix to which observances (*vatta*, as used in the Cv) related to ordinary etiquette could be added by different communities; see § 8 and von Hinüber 1998: 259. If closely related Pācittiya rules such as nos. 21–23 or 48–50

8. D-a I 13: *evaṃ viśādhikāni dve sikkhāpadasatāni mahāvibhaṅgo ti.*

9. A I 230: *Sādhikam-idam, bhante, diyadḍhasikkhā-padasataṃ anvaddhamāsaṃ uddesaṃ āgacchati.*

10. A-a II 346: *Diyaḍḍhasikkhāpadasatan-ti paññāsādhikam sikkhāpadasataṃ. Tasmim samaye paññattāni sikkhāpadān'eva sandhāy'etaṃ vuttaṃ.*: “... : more than a hundred and fifty training precepts. This has been said with regard to the training precepts declared at that time.”

11. Ven. Bhaddāli asks why earlier there were fewer rules at M I 44–45.

were originally given as single rules, then the original number would come to exactly 150; see von Hinüber 1998: 258.

The exact meaning and derivation of the word *pātimokkha* is uncertain. Several meanings, etymologies and word-plays are given by the ancient commentators and by modern translators and scholars. The *pātimokkha* as a word, as well as a code of discipline and the recitation of it, is unique to the Buddhist tradition. 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 of *pātimokkha* based on the word *mukha*: “entrance” or “front”: “*Pātimokkha*: this is the start, this is the entrance, this is the forerunner of good states.”¹² As Horner notes (BD IV 133 n. 2) this is more a word-play than an etymology. The same goes for the following commentarial etymologies.

In the Dīgha Nikāya Commentary three etymologies are given. The first one is based on the word *mukha*: entrance, and the next two on the root \sqrt{muc} : “releases”: “That which is the very front, the very foremost, 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 ‘*pātimokkha*.’”¹³

Other commentarial etymologies & word-plays are:

“Restrained with the Pātimokkha-restraint (*pātimokkhasavarasavuto*): here *pātimokkham* 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.¹⁴ Therefore it is said ‘*pātimokkham*.’ Restraining (*saṃvaraṇa* = action-noun), is restraint (*saṃvara*); this is the designation for physical and verbal non-transgression. Therefore Pātimokkha-restraint. *Pātimokkhasaṃvarasaṃvuta* is being restrained with the Pātimokkha-restraint, undertaken, endowed with, is the meaning.”¹⁵

“*Pātimokkham*: that which is the most very¹⁶ front, very most foremost, very best, very highest.”¹⁷

12. *Pātimokkhan-ti ādiṃ etaṃ mukhaṃ etaṃ pamukhaṃ etaṃ kusalānaṃ dhammānaṃ*. The Gandhari Prakrit form in the Gandhari Dharmapada (v. 59 & 326) is *pradimukha*.

13. D-a II 479: *Yaṃ taṃ atimokkhaṃ atipamokkhaṃ uttamasilaṃ, pāti vā sugatibhayehi (Be: agatīvisesehi.) mōkkheti duggatibhayehi, yo vā naṃ pāti taṃ mōkkheti ti; pātimokkhaṃ ti vuccati*. *Mokkha* and *pamokkha* have the same meaning as *mukha* and *pamukha* in the Padabhājana quoted above.

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

“*Pātimokkham*: the base founded on (or beginning with) virtue (cf. S V 143), the conduct, control, restraint, front, forerunner for the attainment of wholesome states.”¹⁸

These commentarial etymologies indicate that Buddhaghosa made use of manuscripts with the reading *pātimokkha*, rather than the Thai reading *pātimokkha*.

What all the explanations also indicate is that traditionally the word *pātimokkha* is regarded as a neuter noun, not a masculine noun. This is also attested by the plural *pātimokkhāni*, e.g. in *ubhayāni ... pātimokkhāni svāgatāni honti* at Vin I 65. This is the reason for the neuter form *bhikkhupātimokkham* in the titles and the conclusion of Pātimokkha editions and manuscripts.

The other early Buddhist schools use the term *prātimokṣa* (as part of the compound *prātimokṣasūtra*) and derive it from the root \sqrt{muc} ; see CSP 3–7.¹⁹

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.

As is stated in various discourses, remorse and guilt are a great hindrance for attaining superhuman states: “The goal of wholesome virtues is non-remorse ... the goal of non-remorse is joy...”²⁰ and “... having reprovved himself he does not realise superhuman states ...”²¹

Both to bhikkhus and laypeople, the Buddha stated that it is “growth in the noble discipline when one sees a transgression as a

15. Vism 16, Vibh-a 330: *Pātimokkhasaṃvarasaṃvuto ti ettha pātimokkhan-ti sikkhā-padasīlam, tañhi yo naṃ pāti rakkhati, taṃ mokkheti mocayati āpāyikādīhi dukkhehi, tasmā pātimokkhan-ti vuccati. Saṃvaranaṃ saṃvaro, kāyikavācasikassa avitikkamass’etaṃ nāmaṃ. Pātimokkham-eva saṃvaro pātimokkhasaṃvaro, tena pātimokkhasaṃvarena saṃvuto pātimokkhasaṃvarasaṃvuto upagato samannāgato ti attho.*

16. *Pa-* and *ati-* are both intensifying prefixes and can be translated as “very.” According to this explanation / word-play, *pāti-* in *pātimokkha* is an inversion of the prefixes *ati-* and *pa-*.

17. Kkh 2: *Pātimokkham pa-ati-mokkham ati-pa-mokkham ati-seṭṭham ati-uttaman-ti.*

18. Vibh 511, Sp 787: *Pātimokkhan-ti sīlam patiṭṭhā ādi caraṇaṃ saṃyamo saṃvaro mokkham pamokkham kusalanāṃ dhammānaṃ samāpattiyā.*

19. An exception is the explanation of the Mahīśāsaka school, which is in accordance with the Pali Padabhāṣya’s interpretation of *pa-mukha*: “*Prātimokṣa*: through that virtue one guards the sense-faculties and one increases wholesome states. Because it is the very (*ati*) first (*paṭhama*) entrance (*mukha*) to those wholesome states, it is called ‘*Prātimokṣa*.’ Again, because these virtue states [when] analyzed are called ‘chief’ it is called ‘*Prātimokṣa*.’” T22n1421_p0122a17. Cf. CSP 5.

20. A I 1–7: *Avippaṭisāratthāni kho kusalāni silāni ... avippaṭisāro kho pāmujjattho.*

21. M I 440: *attanā pi attānaṃ upavādito na uttarimanussadhammā ... sacchikaroti; cf. A III 15, IV 336.*

transgression, makes amends in accordance with the Law, and practices restraint in the future.”²²

The explanation given for *prātimokṣa* in Vasubandhu’s *Abhidharmakośābhāṣya* IV 16 is: “... by that there is the deliverance from and the elimination of evil is the meaning” (*pāpasya tena prātimokṣaṇād utsarjanād ity arthah*); see BV xxxv. *Prātimokṣaṇa*, “deliverance,” is an action noun.

Horner (BD I xii–xiv) giving the interpretations and derivations of various scholars, thinks that the meaning of being bound by the restraint of the Pātimokkha, *Pātimokkhasaṃvarasaṃvuta* (Vin IV 51, D I 62 etc.), was originally of more importance than the meaning of freeing from remorse through confession. She quotes the *Pali English Dictionary* (PED 450), according to which *pātimokkha* is said to have the same meaning as *paṭimokkha* at J V 25: “that promise to be obliged has not been released” (*taṃ saṅgamaṃ paṭimokkhaṃ na muttaṃ*). 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* (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: 43, also supports this: “*Samvara* is a restraint, a bond. Pātimokkha is here taken to be a *saṃvara* ...”

Von Hinüber (1985: 61) gives two other references, besides the above mentioned one of J V 25, to support the future passive participle etymology: J V 166: *Yaṃ (sc. bandhanaṃ) natthuto paṭimokkha’assa pāse*: “(the bondage) which was tied through his nose (of the *nāga*) in a noose.” and D I 12 & 181: *osadhīnaṃ paṭimokkheho*: “the binding on of medicinal herbs” (as wrong livelihood). According to von Hinüber *paṭimokkha* probably is an adjective meaning “to be bound, connected” and a substantive meaning “binding,” the opposite of *vimokkha* “release.” The Pali here is 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.

22. MI 440, Vin I 315 etc.: *Vuddhi hi esā ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatim saṃvaraṃ āpajjati*. Cf. Pār 4: *visuddhāpekkho*: “desiring purification.”

Some additional support for this meaning could be found in the simile 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” (*suttana asaṃgahitattā*); Vin III 8f (see below § 2).

This meaning also fits the passage describing the introduction to the Pātimokkha by the Buddha. Vin I 102: “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.”²³

Von 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 *pātimokkhuddesa*, “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*. (Von Hinüber reads *paṭimokkhuddesaṃ* in his quotation of the text but this reading is not found in any edition of the text.)

Before the formulation of each training precept in the Suttavibhaṅga the Buddha said: “And thus, bhikkhus, you should recite this training precept:” (*evañ-ca pana bhikkhave imaṃ sikkhāpadam uddisseyyātha*: ...). This shows that from laying down of the very first rules, they were specifically intended to be recited as part of the Pātimokkha recitation. It also indicates that the Pātimokkha was already recited when new rules were still being laid down and therefore there was still no fixed number of rules.

The term *pātimokkha* also refers to a short verse-discourse, given by the Buddha Vipassī to his bhikkhus in which the basic principles of the Instruction of Buddhas, including *pātimokkhasaṃvara*, are enumerated; see D II 49–50. It is referred to in the commentaries as the *ovādapātimokkhuddesa*, e.g. Kkh 15. This enumeration suggests that *pātimokkha* means “obligation.” For more on the *ovādapātimokkha*, see Olivelle, 1974: 47–50, who suggests that the verses, which are also found elsewhere in the Canon²⁴ and not called a Pātimokkha there, capture in brief the spirit²⁵ behind the rules.

Gombrich (1991) argues that the meaning of *pātimokkha* is not to be sought in historical etymology but rather in the medical metaphorical structure of the Buddha's moral teaching, in which

23. *Yaṃ nūnāham yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam paṭimokkhuddesaṃ* (= Be; Hin: *paṭimokkhuddesaṃ*) *anujāneyyāṃ*, so *nesam bhavissati uposathakamman-ti. Anujānāmi bhikkhave pātimokkham uddisitum*.

24. Dh 183–85, Ud 43, and Nett.

25. For the spirit see also A I 230. See also Dhirasekera 14 & 162–63.

purity (*pārisuddhi*) plays a crucial role. He bases his interpretation upon the same obscure phrase as von Hinüber does—*osadhīnaṃ paṭimokkha*—but interprets it instead as “getting rid of medicines” in accordance with PED’s “a sort of remedy, purgative” as the meaning of *paṭimokkha*. The phrase, which is found in a list of medical procedures that a monk should not do as a profession, is explained by Buddhaghosa as: *khārādīni datvā tadanurūpe khane gate tesam apanayanam*, which Gombrich (p. 35) translates as: “after one has given alkalines, etc., removing them when the time befitting them has passed.” Internally taken purgatives and externally applied caustic pastes (made from herbs such as *Croton tiglium* or *Plumbago zeylanica*) can only be in contact with the body for a limited time, and are either purged or removed along with the impurity in the digestive system or pus in the abscess, etc., after which the patient is restored to his former state of health and comfort. Referring to the comfort (*phāsu*) of conscience and purity from faults as described in the Pātimokkha Nidāna’s “by a bhikkhu ... who has offended and is desiring purification, an existing offence is to be disclosed; having disclosed it, there is comfort for him” (*āpannena visuddhāpekkhena santī āpatti āvikātabbā; āvikatā hissa phāsu hotī*), Gombrich (p. 36) suggests “that both the Jain and the Buddhist were supposed to confess offenses against the monastic code and so to recover their state of innocence before the offense. The Jains expressed this recovery by a metaphor from walking, the Buddhists by a metaphor of purifying or purgation. The *pātimokkha*, by a medical metaphor, was that ceremony, and the set of rules used in the ceremony, by which monks were purged and purified of their offenses, so that they felt comfortable again.” According to Gombrich (p. 35) *pātimokkha* is “probably a *vṛddhi taddhita* form from *pātimokkha*, so ‘to do with purgation’; however, the *a* of the prefix could simply be lengthened as in the alternation *paṭisuddhi/pārisuddhi* ...”.

It is possible that the term *pātimokkha* has more than one meaning as wordplays are not uncommon in Pali. For example, it might convey the idea that confession frees (*muccati*) one from remorse, thus opening up the entrance (*mukha*) to wholesome states. See BD I xii–xiv and Gombrich 1991 for more on the meanings and etymologies of Pātimokkha.

In the Sanskrit Buddhist traditions the Pātimokkha is, as a text, called *prātimokṣasūtra*, but there is not a single reference to a *pātimokkhasutta* in the Pali Canon and the commentaries. The addition of *sūtra* to *prātimokṣa* might be due to a misunderstanding of the usage of the word *sutta* in the Pātimokkha (Pāc 73 and the Pātimokkha

conclusion) by those who translated the Pātimokkha into Sanskrit; see below § 5 and 23.

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). In the *Kaṅkhāvitaranī* it is referred to as *mātikā*; see below § 23.

2. The Purpose of the Pātimokkha Recitation

Some purposes of the Pātimokkha recitation are stated or implied in the Pātimokkha itself, i.e., remembering the rules and learning about them: Nid & Pāc 73; the unity and ease of bhikkhus: Sd 10–11 (... *samaggo ... phāsu viharatī*), 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 Buddha declared the standard ten reasons (*atthavasa*) for establishing the Pātimokkha and the training precepts as follows:

“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.”²⁶

In the introduction to the Suttavibhaṅga (Vin III 8 f.) the Buddha said that the *brahmacariya* under some of the previous Buddhas did not last long because these Buddhas “were idle in teaching Dhamma in detail to disciples; and they had little *sutta*, verse, ..., the training rule for their disciples was not made known, the Pātimokkha was not recited.”²⁷ Ven. Sāriputta therefore requested the Buddha to declare the

26. A I 98, A V 70, Vin III 20, etc.: *Tena hi bhikkhave bhikkhūnaṃ sikkhāpadaṃ paññāpessāmi dasa atthavase paṭicca: saṅghasutthutāya, saṅghaphāsutāya, dummānku-
naṃ puṅgalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuvihārāya, dīṭṭhadham-
mikānaṃ āsavānaṃ samvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya, appasa-
nānaṃ pasādāya, pasannaṃ bhiyyobhāvāya, saddhammatthitāya, vmaṇānuggahāya.*
27. ... *appakañ-ca nesaṃ ahoṣi suttaṃ geyyaṃ ... vedallaṃ, appaññattam sāvakaṇaṃ
sikkhāpadaṃ anuddiṭṭhaṃ pātimokkehaṃ.*

training and to recite the Pātimokkha. The Buddha, however, declined saying that he would not do so until the conditions causing taints (*āsava*) appeared in the Saṅgha. When these conditions appeared, he would recite the Pātimokkha for the purpose of repelling of those taints (... *āsavāṭṭhānīyaṃ dhammānaṃ paṭighātāya*).

Ven. Bhaddāli once asked the Buddha why there more rules than before while there were fewer bhikkhus established in wisdom. The Buddha answered that more things that are the basis for taints 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. See Bhaddālisutta, M I 445.

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. In the Gopakamoggalānasutta Ven. Ānanda explains that the cause for unity (*sāmaggi*) 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 (M II 250). 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.

* * *

The aspect of the Pātimokkha recital leading to unity and harmony is also highlighted by Asaṅga Tilakaratana in his article “Saṅgīti and Sāmaggi.” He draws attention to the close connection between the act of *saṅgāyana*, “reciting together,” and *saṅghasāmaggi*, “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 stressed that the Dhamma was the true refuge after his passing away as there would be no one else to take his place (D II 99, 119, 123, M III 9), so the collective recitation it was the proper way for the Saṅgha to express allegiance to the Dhamma 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, which is one of the factors of non-decline mentioned in the Mahāparinibbāna-sutta; D II 76–77. The performing

of undivided single recitations of the Pātimokkha, *ekuddesa*, in regular compulsory meetings has held the Saṅgha together from the lifetime of the Buddha right up to the present day.

A divided Saṅgha is also united through reciting the Pātimokkha through the “unity-uposatha,” *sāmaggi-uposatha*, which is to be performed whenever a schism of the Saṅgha is resolved. In this type of uposatha a former faction now shows its agreement by uniting with the rest of the Saṅgha in the Pātimokkha recitation.

Thus, the Pātimokkha recitation can be seen as a kind of mini-Saṅgāyana to be performed fortnightly by the entire Saṅgha of the four quarters, in smaller groups, wherever they are residing, that affirms their unity and their allegiance to the Vinaya. The concept of “single recitation,” *ekuddesa*, in the Vinaya and the concepts of “collective recitation,” *saṅgāyana* and *saṅgīti*, (as in the Saṅgītisutta) are very similar as both cannot be done in an divided group.

The Saṅgītisutta of the Dīgha-Nikāya is a kind of prototype *saṅgāyana* whereby the entire Dhamma could be recited in condensed form by a Saṅgha, just as the Vinaya is recited in condensed form through reciting Pātimokkha. By chanting it, a Saṅgha could affirm that it was united in accepting these teachings as authoritative. The context of the Saṅgītisutta—the disunity among the Nigaṇṭhas after the passing away of their teacher—and the emphasis on *sāmaggi* suggest that it was 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 each uposatha, but there was no such arrangement yet with regard to Dhamma. Ven. Sāriputta therefore tried to instigate a similar practice in connection with the Dhamma.

Tilakaratane does not mention that it was also Ven. Sāriputta who requested the Buddha to establish the Pātimokkha and the training precepts; see the introduction to the Suttavibhaṅga (Vin III 8 f.). Further, there is a close similarity between the introductions and conclusions to the each of the ten *saṅgīti* sections in the Saṅgīti-sutta and the conclusion of the Pātimokkha. The section conclusion in the Saṅgītisutta is: “This is the one dhamma which has been well proclaimed by the Blessed one ..., herein, it is to be recited together by all, [and] not to be disputed, so that this holy life will be lasting and remaining for a long time, which would be of benefit to many people, ...” (and so on for the two dhammas, etc.),²⁸ while the Pātimokkha conclusion is: “This much [of the training-rules] of the

28. D III 211–71: *Idaṃ kho tena bhagavatā ... sammāsambuddhena eko dhammo sammadakkhāto, tattha sabbeheva saṅgāyitabbam, na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciratthitikaṃ, tad-assa bahujanahitāya ...*

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.”²⁹

3. The *Pātimokkha* as *Sutta* in the *Suttavibhaṅga*

The *Pātimokkha*, also called the *Sutta* (see § 23), is the only canonical text that, besides being transmitted as an independent text, is also transmitted by being embedded in another canonical text, the *Suttavibhaṅga* or “Analysis of the Sutta.” Thus it is similar to the Vedic stras that are embedded in their commentaries (see § 23).

No modern, printed *Tiṭṭaka* edition includes the *Pātimokkha* as an independent text, however, in all editions its rules are contained in the *Suttavibhaṅga* and the introduction is in the *Mahāvagga*. In the Burmese and Thai *Tiṭṭaka* editions the *Pātimokkha* is an introduction or supplement to its commentary, the *Kaṅkhāvitarāṇī*. It is not included at all in the Sri Lankan Buddha Jayanti *Tiṭṭaka* edition. This omission is remarkable as many palm-leaf manuscripts and printed texts with just the *Bhikkhupātimokkha* or with the *Bhikkhunīpātimokkha*, or with both, exist in Burma, Thailand, Sri Lanka, etc. These are used by *bhikkhus* who learn the *Pātimokkha* or by *bhikkhus* who check the recitation.

The existence of the *Suttavibhaṅga*, the *Padabhājana* word-by-word commentary and the *Kaṅkhāvitarāṇī* commentary indicate that the *Pātimokkhas* were transmitted as independent texts. Other early Buddhist schools also transmitted independent *Prātimokṣasūtras*.

In modern printed *Tiṭṭaka* editions the allocation of the *Pātimokkhas* and their commentary, the *Kaṅkhāvitarāṇī*, is problematic. The editors and compilers did not know where to place them. In the *Chaṭṭha Saṅgāyana* edition the *Kaṅkhāvitarāṇī* with the *Pātimokkhas* is placed in the Subcommentary or *Ṭikā* section. However the *Kaṅkhāvitarāṇī* is not a subcommentary, but a commentary, *aṭṭhakathā*. In its section-conclusions it refers to itself as the *Kaṅkhāvitarāṇī-pātimokkha-vaṇṇanā* and the *Kaṅkhāvitarāṇī-aṭṭhakathā*. It is referred to as *Kaṅkhāvitarāṇī-aṭṭhakathā* in the *Vinayālaṅkāra-ṭikā* (II 117), while in the *Vinayavinicchaya-ṭikā* (I 523) and the *Kaṅkhāvitarāṇī-abhinava-ṭikā* (117) it is referred to as *Mātikaṭṭhakathā*. There are subcommentaries on the *Kaṅkhāvitarāṇī*, i.e. the *Kaṅkhāvitarāṇī-purāṇa-ṭikā* and the *Kaṅkhāvitarāṇī-abhinava-ṭikā*.

29. *Ettakaṃ tassa bhagavato suttāgataṃ ... anvaḍḍhamāsaṃ uddesaṃ āgacchati. Tattha sabbeḥ'eva samaggehi sammomodamānehi avivadamānehi sikkhitabban-ti.*

If the Pātimokkhas were para-canonical texts—just as the *Kammavācā* manuscripts and books that are common in Burma—then there would be the incongruity that a canonical text, the Suttavibhaṅga, and an authoritative commentary by Buddhaghosa, the *Kaṅkhāvitarāṇī*, are commenting on a para-canonical text.

The Pali commentarial tradition, however, unambiguously places the Pātimokkhas in the Vinaya Piṭaka, that is, as canonical texts: “Having collected all that was recited or not recited at the First Council, the two Pātimokkhas, the two Vibhaṅgas, the twelve Khandhakas, the sixteen *Parivāras*: this is the Basket of Discipline.”³⁰

In the Sutta and Vinaya Piṭakas, the Bhikkhu- and Bhikkhunī-pātimokkhas are the only texts mentioned by name besides the Aṭṭhakavagga of the Suttanipāta; see Vin I 65, II 95.

Probably the reason for the Pātimokkha being 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. Misinterpretations could happen if it were not embedded in the Suttavibhaṅga and was just transmitted as a separate text. This would accord with the reasons that Mahākassapa Thera gave for the recitation of the Vinaya 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. Some of the terse brahmanical sūtras, which are difficult to interpret without commentaries, are only found embedded in their commentaries; see § 23. Since the Pātimokkha is similar to a sūtra, this could also explain why it is embedded in the Suttavibhaṅga.

In the account of the first council in the Cūlavagga (Cv XI 1,7/ Vin II 286f) there is no mention of the Pātimokkha but the Suttavibhaṅgas are mentioned. Ven. Mahākassapa questions Ven. Upāli not only about the Pārājika 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 Upāli Thera answered Mahākassapa Thera’s questions about the twofold Vinayas.³¹ 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. That

30. Sp 18 & D-a I 17: *Tattha paṭhamasaṅgītiyam saṅgītaṅ-ca asaṅgītaṅ-ca sabbam-pi samodhānetvā ubhayāni pātimokkhāni dve vibhaṅgāni dvāvīsati khandhakā soḷasaparivārā ti idaṃ vinayaṭṭhakam nāma.*

only the Suttavibhaṅga is mentioned does not mean that there were no independently transmitted Pātimokkhas and that the “Sutta” was subsequently extracted from the Suttavibhaṅga, as Dhirasekera (pp.13f., 79f. & 156f.) suggests.

An independent Bhikkhupātimokkha text would have been recited at the Uposatha and served as a basic guidance in conduct for bhikkhus. The Vinaya-experts and admonishers of bhikkhunīs (*vinayadharas* and *bhikkhunovādakas*) as law-experts and law-enforcers needed to be very familiar with the details concerning regulations that are given in the Suttavibhaṅga; see A IV 140 & 279 and also Vin II 96f. Such bhikkhus were supposed to learn both Pātimokkhas in full extent, the *suttas* with the details connected with them, *suttaso anubyañjanaso*. (See below § 23.) These details presumably make up the Bhikkhu- and Bhikkhunī-vibhaṅga; see Dhirasekera 79 & 156.

Originally 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 the Cullavagga and Aṅguttara Nikāya it is said that if a bhikkhu who desires to admonish other bhikkhus but 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, the bhikkhus will tell him to master the Vinaya.³² The place where a rule was laid down was quite important and was the first thing asked by Mahākassapa Thera at the first council. The Pārājika rules in the Mahāsāṃghika and Mahāsāṃghika Lokottaravādin Prātimokṣasūtra

31. The Bhikkhu- and Bhikkhunī-vinaya. Ee, Ke: *ubhato vinaye*. Be, Ce: *ubhato vibhaṅge*. I follow Ee here as Mahākassapa is asking questions on Vinaya, albeit in accordance with the Vibhaṅga method, and because the Mahīśāsaka Vinaya supports this reading. *Ubhato* is elsewhere used to denote the bhikkhu- and bhikkhunī division, e.g. *ubhatosaṅgha*. As there are a Bhikkhu-vibhaṅga and a Bhikkhunī-vibhaṅga, not a Bhikkhu- and Bhikkhunī-kkhandhaka, this could indicate that at the First Council the Vinaya was regarded as the two Vibhaṅgas and that the Khandhakas were regarded as included in these.

The account of the first council in the Mahīśāsaka Vinaya (T22n1421_p0191a12–14) has: “Thus the Bhikkhu-vinaya and thus the Bhikkhunī-vinaya are both together called Vinaya-piṭaka.” One recension of the Mahāparinirvāṇasūtra (T01n0005_p0175c08–9) states that 250 precepts for monks were recited, and 500 for nuns. The word *vinaya* itself does not appear.

In the Mā and Sv schools the terms *Bhikṣu-* and *Bhikṣuṇī-vinaya* are used to denote the overall division into two parts of the texts related to the bhikṣu- and bhikṣuṇī-rules and regulations. First the Bhikṣuvibhaṅgas are given, then the Bhikṣu-dharmakas/prakriṇakas, and then the same happens in the Bhikṣuṇī-vinaya; see Hirakawa 16–18. In contrast, the other schools, such as the Thv and Dhg, have the Bhikṣu- and Bhikṣuṇī-vibhaṅgas first and then the Skandhakas.

32. Vin II 249 & A V 80. See Dhirasekera 156.

each have an appendix, called *anudharma*, which gives the name of the first offender and the time when and place where the rule was laid down; see below § 5 and BMD 50f.

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 days, 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 whole 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 all along is also confirmed by its “word-analysis,” the Padabhājana or Padabhājanīya, called “Old Commentary” by Rhys-Davids and Oldenberg. This basic glossary-style commentary is not mentioned in the account of the first council which suggests that it was first recited as an independent commentary on an independent Pātimokkha, and was inserted later, perhaps when the Canon was written down, into the Suttavibhaṅga as a supplement. In a similar way the Aṭṭhakavagga, the Pārāyanavagga and the Khaggavisāṇasutta, of the Suttanipāta were originally independent texts with their own commentary, which is now the canonical text called Niddesa; see § 21.

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. 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 explain the meanings of words.

Von Hinüber (1999: 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 Khandhakas. The Khandhakas 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 *Khandhaka* 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 reciter bhikkhus, and then possibly these small compilations were gathered into large compilations such as the Mahāvagga and Cullavagga of the Theravāda school after the second council or even later; fn. 31 on p. xxxiii. 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 Khandhakas—seems natural.³³

* * *

The Pali Khandhaka collections called Mahāvagga and Cullavagga, are called *Prakrīṇaka*, “Miscellaneous topics,” by the Mahāsaṅghikas. Roth (BV xlv) notes that the title *Prakrīṇaka* (Pali *pakiṇṇaka*) in Sanskrit frequently designates a supplementary section. In Pali *pakiṇṇaka* usually denotes a section or chapter at the end of a text with miscellaneous topics or a side topic which does not fit in the main text, for example, the last section of the Sekhiyas in the Thai editions of the Pātimokkha and the Kkh is called *tayo pakiṇṇakā*. These *Prakrīṇakas* thus would have been intended to include the mass of various rules and regulations supplementary to the *Vibhaṅgas* that did not fit in the main topic of those works, the Pātimokkha rules. At the first council these supplements could have been 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 *khandhakas*, of the Mahāvagga are referred to under different names: Uposathasaṃyutta and Vinayavatthu, which correspond to the *Uposathakkhandhaka* and the *Campeyyakkhandhaka*, the second and ninth chapters of the Mahāvagga.

In the *Bhikṣuprakīṇaka* of the Mā and Ma-L school the section-names *Karmavastu* and *Poṣadhapratisaṃyuktam* are found. The *Karmavastu* probably corresponds to the Pali *Vinayavatthu* and *Campeyyakkhandhaka* (see the chart in Frauwallner 3). This is significant as it shows that the Mā school preserved an earlier

33. 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 the guidelines in the Khandhakas.

tradition of naming texts, mentioned in the Pali account of the second council, which was lost in other traditions as each school went its own way in naming these texts;³⁴ see von Hinüber 1996: 29, BV 13, 16, and 294. (I have not been able to trace in Frauwallner or Hirakawa's works the title *Vinayavastu* of the Mū school as given in von Hinüber, 1996: 29, so it might be incorrect.)

In the Vinaya of the Mūlasarvāstivādins the term *vastu*, the Sanskrit equivalent of Pali *vatthu*, is used to denote the parts corresponding to the Pali *khandhakas*, e.g., the *Uposathakhandhaka* is called *Poṣadhavastu*. The term *vatthu* was originally used in the Theravāda school to denote compilations of rules and possibly also stories. Later *vatthu* was replaced the term *khandhaka*, while other schools, except the Mūlasarvāstivādins, shifted to other names. Only three Theravāda works—*Petavatthu*, *Vimānavatthu*, and *Kathāvatthu*—retained *vatthu* in their titles.

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

It is possible that the *Uposathasamyutta* and the *Vinayavatthu* mentioned in the account of the Second Council were independent compilations of rules and regulations and not yet called *khandhaka*. Possibly the compilations of *khandhakas* called Mahāvagga and Cullavagga did not yet exist as canonical texts at the time of the Second Council and were later compiled by the Theravādin school in a similar way to the Suttanipāta, which was compiled out of several smaller, originally independent verse-sutta-compilations, and possibly verse-suttas already found in other texts.³⁵

4. The Recitation of the Pātimokkha

The rules and regulations regarding the recitation of the Pātimokkha are given in the Uposathakkhandhaka of the Mahāvagga, Mv II/Vin I 101–136. (They are all listed in *Buddhist Monastic Code* II chapter 15.) Many of these regulations are included in the *pubbakaraṇa-pubbakicca* summary recited before the Pātimokkha recitation; see below, § 10.

The Buddha allowed bhikkhus to gather together on the fourteenth or fifteenth, and the eighth day of the half-month to speak

34. Note the way of naming the second, third, and fourth Sekhiya sections in the Kkh and Thai editions of the Pātimokkha: *bhojanapaṭisaṃyuttā*, *desanapaṭisaṃyuttā*, *pakinnakā*. This might be based on an old tradition preserved in the Kkh.

35. See Norman 2001 Introduction p.9–11, 19–20, 26–28, and Brough, 1962: 26–30. See also below, fn. 32 on p. xxxiii, and p. xliii.

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 may 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 types of Uposatha days: the fourteenth and the fifteenth; Mv II 14,1/Vin I 111. The Uposatha should not be done on a non-Uposatha day unless it for the sake of unity of the community (*saṅghasāmaggi*); Mv II 36,4/Vin I 136 & Mv X 5,14/Vin I 357. This type of Uposatha is called “unity-uposatha” (*sāmaggi-uposatha*) in the *Parivāra*; Vin V 123.

There are five ways of reciting the Pātimokkha; Mv II 15,1/Vin I 112 and Kkh 3/Sp 1057. The recitations in brief are (1) the recitation of the Introduction, (2) the recitation including the Pārājika section, (3) including the Saṅghādisesa section, and (4) the recitation including the Aniyata rule section. The fifth one, the recitation in breadth (or extensive-recitation) (*vitthāruddesa*), in which all the rule-sections are recited is the standard recitation. The four recitations in brief are to be performed in exceptional cases when there is danger; Mv II 15, 3–4.1.³⁶ In the first way only the Nidāna is recited and the other sections are just announced, *anussāvita*; the second way additionally includes the Pārājika section and the remaining sections are announced; and so for the recitations including the Saṅghādisesa and the Aniya sections. 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.

Recitation in brief is also allowed in case none of the bhikkhus in a monastery knows the Pātimokkha and a bhikkhu has been sent to another monastery to learn the Pātimokkha but is unable to learn it in full before returning; Mv II 17,5/Vin 116 & Mv II 21,3–4/119–20.

In the Pātimokkha editions, the passages indicating the recitations in brief that are given at the conclusions of four rule sections—starting with *nidānanuddeso niṭṭhito* “the recitation of the introduction” at the end of the Introduction section—are only to be recited when the Pātimokkha is actually recited in brief, not when it

36. (1) A king obstruction [Commentary: 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 obstruction [C: large numbers of people come], (6) a non-human obstruction [C: a spirit takes possession of a bhikkhu], (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 bhikkhu(s) with intent of making fall from celibacy].

is recited in full. Although these are not given in any edition or manuscript, instead the rule titles as enumerated at the end of the Pātimokkha can be recited, i.e. *nidānaṃ niṭṭhitam, cattāro pārājikā dhammā niṭṭhitā, terasa saṅghādisesā dhammā niṭṭhitā, dve aniyatā dhammā niṭṭhitā*. However, even these do not need to be recited since the phrase *evametam dhārayāmi* “so do I bear [in mind]” legally marks the end of the sections and anything that comes between *dhārayāmi* and the next rule can be regarded as additional matter.

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 below § 19.. 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 recite. If there is no bhikkhu who can recite the Pātimokkha in a residence, then one bhikkhu should 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 Ñāṇamoli 1969: 51–52. Until the Pali Canon was written down there were no books and all of the Pali 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, 2001:113.

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

This might be the reason why in some monasteries in Burma the whole Pātimokkha is recited in Burmese, while the *ñatti* part of the Nidāna is done in Pali. However, from the statement in the Nidāna (*yāvataṭṭhiyaṃ anussāvīyamāne*) and from the offence-section-conclusions in the Pātimokkha (*kacci'ttha ... dhārayāmi*) it appears that there are three *anussāvānas*, 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 *Kaṅkhabhāvitaraṇī* discussion of *anussāvita* (Kkh 24–25) also indicates that the announcement at the end of the sections of offences is a triple announcement; see Appendix III. The commentator complicates things because he considers the phrase *yāvataṭṭhiyaṃ anussāvitaṃ hoti* as referring to the Nidāna itself, which, as he says himself, has no such announcement after it in the Pātimokkha and therefore argues that the triple announcement is to be recited at the end of the Nidāna through inference. However, *yāvataṭṭhiyaṃ ... hoti* more likely refers to the triple announcement at the end of the offence-sections, i.e., if a bhikkhu does not confess an offence recited in the section, then he falls into false speech; see § 13 below. This is also supported by the Nidāna as given in the Mahāvagga where there is no triple announcement. In all other *saṅghakammas*, such as the *upasampadā*, the announcement(s) and conclusion are given after the *ñatti*.

The *anussāvanas* in the Pātimokkha section-conclusions are not in the same form as in other *saṅghakammas*, such as the *upasampadākamma*, in which any bhikkhu who does not agree with the *kamma* is requested to speak up and object; Mv I 76, 11–12. However, in the *uposathakamma* there is a triple request after each class of offences asking about the purity of the participants and stating that this purity is indicated through their silence. Although it is not explicitly stated, any bhikkhu can, in principle, speak up and object and suspend the Pātimokkha for another bhikkhu (*pātimokkhaṭṭhapana*) if he believes that the other bhikkhu is impure; see below § 18.

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 (*ñāttidutiyakamma*), or a legal act of a motion [and an announcement] as the fourth (i.e., one motion followed by three announcements, *ñātticatutthakamma*)—is one of the three factors of a “legal act (done) in unity” (*samaggakamma*); see note on *samagga* at Saṅghādisesa 10.

Before the motion (*ñatti*) the reciter recites three times: *Namo tassa bhagavato arahato sammāsambuddhassa*.

While the Pātimokkha is recited meticulous attention is paid to the recitation by the reciter as well as the other bhikkhus who are present so that no word is omitted and that the pronunciation of every word and syllable is correct. This meticulousness is due to an influential interpretation by the commentator Ācariya Buddhaghosa of a passage in the *Parivāra*: “One does not do at all the proclamation (*anussāvana*), for the formulas for legal actions (*kammavācā*). For a *ñāttidutiyakamma* one only establishes the motion (*ñatti*). ... (And so for a *ñātticatutthakamma*.) ... Also, for one who, having established the motion and is proclaiming one *kammavācā* (but) leaves out one syllable or pro-

nounces a word badly, this too is omitting the proclamation. ...”; (Sp 1399)

The commentary then discusses in detail the various ways of omission and wrong pronunciation. A translation and discussion of this commentary and its subcommentaries can be found in the article “Buddhist Law and the Phonetics of Pali,” by von Hinüber; SPPS 198–232 (see also CP IV 59 f.). See also Sp 1202 on Cv V 3,1–2.

In the *Parivāra*’s Kammavagga, the chapter that deals with legal actions of the Saṅgha (*saṅghakamma*) and formulas for legal actions (*kammavācā*) it is said that one of the five ways a *kammavācā* is invalid as to subsequent announcement, *anussāvana*, is the omission of the subsequent announcement, *anussāvanam hāpeti*; Vin V 221.³⁷

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 “He establishes the motion afterwards” (*pacchā ñattiṃ thapeti*) and “he announces at the wrong time” (*akāle sāveti*).

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

According to von Hinüber (SPPS 228) 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.”³⁸

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

37.The reading *anussāvana* of Sp 1399 is followed here rather than the reading *sāvana* of Vin V 221 (Ee). The *sāvana* is the proclamation of the whole *kammavācā* including the *ñatti* and the following *anussāvana*.

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 dialect(s) that the Buddha spoke, and this would contradict von Hinüber's own thesis that Pali is probably a Western Indian dialect rather than the dialect of the Māgadhī region of North-Eastern India.³⁹

Another reason why Ācariya Buddhaghosa would have put so much emphasis on the correct pronunciation was to preserve the Pali tradition and try to maintain its authenticity over other traditions that had modernized their scriptures by Sanskritizing them. Nevertheless, this change of language would be valid 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 about 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 himself not heard; Mv II 16,6/Vin I 115. The Pātimokkha should not be recited to an assembly that contains householders, or to any other type of person not fully admitted into the Saṅgha, i.e. any non-bhikkhu; Mv II 16,8/Vin I 115. Doing so entails an offence of wrong-doing (*dukkata*); Mv II 36/Vin I 135–36.

There is no group-recitation of the Pātimokkha at the Uposatha during which all bhikkhus recite the Pātimokkha together; see the Nidāna "I shall recite the Pātimokkha" (*pātimokkhaṃ uddisissāmi*) and its commentary (Kkh 21–22). The phrase "bhikkhus recite the Pātimokkha" (*bhikkhū ... pātimokkhaṃ uddisanti*) in the Uposathakhandhaka could give the impression that bhikkhus recited together, however, the usage of *uddisanti* is due to lack of a better expression. It is more convenient to say that the bhikkhus recite the Pātimokkha rather than saying that one bhikkhu recites the

38. See also M. Paliawadana, "Pali Sajjhāya and Sanskrit Svādhyāya," 1997: 493–515, esp. 495 and 502. For the way chanting had to be done in the brahminical tradition see Chandoygya 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."

39. See "The Oldest Literary Language of Buddhism," SPPS 177–194, and K.R. Norman, "The dialects in which the Buddha preached," CP II 128–46.

Pātimokkha before the assembly of bhikkhus. When it is said in the Nidāna “the Saṅgha should recite the Pātimokkha” (*saṅgho ... pātimokkhaṃ uddiseyya*) or “bhikkhus recite the Pātimokkha” this is to be understood as a general 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: “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).” (*chabbaggiyā bhikkhū saṅghamajjhe pātimokkhaṃ uddissamānā sañicca na sāventi ... na ... pātimokkhuddesakena sañicca na sāvetabbaṃ*).⁴⁰

With reference to the Uposatha at the entry of the rains retreat in Tibet it is said: “When the bell is rung on that day, all the bhikṣhus who are going to enter the Retreat in a gomba, put on their three robes and taking their *āsanas* (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.” (Thubten Kalsang Rimpoche: 74.)

Some say⁴¹ that the members of different early Buddhist schools did the Uposatha together, but this is a misunderstanding. Mahāyāna bhikkhus would join in for the Uposatha with their non-Mahāyāna fellow-bhikkhus staying in the same monastery since they belonged to the same Śrāvakayāna⁴² school, i.e., they had the same *upsampadā* lineage. There is no separate Mahāyāna *upasampadā* lineage. The Mahāyāna bodhisattva vows are taken independently of the *upasampadā*. The main difference between the Mahāyāna and Śrāvakayāna schools is one of aim. In the 8th century, the Chinese pilgrim I-ching (Takakusu 1896: 14–15) reported the following about Indian Buddhist schools: “Among the four schools there is no definite classification as to which ones should be put under Mahāyāna and which ones under Hīnayāna ... 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

40. See also the singular *pātimokkhuddesako* at Mv II 16,7, and *devadatto pātimokkhaṃ uddisati* at Mv II 16,8.

41. E.g., Gethin, 1998: 50–54. Cf. BMC II appendix V b: *saṃvāsa*.

42. The term *śrāvakayāna* means “the vehicle of disciples.” This was the original designation of the Mahāyānists for the non-Mahāyāna schools. Later the more derogatory term *hīnayāna* also came to be used by some Mahāyānists but not by all. Before the term *mahāyāna* came in vogue the school was called *bodhisattvayāna*; see Skilling 2003: 141f.; Hirakawa, 1990: 256–58; Gethin, 1998: 224.

and practice the four noble truths. Those who worship bodhisattvas and read Mahāyāna scriptures are named Mahāyānists, and those who do not do so are called Hīnāyānists.”

Nowadays all Tibetan bhikkhus—who all receive *upadampadā* in the Mūlasarvāstivādin school and follow the Vinaya scriptures of that Śrāvakayāna tradition—take the Mahāyāna vows; so do all Chinese bhikkhus, who all follow the Dharmaguptaka tradition. However, in India bhikkhus who followed the Mahāyāna teachings 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.⁴³ These communities of Mahāyāna and Śrāvakayāna bhikkhus could do the Pātimokkha together since they took *upasampadā* in the same Śrāvakayāna schools and followed the same Vinaya.⁴⁴

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 *nānasamvāsa*, of a different communion.⁴⁵ The scriptures of the schools are in different languages (Prākṛits & (Hybrid) Sanskrit) and are arranged in different ways and this—besides having different interpretations of the Dhamma and Vinaya—also would not have facilitated interaction.

5. The Language of the Pātimokkha

The language of the Pātimokkha rules is different in style than the language of the Sutta Piṭaka. It is somewhat elevated language, which probably had its origin in ancient Indian secular Law. As von Hinüber writes in his article on Buddhist Law (1995: 13), the formulation of the Pātimokkha rules in such a concise yet comprehensive manner would have been a novelty in India and this would 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 *iticcittamana* in Pār 3, are rare or not existent elsewhere in the Pali Canon.

According to Roth (1980: 90–92) in the language, in the terminology of the titles of disciplinary groups, and in the rule-formulation, there is a close affinity between the Mahāsāṃghika-Lokottaravādin (Ma-L) and the Theravādin (Thv) Pātimokkha versions on one side and

43. Skilling 2003: 146; Hirakawa 1990: 244, 256–58; Gethin 1998: 88f., 238, 260.

44. There are also some Theravādin bhikkhus who take up the Bodhisattva vow.

45. For an explanation of the term *nānasamvāsa*, see BMC II App. V b.

between the Sarvāstivādin (Sa) and Mūlasarvāstivādin (Mū) versions on the other side. The Sa and Mū schools both used Sanskrit while the Ma and Thv schools both used Prakrits. Roth also suggests that the language of the Thv and Ma-L versions is the elevated language of lawgivers and therefore is supra-regional, i.e., there are no traces of local dialects such as Māgadhisms (except *bhikkhave* and *bhante*).

The affinity between the Thv and Ma-L versions of the Pātimokkha in the rule-formulation is not as close as Roth suggests. Sometimes the Ma-L rules are formulated in a different way than the Thv equivalents, while the Sa equivalent is closer to the Thv one; e.g. Sa Pācittiya rule 69 closely agrees in formulation with Thv rule 76, but Ma-L rule 75, Dhg rule 80, and Mū rule 69 are more extensive; see note on *paṭiṭṭhāti* in the explanation of Saṅghādisesa 8.

The Sa and Mū versions, in terms of formulation but not in language, are closer to the Pali than the Ma-L version. The Ma-L rules are more extensive, with additional words or phrases which the other versions do not have. This is a brief comparison:

The Ma-L Nidāna contains a motion followed by an announcement (*ñāttidutiya*, i.e.: *kṣamate taṃ saṃghasya yasmiṃtūṣṇim-evam-etan-dhārayāmi*) instead of the single motion (*ñātti*) of other schools; see below § 12.

The Ma-L pārajika rules each have an appendix stating the name of the first offender and the time and the place where the rule was laid down. Each appendix ends with “the declaration of this training-rule is *dharmā*, the acting in accordance with what has thus been laid down is called *anudharma*.” The Ma-L Pratimokkhasūtra (and also the Bamiyan text and the Chinese translation of Ma) has a unique, short ninth rule-section called “two *dharma*s: *dharmā* and *anudharma*,” which defines *dharmā* as both the *vinayas*, and *anudharma* as the practice (*pratipatti*) therein; see BMD 50f., 121 n. 2, Taita 6f., Kar I 80, T22n1426_p0555b11.

Mā-L Sd 1 has the locative *visṣṭhīye* while the Mū, Sa, and Thv respectively the nominative *-visṣṭhi*, *-visargo*, and *-visatṭhi*. Mā-L Sd 10–11 is more extensive than the Thv and Sa versions. Mā-L Pāc 4 more than Thv Pāc 63 and Sa & Mū Pāc 4; Mā-L Pāc 17 more than Thv Pāc 16 and Sa & Mū Pāc 17; Mā-L Pāc 38 more than Thv Pāc 34 and Sa & Mū Pāc 33; Mā-L Pāc 43 more than Thv Pāc 79 and Sa & Mū Pāc 53 (54 in PrMoSa); Mā-L Pāc 46 more than Thv Pāc 69 and Sa & Mū Pāc 56; Mā-L Pāc 65 more than Thv Pāc 55 and Sa & Mū Pāc 66; Mā-L Pāc 73 more than Thv Pāc 10 and Sa & Mū Pāc 73; Mā-L Pāc 75 and Mū 69 more than Thv Pāc 76 and Sa & Mū Pāc 69. However, Mā-L Pāc 47, Sa & Mū Pāc 57 have *antarāyikā kāmā* instead of *antarāyikā dhammā* of Thv Pāc 79.

All versions except the Thv have sections with inspirational verses at the start and end; see below § 20.

The similarity of the Mū, Sa and Thv rule-formulations agrees with Frauwallner's observation (1956) that in opposition to the quite different Mā-L Vinaya, the Vinayas of the Dhg, Mhs, Sa, and the Thv schools are similar.

The similarity of the Mū, Sa and Thv rule-formulations agrees with Frauwallner's observation (1956) that in opposition to the quite different Ma-L Vinaya, the Vinayas of the Dhg, Mhs, Sa, and the Thv schools are similar.⁴⁶

46. Frauwallner (1956, Chapter 1; esp. pp. 2, 11, and 23; 42, 51, 55, 198–207) argues that the Mahāsaṅghika *Skandhaka* text, which is quite different from the other schools, also originates from the same original *Skandhaka* text. This original text later got edited and changed in all of the schools. Features such as legends about the life of the Buddha, etc., were deleted and/or shifted to other chapters or texts. However, it could rather be that the *khandhaka*-compilations which eventually were called the *Mahāvagga* and *Cullavagga* in the Mahāvihāra Theravāda tradition originated from earlier independent rules or smaller compilations of rules (some perhaps were only monastery-regulations in large monasteries), 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: 26–30.

The additional accounts of the councils, biographical stories about the Buddha, origin-stories to the regulations, and possibly even some additional regulations, would 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 was then re-edited again in the different schools until the versions as we have them now were finally edited. Possibly some of the compiling and editing had not yet been done when the Mahāsaṅghika school broke away from the Theravāda and this would explain why the Vinaya texts of the Mahāsaṅghikas and Mahāsaṅghika-lokottaravādins are so different from the corresponding 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 14, Hirakawa 18. As noted in § 3, at the Second Council (as related in the Pali Cullavagga), the Mahāvagga and Cullavagga, were apparently not yet known, although compilations of rules called *Vinayavatthu* and *Uposathasaṃyutta* are mentioned.

There would also have been a fair amount of interaction and competition among the various Buddhist schools in India. Texts were adapted from from the texts of other early schools. The *Milindapañhā*, *Nettipakaraṇa*, and *Peṭakopadesa* were probably adapted by the Mahāvihāra Theravādins from works of other schools; see von Hintüber 1996 § 165, 169, and 173. The Vinaya text of a particular school, such as a *Khandhaka* or *Vastu*, could have been compared by the members of a different school with their own text and they consequently might have changed and “improved” their own text; see Brough, 1962: 28–30. Brough discussed the problematic status of the so-called “primitive Canon” as propounded by Levi, Frauwallner and other scholars; see Brough, 1962: 30–34, esp. 33.

Originally the Buddhist texts including the Pātimokkha were orally transmitted by reciter-teachers in closely related dialects spoken in the Middle Country, nowadays called the middle Gangetic plain. Some of these dialects would have been spoken by the Buddha himself, who taught in a large geographical area covering several countries and tribal areas. Even during the life-time of the Buddha, a homogenization and standardization of language would have begun, particularly by influential teachers such as Ānanda and Upāli who had remembered discourses and monastic regulations taught by the Buddha and taught them to their disciples. This homogenization would certainly have happened to a greater extent at the first council and in subsequent councils when collective recitations, *saṅgīti*, were held. At a council it would not have been possible for the monks to recite together the Pātimokkha and the rest of the Buddha-vacana in different dialects. A standardized, commonly understood language would also have been necessary for Buddhism to be taught outside of the Middle Country.

However, at monastic learning centres where young monks would go to learn the Vinaya and the Dhamma, all monks would have recited in the same dialect as their reciter teachers. It is likely that the reciter and teacher monks would have slightly adapted the inflection and structure of words to ones they used in their own dialects to make them more understandable to their students. For example, all nominative singular endings in *-e* could have been mechanically changed to *-o* if that was the normal form in the dialect of the teacher, e.g., *bhikkhave* to *bhikkhavo*. The intervocalic *-t-* would have been changed to *-ḡ-*, as happened in the name of the Buddha's mother *Mahāmāyā*, meaning "Great Delusion," which originally would have been *Mahāmātā* "Great Mother" (see Norman 2006: Ch. IV "Buddhism and Regional Dialects").

Just as happened during the later sanskritization of Buddhist texts, the reciter teachers did not completely and consistently change forms, and some of the older or different dialect forms were retained due to an inability to translate them, oversight, or out of respect for the sacredness of the words (see below). In any case, the Pali texts that make up the Pali Canon and transmitted to Sri Lanka not long after the third council during King Asoka's reign are in a standardized, semi-literary Prakrit, which contains features of different Middle Indic dialects; e.g. the eastern form *bhikkhave* besides *bhikkhavo*;⁴⁷ *siyā*; the optative of *atthi*, besides *assa*; *āvuso* besides *āyasmā*; and a

47. Such as in the introduction of the Mūlapariyāya Sutta, M I 1: *tatra kho bhagavā bhikkhū āmantesi: bhikkhavo ti. ... bhagavā etad avoca sabbadhammāmūlapariyāyaṃ vo, bhikkhave, desessāmi*

locative plural in *-ehi* besides *-esu*. This hybrid Prakrit, called Māgadhī in Pali commentaries and nowadays called Pali, would have been similar to the vernacular dialect(s) that the Buddha spoke.

When the Pali texts were written down in Sri Lanka in the first century B.C.E, again some further standardization could have taken place to make the language of the texts more consistent and to correct wrong readings, or what were perceived to be so (as also happened at the Sixth Council in Burma in the 1950s).

Although less so than in the texts of other schools of which the texts are extant, some sanskritization, or rather re-sanskritization, also took place in the Pātimokkha and other Pali texts at this time. This can be seen in the restoration of consonant clusters such as *br* in *brāhmaṇa*, probably because the dialect form *bāhmaṇa* would have been unintelligible to those not familiar with the dialect. The etymologies or word-plays which link *brāhmaṇa* with *bāhita*, the p.p. of *bāheti* (*ēbāh*), as found in various places in the Pali Canon (e.g. Dh 388: *bāhitapāpo ti brāhmaṇo*; cf. Ud 3, M I 280, A IV 144) only make sense when the original was *bāhmaṇa*. In the Pātimokkha one also finds the Prakrit form *tattha* “therein” (as part of *tatthāyasmante* in the rule section conclusions and *tatthāyaṃ* NP 6, etc.) and the Sanskrit *tatra* (as part of *tatrimē* in the Pārājika introduction).⁴⁸ There is also the partially sanskritized *dubbalya* in Pārājika 1, which is Sanskrit *daurbalya*, but elsewhere in Pali texts also the Prakrit *dubballa* as well as *dubbala* are found. At Sekhiya 60 the Sanskrit *āyudha*, “weapon,” is found in some Sinhalese editions and manuscripts instead of the Prakrit *āvudha*. In the Nidāna there is the Prakrit *kalla*, “suitable” (in *pattakallaṃ*) from Sanskrit *kalya*, but at Sd 12 there is the related word *kalyāṇa*, “good,” which is the Sanskrit form. *Kalyāṇa* corresponds to *kallāṇa* in Apabhraṃśa Prakrit and this form is mentioned in the Pali grammars *Saddanīti* and *Padarūpasiddhi*.⁴⁹ At NP 8 the Sanskrit *-kamyata* “liking,” is used in *kalyāṇakamyataṃ*, instead of Prakrit *-kāmata* as in the Vinaya commentary’s *sundarakāmatam*. In Pali there are three forms of the accusative second person pronoun: *tuvaṃ*, *tvam* (as in Pāc 73) and *taṃ*

48. Although in Pali texts the junction forms *tatrimē*, *tatrimāni*, *tatridaṃ*, etc. are the norm, there are a few exceptions. In the *Peṭakopadesa* forms with *tattha* are used: *tatthāyaṃ*, *tatthimaṃ*, *tatthimā* and *tatthimāni*. *Tatra*, as part of *tatrimē*, is only found once in the *Peṭakopadesa*. In *Vinayavinicchaya* v. 3131 *tatthime* is found. *Tatthidaṃ* is found in Cp-a and two *ṭikās*. Although the form *tatrāyasmante* is not found in any Pali texts, *tatrāyasmantānaṃ* (M II 218) and *tatrāyasmā* (A II 239 Be) can be found. Both *tatrāyaṃ* and *tatthāyaṃ* are found, but the former is much more common than the latter. (References are to the Burmese Chaṭṭha Saṅgāyaṇa edition.)

49. Sadd 91 (Be): *Bhadi kallāṇe sokhiye ca. Kallāṇaṃ kalyāṇaṃ*,

(NP 10), in which *tuvaṃ* is the resolved form, *tvam* the Sanskrit form, and *taṃ* the assimilated form. The original absolutive ending -(t)tā, was mechanically replaced in Pali with the Sanskrit form -tvā to avoid confusion with the agent noun ending in -ttā, leading to artificial forms such as *disvā* besides *diṭṭhā* (see the note on *āvikatā* in the Nidāna). For more on sanskritization in Pali, see Norman 1983: 5–6, Norman 2006: Ch. IV, von Hinüber 1982 and 1989.

There is also some regional influence on Pali texts. The form *by-* at the start of words (e.g. the variant reading *byattaṃ* in Pāc 71 and the v.l. *byañjanaṃ* in Sekh 36) is only used in Southeast Asian manuscripts and editions while Sinhalese texts have the Sanskrit form *vy-* (*vyatta*, *vyañjana*) (see Geiger PG § 54). This could be due to the Burmese and other Southeast Asians pronouncing *v* as *b*. In the Bengali alphabet the letter *v* doesn't even exist, e.g. *vimala* is transcribed and pronounced as *bimala* as in the Bengali Buddhist scholar's name Bimala Churn Law, and *viveka* as *bibeka*. In Sinhalese manuscripts there can be variations due to similarity of Sinhala characters; for example, the g, bh & h (ග, භ, හ) characters are easily confused, giving rise to the readings *anibhata-* & *anihata-* at Pācittiya 83. (In the Buddhist Hybrid Sanskrit versions there was confusion about this word too: Sa: *anirgṛhīteṣu*; Mū Pāy 82: *anirhṛteṣu*; Ma-L: *anirgatehi*; Bamiyan Ma: *anirhrite*.)

After King Asoka's reign, when the original Sangha, either due to doctrinal differences, disciplinary disputes or geographical distance, split apart into separate schools or sects (*nikāya*), the language as well as the structure of the Pātimokkha changed considerably. It came to be called Prātimokṣasūtra and, as far as the extant Prātimokṣasūtras of early schools show, was more consistently sanskritized. For a separate sect there would have been no need any longer for a common language shared with the group it split away from since no Uposatha and legal transactions were held with the other group that would have required to be done in the same language and wording (see von Hinüber 1989: 352, quoted below). Members of one of the schools—most likely educated monks who were familiar with Sanskrit and were teaching and studying at a large monastic learning centre at a large town such as Mathurā or Pāṭaliputra—would have felt that Buddhist Canonical texts were to be converted to Sanskrit to keep up with the times. Other schools would have followed the example. Possibly the sanskritizing trend was started by the Sarvāstivādins since their texts are the most Sanskritized of all schools (see below). Classical Sanskrit, having been standardized by the grammarian Pāṇini, and popularised by brahmins had become the fashionable and prestigious literary language of the educated classes. To adhere to old, archaic dialect forms would have

made Buddhist texts seem old-fashioned and difficult to read compared to the popular brahmanical Sanskrit epics, poetry, law books, medical works, etc. However, even though attempts were made by redactors and copyists to sanskritize the traditional Buddhist texts, they weren't completely sanskritized as some idiomatic dialect expressions and terms were untranslatable, or were deliberately kept to retain the original, sacred character of the texts, or were not understood or were overlooked. Therefore the language changed to the mixture of Prakrit and Sanskrit now called Buddhist Hybrid Sanskrit (BHS). The sanskritizing trend was not confined to Buddhist texts: King Asoka's inscriptions are in non-sanskritized Middle Indic Prakrits, but later inscriptions are increasingly sanskritized mixtures of Prakrit and Sanskrit until by the fifth century C.E. they are in pure Sanskrit. (For more details, see Norman 1983 & 2012: Chapter IV & VI, Brough 1964: 368–69, and von Hinüber 1989.)

Each school and, as the Bāmiyān Mahāsāṃghika, Gilgit Mūlasarvāstivādin and Turfan Sarvāstivādin Prātimokṣasūtras suggest, probably also local offshoots in areas far away from the Middle Country, produced their own more or less different sanskritized versions of the Prātimokṣasūtra. Of extant versions, the Theravādin Pāli version is the least sanskritized, then come the Mahāsāṃghika Lokottaravādin and Bāmiyān Mahāsāṃghika (Lokottaravādin) versions which, although Sanskritized to some degree, retain some Middle Indic features, and, as the most consistently sanskritized texts, come the Sarvāstivādin and Mūlasarvāstivādin versions. On the Sarvāstivādins translating their Tripiṭaka into Sanskrit in contrast to the other schools retaining their texts in Middle Indic dialects or Prakrits, see Brough 1964: 369, von Hinüber 1989: 361 f., Warder 2000: 393–94, and Skilling 2010: 8.

There was no central Saṅgha council that oversaw the sanskritization process and the production of new texts. The most likely source for the sanskritized traditional Canonical texts and new Sanskrit texts (Mahāyāna Sūtras, etc.) would have been large Buddhist monastic learning centres in and around Mathurā and Pāṭaliputra, etc. (see Roth 1970: ix–x). These educational centres would have been the main sources for school affiliation and textual tradition and played a cohesive role, just as the Mahāvihāra and Abhayagiri Vihāra monasteries did in Sri Lanka.⁵⁰ Learned teacher monks would reside here and monks, mostly young, would come to these monastic colleges (called *pariveṇa* in later Pāli texts, and *piriveṇa* nowadays in Sri Lanka) to learn the texts, doctrinal tenets and vinaya standards of the school—just as they do nowadays when they go to large Buddhist colleges in Tibet, Sri Lanka or Taiwan. After they finished their

studies they would return to their hometown monasteries or set up new monasteries in the areas they came from, bringing along the texts they had learnt.

According to von Hinüber (1989: 352) the language that a school chose for the Prātimokṣasūtra and their other legal procedures was crucial: “The centre piece of a Buddhist saṃgha and of Buddhist literature is the Vinaya-Piṭaka, and within this text the Prātimokṣasūtra, as it is well known. Closely connected to this cornerstone of each Buddhist community are the formulas to be spoken on the occasion of the legal proceedings to be performed regularly by the saṃgha that is the *karmavācanā*. As we learn from later legal literature of the Buddhists such as the *Samantapāsādikā*, it is essential that at least the *upasampadā kammavācā* is recited with utmost linguistic precision in wording as well as in phonetics. If this is not achieved, the ordination of a monk cannot be considered as valid. Therefore, the acceptance of one linguistic form or other of a *karmavācanā* almost necessarily leads to a split in the tradition of the ordination, or to the formation of a new Vinaya school in the extreme. If the legal consequence that might arise from the choice of a certain linguistic form used in the legal proceedings is taken into account, the Prātimokṣasūtra may be considered as fundamental in determining the language of a Vinaya school. From these considerations it may be deduced at once that at a certain date and at a certain place the members of a saṃgha must have made up their minds which language to adopt for their Prātimokṣasūtra and for their *karmavācanā*. This language then became the standard for the Vinaya and for the canonical texts as a whole.” Further on, von Hinüber (1989: 360) restates this with reference to the Mahāsāṃghika Lokottaravāda school: “The formation of Buddhist Sanskrit or BHS is first of all conditioned by the language chosen for the canonical scriptures. This choice could be stuck to once and for all, what the

50. The importance of large monastic centres is not to be underestimated. When the Portuguese destroyed the large monastic colleges in the Kotte Kingdom in Sri Lanka, Buddhist monasticism and learning declined greatly and many texts were lost. The same happened in India when Muslim invaders destroyed the large colleges such as Nālanda in Northeast India. As there were no large monastic education centres left, Buddhist monasticism and along with it Buddhist scriptures disappeared. In contrast, the revival of monastic Buddhism in Sri Lanka in the eighteenth and nineteenth century depended on large monastic learning centres such as Malwatta Vihāra or the Ambarukkhārāmaya, where monks from Thailand and Burma taught. Pali texts that had been lost in Sri Lanka were brought from Thailand and Burma to these monasteries and from there were transmitted to branch monasteries.

Mahāsāṃghika Lokottaravāda seems to have done, resulting in a true BHS with strong Middle Indic affiliations.”

Although von Hinüber makes a good point here in stressing the importance of the Prātimokṣasūtra and its language on the identity of a school, it is debatable whether the strict regulation on the right pronunciation of legal procedures as found in the *Samantapāsādikā* was known to other Buddhist schools. If such a regulation had been widely and strictly followed, then it is difficult to account for the Bāmiyān Prātimokṣasūtra which has differently sanskritized word-forms, etc., than the Mahāsāṃghika Lokottaravādin Prātimokṣasūtra found in Tibet, and the different versions of the Sarvāstivādin Prātimokṣasūtra found in the Turfan oases (see below).

Returning to the specific changes in language, the rule-designation *pārājika* was not sanskritized in the Prātimokṣasūtra;⁵¹ however *saṅghādisesa* was reinterpreted and replaced with *saṅghāvaśeṣa*. Terms such as *pācittiya* (which might not have been the original form of the word) were sometimes changed to locally used versions of other Buddhist schools, such as *pācattikā*, *pāyantikā*, *pāyattikā*, and *pātayantikā* (see von Hinüber 1985: 62–67, Strauch 2008: 26). A monk who sanskritized a text and wanted to save himself work could have looked at the version of another school that was available to him and adapted his text in accordance with the other text. The wording and sanskritization of the Bāmiyān Mahāsāṃghika Prātimokṣasūtra was probably influenced by a Sarvāstivādin or Mūlasarvāstivādin Prātimokṣa.

Von Simson divided the incomplete and fragmentary Sarvāstivādin Prātimokṣa manuscripts from Chinese Turkestan into an apparently earlier version A, generally according with the Chinese translation of the Sarvāstivādin Prātimokṣasūtra, and a later version B. However, it is impossible to make an exact division as the various version B manuscripts often contain readings from version A, and the Chinese translation sometimes contains readings from version B. There are also readings in some manuscripts which neither fit into version A nor into version B, and there is a Sarvāstivādin manuscript in Berlin which contains readings from the Mūlasarvāstivādin Prātimokṣa. (For more details, see von Simson 2000: §3–5 pp. 2–13; Nyanatusita “The Bāmiyān Mahāsāṃghika (Lokottaravāda) Prātimokṣasūtra” forthcoming.)

Even within a single manuscript the sanskritization process was not always consistently carried out, as shown, for example, by the three versions of the term corresponding to Pali *pāṭidesanīya* in the

51. The exceptions are four Turfan Sarvāstivāda Prātimokṣasūtra manuscripts which instead have the sanskritization *pārājayika*. One manuscript is not consistent as it once returns to the form *pārājika* (see von Simson 2000: 5–6).

Bāmiyān Mahāsāṃghika Prātimokṣasūtra. This could be due to the gradual adaptation and sanskritization process with one copyist/redactor adjusting the text here and there and the next copyist doing a bit more. Von Hinüber (1989: 360) "... the language could be updated from time to time as in the (Mūla) Sarvāstivāda and Dharmaguptaka traditions thus paving the way for slowly removing the Middle Indic features and moving steadily towards standard Sanskrit." The "updating" that took place in the Bāmiyān Mahāsāṃghika (Lokottaravādin) Prātimokṣasūtra eventually might have led to an even more sanskritized version.

Along with the sanskritization process, the various schools and their offshoots "improved" the structure of their Prātimokṣasūtras, sometimes adding words, phrases and clauses to the rules for the sake of better understanding, or just for the sake of giving it their own school identity in contrast to the versions of other schools. They restructured rules, rearranged the order of rules in the Pācittiya, Pāṭidesanīya, and the Sekhiya sections, added numbering, added or deleted summary verses (*uddāna*), added or changed section conclusions, added rules to the Sekhiya sections, changed and expanded the introductions and conclusions and added new inspirational verses to them, and in the case of the Mahāsāṃghikas, adding *dharmā anudharmā* appendices to each of the Pārājikas and adding a section called *dharmā anudharma*.

The author of the early Sri Lankan Theravāda chronicle *Dīpavaṃsa* (chapter V) was aware of these types of changes in the Canons of the Mahāsāṃghikas and other schools and criticizes them. According to Norman, the verse "Forsaking the original rules regarding nouns, genders, compositions, and the embellishments of style, ... " (*nāmaṃ liṅgaṃ parikkhāraṃ ākappakaraṇīyāni ca, / pakatibhāvaṃ jahitvā*; verses 5.38, 44 & 50) refers to the different word-forms, inflections, composition of compounds, etc. in Mahāsāṃghika texts.⁵² Some of the other changes seen in the Mahāsāṃghika's *Mahāvastu*, include a new (Sutta and Vinaya)

52. This is Oldenberg's translation. Alwis' translation of this passage in (*Kachchayana's Grammar of the Pali Language* p. 67) is: "They, moreover, disregarded the nature of nouns, their gender, and (other) accidents, as well as the (various) requirements of style, and corrupted the same by different forms." The *Pañcapakarāṇa-mūlaṭīkā* explains it differently, viz. as the name of the sect, their emblems (robe material and colour, etc.): "Abandoning the original state with regard to the name, emblems, requisites, comportment and actions" See *Pañcapakarāṇa-mūlaṭīkā* (Be p. 48): *Nāmantī yaṃ buddhādīpaṭisaṃyuttaṃ na hoti mañḍusirīṭṭādīkaṃ, taṃ nikāyaṇāmaṃ. Liṅgaṃ nīvāsanaṇāpanādivisesakataṃ sañḥānavisesaṃ. Sikkādīkaṃ parikkhāraṃ. Ākappa ṭhānādīsu aṅgaṭṭhapanaviseso daṭṭhabbo. Karaṇanti cīvarasibbanādīkiccaviseso.*

collection/recension (*saṅgaha*), a rearranging of the discourses and the misplacing of the meaning of sayings (see “Four etymologies from the Sabhiya-sutta” in CP II 157–58).

Thus, although the rules basically remained the same in meaning, the language and structure of Prātimokṣasūtra was adapted according to the standards, knowledge, expertise and preferences of whoever transmitted it. The Bāmiyān Prātimokṣasūtra is an example of a text which was inconsistently and clumsily adapted due to oversight, misunderstanding, and contamination by copying from a (Mūla) Sarvāstivādin Prātimokṣasūtra (see Nyanatusita “The Bāmiyān Mahāsāṃghika (Lokottaravāda) Prātimokṣasūtra” forthcoming). Strauch (2008: 33), with reference to the Karmavācanā and the Prātimokṣasūtra in relation to his analysis of the two Gandhari Prakrit versions of Nissaggiya Pācittiya 8, writes: “It is quite possible that only the incorporation of this textual material into a broader canonized context led to its final unification inside a school tradition. The relationship of the different school versions shows that this process did not stop at the school borders but seemed to be a kind of pan-Buddhist phenomenon crossing these limits. It was certainly accompanied by mutual influences between the different versions (school A – school B, separate text – inbound text) and produced a number of texts which can be regarded as dead branches of this manifold tree.”

A similar process of adaptation also took place in China.⁵³ The Chinese copied the same translation of a Prātimokṣasūtra introduction and conclusion (probably from the translation by Kumārajīva of the Sarvāstivādin Prātimokṣasūtra) and, with a few small amendments, pasted it to the translations of the Mahāsāṃghika and Mahīśāsaka Prātimokṣasūtras (see Nyanatusita “Translations or Original Copies?”; forthcoming.). The Indic versions of these introductions of the Ma-L and Sa Prātimokṣasūtras are different from each other and thus the Chinese created Prātimokṣasūtras which, at least in terms of introductions and conclusions, are different from their Indian counterparts.

Unlike the Prātimokṣasūtras of other schools, there are no Pali versions with different orders of rules and, although there are some

53. Besides Prātimokṣasūtras in Buddhist Hybrid Sanskrit and the Pātimokkha in Pali, there are also complete 1st millennium translations of the Prātimokṣasūtra into Chinese (Sarvāstivāda, Mūlasarvāstivāda, Mahāsāṃghika, Dharmaguptaka, Kāśyapīya, Mahīśāsaka), Tibetan (Mūlasarvāstivāda), and manuscript fragments of translations into Tocharian (Sarvāstivāda), Old Turkish (Sarvāstivāda) and Gāndhāri (school unknown); see von Simson 2000: 63–66, Yuyama 1979, Strauch 2008: 26–33.

variant readings, there are no differences in language. One major reason for there being so little textual diversity of the Pali Pātimokkha in comparison to the Prātimokṣasūtras of other schools is that the Pali Pātimokkha, along with other Pali texts, was “fixed” by Pali commentaries at an early stage. It first had its own early word commentary called Padabhājana (see § 3), then became part of the Suttavibhaṅga along with the Padabhājana, and then was further fixed by the old Sri Lankan commentaries and the Pali commentaries *Kaṅkhāvitarāṇī* and *Samantapāsādikā*. It is not clear whether all other schools had such non-canonical commentaries. Little is known about the non-canonical commentarial traditions of early schools, except for the Theravādins and Mūlasarvāstivādins (of which many commentarial Vinaya works are preserved in Tibetan and Chinese translations; see Prebish 2006: 99–112). The only large commentaries on the Vinaya translated into Chinese are the Theravāda *Samantapāsādikā* and the Sarvāstivāda *Vinaya Vibhāṣā* (Taishō No. 1440). One small commentarial Vinaya treatise of the Saṃmitiya school is preserved in Chinese translation, the “Elucidator of the Twenty-Two Vinaya Stanzas” (Taishō 1461). No commentarial works of the Mahāsāṃghikas, Dharmaguptakas or Mahīśakas or other schools are known to be preserved in Tibetan or Chinese translation. Norman (“Four etymologies from the Sabhiya Sutta” in CP II p. 156) suggests that commentarial traditions on canonical texts started very early and that when the Buddhist sects separated, they already had a commentarial tradition. However, some of the material which one tradition regarded as commentarial became canonical in the other tradition, and vice versa. In the Mūlasarvāstivādin Vinaya there are explanations which are commentarial in the Pali.

Separate texts which are not accompanied by and/or incorporated into a commentary are much more likely to be changed and get corrupted than texts with commentaries. An example of a Pali text which got corrupted due to not having a commentary is the *Peṭakopadesa* (see Ñāṇamoli 1964: xvi–xx). The risk of the Pātimokkha being altered when transmitted just as an independent text could be the reason why it is connected to and embedded in the Suttavibhaṅga (and the Nidāna is embedded in the Mahāvagga) (see § 3).

Again, the relative stableness of the Pali Pātimokkha is due to the Mahāvihāra tradition’s objection to changing the language of the Buddha. The commentator Buddhaghosa, probably conveying the opinion of elders of the Mahāvihāra tradition, gives detailed instructions on how to recite the Pātimokkha, and stresses that no syllable should be omitted and no word mispronounced (see §4). Elsewhere Buddhaghosa writes that the Māgadha language is the

natural, original language (*sabhāvanirutti*) from which all other languages originate and which a child that would not be spoken to by anyone would start to speak. Māgadha is the language in which the Buddha spoke the Tīpiṭaka since it is easy to deduce the meaning from Māgadha (Paṭis-a I 5, Vibh-a 387). Thus, for Buddhaghosa, the conveyor of the opinions and traditions of the elders of the Mahāvihāra school, Pali is superior to Sanskrit and texts should not be sanskritized.

Another reason for the Pali Pātimokkha having undergone little change is that the Mahāvihāra Theravādins who transmitted it were relatively isolated on the island of Sri Lanka (cf. von Hinüber 1989: 353). In the great monastic study centres in Northern India and Gandhara there would have been much more mingling of members of the various schools. For example, the Mahāsāṃghika monks in Bāmiyān could have compared their Prātimokṣa text with the Mūlasarvāstivādin version from a neighbouring monastery and could have “improved” the language of their own text here and there when not certain about what Sanskrit term to use in their own translation. Perhaps the Abhayagirivihārins in Sri Lanka, who were more open to Indian influences, had a more sanskritized version of the Pātimokkha, but just as are almost all of their texts, it is lost.

The only major difference between the Pali Pātimokkha editions from different Theravāda traditions is in the various introductory sections on the preliminary duties. For example, the Dhammayuttika Nikāya in Thailand adapted the Mahānikāya question-and-answer preliminary duties introduction recited by two monks and changed it into a solo version which one monk recites (see § 4). These sections, however, are not part of the Pātimokkha and they are therefore not fixed by the commentaries, giving monks of different monastic lineages the opportunity to change it without the danger of incurring blame for tampering with the canonized words of the Buddha.

The Pali Pātimokkha, in terms of language (by having the most Middle Indic features and being the least sanskritized), as well as in terms of structure (by having the least textual additions and adaptations compared to other versions), is the most original and ancient version. According to E. J. Thomas (1933: 165–66), the Pātimokkha is of great antiquity due to the presence of obscure technical terms—viz. *pārājika*, *saṅghādisesa*, *pācittiya*, *mānatta*, *pātimokkha*—that were no longer understood by later commentators: “The evidence of so many obscure terms in one document, and moreover close together in the oldest part, is cumulative. ... Their presence in such an admittedly old document as the Pātimokkha goes to strengthen the view that it is of great antiquity, and to reinforce Oldenberg’s conclusion that in its present shape, or at least in its most

essential parts, it may reach back to the Buddhas own time, or to that of his personal disciples. To this it may be added that the terms here discussed were probably established religious terms before Buddhas time, and that their adoption by the Buddhists most likely belongs to the early period when the rules of the new community were being formed.”

6. Concatenation and the Order of the Rules

The order or sequence of the rules in the Pātimokkha is determined by a device called concatenation and by common offence topics. von Hinüber (1999: 20) points out that many rules in the Pātimokkha are connected through concatenation. Concatenation means that things are linked or united together in a sequence or chain. In the Pātimokkha context this means that one rule is connected or concatenated to the next rule through a connecting-word. The first three NP rules are connected by the word *niṭṭhitacīvarasmim*, the third NP rule with the fourth one through *cīvaram*, the fourth and the fifth NP rules through *aññātikā*, then the connecting word is *aññātaka*, until 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.

It is strange that Pāc 88 comes 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*; see TP xli. Concatenation must have had priority here over the type of *pācittiya* since Pāc 87 and 88 are connected through the words *mañcam* and *pīṭham*. Still, it seems more convenient if the *mañcam 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 Ma-L, Mū, and Sa schools the rule-order for these rules is the same as the Pali Pātimokkha. In the Prātimokṣasūtra of the Dharmaguptaka school (see BPP 19 and Beal 1871: 230) the rule-order is in, the most convenient way. The rule-order corresponding to the Pali rules is Pāc 83, 84, 85, 87, 88, 86, 89, 90, 91, 92.

Putting aside the *sekhiya* rules—the number and order of which differs greatly amongst the different Pātimokkha versions (see CSP 40, 49–59; cf. § 8) and which do not lend themselves to concatenation due to their brevity—the rule-order of the Pātimokkha versions

differs most after the third Pācittiya chapter. The Pali and especially the Dharmaguptaka version are the most consistent in concatenation of the *pācittiyas* in these chapters. The Sa, Mū, and Ma-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.

7. Chapter Titles

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

The chapter titles and end-of-chapter remarks in the various Pātimokkha editions are usually the same as in the Suttavibhaṅga editions, however, the Thai Dhammayuttika Nikāya Pātimokkha version (Mm Se) has the Sekhiya chapter-division as in the *Kaṅkhāvitaranī*, while the Thai Mahā Nikāya version (Mi Se), gives both the Suttavibhaṅga and the *Kaṅkhāvitaranī* chapter-divisions.

There are three chapters of ten rules each in the Nissaggiya Pācittiya offence-section. In Be, SVibh Ee, and in the *Parivāra* (Be, Ce) the first Nissaggiya Pācittiya chapter is called the *kāthinavagga* (Be: *kathinavagga*), while in Ce SVibh 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 *cīvaravaggaṃ niṭṭhitam*. Ce and Ee Sp 684 end the chapter with: *niṭṭhito ca paṭhamo vaggo*, and end the other Nissaggiya Pācittiya chapters in the same way replacing *paṭhamo* with *dutiyo* and *tatiyo* in turn. The second chapter is titled the *kosiyavagga* in all SVibh eds, the *Parivāra* (Be, Ce), and Sp (Be). However, Kkh (Be, Ce, Ee), and older Pātimokkha editions and manuscripts, title it *elakalomavagga* while the *Pātimokkhaganṭhidipani* titles it *santhatavaggo*. In the Sp 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 *Sāratthadipani-ṭīkā* (Burmese ed. III 486)

and the *Uttaravinicchaya* (Burmese ed. p.380) and other medieval works. If the standard is taken that a section is to be named after a key-word in the first rule, then the title *elakalomavagga* would not fit. However, originally the tradition did not seem follow this standard strictly, if there ever was such a standard in the first place.⁵⁴ The title *santhatavagga* would fit well. The third chapter is titled *pattavagga* in all editions and commentaries.

There are nine chapters with *pācittiya* rules; all chapters have ten rules, except for chapter eight, which has twelve. 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 is the *bhojanavagga* where no key-word *bhojana* is found in the first rule. The key-word in this rule is *āvasathapiṇḍa* 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,⁵⁵ a possible reason for this title. The Sa, Mū, Kāśyapiyaḥ, and Mahīśāsaka Prātimokṣasūtras place what corresponds to the Pali *paramparabhojana-sikkhāpada* 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 Kāśyapiyah). It is possible that the *paramparabhojanasikkhāpada* once stood at the start of the Pali version too.

Of course, it is also possible that there was originally an *āvasatthapiṇḍavagga* and that it got changed to *bhojanavagga* by later reciters or editors in the same way as the last chapter of the *pācittiya*-

54. In accordance with von 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 Pali Pāc 13 comes at the place of Pali Pāc 11, i.e., at the start of the chapter. The order of rules in the corresponding chapter of the Msg-L *Prātimokṣasūtra* is Pali Pācittiyas 13–11–12–14, etc. All other schools have the rule corresponding to Pali Pāc 11 at the start of this chapter.

55. I am using the word “editor” for convenience. It is unlikely that a monk deliberately edited the text in the modern sense of the word, not least 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 (Sanskritised) spellings of words above others, etc. This is a process that continues to take place. At the councils held in Burma and Thailand editing took place. According to accounts, texts were “purified” from corruptions. During the sixth council Sinhalese and Burmese monks had disagreements about what were appropriate readings and the Burmese took the upper hand.

section, the *rājavagga*, got changed to *ratanavagga*, and the *elakalomavagga* to *kosiyavagga*; see below.

The second exception is the title of the seventh Pācittiya chapter, *sappānakavagga*, which is named after a key-word of the second rule, i.e., the *sappānakasikkhāpada*, Pāc 62. Von Hinüber thinks that the reason for this exception is that the *sappānakasikkhāpada* once stood at the start of a chapter because the rule corresponding to the *sappānakasikkhāpada* comes in the Prātimokṣasūtra of the Mahāsaṃghika-Lokottaravādin school at the start of the fifth chapter while the *sañcicasikkhāpada*, Pāc 61, comes at the start of the seventh chapter; see von Hinüber 1999: 18 n. 4.⁵⁶

The reason for the *sañcicasikkhāpada* coming before the *sappānakasikkhāpada* might be concatenation (see above § 6). Pāc 62 connects to the next rule, *ukkotanasikkhāpada*, Pāc 63, through the word *jānam* and Pāc 61 connects to 62 through *pāna*. Perhaps the Theravāda Suttavibhaṅga reciters, *bhānakas*, found it more convenient to concatenate both the rules with *pāna*, but did not change the chapter-title for some reason. Again, it is also possible that there was a *sañcicavagga* that later was re-named *sappānakavagga*.

In the Ma-L, Mū, and Sa version the rule corresponding to the Pali Pāc 61 is followed by the rule corresponding to the Pali Pāc 77, which also has the word *sañcicca*. In the Dharmaguptaka version the corresponding rule-order is Pāc 61, 62, 77.

It is likely that at first there was no chapter-division in the Pali *Pātimokkha* but just one unbroken chain of rules, as in the Mū, Sa, and Dhg versions. Later, for the sake of easier recall, the chapter-divisions 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 neighbouring rules.

In the Pācittiya section of the *Samantapāsādikā* (Be, Ce, Ee) some chapter-titles are different from those in the Suttavibhaṅga, the *Parivāra*, and the *Kaṅkhāvitarāṇī*.⁵⁷ The *bhūtagānavagga*, Pāc 11–20, is

56. Von Hinüber calls these chapters the *Sapranakavarga* & *Sañcityavarga*, however, in the Ma-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 84, 86. He probably refers to the Pācattika section's summary verse; see Taita 29, BMD 92.

57. Although the subcommentarial (*ṭīkā*) tradition ascribes both the *Kaṅkhāvitarāṇī* and the *Samantapāsādikā* to the same author, Ācāriya Buddhaghosa, they don't have the same chapter-titles. The Kkh seems to be a later production than the Sp because former frequently refers to the latter, whereas the latter does not refer to the former. Some scholars doubt that Buddhaghosa is the author of these works as in neither work the author is mentioned; see von Hinüber 1996 § 209, 220, and 224.

titled *senāsanavagga* in the Sp (also in a SVibh Ce v.1.); 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 SVibh 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 found in the *Vimativinodanī* (Burmese ed. II 309). However, more references to *ovādavagga* are found in the commentaries and *ṭikās* and also *ovāda* is used in the in the Pācittiya sections summary-verse, *uddāna*, at Vin V 27. *Ovādavagga* therefore would be the more original title.

The *Parivāra* (Be, Ce, Ee) has the same the chapter-titles as the SVibh, 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* editions.

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 *surāpānavagga*.

In SVibh Ce and the Kkh Ee (1981, ed. D. Maskell) the last chapter is titled *rājavagga*. The SVibh 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 CS 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 *ṭikās* such as the *Vimativinodanī* and *Sāratthadīpanī*. Redactors, most likely Burmese, apparently 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 SVibh 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 Se chapter titles have been put into brackets in the Pali Sekhiya section of this work.

Perhaps the Kkh way of the dividing is based on a different and possibly older tradition as preserved in the old Pātimokkha *aṭṭhakathās* mentioned by von Hinüber (1996 § 221 and 225). This might be supported by the fact that *-pratisamyukta* as part of titles was

in use in the Mahāsaṅghika school; see BV § 294 and § 3 above.

This way of section-dividing in the Kkh is mentioned in the *ṭīkāś*, e.g. *bhojanapaṭisamyuttāni sekkhiyāni* are referred to in the *Vimativinodanī* (Myanmar II 287).

In Mm Se the first twenty-six rules are grouped together as the *chabbīsati sārubbā* (Be Kkh: *chabbīsatisārubbāsikkhāpadavannanā niṭṭhitā*. Ce Kkh: *chabbīsati sārubbā niṭṭhitā*.) The next thirty in Mm Se are *samatimsa bhojanapaṭisamyuttā*. (Be Kkh: *timsabhojanappatisamyutta-sikkhāpadavannanā niṭṭhitā*. Ce Kkh: *bhojanapaṭisamyuttāni timsati niṭṭhitāni*.) The next sixteen are *soḷasa dhammadesanāpaṭisamyuttā*. (No title in Be and Ce Kkh.) The last three are *tayo pakinnakā*. (Be Kkh: *ekūnavīsati dhammadesanāpaṭisamyutta-sikkhāpadavannanā 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 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 *sekkhiyas* are just mentioned by the number of the chapter in the Sp (Be, Ce, Ee), *paṭhamo vaggo*, etc. 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, which is not titled *tayo pakinnakā* as in Mm Se, but *ekūnavīsati dhammadesanāpaṭisamyuttā*, i.e., the last three rules are not a separate chapter.

Be, UP, and Ņd accord with the 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 *sakkaccavagga* is titled *pindapātavagga*. In Mi Se the *kabaḷavagga* is titled *anāhatavagga*. This is a more appropriate title as *kabaḷa* already occurs two rules earlier.

Probably, the chapter titles, as well the end of rule section remarks (e.g. *nissaggiyā pācittiyā dhammā niṭṭhitā*, “the cases involving expiation with forfeiture are finished”), as well as the *uddesa* titles at the end of the rule sections that mark the recitations in brief, were originally not part of the Pātimokkha. They are not found in the Prātimokṣasūtras of other schools.

The Sarvāstivādin Prātimokṣasūtra does not have any section-introduction-titles or section-conclusions, chapters, etc.; see CSP, PrMoSa. The Mūlasarvāstivādin version has *uddāna* summary-verses, which are given at the start of each rule section, as well as each subsequent section of ten rules in the *pāyantika* rule sections. The *saikṣa* section has three *uddāna*. Banerjee’s edition does not have any *uddānas*, but according to Emms (2012: 31) they are found in the manuscript.

The Mahāsāṃghika-Lokottaravādin version has *uddāna* verses at the end of the rule sections, and after each tenth rule in the *pācattika* sections and the *śaikṣa* section, wherein also a chapter conclusion is given after the *uddāna* (e.g. *prathamō vargaḥ*, “first chapter”). The Bamiyan version has no chapter division and no *uddāna* verses.

8. Rule Section Titles and Rule Titles

At the start of the offence-sections both Be and Mi Se have introduction titles, which are not recited. 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 variation in the titles at the conclusions of sections in the various Pātimokkha editions. Ñd, 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, Ñd, and Mi Se and a Burmese MS have the *vitthāruddeso pañcamo* remark at the end of the Pātimokkha conclusion. In the commentaries the word *vitthāruddesa* 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. Probably it was understood that the remark *bhikkhupātimokkhaṃ niṭṭhitaṃ* 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 *nidānaṃ niṭṭhitaṃ*, etc.

The *uddesa* titles and conclusions, numbered one to five, refer to the five ways of reciting the Pātimokkha; see above, § 4. In the conclusions of the rule-sections that are only included in the full recitation, *vitthāruddesa*—i.e. the sections after the *aniyatuddesa*—it is just said that the rule section is finished, e.g. *pācittiyā niṭṭhitā*. Of all other Prātimokṣasūtra versions, only the Mūlasarvāstivāda text from Tibet has similar *uddesa* structure, but, oddly, this one is sixfold and has the statements of the last two *uddesā* after the first and second *naiḥsargikapāyattikāḥ* sections rather than after rule sections.⁵⁸ This is in disagreement with the Poṣadhavastu, which states that there are five, just as in the

58. (1) At the end of the nidāna: *prathamāḥ prātimokṣasūtroddesāḥ*; (2) pārājika: *dvitīyāḥ*; (3) saṃghavaśeṣāḥ: *trītiyāḥ*; (4) aniyatau: *caturthāḥ*; (5) end first ten rules of the naiḥsargikapāyattikāḥ: *pañcamāḥ*; (6) end second ten: *ṣaṣṭhāḥ*.

Pali Uposathakkhandhaka.⁵⁹ Haiyan Hu-von Hinüber (2006: 292) is convinced that “these peculiar remarks point to a manuscript tradition otherwise lost.” However, as seen above, these remarks are found in some Pali editions and manuscripts of the Pātimokkha.

In the 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., there is no *pañcasattati* (“seventy-five”) before *sekhiyā dhammā* (“training rules”). The only exceptions are Mi Se, a Siamese manuscript (V), and the *sankhittapātimokkhuḍḍesa* (the recitation of the Pātimokkha in brief) that is given in a few printed editions and manuscripts and is also found in the *Parivāra*. As this would be the only section introduction where the number of rules are omitted, it could seem that the Thai tradition has preserved an older tradition, however, the reason for the omission might be different. When comparing the Pali 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 the fixed content of the other sections of the Pātimokkha/Prātimokṣasūta, the Sekhiya section would have been seen as an open-ended appendix section in which minor training rules related to ordinary etiquette could be added by different traditions and perhaps even major monastic centers. Nowadays too different monasteries have different sets of monastery rules. Thai forest monasteries are known especially for their refined rules regarding etiquette. In the Cullavagga, sekhiya rules are referred to as *vatta* or “observances”; see Sekhiya section introduction.

The other major early traditions also did not number their *śaiḷṣa* sections: the Ma-L has *sātirekapañcāsaccaikṣā* (PrMoMā-L 30, 34 ; cf. Kar I I 80, II 77: *sātirekapañcāsa śaiḷṣakā*), “more than fifty” (it has 67 *śaiḷṣa* rules), while the Mū and Sa Pm have *sambahulāḥ śaiḷṣā* (PrMoSa 241, 255, Chandra 11), “many training rules” (Sa has 113 *śaiḷṣa* rules, Mū has 108).

In the Burmese edition of the Pātimokkha (Be) and also the PTS edition of the Pātimokkha (Ee. See TP xxxix-xl), every rule is introduced by a rule-title: e.g. Pārājika 1 is titled *methunadhammasikkhā-*

59. Poṣ-v 60/p.345f.: *kati bhādanta prātimokṣasūtroddesāḥ | paṃcopālim | jñaptim kṛtvā nidānam uddiśya avasiṣṭam śrutena śrāvayanti | uddiṣṭaḥ prātimokṣaḥ kṛtaḥ saṃghena pośadhaḥ | jñaptim kṛtvā nidānam uddiśya catvārah pārājikān dharmān uddiśya ... | ... trayodaśa saṃghāvāseṣān ... | ... dvāv aniyatau ... | vistareṇa prātimokṣasūtroddesā eva pañcamah.*

pada, “the training precept on sexual intercourse.” The rule-titles have been incorporated into the Burmese Pātimokkha edition from the Vinaya commentaries and *ṭikās* 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 in CSCD) these rule-titles are also found preceding the rules in commentaries and sub-commentaries on Pātimokkha rules, but they are 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.

Further, although they are not found in the Burmese edition of the Suttavibhaṅga, these rule-titles sometimes refer to the rules as incorporated in the Suttavibhaṅga rather than as found in the Pātimokkha, because several 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.

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 discourses starting with *cūla-* and *mahā-* are found in the Majjhima-nikāya; see von Hinüber 1999: 10–11, cf. TP xi. However, it is also simply possible that the rule was called this 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.

There are no rule-titles in the Prātimokṣasūtras. The Sarvāstivādin *Mahāvvyūtpatti* contains a list of the key-words of each rule.⁶⁰

The chapter titles normally have the same key-word as the rule-titles of the first rule in the chapter, but in a few cases this is not so. The first exception is the *bhojanavagga* of the Pācittiya-section, which does not have the same key-word as the *āvasathapiṇḍasikkhāpada*, Pāc

60. See BMD 140ff, Rosen 42ff. These are entries 8364–8522 in Sakaki, Ryozauro (ed.), *Mahāvvyūtpatti*, Tokyo 1926: 531–544.

31. A possible reason for this a different order of rule earlier on is discussed in the previous section on Chapter-division.

The second exception is the *rājavagga* of the Pācittiya-section, which 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 *anāhaṭasikkhāpada*. However, in a Thai edition (Mi) the chapter is called *anāhaṭavagga* and this might be the original title.

9. 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:) *evaṃ etaṃ dhārayāmi ti*, (Pm Conclusion:) *sikkhitabban-ti*. However, in the Thai editions (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., *sikkhitabbam*. One argument for the *ti* after *sikkhitabbam* is that the Pātimokkha was laid down by the Buddha and is a quotation from the Buddha. However, the Buddha is referred to in the third person in the conclusion (*tassa bhagavato*) and it is therefore can't be a quotation.

The reason for this difference among the editions is that the Pātimokkha is recited 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, Mū, Ma-L and Bamiyan Ma (-L) sūtras.

The Ma-L Prātimokṣasūtra ends with *sikṣā karaṇīyā*; Taita 36. Bamiyan PrMoMa: *sikṣā karaṇīyam*; Kar I 81. Sa: *iti sikṣā karaṇīyā*; PrMoSa 258. There is no corresponding Prātimokṣa conclusion in the Mū Prātimokṣasūtra (where the verse section follows the *adhikāraṇasamathā dharmah* section); Ban 54.

10. Summary of Preparations and Preliminary Duties

When the Pātimokkha is recited it is preceded by a summary of the preparations and preliminary duties called *pubbakaraṇapubbakicca*. The *pubbakaraṇa* preparations are concerned with the preparing of the place where the Uposatha meeting is held. 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 Pali version of this summary, but all of the versions are based on the three verses found in the *Kaṅkhāvitarāṇī*. These three verses summarise the various duties and observances related to the Uposatha and the factors of suitability. According to the *Kaṅkhāvitarāṇī* this summary was compiled by the Commentary teachers (*aṭṭhakathācariyā*). The duties are found in various places in the Vinaya-piṭaka and the Commentary teachers would have collected and summarised them for the sake of convenience and clarity.

The modern versions, all given in Appendix I, are of variable length and are also recited in different ways:

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

The version of the Thai Mahānikāya is recited by two bhikkhus: one bhikkhu who questions and one bhikkhu who answers.

A version that is almost identical with the Thai Mahānikāya version, and is also performed by one bhikkhu asking and one bhikkhu answering, is the Sri Lankan version used by the Siyām Nikāya and the Amarapura Nikāya. It might have been introduced to Sri Lanka by the bhikkhus from the kingdom of Ayuthiya (Siam) who came to the Malwatta Vihāra in 1753 to reintroduce the *upasampadā* in the Kandyan Kingdom.⁶¹ However, perhaps it earlier came from Sri Lanka to Thailand with the introduction of the Sri Lankan Mahāvihāra tradition.

The version used in the Sri Lanka Rāmañña Nikāya is an adaptation of the Mahānikāya/Siyām-nikāya version, mainly differing in that it has interrogative pronouns (... *kiṃ?*) or interrogative clauses (... *kaṃ kiṃ?*) at the end of the question sentences, just as is done in Sinhala (... *da?*). Although in traditional Pali occasionally very short sentences without a verb have the interrogative pronoun at the end (e.g. *ekaṃ nāma kiṃ* in the Kumārapañhā) in normal sentences they come at the start, and thus this version might have been influenced by Sinhala.

In Burma the preliminary dialogue is recited by one bhikkhu and is mostly in Burmese rather than in Pali. Only the two summary verses from the *Kaṅkhāvitarāṇī* are recited in Pali; see the official Pātimokkha text preceding the Burmese edition of the Kkh where only the two Pali summary verses are given.⁶² Similarly, the Swejin Nikāya branch of the

61. See Hazra, K.L.; *History of Theravāda Buddhism in South-east Asia*, Delhi, 1982: 169

62. See also the partial version from a 1768 Burmese manuscript quoted in the article "Nine Pali Manuscripts in the Vatican Library" by Jacqueline Filliozat in JPTS XXVI 147: ... *uposathassa etāni pubbakaraṇan ti vuccati. Sammajanī* [+ Burmese] ... *suriyalokassa atthitāya ... padīpakkiccam ...*

Amarapura Nikāya⁶³ of Sri Lanka uses a question and answer version done in Sinhalese, but which incorporates the Pali Kkh summary verses and the invitation by the elder; see 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 pattakallaṃ ahaṃ āyasmantaṃ (tissaṃ) pātimokkhuddesaṃ ajjheseyyaṃ. (3 x)*

Saṅgho bhante āyasmantaṃ (tissaṃ) pātimokkhuddesaṃ ajjhesati. Uddisatu bhante āyasmā (tisso) pātimokkhaṃ. (3 x)

(Reciter:) “*Āma uddissisāmahaṃ 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.”⁶⁴ There is more on this in the section “The Invitation by the Elder” below.

There is no indication in the Vinaya and Pātimokkha commentaries that the summary is to be recited before the Nidāna and this would be a later development. Originally the summary would have been a memory aid. In the commentaries there is also no mention of an interrogation about the preparations and preliminary duties. The exact source of the question and answer versions of the *pubbakaraṇapubbakicca* can not be traced. It is not found in the commentaries and sub-commentaries, and it is first mentioned in the late medieval Thai commentary on the Pātimokkha called *Bhikkhupātimokkha-gaṇṭhidīpāni* by Ñānakitti Thera; see Appendix I § 5.

According to Bhikkhu Ñānadassana, (Ñd 23 & n. 9) the reason for the preliminary dialogue is the regulation given at Mv II 15,6/Vin I 113 that no bhikkhu should speak unbidden about Vinaya in the midst of the Saṅgha; cf. UP Ce XXIII. However, there is no indication in the Mahāvagga, nor in the Vinaya commentaries, that this regulation is spe-

63. Named after the town of Amarapura in Burma from where this *upasampadā*-lineage was introduced to Sri Lanka in the 19th century.

64. *Te therā ajjhesanti, uddisatu, bhante, therō pātimokkhaṃ-ti. ... Eten’eva upāyena yāva saṅghanavakaṃ ajjhesanti, uddisatu āyasmā pātimokkhaṃ-ti.* (Mv II 17/ Vin I 116)

cifically for the preliminary duties of the Pātimokkha recitation. It is rather a regulation regarding 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.

In the Thai Dhammayuttika Nikāya tradition monologue version the reciter formally asks permission to recite the Pātimokkha from the senior bhikkhu. “Venerable Sir, let the Senior give me permission to talk about the Vinaya.” (*Okāsa*⁶⁵ *me bhante thero dethu*⁶⁶ *vinayakathaṃ kathetum*. N̄m 1969: 53.) This request is superfluous as the senior bhikkhu has already made an invitation.

The summary of the commentary-teachers is:

The broom and the lamp, the water with the seat (Vin I 118f., 125.) these are called: “the preparation for the observance.”

The consent and purity (Vin I 120f.), the telling of the season (Vin I 95), the

counting of the bhikkhus (Vin I 117) and the instruction [of the bhikkhunīs] (Vin II 255, 264; IV 5),

these are called: “the preliminary duty for the observance.”

The observance (Vin I 101, 111, 136) whatever bhikkhus are entitled⁶⁷ [to carry

out the legal] act (Vin I 124)

Common offences are not found (Vin I 126f.),

there are no persons to be excluded in there,

this is called: “reached suitability” (Vin I 115, 135f.).

Sammajjanī padīpo ca—udakaṃ āsanena ca,

uposathassa etāni pubbakaraṇan-ti vuccati.

Chandapārisuddhi-utukkhaṇaṃ, bhikkhugāṇanā ca ovādo,

uposathassa etāni pubbakiccan-ti vuccati.

Uposatho yāvatikā ca bhikkhū kammappattā,

65. The word *okāsa* in accordance with proper grammar should be the accusative *okāsaṃ* as in *okāsaṃ karoti*. In Sri Lanka this form *okāsa* is also used in the standard forgiveness formula [i.e., *okāsa me bhante, dvārattayena kataṃ sabbam accayaṃ 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 and also would to be a modern invention.

66. The incorrect form verb *dethu* should be the 3 sg. present indicative *detu*.

*sabhāgāpattiyo ca na vijjanti,
vajanīyā ca puggalā tasmim na honti,
pattakallan-ti vuccati.* (Kkh 6, Sp 1063)

The following sections refer to this summary.

11. Preparations

The preparations of the place where the Uposatha is done are given in the Mahāvagga; 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 *pubbakarana* in this sense is neither found in the Suttavibhaṅga or the Khandhakas 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 Vinaya-piṭaka.

67. Ñaṇamoli (1969: 56) renders “Whatever number of bhikkhus there are who come to the function.” But *patta* means “entitled.” It is the past participle of *pāpūnāti*: “obtains, attains, reaches.” See Mv IX 3,5/Vin I 318: “As many bhikkhus as are entitled (to take part in the formal) act are come.” (*Yāvatikā ca bhikkhū kammappattā te āgatā honti.*) (= Translation of I. B. Horner; BD IV 455.)

Mv IX 4,1/Vin I 319: “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.” (*Yvāyam catuvaggo bhikkhusaṅgho ... dhammena samaggo sabbakammesu kammappatto.* Cf. Cv X,7/Vin II 261: ... *dissanti bhikkhuniyo kammappattāyo pi āpattigāmaniyo pi ...*)

Kkh 6: “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.” (*Yāvatikā bhikkhū kammappattā ti: yattakā bhikkhū tassa uposathakammassa pattā yuttā sabbantimena paricchena cattāro bhikkhū pakatattā saṅghena anukkhittā te ca kho hatthapāsāṃ avijahitvā ekasimāyaṃ thitā.*)

Sp 1402: “Regular,* 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 cannot be done.” (*Pakatattā kammappattā: catuvaggakarāṇe kamme cattāro pakatattā anukkhitta anissarītā parisuddhasilā, cattāro bhikkhū kammappattā kammassa arabā anucchavikā sāmīnā, na tena vinā taṃ kamma.*

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

12. 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.⁶⁸

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 vaggena saṅghena uposatho kātabbo*).⁶⁹

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

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

Mahāsāṃghika-Lokottaravāda

“Twenty-five inspirational verses. ... Those who are eminent, well disposed, pure, and accomplished,⁷⁰ have seated for the rehearsal.⁷¹ 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 bhikṣuṇīs? ...

Venerable Sir, let the Community listen to me! Today is the dark moon⁷² fourteenth [-day] [or fifteenth-day]⁷³ or junction-Poṣadha⁷⁴ for

68. In order for any *saṅghakamma* to be valid the motion (*ñatti*) and proclamation (*anusāvāna*) have to be in the right order, all bhikkhus entitled to participate in the legal act must have come, bhikkhus who cannot 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.

69. Mv II 22,2/Vin I 120. See the note on *samagga* at Sd 10 for the factors which make up a *samaggakamma* and a *vaggakamma*.

70. The exact meaning of some of these terms is uncertain; cf. BMD 46.

71. *Anusaṅgāyanto*; according to Taita the manuscript is illegible here. CPD gives *anusaṅgīta* as “rehearsed again.”

72. *Viśuddhinakṣatram*, 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 46 has “bright half of the lunar month.” Cf. BV 64.

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.⁷⁵

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.⁷⁶

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.

The Community agrees, therefore it is silent. Thus I keep this [in mind].⁷⁷

... *Encouragement to be diligent & ten reasons for laying down rules.* ...

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 ...”

Sarvāstivāda

“Success! Those who are not fully admitted have departed, the united community has assembled. What is 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

73. 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 *cāturdaśiko vā pāñcadaśiko vā*.

74. *Sandhi-poṣadha*; see BV 64 n. 4: “... probably the transition from the 14th to the 15th night of the lunar month ...”

75. Another version is quoted in the Ma-L Bhikṣuṇī-vinaya, BV 64 (pp. 95–96):

“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 splendid.* Announce the consent and purity of bhikkhus who have not come, having announced make it known. ...”

* *śobhati*. The reading *so bhavati* in PraMo-Ma-L makes better sense.

76. *Ovayikā eṣā jñaptiḥ*. 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 Ma-L school.

77. Note that only the Ma-L has a *ñattidutiyakamma*, a motion followed by an announcement, here rather than the *ñattikamma* of the other schools.

months and one night are left. ... *Encouragement to be diligent and six inspirational verses. ...*"

Venerable Sir, let the Community to me! 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, present listen to it and pay attention thoroughly and well!

For whom there is an offence he is to reveal [it] ..." (PrMoSa 157, 160–61)

*Mūla-Sarvāstivāda*⁷⁸

"*Thirteen inspirational verses ... Venerables, so much of the hot season has passed; so much is left. Life is passing; old age and death have come. The Dispensation of the Teacher is crumbling. The venerables should make diligent effort, for with diligence the Awakening of the Tathāgatas, arahants and rightly awakened ones is attained, as well as the wholesome factors of awakening connected with that.*

What is the preliminary duty of 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.

Making a salutation with the hands, I bow to the Sakyan Lion. / I now wish to recite the Pārtimokṣa; listen to the Discipline from me. ... But for those who this bridle is not found nor is desired, / They, the unbridled ones, fall into disarray and are crushed in the battle against the defilements.

"Venerable Sir, let the Community to me! 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 ..."

For information on the Chinese translations of the Prātimokṣas, see Appendix V.



78. Banerjee 10–12. See also the passage on the proper procedure for conveying the *chandapārisuddhiṃ* in the Mū Poṣadhavastu, Gilgit MSS III pt 4 p.xiv & p.100; quoted in DhiraSekera 104. See also Frauwallner, 1956: 80–81.

Note that the request for the *chandapārisuddhi* in these Prākṛit and Sanskrit *nidānas* is not in the same location as in the Pālī Nidāna, but in the sections preceding to what corresponds to the Pālī Nidāna. After the request to reveal offences, there are no noteworthy differences between the Nidāna versions of the different schools. The Theravāda version is the only one that includes the question about the *pubbakicca* in the Nidāna proper.

The absence of commentary on the words *pubbakicca* and *pārisuddhi* in the word-commentary in the Mahāvagga might also be an indication that they were a later introduction into the Nidāna.

The Pātimokkha commentary (Kkh 21) explains *pārisuddhi* as one's own purity (*attano parisuddhibhāvaṃ ārocetha*), i.e., freedom from offences. It refers to 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."⁷⁹ The Mahāvagga gives the confession-procedure for a bhikkhu who falls into offence on the Uposatha-day itself; Mv II 27,1/Vin I 125–26. There is no mention of what should happen on normal days, but the Buddha says 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; M I 324; cf. M I 417 f., Sn 232.

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. According to Dhirasekera, 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 the same as for any other community-business (*saṅghakamma*) the community is attending to; Mv II 23/Vin I 121–122. (Cf. origin-stories to Pāc 79–80.)

13. Confession

One of the purposes of the Pātimokkha recitation is the control of shameless persons. One way this control or restraint is effected is through the obligatory confession of offences. This confession to another bhikkhu, or more than one bhikkhu, brings up shame and fear of future wrong-doing in the offender. Bhikkhus confessing various types of offences (Pār, Sd, Pāc, Pd) are likened to criminals

79. Cv IX 2/Vin II 240. However, in the Nidāna it is said that not revealing one's offence is deliberate false speech, i.e., Pācittiya 1. Cf. Pāc 73.

undergoing public punishment and penance; A II 240–42. In the Anaṅganasutta there is mention of a bhikkhu who wishes that he will not be reproved in the midst of the community for an offence he has committed; M I 27.

The procedure for the confession of light offences (*labuka 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 Pali 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*, a Vinaya manual composed in the commentarial period, and is recommended by Ven. Nāṇakitti in the *Bhikkhupātimokkha-gaṇṭhidīpanī*.⁸⁰ It is not found in the *Khuddasikkhā*, another manual composed during the same period, where a specific confession is recommended. It is also not found in the Vinaya Commentary, wherein only different wordings of confessing an offence are given; see footnote 91. In Appendix IV the passages from the *Khuddasikkhā*, etc., are given in full.

The general all-inclusive confession is thus 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 is the class or type of the offence one has fallen into, or when one is not sure about how many offences one has fallen into; see Nḍ 200 n. 2. In the Mahāvagga it is said that if one is unsure that one has fallen into an offence then one 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.

80. “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 Nḍ 200. Nāṇakitti quotes both the *Mūlasikkhā* and *Khuddasikkhā*, but gives the *Mūlasikkhā* confession-version first and thus shows his preference for this version.

Another consideration that might have given rise to the general confession is that if one confesses many offences while having fallen into one, it is properly confessed, while if one confesses one offence while having fallen into many they are not properly confessed. According to the *Samantapāsādikā* when one confesses a Saṅghādisesa offence that has been concealed as not properly concealed, or one long concealed as not long concealed, or confesses one offence while one has fallen into many, then 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.⁸¹ Further, if one confesses a heavy offence as a light offence, one conceals an offence.⁸²

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: “many offences of various classes” (*sambahulā nānāvattbhukāyo āpattiyo*); see Ñd 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 Ñd. For more about confession, see Ñd 198–217, BMC 542–44, Ñm 1969 43–46.

According to the Padabhājana an offence can be revealed in the middle of the community, in the middle of a group, or to one person; Mv II 3,8/Vin I 104. 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 “while the Pātimokkha is being recited” (*pātimokkhe uddissamāne*); Cv III 34,2/Vin II 68: “Two bhikkhus have fallen into saṅghādisesa. They, while the Disciplinary Code is being recited, say ...” (*Dve bhikkhū saṅghādisesaṃ āpannā honti. Te pātimokkhe uddissamāne evaṃ vadanti: Idān’eva ...* see Pāc 73 note on *jānāmi*) and the Gopakamoggallānasutta, M III 10:

81. Sp 1181–2: *Yo appaticchannaṃ āpattiṃ paṭicchannā ti vinayakammaṃ karoti, tassa āpatti vuttthāti. ... Sambahulā pana āpajjivā ekaṃ āpajjin-ti karontassa na vuttthāti..*

82. Sp 1176: *Sace pana labhukāpattiṃ āvikaromī ti ādinā nayena vadati, paṭicchannā va hoti.*

“There is, brahmin, for the bhikkhus a training precept 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 kept up.⁸³ If a bhikkhu has an offence, a transgression, while it is being told (*bhaññamāne*)⁸⁴ to them there, we deal with him according to the rule, according to the instruction.”⁸⁵

Dhirasekera (chapters 8 & 9) regards the original function of the Pātimokkha recitation as a kind of trial. He 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 (*anussāvana*) 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 *anussāvanas* 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, the Pātimokkha is a *ñatticatutthakamma* and that the three questions at the end of each rule section are related to the *ñatti* in the Nidāna, where it is said that the *anussāvana* is to be done three times.

Dhirasekera (pp. 79f. and 95–99) also suggests that the form of the Pātimokkha as prescribed by the Uposathakkhandhaka appears to be a ritualised form of an earlier and more practical procedure in which offences were confessed during the recitation. The purpose of this public confession 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. He quotes the Gopakamoggallānasutta passage and Pāc 73 as further support for his theory that “... the Uddesa was no mere recitation of the list of rules

83. *Yassa taṃ vattati*, i.e., the Pātimokkha. Cf. Mv II 17,3/Vin I 116: *Na me vattati*: “(The Pātimokkha) is not kept up by me.”

84. 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 *yathāsattva* see Pāc 73.

85. *Atthi kho brāhmaṇa tena bhagavatā jānatā arahatā passatā sammāsambuddhena bhikkhūnaṃ sikkhāpadaṃ paññattaṃ pātimokkhaṃ uddiṭṭhaṃ. Te mayaṃ tad-ahuposathe yāvaticā ekaṃ gāmakkhetaṃ upanissāya viharāma te sabbe ekajjhaṃ sannipātāma, sannipatitvā yassa taṃ vattati taṃ ajjhessāma. Tasmim̐ te bhaññamāne hoti bhikkhussa āpatti hoti vūtikkaṃ taṃ mayaṃ yathādhammaṃ yathāsattvaṃ kāremā ti.*

but a trial at which the offenders thus discovered were to be judged and dealt with according to the Law.”

In the Gopakamoggallānasutta passage, however, 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 bhikkhu suspended the Pātimokkha for him. The same happens in Pāc 73.

Confession during the recitation would seem rather impractical with large groups of bhikkhus living together, 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 to find another bhikkhu nearby to confess to. The Uposatha would be a suitable occasion to confess any offences since all the bhikkhus living in an area would come together as is suggested in the Gopakamoggallānasutta above. In the Mahāsakuludāyisutta (M II 8) 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 Saṅgha grew in size and became more sedentary, wealthy, and scholarly; the number of unscrupulous bhikkhus who did not behave in accordance with the rules, nor wanted to see and confess offences they had fallen into increased (Vin I 114, M I 445, Sd 12, Vin IV 143), the need arose 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 (see the 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 Anaṅganasutta, 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 *samaṇa* 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 *saṃghāvāseṣa* offences, and then do a collective repentance for any acts based on

greed, hatred, and delusion done in saṃsāra. Sometimes when a precept has been recited some bhikkhu will come up to repent because he forgot his offence. The other participating bhikkhus will then accept his repentance.

In the Dharmaguptaka tradition as practised by the bhikṣuṇīs of the, Hsiang Kuang Temple in Taiwan, all the bhikṣuṇīs do a general confession and repentance ceremony together before the Prātimokṣasūtra recitation; see Wu Yin, 2001: 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; Tekchok, 1984: 31–32, 45–47, 66–69.

Thubten Kalsang Rimpoché (*Vassāvāsa: A Rains Retreat Annual*, Bangkok, 1965 pp. 78–79), 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 bhikṣhus together to the Upadhyaḃya. 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 bhikṣhus who has sat in one’s own upasampadā or to any senior and well-respected sthavira (thera).”

14. Other Uposatha Regulations

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 carried out by reciting the Pātimokkha; Mv II 3,2/Vin I 102.

The Pātimokkha should not be formally recited on any day except 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 day of the month; Mv II 14,1/Vin I 111. The Vinaya and Pātimokkha commentaries state that the fourteen day Uposatha falls on the 3rd and 7th Uposatha of a season.⁸⁶ Uposathas fall on the day preceding the moon’s waxing and waning and the two days in the middle of these phases, i.e., the 8th, 15th, 23th, and 30th night of the lunar month in the case of 15th day Uposathas, and on the 8th, 14th, 22nd, and 29th night in the case of 14th day Uposathas. The Uposatha should not be done on a non-Uposatha day, an exception being 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 that all bhikkhus learn to count the moon-phase/fort-night (*sabbeheva pakkha-gananam uggabetum*) after laypeople criticised the bhikkhus for not knowing it; Mv II 18,1-2/Vin I 117. To avoid monks not knowing that it is the Uposatha, a senior monk should announce it at any time during the day; Mv 19.1.

The announcement of the Uposatha day (*ajj'uposatho paṇṇaraso*) included in the *ñatti* given in the Nidāna of the Pātimokkha is unusual in that it occurs in no other *saṅghakamma ñatti*. The *ajj'uposatho paṇṇaraso* 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 above § 12. However, it is commented upon in the *Kaṅkhāvitarāṇī* and this suggests that it is a very early tradition. Further, it is found in the *ñatti* of the *pārisuddhi-uposatha* for three monks (*sunantā me āyasmantā, ajjuposatho paṇṇaraso*) at Mv II 26.3/Vin I 124. A footnote in Thai edition of the Mahāvagga (as on BUDSIR) states that all books, except a Sinhalese book, have the *ajj'uposatho paṇṇaraso* clause in the text. Because later (in the Mahāvagga chapter) there follows a rule that the Pātimokkha is not to be recited daily except on the fifteenth or fourteenth, the clause could not have been part of the *ñatti* when it was laid down. The Thai edition therefore follows the Sinhalese book.⁸⁷

An explicit rule about telling the season in which the Uposatha takes place can not be found, 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 in the commentary (Sp 1033) as the mentioning of the season, i.e., one of the three Indian seasons (cold, hot, or rainy season).

86. Kkh 2 (Be): “Herein, two times in the third and the seventh fortnights 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.”

87. *Iti paraṃ sīhalapotthakam thapetvā sabbapotthakesu ajjuposatho paṇṇarasoti pāi paññāyati. Sā pana yasmā idha divaso na tāva anuññāto hoti tathā hi vakkhati tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññātoti devasikam pātimokkham uddisantīti ādim sace idha divasam anujaneyya te bhikkhū devasikam na uddiseyyum tasmā idha na yujjati divasassa pana anuññātakālo paṭṭhāya vaṭṭati. ayampāna sīhalapotthakam anuvattitvā sodhito ti veditabbo.* (Se p.203)

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

A bhikkhu who does not undertake the exhortation of bhikkhunīs after having been authorised by the Bhikkhusaṅgha incurs an offence of wrong-doing; Cv X 9,4–5/Vin II 263–64. Bhikkhunīs are to ask two things from the Bhikkhusaṅgha every half month: the questioning about the Uposatha, and the coming for the instruction⁸⁸ according to their *pācittiya* rule no. 59.

According to the Pātimokkha Commentary (Kkh 6), “whatever” (*yāvaticā*) refers to at least four bhikkhus being within armslength in a *sīmā*. There is only one canonical reference to 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*).

15. Boundary (*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). The rules found in the Uposathakkhandhaka regarding the place where the Uposatha is held are as follows:

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 ones⁸⁹ (*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 announced or pointed out (*kitteti*). There are eight kinds of boundary markers: hills/mountains, rocks, forests, [individual] trees, roads, termite-mounds, rivers, (areas covered with) water [such as lakes]. After this pointing out of the markers, one competent bhikkhu is to make a formal announcement

88. *Uposathapucchakaṅ-ca ovādupasamkamaṅ-ca*; Vin I 124. Cf. M III 270.

89. BD IV 136: “all together”; see the note on *samagga* at Sd 10.

followed by a motion (*ñattidutiyakamma*) through which a boundary is authorised as far as the markers (extend) all around, for the single Uposatha for the same communion; Mv II 6,1–2/Vin I 106.

The boundary can be three *yojanas* in diameter 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 regard to 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 (*vihāra*) 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*)⁹⁰ 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.

If a bhikkhu lives in a non-village area, a wilderness (*arañña*), [the boundary for] the same communion and single Uposatha is seven *abbhantara*⁹¹ all around; Mv II 12,7/Vin I 111.

90. BD: “incomplete”; see the note on *samagga* at Sd 10.

91. 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 *abbhantas*. See BD II l-li. The Thai interpretation as given in the *Vinayamukha* (*Entrance to the Vinaya* III 44) is that an *abbhantara* is 14 m., giving a length of about 100 m.

All [the area in] a river, sea or lake is without boundary. In a river, sea, or lake [the boundary for] the same communion is [the area] that a man of average height 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 111.⁹²

Boundaries may 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* are clarified, refined, and also expanded upon. Furthermore, new methods are laid down, e.g., the method for describing boundary markers. While 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* when the *sīmās* are between not formally authorised wilderness *sīmās* and another space a man can throw water around when the *sīmās* are in water; see Kkh 10–11.

New terminology is also used in the commentaries, e.g. the formally authorised boundary (*sammatasīmā*) is renamed “bound-boundary” (*baddhasīmā*) and the non-authorised boundary (*asammatasīmā*) is called “non-bound-boundary” *abaddhasīmā*. This terminology is due to the new procedure of connecting or binding (*bandhana*) *sīmā* markers instead of the original procedure of simply mentioning them.

Nowadays, the Uposatha is usually held in an Uposatha-hall in a *khaṇḍasīmā*, which literally means a “broken off boundary,” i.e., a subsidiary boundary. This too is a commentarial introduction and the *khaṇḍasīmā* is authorised in order to avoid bhikkhus unknowingly entering a large *sīmā* while a *saṅghakamma* is going on and thus invalidating it.⁹³

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

92. This *asammatasīmā* is important, for example, when bhikkhus are visiting a village or town where there is no monastery, when travelling, when staying in a wilderness or forest, or when travelling on a ship.

93. *Anupasampanna* persons can enter a *sīmā* without invalidating a *saṅghakamma*, however they should not be within *hatthapāsa*. The sole exception is someone who receives *upasampadā* and therefore *should* be within *hatthapāsa*.

about 60 cm) is to be made between the *khaṇḍasīmā* and the *mahāsīmā*. For more information on the complex, controversial subject of *sīmā*, see Kkh ch. 1, Sp 1035–1056, Kieffer-Pülz’s works on *sīmā*s, and BMC II ch. 13.

16. Common Offences

The term “common offences” (*sabhāgāpattiya*) refers to an offence, which two or more bhikkhus, or all of the bhikkhus in a community, have fallen into. It is an offence of wrong-doing (*dukkata*) 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 before returning. If that is not possible, then an announcement may be made that the community has fallen into a common offence and shall confess it when a pure bhikkhu visits. After this announcement the Pātimokkha may be carried out.

17. Unqualified Persons

The “persons to be excluded” (*vajjanīyā ca puggalā*) in the *pubbakaraṇapubbakicca* refers to the Buddha’s stipulation that the Pātimokkha should not be recited in the presence of any persons who are not in communion (*asamvāsa*) with the Bhikkhusaṅgha, such as sāmaṇeras, bhikkhunīs, etc.

The Buddha regulated that the Pātimokkha is not be recited to an assembly where persons who are not in communion are seated within armslength (*batthapāsa*).⁹⁴ The persons are: 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 out⁹⁵ for not seeing an offence, and are not yet restored (*anosārita*) by the community; those who have been suspended for not making amends (*appatikata*) for their offences, etc.; those who have been suspended for not giving up their bad views,⁹⁶ etc.; those living in communion by stealth;⁹⁷ those who have

94. Mv II 36/Vin I 135–36. On *asamvāsa*, see Ann Heirman, 1995.

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

departed to another [non-Buddhist] sect; animals, matricides, parricides, and killers of arahants, those who have raped bhikkhunīs,⁹⁸ schismatics, shedders of blood [of the Buddha], hermaphrodites, and eunuchs.

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

Persons not to be admitted into the Bhikkhusaṅgha, and who, if admitted, are to be expelled are: eunuchs, those who associate by stealth, animals, matricides and patricides, killers of arahants, those who have raped bhikkhunīs, and hermaphrodites; Mv I 61–68/Vin I 85–89.

18. Suspending the Pātimokkha

The Buddha, not wishing to recite the Pātimokkha in the presence of a bhikkhu who presumably (judging from the terms 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 at the Uposathakamma, announce that the bhikkhu has committed an offence, and suspend him from attending the Pātimokkha recitation.⁹⁹ The Pātimokkha may not then 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 major or minor, should be suspended.

In a sutta in the Aṅguttara Nikāya (A V 70) the Buddha gives ten reasons to Upāli for suspending the Pātimokkha (*pātimokkha-*

96. Cf. Pāc 69 where a bhikkhu who knowingly recites the Pātimokkha in the presence of such a bhikkhu commits a Pācittiya.

97. *Theyyasamvāsaka*, i.e., those pretending to be bhikkhus for the sake of gain; see explanation at *theyya* at Pār 2.

98. *Bhikkhunīdūsaka*: “seducer of a bhikkhunī” or “rapist of a bhikkhunī,” H.: “seducer of nuns.” The term *dūsaka* lit. means “spoiler,” see Sd 13, but here it is a synonym for a “seducer” or “rapist,” which fits in some contexts, i.e., the origin-story to Pd 4, but it also seems to include voluntary intercourse.

99. Vin II 240–41: ... *tasmim puggale sammukhībhūte saṅghamajjhe udāharitabham: Sunātu me bhante saṅgho. Ithannāmo puggalo sāpatiko, tassa pātimokkham ṭhapemi, na tasmim sammukhībhūte pātimokkham uddisitabban-ti ṭhapitaṃ hoti pātimokkhan-ti.*

tbapanā): the presence of persons who have left the training, those who have committed an offence involving defeat, persons not fully admitted into the Bhikkhu-community, eunuchs, those who have raped a bhikkhunī, and there being unfinished legal discussion about the presence of any of these. These ten reasons do not completely match the ones in the ten lists with legally valid and invalid reasons for suspending the Pātimokkha in the Cullavagga, where even bhikkhus who have fallen into a wrong-doing are included.

The fact that ten lists are given in the Cullavagga suggests that the reciters of the Vinaya-piṭaka may not have been unanimous about what the right reasons were, or that the reasons were originally less strict, and only later—when there were more disputes and schisms in the Saṅgha—became more so. The reasons for falling away from virtue, conduct, livelihood, and right view¹⁰⁰ 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*).

19. The Invitation by the Elder

When the bhikkhu(s) have gone through the preliminary duties the senior bhikkhu makes a formal invitation to recite the Pātimokkha.¹⁰¹

This invitation is based on a regulation that one who recites the Pātimokkha uninvited, *anajjhīṭṭha*, incurs a *dukkata* offence.¹⁰²

The Pātimokkha is the responsibility of the (most) senior bhikkhu (*therādhēyyaṃ pātimokkhaṃ*), if the therā is not able to take it on because he is ignorant and unlearned, and does not know the Uposatha or the Pātimokkha, then the Buddha allowed the Pātimokkha be taken on by another competent bhikkhu (*tassādhēyyaṃ*); Mv II 17,2/Vin I 116.

A simple request would have been made originally, as the Mv mentions that monks invited the senior or another bhikkhu to recite the Pātimokkha by saying: “Let the Venerable Sir recite the Pātimokkha.”¹⁰³

100. *Sīla*-, *ācāra*-, and *diṭṭhi-vipatti*. Defined in Mv IV 16,12/Vin I 172.

101. See Dm, Mi Se, Nd 32, and a slightly different version in Nm/Mm Se 16.

102. Mv II 16, 8/Vin I 115: *chabbaggiyā bhikkhū saṅghamajjhe anajjhīṭṭhā pātimokkhaṃ uddisanti. Na bhikkhave anajjhīṭṭhena pātimokkhaṃ uddisitabbaṃ ... anujānāmi therādhēyya* pātimokkhaṃ*. * The correct reading is *therādhēyya* in line with *tassādhēyya* below at Mv II 17,2, not *therādhika* (Ee). In Skt *ādhēya*, see MW, means “to be assigned,” “to be attributed,” “... given.” Cf. M III 10: “... *yassa taṃ vattati taṃ ajjhesāma ...*” : “... he by whom it is practised we invite ...”

103. Mv II 17/ Vin I 116: *Tē therāṃ ajjhesanti, uddisatu, bhante, therō pātimokkhan-ti. ... Eteneva upāyena yāva saṅghanavakaṃ ajjhesanti, uddisatu āyasmā pātimokkhan-ti.*

There is no mention in the Sp and Kkh of the formal invitation as given in modern Pātimokkha manuals. It is also not found in the introductions to the Prātimokṣasūtras. It is first found in the medieval Vinaya summary-manual *Mūlasikkhā*: “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.”¹⁰⁴

20. Preliminary Duties in the Prātimokṣasūtras

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

In the Nidāna of the Mahāsāṃghika-Lokottaravādin Prātimokṣasūtra¹⁰⁵ the reciter announces the day, how much of the season has passed how much is left, the absence of persons who are not fully admitted into the Community or are unsuitable, the number of bhikkhus within the boundary (*sīmā*). He asks which bhikkhu is the conveyor of the consent (and purity) of the bhikkhunīs,¹⁰⁶ 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 announces 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.¹⁰⁷

The Mūlasarvāstivādin reciter mentions the day and the season, and he asks for the announcing of the purity and consent of the absent bhikkhus.¹⁰⁸

104. *Pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisitum āvāhanam karoma*. JPTS I 129. For variant readings, see Appendix I.

105. See Taita 6, BV 64, Dhirasekera 104, and BMD 46. where parts of the Ma-L Nidāna are quoted.

106. 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 96. Cf. BMD 46, n. 7.

107. See CSP 69–71, Finot 13–16, and PrMoSa 157. Quoted above, § 12.

108. See BMD 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 Pātimokkha, although usually only the Nidāna is recited; see Tekchok, 1984: 31–32, 45–47, 66–69, and also Tsomo, 1997: 133.

In the Mahāsāṃghika-Lokottaravādin and Mūlasarvāstivādin Prātimokṣasūtras, the reciter asks at the end of this section (which precedes the Pali Nidāna section) what preliminary duties are to be done. The response is that there is little to be done.¹⁰⁹ Presumably, this means that the duties mentioned above have been done. In the Sarvāstivādin 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, PrMoSa 157.

The Dharmaguptaka Prātimokṣasūtra, as preserved in Chinese translation (T. 1430), has a dialogue: the leader/reciter asks the assembly whether the bhikkhus have assembled, whether things are arranged (seats, water, sweeping etc.), whether there is any person who is not fully admitted in the assembly, whether the consent and purity of absent bhikkhus has been conveyed, who has been sent to the bhikkhus who have come to request instruction, and what is to be done i.e., to recite the Pātimokkha.¹¹⁰

In the present day Taiwanese Dharmaguptaka Bhikṣunī tradition two bhikṣunīs are appointed for the Poṣadha; see Wu Yin, 2001: 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 another question by the reciter after the announcement (*ñatti*) i.e., after mentioning the type of uposatha day and asking whether the community is ready for the recitation; see Wu Yin, 2001: 113–120. The question is whether the announcement will do. In Tsomo, 1997: 33 the question is whether this is the *karman*. 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 Pātimokkha starts here.

The dialogues in the introductions to the other traditions suggests that the similar dialogue about the preliminary duties recited in some 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 Pātimokkha recitation might also indicate an ancient tradition since

109. Quoted above in § 12.

110. T22n1429_p1015b16–c03. See Beal 207–08; BPP 3; Wu Yin, 2001: 113–121; Tsomo, 1997: 32–33.

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 *Pātimokkha* rules etc. These verses are not found in the Pali *Nidāna*. However, before and/or after the *Pātimokkha* recitation modern Theravāda bhikkhus 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 *Pātimokkha*-restraint. The particular passages chanted depend on the monastery and group (*nikāya*); see *Ñm* 88 and Dickson 64–69.

21. The Nidāna and the Padabhājana

Although there are independent palmleaf manuscripts and printed editions of the *Pātimokkha* (including the *Nidāna*), almost the whole of the *Pātimokkha* (including the section-introductions, section-conclusions, chapter-divisions, concluding remarks, and the final 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).

A terse word-by-word commentary on the *Pātimokkha* rules in the *Suttavibhaṅga* and the *Nidāna* in the *Mahāvagga* (Mv II 3,4–8./Vin I 103–04) is 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 by word commentary is called *padabhājana* or *padabhājanīya*: the “dividing of words (of a phrase/sentence)” or “division of a sentence,” i.e., a separate analysis of each word in a phrase; see PED.

According to RD & O there is no phrase uncommented upon by the old commentary, but they overlooked the sentences *Kim saṅghassa pubbakiccaṃ? Pārisuddhiṃ ... ārocetha* in the *Nidāna*, which is not commented upon by the old commentary; see above § 12. The *adhikarāṇa-samatha* procedures 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 § 3.

This type of word-by-word commentary is not unique to the *Pātimokkha*. The *Niddesa* represents a more extensive style of canonical word-by-word commentary.¹¹¹ It is a commentary on the *Aṭṭhakavagga* and *Pārāyanavagga*, as well as the *Khaggavisāṇasutta*, which are now included the *Suttanipāta*, indicating that they were originally independent works just like the *Pātimokkha*. Another word-by-word commentary is found after the verses in the *Jātaka-aṭṭhakathā*.

As the Jātaka verses by themselves are given as a separate canonical text as part of the Khuddaka-nikāya, the word-by-word commentary would originally have been an independent text too. The *Jātaka-aṭṭhakathā*—consisting of canonical verses, a word-by-word-commentary, an introductory origin-story, a story, and a conclusion—is therefore similar to the Suttavibhaṅga—which includes the Pātimokkha-rules, a word-by-word commentary, an origin-story and analysis. Other word-by-word commentaries are found in two places in the Paṭisambhidāmagga and also in the last portion of the Nikkhepaṅga of the Dhammasaṅgaṇi.¹¹²

Along with the Pātimokkha, the old word-commentary would at first have been recited and studied at first as a separate text by monks. When the Canon was compiled, the Pātimokkha, the word-by-word commentary, the reciter's questions, etc., were made to form the Suttavibhaṅga along with origin-stories and further analysis of rules. One reason that the Nidāna—which is the announcement of a legal act (*ñatti*)—is required in the Uposathakkhandhaka (which deals with legal details regarding the Uposatha) is because the Nidāna provides the proper starting-procedure for the Pātimokkha recitation.

Strictly speaking, the Nidāna is not part of the Pātimokkha as it is stated in the Nidāna: "I shall recite the Pātimokkha," *pātimokkham uddisissāmi*. The future tense indicates that what follows, i.e., the rules, are considered to be the Pātimokkha, not the Nidāna itself. Since the Suttavibhaṅga is just the analysis (*vibhaṅga*) of the Pātimokkha rules, the *suttas*, this would be another reason why the Nidāna is not included in it. The final conclusion of the Pātimokkha, not being a legal announcement, is found in the Suttavibhaṅga.

There are also *nidānas* preceding the Prātimokṣasūtras of other schools, which proves the antiquity of the Pali Nidāna. In the Vinayas of other schools what corresponds to the Pali Nidāna is, besides being

111.The Niddesa sometimes uses the same wording as the Suttavibhaṅga's Pada-bhājana, i.e., the explanation of *āyasmā/āyasmanto* at Vin I 103 and Nidd I 138: *Āyasmanto ti piyavacanam-etam garuvacanam-etam sagāvasappattissādhivacanam-etam āyasmanto ti*. Cf. *ekaggacitta avikkhittacitta avisāhatacitta* at Vin I 103 and Nid II 479, etc. No detailed research has been done on the canonical word-commentaries and their relationship to each other.

112. Dhs 233–34. In the Paṭisambhidāmagga (Paṭis I 172–75ff) there is a word-commentary on Th 548 and part of the Anāpānasati-suttanta. 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 cannot be traced.)

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

found preceding the Prātimokṣasūtras of all the below mentioned schools (including the motion, *jñapti/ñatti*), only found in the Poṣadhavastu of the Dharmaguptaka school and the Mahīśāsaka school (both preserved in Chinese translations).

In the Dharmaguptaka Poṣadhavastu the same Nidāna as the Pali is found, but without the motion (*jñapti*); T22n1428_p0817c04–11. As in the Pali Uposathakkhandhaka, the Nidāna is followed by an analysis of words and concepts that are used in or are related to the introduction. The Dharmaguptaka analysis is less systematic than the Pali analysis (*padabhājana*); T22n1428_p0817c11–25. The motion is added separately—without the rest of the introduction—at the end of the Dharmaguptaka Poṣadhavastu; T22n1428_p0821a29–b02.

The Poṣadhavastu of the Mahīśāsaka school contains the introduction including the motion; T22n1421_p0122a07–14. This introduction is followed by an explanation of the term *prātimokṣa*.

The Vinayas (i.e. what corresponds to the Pali Sūtravibhaṅga and the Khandhakas) of the Mahāsaṅghika school, the Sarvāstivādin school (both in the Chinese translation), and the Mūlasarvāstivādin school (in the Chinese translation and also in the Sanskrit of the Gilgit MS) do not contain the Nidānas of their Prātimokṣasūtras.¹¹³

To sum up:

1. The Nidāna including the *ñatti/jñapti* is the introduction to the Prātimokṣasūtras of all schools, including the Theravādin Pātimokkha.

2. However, the Nidāna is found in the Uposathakkhandhaka/Poṣadhavastu of only the Theravāda, Dharmaguptaka, and Mahīśāsaka schools.

3. In the Uposathakkhandhaka/Poṣadhavastu of 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's the least so.

22. The Nidāna Conclusion

All Pātimokkha editions, except the Thai Mahāmakut edition, have the standard conclusion with the questions on purity, etc., at the end of the Nidāna. Since the Nidāna is not an offence-class, this conclusion is out of place.

The conclusion to the Nidāna is clearly mentioned in the Vinaya commentaries (Sp 1057/Kkh 4) in the section commenting on the Pātimokkha recitation in brief; Mv II 15, 1–4/Vin I 112 f. However,

113. The details regarding the Nidānas in the Chinese translations of the Vinayas were kindly supplied to me by Dr. Ann Heirman. Cf. Frauwallner, 1956: 79.

in the *Kaṅkhāvitaranī*'s commentary on *yāvataṭṭhiyaṃ anussāvitaṃ* (see above § 4 and Appendix III) 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 that 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. Only at the end of the Pārājika section the words it would contain (i.e. *uddiṭṭha; tatth' āyasmante; kacci'ttha parisuddhā*) are commented upon.

At Kkh 28 it is stated that the introduction of the Pārājika section immediately follows the Nidāna section: "Now, this which is immediately following the Nidāna, the section on Pārājika starting with 'Here these'" (*Idāni yad-etaṃ nidānānantaraṃ tatr'ime cattāro ti-ādi pārājikakaṇḍam.*) This suggests that there was no conclusion to the Nidāna. Moreover, at the end of the Saṅghādisesa and Aniyata sections there is a clear reference back to *uddiṭṭham kho by vuttanāyena*: "in the manner of what has been said," but at the end of the Nidāna section there is no such reference forward. This also suggests that the composer of the Kkh had a text without the conclusion at the end of the Nidāna.

The author of the *Pātimokkhaṅghidīpanī* (p.12) also had a text without this conclusion: "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."¹¹⁴

The Prātimokṣasūtras of other schools, except the Ma-L Prātimokṣasūtra, have this conclusion.¹¹⁵

23. The Meaning of *Sutta* in *Suttāgata* and *Suttavibhaṅga*

The Pātimokkha is also called *Sutta*, but not as a *Sutta* in the sense it is used nowadays, i.e. a discourse contained in the nikāyas. Bronkhorst (2010: 182) describes that there are two usages of the Sanskrit word *sūtra*. One is used in the brahmanical tradition "to designate collections of short aphoristic rules, each of which is called a *sūtra*: a *Sūtra* is in this way a collection of *sūtras*." The other usage is "primarily, perhaps exclusively, found in the canonical literature of

114. *Uddiṭṭham kho āyasmanto nidānan-tyādi vuttam nidānāvāsāne na upalakkhati, tam ca uddesakāle vattabbavacanam-eva.*

115. Mū (Ban 13, BMD 49); Dhg (BBP 4, Beal 208, CSP 121); Sa (Finot 16, PrMoSa 162); PrMoMā-L 6, BMD 50; Ma (T. 1426, 549b23); Mahīśāka (T. 1422,195a06; Kāśyapīya (T. 1460, 659c20).

the Buddhists and the Jainas. These Sūtras are not short and aphoristic, and they can as a matter of fact be long and elaborate.” “The first ... would be so called because the primary meaning of the Sanskrit word sūtra is ‘thread,’ ‘string,’ and a Sūtra text is ‘any work or manual consisting of strings of short sentences or aphoristic rules hanging together like threads.’ Alternatively, a Sūtra is like a thread spun from different fibers, because the earliest Sūtras ... consisted of individual statements systematically collected from different sources and joined together The Buddhist and Jaina Sūtra, in contrast, would owe their name to the faulty Sanskritization of Middle Indic *sutta*. The correct Sanskritization of this word would be *sūkta*, that is, *su* + *ukta* (well spoken).” In the case of the Pātimokkha, the first, Brahmanical sense is intended.” According to Dayal (1932: 7) the Pali 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 Pali word *sutti* does correspond to Skt. *sūkti*.” *Sūkta* = *su* + *ukta* means “(something) well said” or “wise saying,” (see MW 1240) and is used as a designation for inspired hymns in the Ṛg Veda. The simile of the flowers tied by a string (see below) suggests that *sutta* as Pātimokkha is derived from *sūtra*: “string,” while *suttanta* as used for discourses is derived from *sūkta* “good saying”; cf. Gombrich 1988: 23; Norman, 1992: 3.

Macdonnell’s (1899: 29) observations about Vedic sūtras fit the 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 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 \sqrt{sv} , “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 cannot be understood without the help of detailed commentaries.”

What is usually called a *sutta* nowadays, i.e. a discourse of the Buddha, is referred to as a *suttanta* in canonical texts (e.g. Mv VIII 5,11/ Vin I 141, A III 106) as well as in the commentaries, where, for example, the Suttapiṭaka is referred to as Suttantapiṭaka. The titles with *sutta* that are put after each discourse could be the work of later redactors. In the P.T.S. edition of the Majjhima Nikāya the first 50 suttas have a conclusion with “-suttaṃ” (e.g., *Mūlapariyāyasuttaṃ paṭhamam*), the next 28 have “-suttantaṃ” (e.g., *Kandarakasuttantaṃ paṭhamam*). A footnote in M II (p.22, fn. 3) states that some manuscripts use *suttanta* while others use *sutta*. In the Great Standards (*mahāpadesa*) the word *sutta* is also used, i.e. that which is claimed to be Dhamma and Vinaya is to be fitted with *Sutta* with and matched with *Vinaya* (*sutte otāretabbāni, vinaye sandassetabbāni*), and, if it agrees with these, then it is the Buddha’s Word (*buddhavacana*) (D II 124). Buddhaghosa (D-a 565) gives different interpretations of this passage: He first explains *sutta* as *suttavibhaṅga* and *vinaya* as *khandhaka*. Then he expands *sutta* to *ubhato suttavibhaṅga* and *vinaya* as the *khandhakas* and *parivāra*, and then *sutta* as *suttapiṭaka* and *vinaya* as *vinayapiṭaka*. Next the Abhidhamma-piṭaka is also included in *sutta*, and finally, writing that “without ‘*sutta*’ there is no Word of the Buddha (*buddhavacana*),” the Khuddaka Nikāya is also included. However, the usage of *sutta* in the *mahāpadesa* probably does not refer to a body of discourses, but rather to a pattern or mode of teaching, i.e. as the “thread” or threaded coherent form of a discourse (*suttanta*), similar to the way it is used in the hermeneutical works *Nettipakarana* and *Peṭakopadesa*; see Cousins 1983: 97f. and Ñāṇamoli 1977: xxiii & 34. At some stage after the commentarial period the usages of *sutta* and *suttanta* got confused, leading to the current wrong usage of *sutta* as a discourse.

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 brief rules (*sutta*) strung together into one string. (In a similar way the “Rule” of Saint Benedict consists of individual rules.)

The individual rules in the Pātimokkha are referred to as *sutta* in the phrase used to describe a Vinaya master (*vinayadhara*): “Both pātimokkhas are well handed down in breadth to him, well analysed, well set forth, well investigated, as to rule (*suttaso*), as to detail.”¹¹⁶ *Sutta* refers to both the *Bhikkhu-* and *Bhikkhuni-pātimokkha* rules as

116. A IV 140, Vin I 65, II 95, etc.: *Ubhayāni kho paṇ’assa pātimokkhāni vitthārena svāgatāni honti svvibhattāni suppvattinī svvnicchitāni suttaso anubyāñjanaso.*

contained in the Suttavibhaṅga, while *anubyañjana*, detail, refers to the analysis as given the Suttavibhaṅga. Horner renders *sutta* as “clause,” taking it to refer to the individual clauses of the Pātimokkha; see BD I x & III 43 n. 3.

The Kkh explains: “*Suttāgataṃ*: handed down in the Sutta, in the Pātimokkha.” (*Suttāgatan-ti: sutte pātimokkhe āgato*.)¹¹⁷

Another interpretation is that *sutta* (also in the enumeration of the nine factors of the Dhamma, *navāṅga*) is a synonym for the *Pātimokkhasutta*; see von Hinüber 1994: 131, 1995: 8, 1996: 7 and 1998. Although the term *Prātimokṣasūtra* is used in the other Buddhist traditions to denote the text corresponding to the *Pātimokkha*, in the Theravāda or Pali tradition there is not one single reference to a *Pātimokkhasutta* in the entire Pali Canon and its commentaries, etc. The use of *Prātimokṣasūtra* would be due to sanskritizers (redactors, scribes) misunderstanding *sutta* in Pāc 73, in the Pātimokkha conclusion, and in the Suttavibhaṅga. Von Hinüber himself (1994: 127) mentions that neither *sutta* nor *suttanta* occur in any of the titles¹¹⁸ of texts referred to in the Nikāyas.

The evolution from *sutta* and *pātimokkha* to *prātimokṣasūtra* can be seen when comparing parallel passages in the *Prātimokṣasūtras* of other schools. In the rule-section introductions, the Pali just has *uddesaṃ*, the Mahāsāṃghika Lokottaravādin and Bāmiyān versions *sūtre prātimokṣe uddesaṃ*, and the Sarvāstivādin & Mūlasarvāstivādin versions *prātimokṣasūtroddesaṃ*. In Pāc 73 the Pali has *pātimokkhe uddissamāne*, Ma-L: *sūtre prātimokṣe uddiṣyamāne*, Bāmiyān: *prātimokṣasūtre uddiṣiyamāne*, Sa: *prātimokṣasūtroddiṣyamāne*, Mū: *prātimokṣasūtroddese uddiṣyamāne*. In the same rule the Pali has *anvaddhamāsaṃ uddesaṃ*, Ma-L has *anvardhamāsaṃ sūtre prātimokṣe uddesaṃ*, Bāmiyān *sūtre anvardhamāse prātimokṣoddesaṃ*; it is not found in Sa and Mū. Leaving aside the introductory and appendix sections, the only places where Ma-L uses *prātimokṣasūtra* is in *prātimokṣasūtrāgato* in the *Prātimokṣasūtra* conclusion. On the other hand, in the Sa and Mū version we only find *prātimokṣasūtra* except for *sūtragata* & *sūtraparyāpanna* in the rule corresponding to to Pali Pāc 73 (the Sanskrit is only extant in the Sa version, but the Tibetan

117. Cf. the inverted bahubhihi compound *āgatāgama*: “(one to whom) the tradition has come down” (i.e., “*yassa āgamo āgato so*”) found in the phrase: *bbikkhu bahussuto āgatāgamo dhammadharo vinayadharo* (Vin I 119). See Vin texts I xxviii–xxxi, BD I x, and 15 n. 3 for more on this use of *sutta*.

118. The other divisions of the *navāṅga* might also refer to the structure or content matter of the texts in the Canon rather than to titles of texts, i.e., one *suttanta* can contain *veyyākaraṇas*, *gāthas* and *abbhutadhammas*; see MN 49, esp. M I 330, and the *Dhammacakkapavattanasutta*, called *veyyākaraṇa* in its conclusion contains an *udāna* and an *abbhutadhamma* (i.e. an earthquake).

translation of the Mū Prātimokṣasūtra matches it: *di ltar chos 'di yang mdo'i nang du gtogs mdo'i nang du*. The Chinese translation is: “said in the Prātimokṣasūtra,” T23n1436_p0471a22) and the Prātimokṣasūtra conclusion (leaving aside the verses in the introduction and appendix). The Bāmiyān text uses both.

Despite the word *Pātimokkhasutta* not being found in the Pali, von Hinüber's suggestion that *sutta* refers to the Pātimokkha is reasonable. As von Hinüber (1998: 258f.) suggests, some of the very brief and basic Pācittiya rules starting with a locative followed by a nominative (e.g. Pāc 1 *sampajānamusāvāde pācittiyaṃ*), as well as the first Saṅghādisesa rule, preserve the old *sūtra* style as in rules formulated in Pāṇini's grammar and that therefore the Pātimokkha at an early stage might have looked more like a true *sūtra* with simply formulated *sūtra* rules.

Since brahmanical sūtras are quite terse they can only be understood with the help of a commentary (see Macdonnell quoted above and Bronkhorst 2010: 185f.). Some are only found embedded in commentaries (see Bronkhorst 2010: 184f.). Since the Pātimokkha has characteristics of a *sūtra*, i.e. is a string of short rules, and refers to itself as *sutta*, this would explain why it is accompanied by the ancient Padabhājana word-commentary and is contained in the Suttavibhaṅga, just as brahmanical sūtras.

In the Vinaya commentaries and sub-commentaries one of the three types of Uposatha is called the *suttuddesa*.¹¹⁹ 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, who do not explain *sutta* here, but elsewhere 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-aṭṭhakathā*: “the Commentary on the *Mātikā*.” Cf. Kkh 164: *n'eva mātikāyaṃ na padabhājane vuttaṃ*: “it has not been said in the *mātikā* nor in the word-analysis.” The *Sāratthadīpanī-ṭīkā* (Be ed. 107) defines *mātikā* as the declared training-rules.¹²⁰

According to the Vinaya Commentary (Sp 1197) *sutta* in *tassa n'eva suttaṃ āgatam hoti no suttavibhaṅgo*: “... to whom neither the Sutta nor the Analysis of the Sutta has been handed down”: (Vin II 96) means *mātikā*: “‘The Sutta has not been handed down’: the *mātikā* has not been handed down. ‘Nor the analysis of the Sutta’: he is not well

119. The others are: the *pārisuddhī-uposatha* (i.e., the one done by less than four bhikkhus and the *adhiṭṭhānuposathā* (i.e., done by one bhikkhu).

120. *Mātikā ti: yo pana bhikkhu bhikkhūnaṃ sikkhāsāṅgīvasamāpanno ti ādinā tasmim tasmim ajjhācāre paññattasikkhāpadam*.

versed in the Discipline.” (*N’eva suttam āgatan-ti na mātikā āgatā. No suttavibhaṅgo ti vinayo na paṇo.*) See also Ee Kkh (1981) p.xi, TP xxxviii, and von Hinüber, 1999: 37. Thus *sutta* refers to the collective body of *suttas*: a *mātikā* or table that equals the Pātimokkha clauses as contained in the Suttavibhaṅga, rather than the individual rules.

In Vin III 8 f., see above § 2, 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 precepts 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 (*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 English. (Compare the English word “suture.”) According to Nāṇamoli (2006: 352): “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.” (See also Nāṇamoli 1977: xxxiiiif.) However, although this would work in the context of the usage of *sutta* as a pattern or mode of teaching in the *Nettipakarāṇa* and the *mahāpadesā*, in the Vinaya context of this simile the interpretation of *sutta* as referring to the Pātimokkha, or rather the individual rules contained therein, seems more plausible.

24. The Term *Pārājika*

The term *pārājika* denotes the first class of offences in the Pātimokkha. This class is also first in gravity as those who commit this type of offence also suffer the gravest consequences, i.e., the immediate loss of the state of the bhikkhu and being debarred from becoming a bhikkhu again in the current life. 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 it.

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

“... 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 detached from its connection (to the tree) is incapable of becoming green ... (like) a flat rock broken in two

cannot be reconnected ... (like) a Palmyra-palm cut off at the crown is incapable of growing again ...”¹²¹

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 *Samantapāsāikā* gives the following explanation:

“*Pārājika* [means] disqualified, fallen into disqualification. This word *pārājika* is used in connection with 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 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 cannot 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 of (*cuto*), fallen short of (*paraddho*), and dropped out (*bhaṭṭho*), he has indeed been rejected (*nirāṅkato*) from the True Teaching¹²² (*saddhammā*), therefore there is no communion too, because of that it has been

121. ... seyyathā pi nāma puriso sisacchinno abhabbo tena sarīrabandhanena jīvītuṃ, evam-eva bhikkhu methunaṃ dhammaṃ patisevītvā asamaṇo hoti asakyaputtiyo. ... paṇḍupalāso bandhanā pamutto abhabbo harittāya ... puthasilā dvedhā bhinnā appaṭisaṇḍhikā hoti ... tālo matthakacchinno abhabbo punavirūlhāya ...

122. 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 next fn.)

said so.¹²³ 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 Sakyā, is one who has dropped out (*paribhattho*), 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.” (Sp 259–60)¹²⁴

The etymology suggested in the Mahāsāṃghika-Lokottaravādin Bhikṣuṇī Vinaya is: *pāra*: “the other shore” + *jīna*: “deprived of”: “*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*.’” *Pārājike ti pārāṃ nāmocyate dharma-jñānam, tato jīnā ojīnā samjīnā parihīnā tenāha pārājike ti.*¹²⁵

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 \sqrt{ji} : conquers + suffix of connection *-ka* or *-ika*. It might also be a derivation from *parājita*, the p.p. of *parājeti* (*parā* + \sqrt{ji} + *e*): defeats, conquers, deprives of.

Von 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 TP xliii: “involving exclusion” or “referring to expulsion.”) According to von Hinüber (1996: 10) the Vedic verb *parā-aj* is found in Pali only in this context and therefore was no longer understood at a rather early date. von Hinüber (1985: 62 n.14) notes other occurrences in Pali with the root \sqrt{aj} : “excludes.”¹²⁶

Rhys Davids & Oldenberg, who were not aware of occurrences of the root \sqrt{aj} in Pali, disagree with Burnouf and Childers’ etymology (*Vinaya Texts* I 3 n. 2, see also BD I xxvi) and state that the

123. Sp 1371 comments: ... *taṃ āpajjanto puṅgalō yasmā parājito parājayam-āpanno saddhammā cuto paraddho bhattṭho niraṅkato ca hoti, anūhate tasmim puṅgale puna uposathappavāraṇādibhedo samvāso natthi. Ten’etaṃ iti vuccatī ti tena kāraṇena etaṃ āpattipārājikan-ti vuccatī. Ayañ-h’ettha saṅkhepattho: yasmā parājito hoti tena, tasmā etaṃ pārājikan-ti vuccatī.*

124. *Parājiko ti parājito, parājayam āpanno. ... Tena vuccatī ti yena kāraṇena assamaṇo hoti asakyaputtiyo paribhattho chinno parājito sāsanato, tena vuccatī. Kintī? Pārājiko hoti ti.*

125. See BV 85 & n. 6, Roth, 1968: 341, and Hirakawa, 1982: 104–105.

126. I.e., *nir-aj*, (*sam*) *ud-aj* (See SPPS 149: *udājita*: driven off.) Cf. *pāceti*: “drives forth” (Dhp 135) and *pājeti* [= *pa* + \sqrt{aj}] (J II 122).

root \sqrt{aj} 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 Pali 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-discourses” at A III 89–100, however, *haññati* and *vyāpajjati* are used there, not *parājeti*.

Ann Heirman (1999: 51–59) discusses the various etymologies of Pārājika and compares them with the explanations found in the Vinayas of the various Buddhist schools extant in Chinese and Hybrid Sanskrit. She sums up the explanations in Chinese translations as follows: “... essentially they all say the same thing: whoever commits a pārājika offence falls back forever. ... two Chinese Vinayas (Mahīśāsaka and Dharmaguptaka), like the Pāli Vinaya, compare the committing of a pārājika offence to decapitation, while in the Mūlasarvāstivādin, it is compared to a ‘decapitation’ of a Tāla tree.”. She notes that the etymology with the root \sqrt{aj} and the idea of “excluding” is not supported by any of the Vinayas and that the root \sqrt{nas} , as found in Pāc 70, is used for expressing exclusion in Pali and Sanskrit. She also finds the Pali commentarial derivation unlikely as none of the Vinayas, including the Pali, 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: 341f. and Levi 1912: 505f.

Levi suggests that *pārājika* is derived from *parāñc/parāc* via the intermediate form *pārācika*: “The Pārājika offences would be those that cause a total and definite separation from the Saṅgha.” See also PG 39 n. 5: **pārācika*/AMg; *pārāñciya* > *pārājika*.

Heirman’s translation “separated” is supported by the Jain terms *pārāñcika* and *pārāñciya*, also derived from *pāra*; and by *pārāñcika* as used in the *Kauṭīliya Arthaśāstra* for a kind of physical injury, a dislocation of a limb, *hasta-pāda-pārāñcika*; see Roth, 1968: 342. This last meaning is supported by the decapitation-simile and the other similes, given above. According to Heirman the etymologies based on *parā* + \sqrt{ji} or *pāra* + *jīna* (see below) have to be seen as secondary attempts to explain *pārājika*.

The similes accompanying the other three *Pārājikas* in the *Padabhājana* (see above) convey similar imagery of separation and disconnection. There is a similarity between the Mahāsaṅghika Vinaya's explanation of *pārājika* (“is deprived of, lost from, disposed of, fallen away from that [knowledge of Dhamma]” and the explanation in the *Parivāra* (Vin V 148) (“has fallen away from/is deprived of, fallen short of, and dropped out, he has indeed been rejected from the True Teaching). In the Chinese **Vinayamāṭṭrakā Sūtra* or *Vinimu jing*, a work of uncertain school-affiliation (see Clarke 2004: 91 fn. 62) several explanations of *pārājika* are given. The first one is “broken apart, separated/come loose”; T24n1463_p0842b18.

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 Pali Vinaya to indicate the course of action other bhikkhus must 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 Pali scholars have interpreted and translated the Pali verb *parājeti*, and its different forms and derivatives, solely in terms of “defeat”; see PED and BD I xxvi. However the usage of the past participle *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-√ji* 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-√ji*, ... *-jāyate* ..., to be deprived of, suffer 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. *cyutādbhikāra* means “dismissed from an office”; see MW 403.

Thus the explanations given in the *Parivāra* and the Ma-L Bhikṣuṇī-vinaya, and the similes in the Suttavibhaṅga and Vinayas of other schools, suggest 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 corresponding to *pārājika* is “deprivation” in the archaic sense of removing or deposing someone from an office, especially an ecclesiastical one. 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”¹²⁷ and “exclusion”¹²⁸ are probably the best fits.

As the word *pārājika* occurs together with the adjective *asamvāsa* (“not in communion”) in the rules themselves, with *asamana*: “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* + *jina*, *parā* + √*aj*, or *parāñc*—would be “involving disqualification” when it is qualifying *dhamma*, and “(one) who is disqualified” when it is qualifying *bhikkhu*.

25. The Term *saṅghādisesa*

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

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

The compound can be resolved in different ways. It could 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)

127. *Oxford English Dictionary*: s.v. “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.”

128. *Idem* s.v. “exclude”: “deny (someone) access to a place, group, or privilege.”

in the beginning and in the rest.” For inverted and irregular compounds see IP 138, 155 (*onūtapattapāni*), and BHSGD II II § 23,10. Cf. *pattapūra* at Pāc 34.

The Padabhājana at Vin III 112 explains: “*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.”¹²⁹

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

The Padabhājana’s *saṅgho va ... na sambahula, na ekapuggalo* is not explained in the Sp. It refers to the three ways of doing a legal act; see Vin I 323–25 & II 82: “The Saṅgha or a number (of persons) or one person admonishes him.” (*taṃ enaṃ codeti saṅgho vā sambahulā vā ekapuggalo vā*.) 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: “The meaning of the word here is that the Community is required (*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 that which is the emergence from the offence, the Community is required at the start for the purpose of giving the probation, as well as from the 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 a single legal act can be done without a Community.”¹³⁰

The Commentary thus takes *ādi* to mean the start of the procedure to make up for a Sd offence and *sese* to mean the rest or

129. *Saṅghādiseso ti saṅgho va tassā āpattiyā parivāsaṃ deti, mūlāya paṭikassati, mānattaṃ deti, abbhēti, na sambahulā, na ekapuggalo, tena vuccati saṅghādiseso ti. Tass’eva āpatti-nikāyassa nāma-kammaṃ adhivācanaṃ, tena pi vuccati saṅghādiseso ti.*
 130. *Vacanaṭṭho paṇ’ettha saṅgho ādimhi c’eva sese ca icchitabbo assā ti saṅghādiseso. Kiṃ vuttam hoti? Imam āpattiṃ āpajjitvā vuttḥātukāmassa yan-taṃ āpattivuttḥānaṃ tassa ādimhi c’eva parivāsadaṇ’atthāya ādito sese majjhemānattadaṇ’atthāya mūlāya paṭikassanena vā saha mānattadaṇ’atthāya avasāne abbhāṇ’atthāya ca saṅgho icchitabbo. Na h’ettha ekaṃ pi kammaṃ vinā saṅghena sakkā kātun-ti saṅgho*

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 throwing back to the beginning (*mūlāya paṭikassana*), giving of the deference (*mānatta-dāna*), and reinstatement (*abbhāna*) are the rest.

The first two procedures of the four are not required in all cases and the *sesa* part may consist 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 Pali, see above, and it is preferable above the Sanskrit equivalents that will be mentioned and discussed in the following paragraphs.

The Mū & Sa schools use the term *saṅghāvaśeṣa*; the Ma-L school: *saṅghātiśeṣa*; see BMD pp. 11–12 and BHSGD II 549. As noted by Bapat (1970: 356 fn. 15), a transliteration of *saṅghātiśeṣa*, 僧伽抵施沙 = *sang-gha-ti-shi-sa*, is found in the only extant Saṃmītiya school Vinaya treatise, T. 1461. This transliteration is not found in any other Chinese translations (wherein the transliteration of *saṅghāvaśeṣa* is used) and it indicates that the Saṃmītiyas were probably using the form *saṅghātiśeṣa*. In accordance with the 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 *ādisesa* and changed it to the, for them, more understandable form *atiśeṣa*, and then subsequently to *avaśeṣa*.

Von Hinüber (1985: 62f.) finds that the commentarial explanation entails grammatical difficulties and that the Padabhājana explanation supports *saṅgha + atisesa*. The latter derivation is translated by him (1996: 10, Cf. 1999: 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. Rather, the decision whether the bhikkhu is given the *parivāsa*, *mānatta*, and *abbhāna* is with the Saṅgha as the bhikkhu has to request these procedures from the Community, which can then 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 to giving the *parivāsa* to that bhikkhu.

Norman & Pruitt (TP xlv) 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)’”

The different forms for the name of 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 Sarvāstivādin’s form *saṅghāvāseṣa* might have occurred because of an interchange of prefixes or because *avāseṣa* and *atiseṣa* have the same meaning of remainder; see MW. *Avāseṣa* (= Pali *avasesa*) might have been a more understandable form for the Sarvāstivādins. The Mahāsāṃghika 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 originated with the Buddha himself, who preached in different dialects. The various early schools might then have remembered and standardised various forms.

According to Levi (1912: 503–05) *ādi*, “beginning,” does not fit with *sesa* “rest” and suggests that more natural is the use of *ādi* with *anta*: “end,” as in Skt *daivādyaṅta*: “(homage) to god at the start and end”. (Cf. the Pali usage of *ādi* with *pariyosana* as at MI 267: *ādi-*, *majjhe-*, and *pariyosāna-kalyāṇaṃ*.) Compounds with *avasesa* are regularly found, e.g. *ardhāvāseṣa*. He suggests the original reading was *saṅghātiseṣa* meaning “a remainder of (association with) the order” (‘un reste de communaute’). This explanation, however, overlooks the fact that *sesa* “rest,” does not have the same meaning as *anta* “end.” *Sesa* includes anything after the beginning, i.e., the middle as well as the end.

Roth (1968: 342, BV 104 n. 5 & 108 n. 8) disagrees with Levi that *saṅghātiseṣa* was the more original form since an explanation found in the Bhikṣunivīnaya of the Ma-L school, i.e. *upādiseṣa*, indicates otherwise: “... *saṅghātiseṣa upādiseṣo saṅgho saṅgham evādhīpati kṛtya nihsaraṇīyo*.” He translates this in BV 103 n. 4: “... the group of offences (*saṅgho*) that is the supplement (*seṣa*) to the first group (*upa + ādi*) [the group of Pārājika offences]”; cf. Roth 1968: 344. He does not translate the second phrase, which 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 *saṃgha* here means the eight bhikṣuṇī pārājika offences (*saṃgho tā nāma vuccanti aṣṭa pārājikā dharmā*).

Roth (BV 104 n. 5,) 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 *saṃgha* + *ādi* + *śeṣa*, close to Pali *saṅghādiseṣa*, and not of *saṅgha* + *ati* + *śeṣa*. It is, therefore, more likely that *saṅghādiseṣa* is the more original reading, and *saṅghātiseṣa* of our text the Sanskritised changed form of it than vice versa, as Levi (1912: 504) suggests.” Taking this gloss into account Roth sees in the Pali: “... *saṅghādiseṣa*: *saṅgha* + *ādi* + *śeṣa*: ‘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 Pali Vinaya. In this meaning the Pali compound would be *ādisaṅghaseṣa*... Roth does not comment on the phrase *saṅgham evādhīpattiṃ kṛtvā* above. It is not found in the Pali but seems to be in line with the Pali Padabhājana commentary on Sd, which explains that only the Saṅgha (*saṅgho va*) gives the probation etc.

The explanations of *saṅghātiseṣa* and *saṃghāvaśeṣa* (僧伽婆尸沙, the standard Chinese transcription regardless of the Indic original) in the Chinese translations of the Prātimokṣasūtra Vibhaṅgas are:

Mahāsāṃghika: “*Samghāvaśeṣa*: the *saṃgha* is the four *pārājikas*. *Avaśeṣa*: because that offence has a remainder connected to/subject to the legal procedure of making up for [the offence (*patikarāṇa*)], it is called *saṃghāvaśeṣa*. Alternatively, [since] that offence is confessed-expiated (*deśayati*) in the Saṃgha, it is also called *saṃghāvaśeṣa*.” T22n1425_p0263b05–b08; cf. Hirakawa 1982: 142.

Sarvāstivāda: “*Samghāvaśeṣa*: That offence is connected to/subject to the Saṃgha [and] in the Saṃgha there is a remainder, [and] because it is confessed (*deśayati*) before the Saṃgha, it is called *saṃghāvaśeṣa*.” T23n1435_p0014b11–12; cf. Hirakawa 's 1982: 136.

Mahīśāsaka: “*Samghāvaśeṣa*: this offence has a remainder, still has a condition, is still punishable, still has a reliance; one gets to stay in the Saṃgha and seeks to get rid of [the offence].” T22n1421_p0010c03–04.

Mūlasarvāstivāda: “*Samgha*: If he transgresses this offence he must perform his [punishment] procedure (*dharmā*) dependent upon the Saṃgha, as well as obtain the emergence from the offence dependent upon the Saṃgha, not dependent upon an individual person. *Avaśeṣa*: has the meaning of remainder. If a bhikṣu transgresses the four *pārājika* dharmas, consequent to the transgression he has no remainder [in the Saṃgha] and does not

obtain living together [with bhikṣus]. [However] even if a bhikṣu transgresses these thirteen [*saṅghāvāseṣa*] dharmas he has a remainder because this [offence] can be made up for.” T23n1442_p0681b06–10.

No explanation of *saṅghāvāseṣa* can be found in the Dharmaguptaka Vinaya at T. 1428. Hirakawa (1982: 136) does not mention one.

An explanation similar to the Mūlasarvāstivāda one is given by Gyatso (1986: 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.”¹³¹ The Tibetan word *dge 'dun lhag ma* corresponds to *saṅghāvāseṣa* “a remainder in the saṅgha”; see Hirakawa 1982: 136.

Perhaps the Mūlasarvāstivāda interpretation is related to the *avasesa* and *anavasesa āpatti*, offences with remainder and offences without remainder, which are mentioned at 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 cannot. (Sp 1329: *Sāvasesā ti: thapetvā pārājikaṃ sesā. Anavasesā ti pārājikāpattī ti.*) A similar explanation is found in a Saṃmītiya Vinaya treatise in Chinese translation: “With remainder: the thirteen *saṅghātīseṣas*, etc. Without remainder: the four *pārājikas*.” T24n1461_p0667b16. If *ādisesa* in *saṅghādisesa* is related to this then “a remainder (of association) with the order” would be the translation.

There is also the anomalous form *saṅghādideśya* in an obscure fragment of a Prātimokṣa text from Chinese Turkestan. The fragment, which is in a collection in St Petersburg, is of uncertain school affiliation; see Vorobyova-Desyatovskaya & Tyomkin 2000. The first part *saṅghādi-* matches the Pali version’s *saṅghādisesa*—with *ādi* instead of the Ma-L *āti*—but the second part is unique. It consists of *ādi* “start” or “beginning” + *deśya* “to be confessed” (see BHSDG II s.v. *deśya* “gdve. to *deśayati* (2), to be confessed: ...”). *Saṅghādideśya* can be translated as “to be confessed to the Saṅgha at the start.” This would be referring to the confession that a bhikkhu is to do in the Saṅgha in order to become legible to undergo the *mānatta* necessary to become legible to be reinstated by the Saṅgha. The anomalous *saṅghādideśya*, however, is not as unique as it might seem to be. It, or a similar form containing *deśya*, appears to be explained in the

131. There are Mū Prātimokṣasūtra commentaries in Tibetan translation that might have more information; see Prebish, 1994: 100–11.

alternative explanations of the transliteration of *saṃghāvaśeṣa* in the Chinese translations of the Vibhaṅgas as given above. The occurrence of the word “confess,” corresponding to *deśayati*, in the Mahāsāṃghika's alternative explanation: “that offence is confessed in the Saṃgha” and “confessed before the Saṃgha” in the Sarvāstivāda explanation would correspond to *deśya*. A form containing *deśya* is also indicated by the explanations of *saṃghāvaśeṣa* in the **Vinaya Mātrakā Sūtra* or *Vinimu jing* (T. 1463), a work of uncertain school affiliation (see Clarke 2004: 91 fn. 62):

“Why is it called *saṃghāvaśeṣa*? *Samghāvaśeṣa*: the offender must confess [the offence] in the Saṃgha, he cannot confess to one person; he cannot confess even to two or three persons. Since it is confessed in a [Saṃgha] assembly [of at least four monks], it is called *saṃghāvaśeṣa*. All the bhikkhus who confess the matter should [do so] within the Saṃgha, [and since] the Saṃgha is doing it, it is called *saṃghāvaśeṣa*. Alternatively, it is said, *saṃghāvaśeṣa*: [since] one has a little remainder left which is not destroyed, it is called *saṃghāvaśeṣa*. Again, *avaśeṣa*: just as a person whose head is cut off by another and has the neck left as remainder is said to have a remainder. It is just as two persons who both go into a battle: One is injured and his life is terminated. The second is injured but has a little life left. If he gets a good doctor and good medicines he can get cured. If he is without [injury] he cannot even get ill and, so too, offend. *Samghāvaśeṣa*, alternatively, also means: [one] has little to be confessed and rectified. If one obtains purity [by] confessing according to the rule (*yathādharmā*) to a great saṃgha (*mahāsaṃgha*) to get rid of the offence and the [offence] case, [then] this offence is gotten rid of. [However,] if [one does] not [obtain] purity [by confessing to] a great saṃgha one can not get rid [of the offence]. This is called *saṃghāvaśeṣa*.” T24n1463_p0842c15–25.

It would be difficult to account for the principal explanation “the offender must confess [it] in the Saṃgha” if it were explaining *avaśeṣa*, however, an explanation of a form including *deśya* fits. For more details on *saṃghādideśya* and the St. Petersburg Prātimokṣasūtra fragment, see Nyanatusita “The Bāmiyān Mahāsāṃghika (Lokottaravāda) Prātimokṣasūtra” forthcoming.

BHIKKHUPĀTIMOKKHA¹⁵⁰

Nidānuddeso¹⁵¹

Suṇātu me bhante saṅgho,¹⁵² ajj'uposatho paṇṇaraso,¹⁵³ yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya pātimokkhaṃ¹⁵⁴ uddiseyya.¹⁵⁵

Kim saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkhaṃ¹⁵⁶ uddisissāmi. Taṃ sabbe va santā sādhukaṃ suṇoma manasikaroma.

The Disciplinary Code of the Bhikkhu The Recitation of the Introduction

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

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

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

bhikkhupātimokkhapāli: the text of the Disciplinary Code of the Bhikkhu; nom. sg. m. Gen. tapp. cpd. = *bhikkhupātimokkha:*

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

151. = Dm. D: *Nidānaṃ*. Ńd: (*Ńatti*). Mi Se: *Ńattikammaṃ* and *Nidānuddeso* before *Kim saṅghassa....* Nothing in other eds. Cf. PrMoSa 161, where *eṣā jñaptiḥ* comes after the section that corresponds to the Pāli *ṇatti*. So Dhg, see Beal 208, where “commencement” is put after this section. Cf. Tsomo, 1997: 33, BPP 3, Finot 15, Pachow 5.

152. BhPm 1, C, G, V, W: *saṅgho*. Throughout the texts of C, G, V, W, and BhPm 1 the *niggāhita* (*m*) is used instead of the nasal *ṇ*, e.g., *saṅghādisesa* and *visatisaṅgha*. This will not be noted everywhere.

153. In brackets in Mi Se. Dm, Mv Ee, W: *paṇṇaraso*. Not in SVibh Ce: *me saṅgho, yadi saṅghassa*.

154. G, Mi & Mm Se, V: throughout the text: *pāti-*.

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

156. G, Mi & Mm Se, V: *pāti-*.

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 Pali literature. The usage of *pāli* as the last part texts' titles is a late development. Pali palm-leaf manuscripts (at least in Sri Lanka and Thailand) do not have a title or heading at the start of texts, which are introduced by the “*namo tassa ...*” pæan; see de Silva 1938: xxi.

The Pātimokkha is traditionally referred to in different ways. When both the Bhikkhu- and Bhikkhunī-pātimokkhas are referred to in monastery library lists and in printed texts, the following titles are used: *Bhikkhu-bhikkhunī-pātimokkha*: “the Bhikkhu- and the Bhikkhunī-pātimokkha,” *Ubbaya-pātimokkha*: “both the Pātimokkhas,” *Ubbaya-mātikā*: “both the Mātikās,” and *dve-mātikā*: “the two Mātikās.” These titles are sometimes also used in the commentaries and subcommentaries; with or without *-pāli*, “text,” appended. Single texts are referred to as: *Pātimokkha*, *Mātikā*, *Bhikkhu-pātimokkha*, *Bhikkhunī-pātimokkha*; with or without *-pāli* appended.

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

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

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

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

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

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

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

According to Perniola (*Pali Grammar*, § 246b): “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 kbo bhante bhagavā*: ‘O Lord, may the Blessed One come.’”

The verb in this usage is always in the 3d person. Warder (IP. p.35) states that when the verb is in the 2nd person the sense is usually

that of a command whereas the 3rd person imperative used in a similar situation with the title or name of the person addressed expresses a polite invitation.

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

According to Geiger *bhante*, besides being a vocative/nominative of address, can also be used as an attribute/adjective in any case, e.g. D I 179 (see above), and any number, e.g. Vin I 76, *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 Wārder is preferable. In accordance with Geiger's suggestion *sunātu me bhante saṅgho* should be translated as: "Venerable Community, listen to me!"

The Pātimokkha Commentary (Kkh 4) states that when the (most) senior bhikkhu of the Community recites the Pātimokkha he should use *āvuso* instead of *bhante*. This was done, for example, in the account of the first council at Cv XI,4 where Venerable Mahākassapa, who was the most senior bhikkhu at the time, addressed the community with *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 *śṛnotu bhadantaḥ saṅghaḥ*: Ma-L: *śṛnotu me bhante sagho*.; PrMoSa 160–61.

āvuso: friend(s); voc. pl. m. (Can be sg. elsewhere.) *āvuso* is the (more informal) 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 one, person, as 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* originates, like *āyasmā*, from the Sanskrit *āyusmant*, but Wijesekera, Syntax § 27, disagrees with this for phonetic reasons and argues that it is from an older form **āyusaḥ*, which is the derived adjective from *āyus*: life. DP suggests it is from **āyusvas*.

saṅgho: Ñm: community, Hr: the Order, assembly; nom. sg. m.; see the note *bhante* above. *Saṅgha* is derived from the verb *saṃharati* (*saṃ*

+ \sqrt{bar} + a): collects, assembles, draws together. A *saṅgha* is a community or assembly of at least four bhikkhus; see Intro. § 14.

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 Pali 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 induced 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: 42, especially n. 2: "... *upavasatha* (from *upa* + \sqrt{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 Introduction § 4, and Vin I 100f. Cf. A IV 248-55 and D I 47f.

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

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

= **pañca**: five; ordinal. + **dasa**: ten; num. *Pañcadasa* (Sn 402) > *paññarasa* > *pañnarasa*/*pañnarasa*.¹⁵⁷

On fourteenth day observance days, which occur on the 3rd and 7th Uposatha of each four-month season (according to the commentary), *cātuddaso* is to be used; see Mv II 4,2 above. **cātuddaso**: fourteenth; ordinal agreeing with *uposatho*. = **cātu(r)**: four; ordinal cpd. form + **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 pañnarase aṭṭhamiyā ca pakkhassa* indicates that it is a

masculine ordinal in *-a*. (Note that *aṭṭhamiyā* remains feminine here.)
yadi: if; indeclinable (unlike *ce* not enclitic).

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

pattakallaṃ: suitable, right and well, has reached suitability, Ñm: it is convenient, Hr: it seems right, Nor: the proper time has come, *Middle Length Discourses of the Buddha* (Ñāṇamoli and Bodhi) p.858 (MN 104.20): if it is approved by the Saṅgha; nom. sg. nt. = **patta**: right, fit, reached, arrived; p.p. of *pāpunāti* (*pa* + √*ap* + *uṇā*) having the connotation of rightness and fitness. See MW: *prāpta*: ... proper, right..." Cf. A II 68: *imāni cattāri pattakammāni kattā hoti*. A-a III 99: *Pattakammāni ti yuttakammāni anucchavīkakammāni*. + **kalla**: well, suitable, ready, proper, fit, able; nt. (related to *kalyāṇa*) usually an adverb (e.g. in *kallaṃ nu taṃ 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*; Ma-L, Sa and Mū (Taita 2, Ban 12, PrMoSa 161). MW: "*prāptakāla* ... a fit time, proper season,... one whose time has come, suitable, opportune ..."

Perhaps *pattakallaṃ* is a dvanda cpd. used as an adverb, see IP 97, rather than a bahubbīhi cpd; i.e., *patta ca kalla ca*: "right and well." *Yadi saṅghassa pattakallaṃ* would then mean: "when it is right and well to the Saṅgha." *Patta* is then having the same sense as in *kammappatta*; (see Introduction § 10) 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 41 & 62. *Kalla* is an adjective appearing in the neuter gender as an abstract noun; see IP 62. In the sense the commentary attributes to *pattakallaṃ*, it is a bahubbīhi cpd. used as an abstract noun; see IP 62.

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

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

saṅgho: community; nom. sg. m.

uposatham: Observance; acc. sg. m. of the above.

kareyya: should do, perform, carry out; 3 sg. opt. of *karoti* ($\sqrt{\text{kar}} + o$).

pātimokkham: Disciplinary Code; acc. sg. nt. See Introduction § 1.

uddiseyya: should recite, declare; 3 sg. opt. of *uddisati* (*ud* + $\sqrt{\text{dis}} + a$).

kiṃ: what; nt. inter. pron.

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

pubbakiccaṃ: preliminary, preceding duty, preparatory duty; acc. sg. nt. Kdh. cpd. consisting of adj. or adv. **pubba**: before, preceding + **kiccaṃ**: duty, to be done; the f.p.p. of *karoti*, used as a neuter noun. See Introduction § 10 and §12.

pārisuddhiṃ: purity; acc. sg. f., der. fr. the verb *parisujjhati* (*pari* + $\sqrt{\text{suddh}} + ya$): one becomes clean, ... pure. The prefix *pari* denotes completion. See Introduction §12 on the question whether *pārisuddhi* refers to the attending bhikkhus’ purity or the purity of absentees.

āyasmanto: venerables, sirs, Ñm: venerables (but later in the Nidāna: “venerable sirs”), Hr: venerables; voc. pl. m. of **āyasmā**: the respectful and honorific form of address used by junior bhikkhus to senior bhikkhus (see the Mahāparinibbānasuttanta D II 154), by bhikkhus to layfollowers or non-buddhists, and vice versa (see NP 8–10 and DP). In Sanskrit *āyusmant* literally means “having life,” ie., “old,” fig. “having standing in life.”

The term *āyasmā* was used by bhikkhus to address each other but it was not used by the Buddha to address the bhikkhus and was also not used by the bhikkhus to address the Buddha. D II 154: “By a more junior bhikkhu a more senior bhikkhu is to be addressed as ‘bhante’ or ‘āyasmā.’”¹⁵⁸ Padabhājana (Vin I 103): “*Āyasmanto*: this is a term of endearment, this is a term of esteem, this is a respectful and reverential addressing.”¹⁵⁹

158. *Navakatarena bhikkhunā therataro bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo.*

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* + $\sqrt{\text{roc}}$ + *e*). A command when used in the 2nd person. Cf. the 3rd person usage of the imp. tense in *suṇātu* above (under *bhante*).

pātimokkham: Disciplinary Code; acc. sg. nt.

uddisissāmi: I shall recite; 1 sg. fut. of *uddisati*: (*ud* + $\sqrt{\text{dis}}$ + *a*).

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

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

santā: being present; pr.p. of *atthi* ($\sqrt{\text{as}}$ + *a* + *ti*) used as an adjective qualifying *sabbe*.

sādhukam: carefully, thoroughly, well; adverb of manner. Adjective used as an adverb in acc. sg. nt. = *sādhu*: well + adjectival suffix *-ka*.

suṇoma: let us listen; 1 pl. imp. of *suṇoti* (*su* + $\sqrt{\text{no}}$ = 4th conjugation ending; see IP 317).

manasikaroma: let us take to mind, ... pay attention, ... attend; 1 pl. imp. of *manasikaroti*. = **manasi**: in mind; loc. sg. m. of *manas/mano*. + **karoti**: does; ($\sqrt{\text{kar}}$ + *o*). A verbal compound, i.e. a noun combined with a verb; see IP 156. Cf. *āvikareyya* and *tunhībhavitabbaṃ* below.

Nidāna Continuation

*Yassa siyā āpatti, so āvikareyya.*¹⁶⁰ *Asantiyā āpattiyā, tunhī bhavitabbaṃ. Tunhībhāvena kho pan'āyasmante parisuddhā ti vedissāmi. Yathā kho pana paccekapuṭṭhassa veyyākaranam hoti, evam-evam*¹⁶¹ *evarūpāya parisāya yāvataiyam anussāvitaṃ*¹⁶² *hoti. Yo pana bhikkhu yāvataiyam anussāvīyamāne*¹⁶³ *saramāno santim āpattim nāvikareyya,*¹⁶⁴ *sampajānamusāvād'assa hoti. Sampajānamusāvādo kho pan'āyasmanto antarāyiko*

159. *Āyasmanto ti piyavacanam-etam garuvacanam-etam sagārava-sappatissādhi-vacanam-etam āyasmanto ti*

160. V, Ce Mv, Ra: *āvikareyya*.

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

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

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

164. V, Ce Mv, G, Ra: *nāvikareyya*.

*dhammo vutto bhagavatā. Tasmā saramānena bhikkhunā āpannena*¹⁶⁵
*visuddhāpekkhena*¹⁶⁶ *santi āpatti*¹⁶⁷ *āvikātabbā*,¹⁶⁸ *āvikatā*¹⁶⁹ *hi'ssa phāsu*
*hoti.*¹⁷⁰

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, which.

siyā: may be; 3 sg. opt. of *atthi*: is; ($\sqrt{as} + a + ti$)

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

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

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

āvīkareyya: he should disclose, Hr: reveal, Ñm: declare; 3 sg. opt. of *āvīkaroti* (or *āvīkaroti*); = *āvī* (or *āvī*): open; indecl. (Skt: *āvis*) + *karoti*: does, makes; ($\sqrt{kar} + o$). A verbal compound consisting of an indeclinable combined with a verb; see IP 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 *āvīṣ-* + \sqrt{kr} , see DP and MW. Both forms *āvī* and *āvī* are found in manuscripts and editions; see DP 346: “*āvī*, *āvī*.” The *āvī* form might be a Sanskritisation like the form *āyudha* in Sekh

165. BhPm 2: *saramānena ... āpannena*.

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

167. C, G, V, W, BhPm 2, UP, Um: *santi āpatti*. Ra: *santi āpatti*.

168. V, Ce Mv, Ra: *āvīkātabbā*.

169. V, Ce Mv, Ra: *āvīkatā*.

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

60 instead of Pali *āvudha* in Ce Mv. On Sanskritisation in the Burmese tradition, see the footnote to *addhānamagga(p)paṭipannassa* at NP 16.

The lengthened final *-ī* in *āvī-* in Ce Mv is perhaps due to the assimilation of the final *-ṣ* of the original Sanskrit form *āvīṣ-* to the initial *k-* of the root $\sqrt{\text{kar}}$ and then a lengthening of the *-i-* to make a long syllable and avoid the, in Pali non-existent, consonant-combination *-kk-*; cf. *kātabba* below.

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

Ma-L (Taita 6): *so'viṣkarotu*. Sa (PrMoSa 161): *sāviṣkartavyā*.

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

asantiyā: not existent, not being present; adjective qualifying *āpattiyā* = negative prefix *a-* + *santa*: being present; pr.p. of *atthi* ($\sqrt{\text{as}} + a + ti$).

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

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

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

tuṅhībhāvena: by the state of silence, by being silent (= consenting); ins. sg. m. Cpd of **tuṅhī** + the ins. sg. m. of **bhāva**: state, state of being; a noun derivative from $\sqrt{\text{bhū}}$; see IP 15. It is used in cpds to denote an abstract noun derived from the first part of the cpd.

kho pana: then indeed, now, surely, then, really. There is no satisfactory translation of this combination. Sometimes it isn't necessary 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 cannot be translated uniformly.

kho: indeed; emphatic particle.

pan'āyasmante: junction of **pana** + **āyasmante** by way of contraction; see PG § 69,1 = **pana:** then, now; connective particle that connects and continues the story + **āyasmante:** the Venerables; acc. pl. m. of *āyasmā*, see above. The accusative here is the “accusative of external object”; see Syntax § 32.

parisuddhā: pure; p.p. of *parisujjhati* (*pari* + \sqrt{suddh} + *ya*) used as an adjective qualifying an adj. qualifying an unexpressed *te*.

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

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

The final short vowel of the word preceding *ti* is lengthened; see IP 36. The suggestions in PG § 69–70 of contraction taking place in *-i* + *iti* (e.g. *gacchāmīti*), and elision of the initial *-i* in *iti* after *-a* and other dissimilar short vowels (e.g. *gacchāmā'ti*) 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* cannot be expected and therefore *-i* + *iti* > *-ī* + *ti* (e.g. *gacchāmi* + *iti* > *gacchāmīti*) 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* > *-īti*. This then led to a feeling that the marker was *ti*, with a final *-i* lengthened before it. By analogy this led to other final vowels being lengthened before *ti*. Final *-e* and *-o*, being already long, were left unchanged. A comparable generalisation is found in some Prākritis, arising from the normal alternation of long vowel before a single consonant and short vowel before double consonant. In those

Prākritis there is the further development of *-i + iti > -īti > -itti*, felt to be *-i tti*. From this arose the developments of *-a + iti > -a tti*, and *-u + iti > -utti*. 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* ($\sqrt{\text{vid}} + e$).

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

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

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

hoti: has, there is, occurs; 3 sg. pres. ind. of the contracted form of *bhavati* ($\sqrt{\text{bhū}} + a$). A genitive construction with *hoti* is equivalent to “to have” in English if there is no other verb in the sentence; see IP 56. This gives: “As (a bhikkhu) who is asked individually has an answer ...” According to Wijesekera (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 veyyākaraṇam hoti: as an answer occurs to (a bhikkhu) who is asked individually, as (a bhikkhu) who is asked individually has an answer, Hr: For as there is an answer for each question, Ńm: Just as one who is questioned individually has an answer ready, *Vinaya Texts*: As to each question put there must be an answer, Nor: As there is an answer for one questioned individually, BMD pp.48–49: Just as there is an explanation for one questioned individually.

Putṭhassa in *paccekapuṭṭhassa* is an adjective qualifying an unexpressed *bhikkhussa*. Elsewhere *putṭhassa* is used in this way, e.g. D I 249: *tassa purisassa ... maggam putṭhassa*.

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

Kkh 24: “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.”¹⁷¹

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

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

evam: so, thus; adv. + **eva**: just; emph. particle.

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

evarūpāya: in such a, similar, alike; 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. \sqrt{sad} : sits; thus *parisā* lit. means “sitting around.”

evarūpāya parisāya: $\tilde{N}m$: in such an assembly, Hr: in an assembly like this.

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

anussāvitaṃ: announcement, $\tilde{N}m$: proclamation, Hr: so it is proclaimed; nom. sg. nt. The past participle of *anussāveti* (*anu* + $\sqrt{(s)su}$ + *e*): “makes heard,” “announces,” used as an action-noun.

In Sanskrit *anu* + $\sqrt{śru}$ means to hear repeatedly (esp. what is handed down in the Veda); see MW 39.

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

Although the usual meaning of *anussāveti* is “announces” (as in *saddam anussāvesum*; S V 423), here “request” might fit better with the questions at the end of the offence-sections. No satisfactory

171. *Yathā kko pana paccekaputtḥassa veyyākaraṇaṃ hotī ti: yathā eken’eko puttḥo byākareyya, yathā eken’eko paccekaputtḥo, maṃ esa pucchati ti ñatvā byākareyyā ti uttam hoti.*

Ma-L: *Yathā kko punarāyaṃmante pratyekaṃ pratyekaṃ pucchitasya bhikkhusya vyākaraṇaṃ bhavati evam-evam (...rūpāye; Taita 3. Roth (NBP p.319 + 325) reads evam eva-m-evamrūpāye. Sa: evam evaivamrūpāyam; PrMoSa 161. This corresponds to Pali evam + eva. Mū: yathāpi pratyekaṃ pṛṣṭasya bhikṣor vyākaraṇaṃ bhavati evame(vam evamrūpā)yaṃ; PrMoMū 13.*

translation is possible. It is an announcement that is made after something has been done, which is here the *ñatti*.

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

hoti: there is; 3 sg. pres. ind. of contracted form of *bhavati*; 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. Derived from *bhikkhati* ($\sqrt{bhikkh} + a$): begs, asks for. Padabhājana: “[He is] a bhikkhu because he is a beggar; [he is] a bhikkhu because he has come to wander for alms...” : *bhikkhako ti bhikkhu*, *bhikkhācariyaṃ ajjhūpagato ti bhikkhu*; Vin III 24, see also BD I xl–l.

The legal Vinaya sense of *bhikkhu* as an *upasampanna*, one fully admitted or inducted (into the Saṅgha), is taken as most important by the Padabhājana: “In this respect this bhikkhu who has been fully admitted by a united community by means of a legal act that has a motion and an announcement as the fourth, which is indisputable, worthy of the position, this, in this sense, *bhikkhu* is intended.”¹⁷²

The Oxford Dictionary of World Religions (ed. John Bowder: 652), entry on (Buddhist) Monasticism: “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 would be better 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.

anussāvīyamāne: 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* (*anu* + $\sqrt{(s)su}$ + *e*).

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

172. *Tatra yvāyaṃ bhikkhu samaggena saṅghena ñatticatutthena kammena akuppena thānārahena upasampanno, ayaṃ imasmim atthe adhippeto bhikkhū ti.*

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

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

santiṃ āpattiṃ: existing offence.

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

sampajānamusāvād’assa: deliberate false speech for him. Junction of **sampajānamusāvādo** + **assa** through elision of the final *-o* in *-vādo* (see PG § 71,b) = **sampajāna:** deliberate, fully aware, fully knowing, fully comprehending; adjective. Present participle of the verb *sampajānāti* (*saṃ + pa + √ñā + nā*): “fully knowing,” used as an adjective. This present participle without *-ant* is a shortened form of the full form *sampajānant*; see notes to Sn 413 and Sn 931 in Norman 2001. + **musāvādo:** false speech, lying; nom. sg. m. Kdh. cpd. = **musā:** false, wrong; adv. (fr. Vedic ins. sg. *mṛṣa*) here used as an adjective; cf. M I 288: *na sampajānamusā bhāsītā hoti*, Sn 757: *taṃ hi tassa musā hoti* and Pār 2: *musā vilapiṃ* and Syntax § 2. + **vāda:** speech, talk; m. fr. *vadati* (*√vad + a*): one speaks, says + **assa:** to this one, for him; dat. sg. of dem. pron. *ayaṃ*: this one, he.

hoti: there is; 3 sg. pres. ind. of *bhavati* (*√bhū + a*).

sampajānamusāvādo: deliberate false speech; nom. sg. m. Kdh. cpd. = **sampajāna** + **mūsāvāda**; see above.

kho: indeed; emphatic particle.

pan’āyasmanto: junction of **pana:** now; conn. part. + **āyasmanto:** venerables; voc. pl. m.

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

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

vutto: said; p.p. of *vadati*: (*√vad + a*).

bhagavatā: by the Fortunate One, lit.: by the one who has good fortune, Ñm: Blessed One, Hr: Lord; ins. sg. m. of *bhagavant*; from the Skt *bhaga*: good fortune, luck. Cf. Pāc 68 and Sd 4 *bhagini*.

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

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

bhikkhunā: by a bhikkhu; ins. sg. m.

āpanna: (who) has committed; p.p. of *āpajjati*, (*ā* + $\sqrt{\text{pad}}$ + *ya*), used as an adj.

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

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

āpatti: offence; nom. sg. f. Note that the adj. *santī* ends in long *ī*, while *āpatti* in short *i*, this difference in ending is probably to avoid confusion with the third person plural of the $\sqrt{\text{as}}$: *santi*: they are.

Kkh 26: “... having committed an offence that has not been emerged from.” : *Santi āpatti ti āpajjitvā avuṭṭhitā āpatti*.

Sa: *sati āpattir*; PrMoSa 161. Ma-L: *santī āpattī*; Taita 6.

āvīkātabbā: to be disclosed; f.p.p. of *āvīkaroti*—see above—agrees with the feminine *āpatti*. There are two forms of the f.p.p. of *karoti* in Pali: *kattabba* and *kātabba*, which both correspond to Skt *kartavya*. In *kattabba* the *-r* of $\sqrt{\text{kar}}$ has been assimilated to the *-t* of the f.p.p. suffix *-tabba* giving the consonant combination *-tt-*, as in Pali no *-rt-* consonant combination is used, while in *kātabba* the vowel *-a-* in the $\sqrt{\text{kar}}$ has instead been strengthened to *-ā-* and the final *-r* elided in accordance with the law of Morae; cf. Pd 3 *sekha/sekka*.

Sa: *āviṣkartavyā* [= *-vyā*]; PrMoSa 161. Ma-L: *āviṣkartavyā*; Taita 6.

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

Cf. Sa: *āviṣkṛtvāsyā*; PrMoSa 161. Ma-L: *āviṣkṛtvā*; Taita 6.

The absolute ending in the Sanskrit versions is significant because in the Pali too an absolute would be more fitting 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 Pali 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*, i.e., *āvīkattā*, which was misunderstood and changed to a past participle in *-ta*, as happened elsewhere in Pali texts; see von Hinüber 1982.

hi'ssa: 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; ; dat. sg. of dem. pron. *ayaṃ*.

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. It also gives *phāsu* as a neuter noun. Then it could be taken as a shortened form of *phāsuviḥāro* or *phāsubhāvo*. There are similar dative constructions with the noun *sotthi*, “well-being,” as in *sotthi te hotu* in M II 203, and *-kumārassa sotthibhāvo hotu*, in J-a IV 31. 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; 3 sg. pres. ind. of *bhavati* ($\sqrt{bhū} + a$).

Nidāna Conclusion

Uddiṭṭhaṃ kbo āyasmanto nidānaṃ.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?

*Parisuddh'etthāyasmanto, tasmā tunhī, evam-etaṃ dhārayāmi.*¹⁷³

*Nidānanuddeso niṭṭhito.*¹⁷⁴

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.

173. = C, D, G, V, W, Mī Se. Dm, UP, Ra, Um: *dhārayāmi ti*. (So in the conclusions of the offence sections of SVibh Ce & SVibh Ee, but this cannot be regarded as a v.l. It is the normal way the SVibh presents its material as there is no Nidāna in the SVibh and therefore no conclusion. In the Nidāna conclusion C reads *dhārayāmi*, but in the other sections it was later corrected to *dhārayāmi ti*. BhPm 1 & 2: *dhārayāmi iti*. The whole Nidāna conclusion (from *uddiṭṭhaṃ* to *dhārayāmi*) is not found in Mm Se.

174. = Mm Se, D, V, W, P. UP, Um, Ñd & Mī Se: *Nidānanuddeso paṭhamo*. BhPm 1 & 2, C, G, Ra: *Nidānanuddeso*. Dm: *Nidānaṃ niṭṭhitaṃ*. Only recited when the Pātimokkha is recited in brief up to this point.

uddiṭṭham ... dhārayāmi: Not in Mm Se and probably not part of the original Pātimokkha; see “The Nidāna Conclusion” in the Introduction.

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

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

āyasmanto: Venerables; voc. pl. m.

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

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

tattha: concerning that, in this connection, Ñm: herein, Hr: 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: *ayaṃ tattha*; NP 6 & 10: *tatthāyaṃ samayo*.

Kkh 56: “... concerning these four Pārājikas I ask to the Venerables: ...” *Tatthāyasmante pucchāmi ti tesu catūsu pārājikesu āyasmante: kacci’ttha ...*

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

pucchāmi: I ask; 1 sg. pres. ind. of *pucchati* ($\sqrt{\text{pucch}} + a$).

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’ttha* is *kacci* + *ettha*, ‘concerning these four Pārājikas [are you] pure?’ is the meaning. Or perhaps rather *kacci’ttha parisuddhā* is ‘Are (*attha*: 2nd pers. plur. pres. ind.) you pure?’ (*kacci parisuddhā attha*), ‘Are you (*bhavatha*) pure?’ is the meaning.”¹⁷⁵

In the last 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 interpretation as *ettha*.

ettha: here, in this matter, Ñm: in this, Hr: 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 Nid.

dutiyam-pi: = junction of *dutiyam* + *pi* through the labialisation of the final *ṃ*; PG § 74,3.

175. *Kacci’tthā ti kacci ettha, etesu catūsu pārājikesu kacci parisuddhā ti attho. Atha vā kacci’ttha parisuddhā ti kacci parisuddhā attha, bhavathā ti attho.*

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 *m*, which becomes *m* before it; see PG § 66,1.

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

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

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

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

nidānuddeso: recitation of the introduction; nom. sg. m. See p. 1. This is the conclusion of the first of the four ways of reciting the Pātimokkha in brief; see “Recitation of the Pātimokkha” in the Introduction.

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

Pārājikuddeso¹⁷⁶

*Tatr'ime*¹⁷⁷ *cattāro pārājikā dhammā uddesaṃ āgacchanti.*

The recitation of the [cases involving] disqualification

Herein these four cases involving disqualification come up for recitation.

176. = Dm & Mī Se. D: Pārājikā. Um has Pārājikā in brackets. Nothing in other texts.

177. V, BhPm 2: *tatrīme* (BhPm 2 gives *tatrīme* as v.l.).

pārājikuddeso: the recitation of the disqualification (cases); nom. sg. m. Probably an appositive kammadhāraya but here rendered as a genitive tappurisa; see *niddānuddeso* at p. 2. Junction of *pārājika* + *uddeso* through elision of the final *-a* of *pārājika*.

pārājika: involving disqualification; see below + **uddesa:** recitation, recital; abstract noun der. fr. *uddisati* (*ud* + $\sqrt{\text{dis}}$ + *a*).

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: “*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 must now be said.”¹⁷⁸

Tatra here has the sense of time and place as it introduces the recitation of the rules while referring back to something said earlier, i.e., the Pātimokkha recital as announced in the preceding Nidāna.¹⁷⁹ It 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 sabbeh'eva*. All the other rule section introductions leave out *tatra* and start with *ime kho pan'āyasmanto*. The Prātimokṣasūtras don't have *tatrima* here but *ime kho punar* (Ma-L), *ime punar* (Sa), or *ime khalu* (Mū) as in the other section introductions.

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

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

cattāro: four; num. m.

pārājikā: involving disqualification, Hr: involving defeat, Ñm: (case) of defeat, CDPL 333: meriting expulsion, von Hinüber 1995: 9: relating to expulsion, von Hinüber, 1999 17: *zur vertreibung (aus der monchgemeinde) führend*, Heirman: separated; adjective qualifying *dhammā*. For more, see “On the term *pārājika*” in the Introduction.

dhammā: Ñm: cases, Hr: rules, Nor: matters; nom. pl. m. See Pāc 73 for this usage of *dhamma*.

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

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

178. *Tatrā ti tasmim pātimokkhaṃ uddisissāmi ti evaṃ vutte pātimokkhe. Ime ti idāni vattabbānaṃ abhimukhikaraṇaṃ.*

179. Cf. D III 102 *Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesu. Tatrima kusalā dhammā, seyathidaṃ, cattāro satipaṭṭhānā, cattāro sammappadhānā, ... Ud 56: ayaṃ dhammavinayo mahataṃ bhūtānaṃ āvāso; tatrima bhūtā: sotāpanno.* Cf. Vin I 112.

Pār 1: Methunadhammasikkhāpaḍaṃ

Yo pana bhikkhu bhikkhūnaṃ¹⁸⁰ sikkhāsājīvasamāpanno sikkhaṃ appaccakkhāya¹⁸¹ dubbalyaṃ anāvikatvā¹⁸² methunaṃ dhammaṃ paṭiseveyya,¹⁸³ antamaso tiracchānagatāya pi; pārājiko hoti, asaṃvāso.

The training precept on the act of sexual intercourse

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.

methunadhammasikkhāpaḍaṃ: 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 the 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. No need to translate it here.

bhikkhu: a bhikkhu; nom. sg. m.

yo pana bhikkhu: if any bhikkhu, whatever bhikkhu, a bhikkhu who, Ñm: any bhikkhu, Nor: if any bhikkhu, Hr: whatever monk; see Nid.

Padabhājana: “*Yo pana*: who, any/whatever (= *yādisa*; see PG § 112,3 & PED 553), according to connection, ... birth, ... name, ... clan,

180. V: *bhikkhūna-sikkhā*.

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

182. V, SVibh Ce, Um, Ra: *anāvikatvā*.

183. C, W, UP, Um, SVibh Ce, BhPm 1 & 2, Ra, Pg: *paṭiseveyya*.

... virtue, ... dwelling, according to area, a senior, a junior or one of middle standing, this is called ‘*yo pana*.’”¹⁸⁴

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

Von Hinüber (1998: 261; 1999: 49–50) 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 von Hinüber, for the sake of referring back to the statement in the Nidāna in which the pure monk is contrasted with the offender.

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

Not all the Pātimokkha rules start with *yo pana*. Von Hinüber (1998: 258f.; 1999: 29) suggests that some of the very brief and basic Pācittiya rules starting with a locative followed by a nominative (e.g. Pāc 1 *sampajānamusāvāde pācittiyaṃ*), as well as the first Saṅghādisesa rule, preserve the old brahmanical *sūtra* style and that therefore the Pātimokkha at an early stage might have contained tersely formulated *sūtra* rules which mostly had their source in common-place Indic samaa conduct. For example, NP 18 is found in the Cūlasīla-section of the Brahmajālasutta, D I 5, as *jātarūparajatapatiggahaṇā paṭivirato* (cf. Vin I 84). The simply formulated *akaraṇīyā* could also be from an early stage when the Pātimokkha had not yet been definitively formulated.

184. Vin III 23: *Yo panā ti: yo yādiso yathā yutto ... jacco ... nāmo ... gotto ... sīlo ... vihāri yathā gacaro thero vā navo vā majjhimo vā eso vuccati yo panā ti.*

Von Hinüber (1998:260; 1999: 33–38) mentions that NP 18 is also found as *jātarūparajatapaṭiggahane pācittiyaṃ* in the account of the Second Council in the Cullavagga (Vin II 307/Cv XII 2,9). Several Pātimokkha rules quoted there are in the locative form, such as *vikālabhojane pācittiyaṃ* instead of Pāc 37's *yo pana bhikkhu vikāle khādaniyaṃ* ... In the account of the Council, however, the rules are formulated in an abbreviated manner similar to answers given during a confession: “What (offence) does one commit?” (*kiṃ āpajjati ti*). (Answer): “A *pācittiya* that is concerned with the acceptance of gold and silver.” So in the Cullavagga the locative of relation is intended, not a locative of place; see Syntax § 174 a.

Again, von Hinüber (1998: 261–63; 1999: 38–39 & 49–50) also notes that in the Pārājika rules, in contrast to some rules in other sections, the sentences are properly constructed, just as in the more simply formulated *akaraṇīyā* parallels. In a proper relative clause, *yo* correlates with *so* or another word. In the Pārājika rules *yo* correlates with *pārājiko*, in the *akaraṇīyas* with *assamaṇo*. and in the Nidāna with *assa*, etc. however, in the rules starting with *yo pana* in the Sd and especially the Pācittiya sections, *yo* is not connected with any referent to the final nominal clause consisting of the single words *saṅghādiseso* and *pācittiyaṃ*.

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

sikkhāsājīvasamāpanno: has entered upon the training and livelihood, Ñm: having undertaken the bhikkhus' training precepts and way of life, Hr: possessed of the training and mode of life for monks; adjective qualifying *bhikkhu*. Bahubbīhi 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. *saṃjīva*. + **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. Sp 243 takes it as a dvanda cpd: *sikkhaṅ-ca sājīvaṅ-ca samāpannattā*, and so do von Hinüber and Nānamoli, but it could also be a tappurisa-cpd.

Sikkhāsājīva is explained as follows: is: “...: 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.”¹⁸⁵

sikkham: training; acc. sg. f. of *sikkh*, see above.

appaccakkhāya: not having rejected, refused, repudiated, Hr: not disavowing, Ñm: disclaimed. Traditionally called a *na-nipāta-pubba-kammadhāraya*: “a kammadhāraya in which the preceding word is the particle *na*.”; Duroiselle, 1906: 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 Pali. It is spelt as *dubballa* in the compound *jigacchādubballa* in M I 13 (also in Be), and at A IV 456 (Ee) a Burmese and a Sinhalese manuscript read *sikkhādubbhallāni* instead of *-dubbalyāni*. Often the consonant-combination *-ly-* is assimilated to *-ll-*, see PG § 52.5 and the note on Dhṛ 1–2 in Norman, 2000. Thus *dubbalya* would be a later Sanskritisation; see the note on *-maggappaṭipannassa* at NP 16 and *āvīkareyya* in the Nid. Cf. *dubbaca* at Sd 12.

anāvikatvā: not having disclosed; kdh. cpd. Absolute of *āvīkaroti*, 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 dhammena paricareyya*: “one who should minister with this act”; Pāc 53: *hassadhamma*: the act of amusement”; and Pāc 68: *antarāyika dhamma*: “obstructive act.”

methunam dhammam: the act of sexual intercourse, coitus.

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

185. M-a II 205 and Pugg-a 236 (cf. Sp 245): *Bhikkhūnam sikkhāsāṅgīvasamāpanno ti: Yā bhikkhūnam adhisīlasāṅghātā sikkhā tañ-ca, yattha c’ete saba jīvanti ekajīvikā sabhāgavuttino honti taṃ bhagavatā paññattasikkhāpadasaṅghātāṃ sājīvañ-ca. Tattha sikkhanabbāvena samāpanno ti bhikkhu sikkhāsāṅgīvasamāpanno ti sikkham parapūrento sājīvañ-ca avūtikammanto hutvā tadubbhayaṃ upagato ti attho.*

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

tiracchānagatāya: with a female animal; ins. sg. f. = **tiracchāna:** horizontal; a term 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. In the Bhikkhunī-Pātimokkha’s parallel Pārājika rule the opposite gender is used: *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* & *tiracchānagatapandaka* 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).

Ma-L: *tiryagyonigatāyamapi*; Taita 6, BV 76. Ma-L Bhikṣunī rule: *tiryagyonigatenāpi*; BV 76 & 79. Sa: *tiryagyonigatayāpi*; PrMoSa 163.

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

pārājiko: disqualified, one who is disqualified, excluded, deprived, debarred, deposed, Ñm: defeated, Hr: 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 71. In this main clause the correlative pronoun *so* to the relative *yo* in the preceding subordinate relative clause is unexpressed: *Yo pana bhikkhu ..., so bhikkhu pārājiko hoti asaṃvāso*. In the following rules the correlative word is expressed by *ayam*.

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 Dhṛ 104 in Norman, 2000.

hoti: he is; 3 sg. pres. ind. of *bhavati* ($\sqrt{bhū} + a$).

asaṃvāso: not in communion, H & Ñm: not in communion, not living with, not associated; adjective. = neg. pref. *a-*: not + *saṃvāsa:* “communion,” der. fr. *saṃvasati* (*saṃ* + \sqrt{vas} + *a*): lives together with, associates (= pref. *saṃ:* with + *vasati:* lives, dwells). Padabhājana: “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.’”¹⁸⁶

Sp 260: “‘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 comprehending 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.’”¹⁸⁷

Pār 2: Adinnādānasikkhāpadaṃ

Yo pana bhikkhu gāmā vā araṇṇā vā adinnaṃ theyyasaṅkhātāṃ¹⁸⁸ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gabetvā haneyyūṃ vā bandhēyūṃ vā pabbājeyyūṃ vā: Coro’si, bālo’si, mūlho’si,¹⁸⁹ theno’si ti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno; ayam-pi pārājiko hoti, asaṃvāso.

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

If any bhikkhu should take what has not been given from a village or wilderness, 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.

186. *Samvāso nāma ekakammaṃ ekuddeso samasikkhatā e so samvāso nāma, so tena saddhiṃ n’atthi, tena vuccati asaṃvāso.*

187. *Saha vasanti etthā ti samvāso. ... So ca vuttappakāro samvāso tena puggalena saddhiṃ n’atthi, tena kāraṇena so pārājiko puggalo asaṃvāso ti vuccati ti.*

188. G, V: *saṅkhātāṃ.*

189. Mm Se, BhPm 1, V: *mūlho.*

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

yo pana bhikkhu: if any bhikkhu; see Nid and Pār 1.

gāmā: from a village; abl. sg. m.

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

arañña: from a wilderness, forest; abl. sg. nt. of *arañña*, fr. *araṇa*: 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: “an *arañña*: having excepted a village and the surrounding of a village, the rest is called *arañña*.”¹⁹⁰

adinnam̐: what has not been given, 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 352.) used as a noun; cf. Pāc 40.

theyyasaṅkhātām̐: in a way which is reckoned as theft, ... reckoned as (taking) by theft, Hr: by means of theft, Nm: with intent to steal, Nor: in a way which is called theft. It could be an instrumental tappurisa cpd. (see IP 78) used in acc. sg. nt. as an adverb of manner qualifying *ādiyeyya*, see below, meaning “reckoned as (taking) by theft.” It could also be a comparative kammadhāraya cpd. made up of two nouns (Cf. *setṭhasammata*: “agreed upon as the best”; A II 75.) used as an adverb; see Perniola, *Pali Grammar*, § 130,c and 132. As a comparative kammadhāraya *theyyasaṅkhāta* would mean: “reckoned as theft.”

= **theyya**: theft, nt. Cf. Sn 119: “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.”¹⁹¹ Cf. *theyyasamvāsaka*: “one who lives in communion by stealth.” + **saṅkhāta**: reckoned, agreed on; (As last part of cpds.) so-called, named, reckoned as; p.p. of *saṅkhāyati* (*saṃ* + $\sqrt{khā} + ya$): considers, reckons, agrees upon, calculates, deliberates. See D I 163: “unwholesome dhammas reckoned as unwholesome,” *dhammā akusalā kusalasaṅkhātā*. D-a 352: “... just unwholesome and reckoned, known (as) ‘unwholesome,’ or established having made a division is the meaning.”¹⁹²

190. *araññaṃ nāma ṭhapetvā gāmaṅ-ca gāmapacāraṅ-ca avasesaṃ araññaṃ nāma*.

191. *Gāme vā yadi vā rañṇe, yaṃ pasesaṃ mamāyitaṃ; theyyā adinnam-ādeti, taṃ jaññaṃ vasalo iti*. (See Norman’s note [2001:172] on this verse, esp. on *theyyā* as ins. sg. in *-ā*.) S I 23: *bhuttaṃ theyyena tassa taṃ*. A I 129: *Theyyena kūṭakammaṇa ... M I 268: dinnādāyī ... athenena ... viharati*. S I 204 *Ekaṅgam-etaṃ theyyānaṃ*.

The word *theyyasaṅkhātāṃ* is interpreted in different ways. The Padabhājana, see below, comments upon it as “thought of theft,” *theyyacitto*. According to the commentary *saṅkhātā* means *citta* and in the Vibhaṅga *theyyacitta* is the definition of the crucial factor of intention in the clauses dealing with the kinds of stealing. However, not *theyyacitta* but *theyyasaṅkhātā* is used in the rule and this seems not to refer to the intention of the one who takes. It rather refers 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. That is, if the rulers would arrest one for the theft, then it is an offence of Pārājika. This emphasis on the manner would be supported by the passage from Sn 119 quoted above under *theyya*. This verse might support the idea 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.

Theyyasaṅkhātāṃ could refer to the manner of taking or to the value of the object taken, or to both. In the origin-story to the rule, the Buddha asks a bhikkhu who used to be a 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 suggests that the emphasis in the rule is on the value of the stolen object, which is also confirmed by the way the Padabhājana analyses *yathārūpa* and *tathārūpa* in the rule as referring to the value (see below). The value ultimately defines what is a *pārājika* offence (i.e., value of a *pada* or more) and what is a lesser offence (i.e., a value of less than a *pāda*); the intention of the taker or the manner the object is taken are secondary factors.

The compound *theyyasaṅkhātāṃ* is probably a kammadhāraya or tappurisa cpd. It 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 an adjective qualifying *adinnaṃ* and referring to the value: i.e., “what has not been given being considered (an object) of theft” as suggested above.

This word also occurs in other places in the Canon as part of the definition of *micchā kammanta*, e.g. in M I 286 and M III 46: *Yaṃ taṃ paraṃ paravittūpakaraṇaṃ gāmagataṃ vā araṅṅagataṃ taṃ adinnaṃ theyyasaṅkhātāṃ ādātā hoti*. Here there is no verb, but an agent-noun, *ādātā*, and an adverb cannot qualify an agent-noun. (Agent-nouns can

192. *Tattha akusalā akusalasaṅkhātā ti akusalā c’eva akusalā ti ca saṅkhātā ñātā koṭṭhāsaṃ vā katvā ṭhapitā ti attho*. D-a 809: *Asucisaṅkhāto ti asucikoṭṭhāsabhūto asuci ti ñāto vā*.

be used as participles, but this is not the case here; see IP pp.209–11), perhaps this is just a mechanical extension, but it could also suggest that *theyyasāṅkhātamaṃ* is an adjective qualifying *adinnaṃ*, i.e., what is not given that is considered (an object of) theft. See MW 1260 where *steya* is given as “theft” but also as “anything stolen”. The Sanskrit noun *stainya* means, besides “theft,” also “thief,” and this is the way the commentary interpreted it; see below.

SVibh Padabhājana: “*Theyyasāṅkhātamaṃ*: the thought of theft, the thought of taking away/stealing.” *Theyyasāṅkhātan-ti*: *theyyacitto avaharaṇacitto*.

Kkh 42: “*Theyyasāṅkhātamaṃ*: here thief (*thena*) is a robber, the state of being a thief is theft: this is a name for the thought of stealing. *Sāṅkhāta* has the same meaning; this is a name for the part (*koṭṭhāsa*) like in (passages such as:) ‘for originating from perception are proliferations and considerations.’ (Sn 874) Theft that has been considered (= kammadhāraya cpd.), ‘considered with thought of theft is one part of mind’ is the meaning. This nominative has an instrumental meaning, therefore ‘with the consideration of theft’ is to be shown as the meaning. And whoever takes with the consideration to steal, because he is thinking of theft, therefore, not having taken up the detail/mark, the meaning is to be shown: ‘thought of theft, thought of stealing,’ thus it has been said about it in the line analysis is to be known.”¹⁹³

Thus the commentary takes *sāṅkhātamaṃ* to mean “considered” or “deliberated,” which is possible as *sāṅkhāyati* can mean “considers, reflects, deliberates” as in *sāṅkhātadhamma*: “having considered the Dhamma.” Cf. A-a IV 170: *Theyyasāṅkhātan-ti theyyacittena*.¹⁹⁴

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

adinnaṃ theyyasāṅkhātamaṃ ādiyeyya: should take what is not given in a way that is reckoned as theft, Ñm: with intent to steal take ... what is not given, Hr: whatever monk should by means of theft take

193. *Theyyasāṅkhātan-ti ettha theno ti coro, thenassa bhāvo theyyaṃ. Avaharaṇacittass’etaṃ nāmaṃ. Sāṅkhātan-ti atthato ekaṃ; koṭṭhāsass’etaṃ nāmaṃ, saññānidānā hi papañcasāṅkhā ti ādisu viya. Theyyañ-ca taṃ sāṅkhātāñcā ti theyyasāṅkhātamaṃ, theyyacittasāṅkhāto eko cittaṅkoṭṭhāso ti attho. ...*

194. Ma-L: *adinnamanyātakaṃ stainyaśamskāramādiyeyya yathārūpeṇ-ādinādānena rājāno gṛhītvā hanyemsu ...*; Tāita 6/BV 80. Sa: *ādattam steyasāṅkhyātamaṃ ādadyād yathārūpeṇādattādānena rājā hy enaṃ gṛhītvā ...*; PrMoSa 163. Mū: (... *pareṣaṃ adattam steyasāṅkhyātamaṃ ādad(i)ta yadrūpeṇādattādānena rājā vainaṃ gṛhītvā ...*; LC 2.

... what has not been given to him, Nor: should take away ... what is not given in a way that is called theft. Cf. the definition given in the *Akaranīyas* at Vin I 96.

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

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

Yathārūpe as adjective is qualifying the noun *adinnādāne* and this suggests 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 (“Because of how much ... the king executes having caught a robber?... for a *pāda* ...” : *kittakena ... rājā ... coraṃ gahetvā hanati ... pādena vā*) seem to indicate that it refers to the value of the thing taken, i.e., *adinnaṃ*. This is also supported by its correlative *tathārūpaṃ* in the next clause, which qualifies *adinnaṃ*.

adinnādāne: on account of ... the taking of what has not been given; loc. sg. nt. Gen. tapp. cpd. Here the locative of reason and motive is used, which indicates the cause for some action, i.e.: for, due to, on account of. See A IV 65: “on account of some offence ... they did deprive him from life” : *kismiñ-cid-eva karaṇe ... jīvitā voropesuṃ*. See also 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:** what has not been given + **ādāna:** taking; action-noun der. fr. *ādāti*: see above.

yathārūpe adinnādāne rājāno coraṃ gahetvā: the taking of what has not been given is of the kind [that] on account of [it] the kings, having caught a robber, Ñm: the taking of what is not given being of such a nature that on its account kings would have the robber arrested ..., Hr: what has not been given to him in such a manner as kings, catching a thief in the act of stealing..., Nor: in such a manner of taking what is not given that kings, having arrested a robber...

rājāno: royal officers, rulers, authorities, king’s officers, Ñm & Hr: 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 SVibh, 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 SVibh 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 gabhesum rājāno*), and A-a II 88 (on A I 47): *Rājāno gabetvā vividhā kammakāraṇā kārenteti coram gabetvā 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 work 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's origin story at Vin III 44 clearly refers to a king (*kittakena kho bhikkhu rājā māgadho seniyo bimbisāro coram gabetvā hanati vā bandhati vā pabbājeti vā ti*) and it is therefore best to keep this meaning, although in the plural sense it rather means king's officers. Perhaps, as elsewhere, both senses are implied.

coram: the robber; acc. sg. m.

gahetvā: having caught, seized, arrested; abs. of *ganhāti* ($\sqrt{gah} + \text{ñhā}$). It is not a causative, as Ñm renders this and the next verbs ("kings would have the robber arrested and either executed"); see IP 376.

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

haneyyum: they would physically punish, Ñm: execute, Hr: flog, Nor: beat; 3 pl. opt. of *hanati* ($\sqrt{han} + a$). See the SVibh Padabhājana that shows he is struck/beaten by hand, foot, or stick etc. Kkh 47: *hatthādīhi vā potheyyum sattkena vā chindeyyum*. Cf. M I 87 where the types of physical punishment given by the king to one caught for some misbehaviour are listed; including flogging with whips, clubs and cutting with knives etc. At S II 100 it is described how a robber is caught, and, when shown to the king, gets sentenced to be struck by swords.

bandheyym: 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 *-v-* > *-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**: robber + **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 who is confused,” used as a noun or as an adjective qualifying an unexpressed nominative personal pronoun *tvaṃ*: you. Cf. M I 368: *mūlhassa vā maggaṃ ācikkheyya*: “should point out the (right) way to one who is astray/confused.” + **asi**.

theno'sī 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; deictic particle.

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

ādiyamāno: taking; pr.p. of *ādiyati* (\bar{a} + $\sqrt{dā}$ + *i* + *ya*), the passive form of *ādāti*: (\bar{a} + $\sqrt{dā}$ + *a*).

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

pārājiko hoti asaṃvāso: see Pār 1.

Pār 3: Manussaviggahasikkhāpadaṃ

Yo pana bhikkhu sañicca manussaviggahaṃ jīvītā voropeyya, satthahāraṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya: Ambho purisa, kiṃ tuyh'iminā pāpakena dujjīvitena? Matan-te¹⁹⁵ jīvītā seyjo ti. Iti cittaṃmano cittaṃsankappo anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya; ayam-pi pārājiko hoti, asaṃvāso.

The training precept on (killing) a human being

If any bhikkhu should deliberately deprive a human being of life, or should seek an assassin for him, or should praise the attractiveness of

195. Dm: *matam te*.

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: if any bhikkhu; see Nid and Pār 1.

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

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

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

The Padabhājana only explains the application rather than the meaning of this word: “*Manussaviggaha* is the first mentality (*citta*) arisen in the mother’s womb, the first consciousness that has become manifest, until the time of death, in between this, this one is called a *manussaviggaha*.”¹⁹⁶

The Mū version includes both *manussa* and *manussaviggaha* in the rule: “[*yaḥ punar bhikṣur manuṣyam vā manuṣya*]viggahaṃ *jīvitād vyaparopayec ...*”; LC 3. The Sa version (PrMoSa 164) instead has *manuṣya*: *yaḥ punar bhikṣur manuṣyam svahastena saṃcintya jīvitād vyaparopaye....* The translations from the Chinese [“*pareil ... un être humain*”] (Finot 17) and [“*a man-like being*”] (CSP 75) indicate a version that included it.

jīvitā voropeyya: should deprive of life, should take away from life.

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

196. *Manussaviggaho nāma yaṃ mātukucchismim paṭhamam cittam uppannam paṭhamam viññānam pātubhūtam yāva maraṇakālā, etthantare eso manussa-viggaho nāma.*

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

CPED 251 takes it as 3 sg. opt. of *voropeti* (*vi* + *ava* + \sqrt{rup} + *a*). Geiger in PG § 66,1 and 72,2 gives the prothetic v- before the vowels u & o as a fossilised junction-form from Sanskrit; i.e., Pali *voropeti* corresponds to Sanskrit *avaropayati*, *utthāpana* at Sd 12 = *utthāpana* in Skt, *vutta* at Pāc 68 = Skt *ukta*, and *vosāsa* at Pd 2 = Skt *avasāya*.

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

sattahārakam: assassin, knife-carrier, one who brings the knife, Ñm: (life-) taking knife, Hr: knife-bringer; acc. sg. m. = **sattha:** knife; nt. + **hāraka:** carrier, taker; agent-noun, strengthened \sqrt{har} + agent-suffix -aka. Ñm translates it as “(life-) taking knife”, but see NP 16 where *hāraka* unambiguously means “carrier.” Elsewhere in the Pali 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, *tiṅham āsim*, after being requested by them to do so. The context of S IV 63 also makes it clear that with *sattahāraka* another person who kills with a knife is meant.

vāssa: = junction of **vā;** or; disj. part. + **assa:** for him; dat. sg. m. of *ayaṃ*; see Nid.

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

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

vā: or; disjunctive particle.

saṃvaṇṇeyya: should praise, exalt; 3 sg. opt. of *saṃvaṇṇeti* (*saṃ* + $\sqrt{vaṇṇ}$ + *e*).

marāṇāya: to death; dat. sg. nt. of *marāṇa*: see above.

samādapeyya: Hr: should incite, Ñm: encourage; 3 sg. opt. of *samādapeti* (*saṃ* + *ā* + $\sqrt{dā}$ + *āpe*), the causative form of **samādāti*.

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

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

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

kiṃ: what (use?); nt. inter. pron.

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

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

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

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

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

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

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 *siri:* “luck”, see IP 125, used as an nom. sg. nt. adverb to an unexpressed verb *hoti*; see Dh 76: *seyyo hoti na pāpiyo*. See PG § 100.3, PED 723, Syntax 132a.

ti: “...,” end quote; quotation particle; see 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 36.

cittamano/iticittamano: who has such mind-and-thought, thus-mind-and-thought, Ñm: with such thoughts in mind, Hr: 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 Pali Canon. It is probably a dvanda-compound or perhaps a locative tappurisa compound. Padabhājana: “‘Thus-mind-and-thought’: what is mind that is thought, what is thought that is mind.” : *Iti cittamano ti: yaṃ cittam taṃ mano, yaṃ mano taṃ cittam*.

It is possible that *iti* is included in the compound, as in the similar compounds *itivāda* or *itibāsa*, 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. Compare 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: *Evam pi te mano itthaṃ pi te mano iti pi te cittaṃ*.

The CPD takes it to be one word, *iticittamanocittasaṅkappa*, but, as von Hinüber points out in SPPS 134, this goes against the entire Pali 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 ahaṃ*: “I did not intend,” or *nāhaṃ maraṇādhipāyo* : “I didn’t mean death.”

The commentary seems to take it as a dvanda: Sp 442: “Thus-mind, thus-thought: having said “Death is better than life for you!” in this connection the death-mind [and] death-thought 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 as to the meaning no difference is to be seen.”¹⁹⁷

cittasaṅkappo: mind and intention, or: mind-intention, Ñm: such intentions in mind; adj. qualifying bhikkhu. 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. SVibh: *marañasaññī marañacetano marañādhipāyo*.

According to the commentary (Sp 442) 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

197. *Iticittamano*: *iticitto itimano*: *matam te jivitaṃ seyyo ti, ettha vuttamaranacitto marañamano ti attho. Yasmā pan’ettha mano cittasaddassa atthadīpanatthaṃ vutto, atthato panetaṃ ubhayam-pi ekam-eva, tasmā tassa atthato abhedam dassetuṃ*.

indicating just that meaning of it in that way, ‘perception of death’ was said at the start. But because *saṅkappa* here is not the designation for thought (*vitakka*), nevertheless it is a designation for mere planning (*saṃvidahana*). And that planning is included in this meaning through perception and intention and wishing, therefore ‘the mind is various intentions’ is ‘*cittasaṅkappa*,’ thus the meaning is to be shown. Thus, in the Padabhājana its (meaning) has been said through perception-intention-wish, and here ‘wish’ is to be understood as ‘thought.’”¹⁹⁸

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

anekapariyāyena: in manifold ways, by various ways, multifariously; adv. In Pali the word is singular: “in a manifold way,” but in English the sense is expressed by a plural. Kdh. 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 + $\sqrt{i} > aya:$ to go. Cf. Pāc 19 and 68.

maraṇavaṇṇaṃ ... asaṃvāso: see above.

Pār 4: Uttarimanussadhammasikkhāpadaṃ

*Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañānadassanaṃ*¹⁹⁹ *samudācareyya: Iti jānāmi, iti passāmi ti! Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno*²⁰⁰ *vā āpanno visuddhāpekkho evaṃ vadeyya: Ajānaṃ-evāhaṃ*²⁰¹ *āvuso avacaṃ: jānāmi. Apassaṃ: passāmi. Tucchaṃ musā vilapin-ti. Aññatra adhimānā, ayam-pi pārājiko hoti, asaṃvāso.*

The training precept on superhuman states

If any bhikkhu, [though] not directly knowing [it], should claim a

198. *Cittasaṅkappo ti imasmim pade adhikārasena iti-saddo āharitabbo. Idaṃ hi iticcittasaṅkappo ti evaṃ avuttam-pi adhikārato vuttam-eva hoti ti veditabbaṃ. Tathā hi'ssa tam-eva atthaṃ dassento maraṇasaññi ti ādim āha. Yasmā c'ettha saṅkappo ti na idaṃ vitakkeṣsa nāmaṃ, atha kbo saṃvidahanamattassa adhivacanaṃ. Tañ-ca saṃvidahanaṃ imasmim atthe saññācetanādhippāyehi saṅgahaṃ gacchati, tasmā citto nānappakārako saṅkappo assā ti cittasaṅkappo'ti evaṃ atthaṃ datṭhabbo. Tathā hi'ssa padabhājanīyaṃ pi saññācetanādhippāyavasena vuttaṃ. Ettha ca adhippāyo ti vitakke veditabbo.*

199. G: -*dassanaṃ*.

200. Dm: *samanuggāhiyamāno vā asamanuggāhiyamāno*.

201. C, D, W, Dm, Mī Se, BhPm 1 & 2, Um, Ra: *ajānamevaṃ āvuso*. SVibh Ee, UP, Mm Se: *ajānaṃ evaṃ āvuso*.

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: “Friends, [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: if any bhikkhu; see Nid and Pār 1.

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

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

Uttari is not the cpd. form of the adjective *uttara* as this is derived from the verb *uttarati* (*ud* + $\sqrt{\text{tar}}$ + *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 Nid.

Sp 478: “*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.”²⁰²

Cf. Syntax § 132b, D-a 338 to D I 211,10, D-a 817 to D III 12, and S-a III 101 to S IV 300f, where *uttarimanussadhammā* in “*uttarimanussadhammā iddhipāṭihāriyaṃ*” is explained as “a display of power that is beyond a human state”

In the *Dasadhammasuttanta* (A V 88/AN 10:48) and elsewhere (see CPD & DP) there is the phrase *uttariṃ manussadhammā alamariyañāṇadassanaviseso* : “a distinction sufficient for noble knowledge and vision that is beyond the human norm.” This suggests

202. *Uttarimanussadhammo ti: manusse uttiṇṇadhammassa; manusse atikkamivā brahmattaṃ vā nibbānaṃ vā pāpanakadhammassā ti attho. Uttarimanussānaṃ vā seṭṭhapurisānaṃ jhāyīnaṃ-ca ariyānaṃ-ca dhammassa.*

that *uttari(ṃ)* is an indeclinable taking an ablative (*manussadhammā*): beyond the human state/range/norm or a state. It might be that the Pātimokkha form here is a derivation of this form. CPD sv *uttari(ṃ)* 2 states that *uttariṃ* in this expression is an adjective qualifying *alamariyañānadassanavisesa* or *iddhipāṭihāriya* and CPD states also that *uttarimanussadhamma* is an abstraction from the above expression *uttariṃ manussadhammā* and means: “superior to the human norm, superhuman” as adjective and “superhuman norm or quality” as substantive masculine noun. Wijesekera in Syntax § 132,b & n. 15 also suggests the ablative meaning: “excelling those of human nature.”

If the meaning was “superhuman’s state” then it would be hard to explain why *uttara* or *uttama* have not been used instead of *uttari*. The Sp allows for both interpretations although it connects *uttari* with *uttinna* 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): “... beyond human conditions” : *uttari manuṣyadharmād ... jñānadārśanaviśeṣaṃ sakṣātkartum* (LV 246,16).

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

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

alamariyañānadassanaṃ: knowing and seeing that is suitable for the noble ones, Ñm: worthy of the Noble Ones’ knowledge and vision, Hr: sufficient ariyan knowledge and insight, *Middle Length Discourses of the Buddha* (Ñānamoli and Bodhi) n. 178: knowledge and vision worthy of a noble one, Nor: knowledge and vision deserving the name noble; adjective qualifying *uttarimanussadhammaṃ*. Kdh. used as a bahubbīhi cpd. containing a dative *tappurisa* used as a bahubbīhi cpd: *alamariya* and a dvanda: *ñānadassana*. Not analysed in the Padabhājana.

Alamariya takes a dative of advantage or an infinitive; see DP 237–38. Other compounds involving *alam-* such as *alamattha* (competent), *alamatthavicintaka* (able to discern the goal), *alampaññā*

(suitable for wisdom), *alaṃsajīva* (suitable for the communal life)—all are dative (of advantage) tappurisa cpds.

Although the commentaries quoted below mostly take *ariya* in *alamariya* to refer to the noble state (*ariyabhāva*), the “... suitable for noble ones” interpretation of the commentary to A IV 363 (see below) is preferable, as the noun *ariya* refers to noble persons in the Pali Canon rather than to the noble state; e.g. *ariyassa vinaya*: “the Discipline of the Noble One” at M I 360.

In regard to the multiple meanings of the compound *ariyasacca*, Norman (CP IV 174) observed: “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 chose was perfectly correct, but it was only part of the translation.”

There are different interpretations in the commentaries.

Sp 487 splits the cpd. into *alaṃ* + *ariyañānadassana*: “Noble knowing and seeing; here (it is) noble knowing & seeing that is suitable (*alaṃ*), sufficient (*pariyatta*), capable/conducive (*samatta*) to destroy defilements, or when the superhuman states of the *jhāna*-kind etc (*jhān-ādi-bbede*) 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.”²⁰³

However, M-a II 21 has: “suitable to make noble, suitable for the noble (state): conducive for the noble state is said,”²⁰⁴ and A-a V 40: “The noble, pure, highest knowledge and seeing, suitable, sufficient to do, capable to destroy defilements ... (as Sp).”²⁰⁵ Further, in DN and AN *alamariya* occurs by itself: D I 163: *dhammā ... (na) alamariyā (na)*

203. *Ariyañānadassana: alaṃ pariyattam kilesa-viddhamana-samattam ariyañānadassanam-ettha, jhānādibbede uttarimanussadhamme alaṃ vā ariyañānadassanam-assā ti alamariyañānadassano. ...*

204. *tattha alamariyam kātun-ti alamariyo, ariyabhāvāya samatto ti vuttam hoti*

205. *... ariyam visuddham uttamam ñānam dassanan-ti ariyañānadassanam, alaṃ pariyattakataṃ kilesā ...*

alamariyasankhatā. D-a II 352: "... not conducive/capable to become faultless.": *Na alamariyā niddosatt̄hena ariyā bhavitum nālam asamatt̄hā*. D-a III 863: *Na alamariyan-ti ariyabhāve asamatt̄hā*." A-a IV 168: "Not conducive/capable to make the noble state; not suitable for noble ones."²⁰⁶ These AN & DN references show that *alam* + *ariya* act together as a bahubbīhi cpd. and are not only found in the cpd. *alamariya-ñānadassana*.

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 Ñānamoli and Bh. Bodhi (1995) take it, or an adjective qualifying *ñānadassana* 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 atthavicintaka* rather than *attha* indicates that the explanation of Sp could be correct.

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

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

samudācareyya: should lay claim to, assert, Hr: boast, Ñm: suggest; 3 sg. opt. of *samudācarati* (*saṃ* + *ud* + *ā* + \sqrt{car} + *a*): addresses, assails, befalls; the padabhājana explains as *āroceyya*: should announce; 3 sg. opt. of *āroceti*; see Nid. (Cf. Pāc 8: *uttarimanussa-dhammaṃ āroceyya*.) It seems that *samudācarati* has a stronger, more negative connotation than *āroceti*; cf. Vin I 9: "Bhikkhus, do not address the Tathāgata with a name." : *mā bhikkhave tathāgataṃ nāmaṃ samudācaratha*.

iti: thus; deictic particle; see Pār 3.

jānāmi: I know; 1 sg. pres. ind. of *jānāti* ($\sqrt{jā}$ + *nā*): knows.

iti: thus, so, such; deictic particle.

passāmī ti: "I see," = **passāmi**: I see; 1 sg. pres. ind. of *passati* (\sqrt{dis} + *a*) + **ti**: "...", end quote; quotation particle.

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

206. *Nālamariyā: ariyabhāvaṃ kātuṃ asamatt̄hā, ariyānaṃ vā ananucchavikā ...*

aparena samayena: Ñm: on another occasion, Hr: if later on, Nor: afterwards, Warder: at another time, after some time; idiom expressing an indefinite point in time, see Syntax § 79b and IP 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 45 and Syntax § 79b. = pref. *saṃ*: together + \sqrt{i} > *aya*: to go.

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

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

vā: or; disjunctive particle.

āpanno: having committed (a Pārājika); p.p. of *āpajjati* (\bar{a} + \sqrt{pad} + *ya*). 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; adj. (bb cpd) qualifying *bhikkhu*; = *visuddha* + *apekkha*, see *visuddhāpekkhena*, Nid. see Nid.

evaṃ: so, thus; adv. cf. Nid.

vadeyya: should say; 3 sg. opt. of *vadati* (\sqrt{vad} + *a*): says.

ajānam-evaḥaṃ: a junction of *ajānam* + *eva* through the weakening of *ṃ*, and a junction of *eva* + *ahaṃ* through contraction.

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

eva: although, even; emphatic particle.

ahaṃ: I; 1 sg. pers. pron.

The Ce SVibh. reading *ajānamevaḥaṃ āvuso* is supported by the Padabhājana: *nāhaṃ ete dhamme jānāmi* and also by the Prātimokṣasūtras of other schools: Ma-L: *ajānann evāhaṃ āyuṣmanto*;

BV 80, Taita 7. Mū: *ajānanty evāham āyuṣmanto*, LC 2, and: *vadde-jānannevāham āyuṣmanto*; PrMoMū 15.

āvuso: friend(s); voc. sg. or pl. m. 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* = Pali *āyasmanto*, with *y > v* alternation, cf. Sekh 60: *āyudha/āvudha*.

avacaṃ: I said; 1 sg. aor. of *vadati* ($\sqrt{\text{vad}} + a$).

jānāmi: I know; 1 sg. pres. ind. of *jānāti* ($\sqrt{\text{ñā}} + \text{ñā}$): knows.

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

passāmi: I see; 1 sg. pres. ind. of *passati*; see above.

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

musā: falsely; adv.; cf. Nid.

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

vilapiṃ: I bluffed, I boasted, I prattled, I babbled; 1 sg. aor. of *vilapati* (*vi* + $\sqrt{\text{lap}} + a$) + **ti:** quotation mark; see Nid.

Norman, TP 10, translates *vilapiṃ* as “spoke” in the same sense as *lapati*. However, *lapati* can have the sense of boasting, see *kuhana* & *lapana* as forms of *micchājīva*, M III 75; cf. A III 430. BHSGD II 461: “*lapana*: ... boasting (of one’s own religious qualities to extract gifts from patrons)...” Other contexts in Pali 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: *vilapaṃ vilapitaṃ maññe*. S IV 344, 348: *te tucchaṃ musā vilapanti*.

MW 984 s.v. *vilapati* gives the senses of wailing, chatter, and talking variously, idly, wildly, and talking much.

tucchaṃ musā vilapinti: *Vinaya Texts*: telling a fruitless falsehood, Ñm: what I said was vain and false, Nor: I spoke falsely, lying, Bodhi (Bodhi 2000: 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 91. IP 46 & 91 notes that *aññatra* with this ablative in *-ā* is sometimes regarded as an instrumental in *-ā*. The instrumental or ablative with *aññatra* denotes the limits of exclusion, the thing set aside, or kept off in reckoning; see Syntax 82 a and 130c. Thus it is not proper to render *aññatra* as “except through” or “by” as if it were an instrumental of means or an ablative of cause. Cf. NP 2, 6, Pāc 47 & 48.

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

Pārājika Conclusion

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

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etaṃ dhārayāmi.*²⁰⁷

*Pārājikuddeso niṭṭhito.*²⁰⁸

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.

uddiṭṭhā: recited; p.p. of *uddisati* (*ud* + \sqrt{dis} + *a*).

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

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

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

yesaṃ: 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. Cf. Sd 2.

āpajjitvā: has committed; abs. of *āpajjati* (*ā* + \sqrt{pad} + *ya*).

na: not; neg. particle.

labhati: he obtains, gets; 3 sg. pres. ind. (\sqrt{labh} + *a*).

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

208. SVibh Ce, Dm: *Pārājikam niṭṭhitam*. Ņd, UP, Um, Mi Se: *Pārājikuddeso dutiyo*.

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

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

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

yathā: as; adv. of manner correlative to *tathā*; see Nid.

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

pure: before, previously; indecl.

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

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

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

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

niṭṭhito: finished; see Nid concl.

Saṅkhittapātimokkhuddeso

[*Uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro pārājikā dhammā. Sūtā kho paṇ'āyasmantehi terasa saṅghādisesā dhammā, dve aniyatā dhammā, tiṃsa nissaggiyā pācittiyā dhammā, dve navuti pācittiyā dhammā, cattāro pāṭidesanīyā dhammā, pañcasattati sekhiyā dhammā, satta adhikaraṇasamathā dhammā, ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchati, tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabban-ti.*]²⁰⁹

The Pātimokkha Recitation in Brief

[Venerables, the introduction has been recited, the four cases involving disqualification have been recited. Heard by the venerables

209. D, BhPm 1 & 2, Um, and UP put this conclusion of the Pātimokkha recital in brief in brackets (= *saṅkhitta-pātimokkhuddesa*). It can be recited in times of an emergency. See Sp V 1057 on Mv II 15,1/Vin I 112.

have been the thirteen cases involving the community in the beginning and in the rest, 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 trained herein.]

For the analysis of the words not explained here, please see the Nidāna, the relevant rule sections, and the conclusion of the Pātimokkha.

sutā: heard; p.p. of *suṇāti* ($\sqrt{su} + \text{ṇā}$); see Nidāna.

pan'āyasmantehi = junction of *pana* + *āyasmantehi* by way of contraction; see Nidāna.

āyasmantehi: by the venerables; ins. pl. m. of *āyasmā*; see Nidāna.

Saṅghādisesuddeso²¹⁰

The recitation (of the cases concerning) the community in the beginning and the rest

Ime kho pan'āyasmanto terasa saṅghādisesā dhammā uddesaṃ āgacchanti.

Venerables, these thirteen cases involving the community in the beginning and in the rest [of the procedure] come up for recitation.

saṅghādisesuddeso: the recitation [of the cases] involving 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 *nidānuddeso* at p. 2. Cf. Sd conclusion.

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

kho pan'āyasmanto: Venerables; see above Nid.

terasa: thirteen; numeral adj.; = *ti*: three + *dasa*, *-d-* > *-r-* as in *paṇṇarasa*; see Nid.

saṅghādisesā: involving the community in the beginning and the rest [of the procedure], [of which] the start and the rest is [to be done] with/by the community, involving the community initially [and] subsequently, Hr: requiring a formal meeting of the Order (BD I 196),

210. = Be & Mi Se. Not in other texts. (D: *saṅghādisesā*, Um has *saṅghādisesā* in brackets.) BhPm 1, C, G, V, W: *saṅgh-* throughout the text.

Hr: an offence which in the earlier as well as the later stages (requires) a formal meeting of the order (BD I 197), Ñm: entails initial and subsequent meeting of the Community, Nor: entailing a formal meeting of the saṅgha, von 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 cpd. containing a dvanda cpd. (*saṅgho ādimhi ca sese*: the community in the start and the rest), which is used as a bahubbhi cpd. qualifying *dhammā*. See the discussion of the meaning of this term in “On the term *saṅghādisesa*” in the Introduction.

dhammā uddesaṃ āgacchanti: cases come up for recitation; see Pār intro.

Sd 1: Sikkavissatṭhisikkhāpadam

Saṅcetanikā sukkavisatṭhi,²¹¹ *aññatra supinantā, saṅghādiseso*.

The training precept on emission of semen

The intentional emission of semen, except in a dream: [this is a case] involving the community in the beginning and in the rest.

saṅcetanikā: Ñm & Hr: intentional; adjective qualifying *sukkavisatṭhi*. pref. *saṃ*: with + *cetanā*: will, active thought; fr. *cinteti* ($\sqrt{cint} + e$): thinks + possessive suf. *-ika*.

sukkavisatṭhi: Ñm & Hr: emission of semen; nom. sg. f. Gen. tapp. cpd. = **sukka**: semen, lit. “white stuff” + **visatṭhi**: emission; action-noun derived from the p.p. of *visajjati/vissajjati* or *vissajati/vissajjati* (*vi* + $\sqrt{saj(j)}$) (= Skt \sqrt{sri}) + *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 Ma-L version of this rule uses the locative.

In Pali, when it is asserted that something is something as epithet or attribute, two nouns (including a pronoun or adjective) may be juxtaposed and there may be no verb in the sentence; see IP 9 & 61. When translating into English “to be” should be added.

PED gives both *vissatṭhi* and *visatṭhi* forms under *visatṭhi*. The *visatṭhi* reading appears to be the correct one. Probably, the *-ss-* form arose under the influence of *patinissajeyya* where it is appropriate due to the assimilation of *nis* + *saj*, here however, there is no assimilation

211. C, G, V, W, Dm, Um, UP, Bh Pm 1 & 2, Pg, Ra, SVibh Ce, SVibh Ee: *visatṭhi*. Mm & Mi Se: *vissatṭhi*.

and there is no reason for -ss-. See the note on *paṭinissajeyya*; Sd 10 and *visajjetvā* at NP 14.

Ma-L: *saṃcetanikāye śukrasya viśṛṣṭhīye* (“In the deliberate emission of semen ...”), Taita 8. Mū: *saṃcintya śukravīṣṭhi*; PrMoMū 16. Sa: *saṃcintya śukravīṣargo*; PrMoSa 166.

aññātra: except, other than; see Pār 4.

supinantā: Ñm: in a dream, Hr: 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: “He who was the supreme one of them ... did not come to a sexual act even in a dream.” : *Yo nesam paramo āsi ... sa vā pi methunam dhammam supinantena pi nāgama*. See also the use of *supinantena* in Vin III 162 & Vin I 295 where it is also said that an arahant cannot engage in sex or release semen in dreams.

saṅghādiseso: involving the community in the beginning and in the rest; adj. qualifying an unexpressed *dhammo*; i.e., *ayaṃ dhammo saṅghādiseso* as *ayaṃ dhammo aniyato*, 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* were a noun here the nominative neuter *saṅghādisesaṃ* would be expected.

Cf. the rule-formulation of the Bhikkhunī *saṅghādisesa* rules: *ayaṃ bhikkhuni paṭhamāpattikam dhammam āpannā nissāraṇīyam saṅghādisesaṃ*, where *saṅghādisesaṃ* qualifies the accusative *dhammam*.

Sd 2: Kāyasamsaggasikkhāpadaṃ

Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātuḡāmena saddhiṃ kāyasamsaggam samāpajeyya, hatthagāham²¹² vā venīgāham²¹³ vā aññatarassa vā aññatarassa vā āngassa 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] involving the community in the beginning and in the rest.

212. Dm: *hatthagāham*.

213. Dm: *venīgāham*. (Pg: *venīgāham*)

yo pana bhikkhu: if any bhikkhu; see Nid.

otiṇṇo vipariṇatena cittena: under the influence of an altered mind, Ñm: assailed by thoughts misled (by lust), Hr: affected by desire, with perverted heart.

The phrase expresses one idea, as in the phrase *otiṇṇo'mhi jātiyā ... dukkh'otiṇṇo* : “I am affected by birth ... affected by suffering” (e.g., M I 192) in which *otiṇṇo* takes the instrumental too.

otiṇṇo: 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.). SVibh: *sāratto, apekkhavaṃ, paṭibaddhacitto* : “infatuated, full of desire, bound-mind”; prob. in a similar sense as *tanhāsallena otiṇṇo* of S I 40 & Th 448 (cf. Sn 939), i.e., being affected (“smitten”) by Māra’s arrow.²¹⁴ Cf. A IV 290: *otiṇṇo sātārūpena*.

Sp 532: 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.”²¹⁵

Cf. A III 67 & 259: “Due to the frequent seeing of each other there was contact (*saṃsagga*, 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.”²¹⁶ 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 *otiṇṇo 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*.

214. In the Vedic literature Kāma (Cupid) is found instead of the Buddhist Māra. *Artharvaveda* ii. 25, 2 (quoted in Macdonell, A., 1899: 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.”

215. *Otiṇṇo ti yakkehādīhi viya sattā anto uppajjantena rāgena otiṇṇo, kūpādīni viya sattā asamavekkhitvā, rañjanīye thāne rañjanto sayam vā rāgo otiṇṇo. Rāgasamangiss’ev’etaṃ adbhūvacanam.*

216. *Tesaṃ abhinham dassanā saṃsaggo ahoṣi, saṃsagge sati vissāso ahoṣi, vissāse sati otāro ahoṣi; te otiṇṇacittā ... methunaṃ dhammaṃ paṭisevimsu.*

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 Pār 2. Cf. *bhūtagāma:* “being-kind” at Pāc 11, on which Sp 761 comments *gāmo ti rāsi:* “A *gāma* is a heap/quantity/collection.”

saddhiṃ: together with; postposition taking instrumental.

kāyasamsaggaṃ: (intimate) physical contact, contact with the body, Hr: physical contact, Ñm: 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* + \sqrt{saj} + *a*). Incidental physical contact is not by itself an offence, rather, it needs to be deliberate intimate and sexually oriented physical contact. The Padabhājana explains it as *ajjhācāra:* “indecentcy” or “obscenity.”

samāpajjeyya: should enter into, engage in; 3 sg. opt. of *samāpajjati* (*sam* + *ā* + \sqrt{pad} + *ya*).

hatthagāhaṃ: the holding of a hand; acc. sg. m. Gen. tapp. cpd. = **hattha:** hand + **gāhaṃ:** holding, seizing; action-noun from *gaṇhāti* (\sqrt{gah} + *nha*): grasps, grips, seizes. = Dependent word only appearing at the end of (usually genitive) tappurisa cpds; see IP 92. For other dependent words see *veyyāvaccakara* (NP 10), *tantavāya* NP 26), *piṇḍapāta* (NP 27), *vinayadhara* (Pāc 71).

V.l. *hatthagāhaṃ.* The double consonant form might be due to the double consonant in the Sanskrit root \sqrt{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 \sqrt{grh} . See note on *magga(p)paṭipanna* in NP 16.

vā ... vā ...: either ... or ...; disjunctive particles.

veṇigāhaṃ: the holding of a braid; acc. sg. m. = **veṇi:** a braid (of hair) + **gāha:** holding; 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.

parāmasanaṃ: caressing, stroking, fondling, rubbing up; action-noun fr. *parāmasati:* rubs over, strokes over, holds onto; = pref. *para:* over

+ *ā*: at, closely + \sqrt{mas} : touches; thus literally it means: “touches closely over”; cf. BD I 203 n. 6.

saṅghādiseso: involving the community in the beginning and in the rest; adj. see Sd 1.

Sd 3: Duṭṭhullavācāsikkhāpadam

*Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātuḡāmaṃ duṭṭhullāhi vācāhi obhāseyya, yathātam*²¹⁷ *yuvā yuvatiṃ, methunūpasamhitāhi*,²¹⁸ *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] involving the community in the beginning and in the rest.

yo pana bhikkhu otiṇṇo vipariṇatena cittena: see Sd 2.

mātuḡāmaṃ: a woman; acc. sg. m.; cf. Sd 2.

duṭṭhullāhi: depraved, wicked, gross, defiling, vulgar, obscene, Ñm & Hr: lewd; adj. der. fr. *dussati* ($\sqrt{dus} + ya$): corrupts, spoils; = p.p. *duṭṭhu*, cf. Sd 8 + pejorative suf. *-alla(ka)*. Cf. *dussaka* at Sd 13. *Duṭṭhulla* cannot be simply translated as “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 has a general sense of “depravity.”

vācāhi: with words; ins. plur. f. of *vācā*: speech.

obhāseyya: should speak suggestively, should suggest, ... hint, ... propose, ... entice, Hr: ... offend, Ñm: ... address; 3 sg. opt. of *obhāsati* (*ava + \sqrt{bhās} + a*). A rare word only found in the few Vinaya occurrences. PED and Horner take this present occurrence to mean: “to offend, abuse,” the Pali form of Skt *avabhāṣati* (*ava + \sqrt{bhās} + a*). See PrMoSa 166, 182: *ābhāṣeta*. PED gives one other occurrence in Pali of *obhāsati* in this sense in support, but it rather has a different sense: Vin II 262: “... 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!’”²¹⁹

217. All printed eds., except Mi Se, Um, Ra: *yathā tam*.

218. Dm, SVibh Ee: *-upa-*. Mi & Mm Se, V: *-saṅhitāhi*, all other eds. *-samhitāhi*.

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 to *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: “Making a broad hint, ... a broad sign,” *Olārike obhāse kayiramāne, olārike nimitte kayiramāne*, and Vism I 23: *nimittakammaṃ ... obhāsakammaṃ*. BHSGD II 73 gives Sanskrit examples.

The meaning of the other verb *obhāsati* is “shines forth.” It is from the Skt root $\sqrt{bhās}$: to shine; not \sqrt{bhas} : to talk. It is possible that there is a contamination of two Skt roots here in Pali as with *dosa*, see Sd 9, and that *obhāsati* in the sense of “hints” is from the root $\sqrt{bhās}$. “Hints” or “suggests” fits the offence-examples in the SVibh 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: “Is the recluse (my) mother-in-laws’ paramour or does he speak suggestively?”²²⁰

yathātaṃ: like, as ... (would suggest) it; adv. = **yathā**: as; see Pārājikā conclusion, p. 44 + **taṃ**: that; dem. pron.

Yathātaṃ is a Pali idiom, which is found in subordinate clauses where verbs are lacking but are nevertheless 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 a more general sense: “as ... (would do) it.” E.g. M I 249: “This is to be believed of the Venerable Gotama, as it (is to be believed) of an accomplished one ...” : *Okappaniyaṃ etaṃ bhoto Gotamassa yathātaṃ arahato*. Instead of two words, *yathātaṃ* is probably a compound—an *abbayibhāva* cpd. like *yathābhūtaṃ*. The commentaries, e.g., M-a to M I 150, take *taṃ* to be a mere particle (*nipātamatta*); see Syntax § 52b.

yuvā: young man; nom. sg. m. of *yuvan*.

yuvatī: young woman; acc. sg. f. of *yuvatī*.

methunūpasamhitāhi: concerned with sexual intercourse; ins. pl. f. adjective qualifying *vācāhi*; Instrumental tapp. cpd. used as *bahubbīhi*

219. ... *bhikkhū kāyaṃ vivarivā bhikkhunīnaṃ dassenti ... bhikkhuniyo obhāsanti bhikkhunīhi saddhiṃ sampayojetī: Appeva nāma amhesu sārājeyyunti.* (Sp: *asaddhammena obhāsenti.*)

220. *Kim nu kho so samaṇo sassuyā jāro udāhu obhāsati ti?* Sp III 547 on Sd 3: *Obhāseyyā ti avabhāseyya nānappakāraṃ asaddhammavacanaṃ vadeyya. Yasmā paṇ’evam obhāsantassa yo so obhāso nāma, so atthato ajjhācāro hoti rāgavasena abhibhavivā saññāmaavelaṃ ācāro, tasmā tam-atthaṃ dassento (SVibh.:) obhāseyyā ti ajjhācāro vuccatī ti āha.* Cf. Aniy 2: *obhāsitaṃ*.

cpd. = **methuna**: sexual intercourse; cf. Pār 1 + **upasamhita**: concerned with, connected with; p.p. of *upasandhāreti* (*upa* + *saṃ* + $\sqrt{dhār}$ + *a*).

For extra emphasis, the adjective *methunūpasamhita* comes last in the sentence and not directly after the word it qualifies.

Sd 4: Attakāmapāricariyasikkhāpadaṃ

Yo pana bhikkhu otiṇṇo vipariṇatena cittaṇa mātuḡāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya: Etad-aggam bhagini pāricariyānaṃ yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṇe tena dhammena paricareyyā²²¹ ti, methunūpasamhitena,²²² saṅghādiseso.

The training precept on (ministering) to himself with sex

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] involving the community in the beginning and in the rest.

Yo pana bhikkhu otiṇṇo vipariṇatena cittaṇa: see Sd 2.

mātuḡāmassa: 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, Hr: ministering with sense-pleasures for self, Nm: ministering to his own sensuality; loc. sg. f. Dative tapp. cpd. containing an ins. tapp. cpd.: *kāmapāricariyā*: ministering with sex.

SVibh: “Sex for oneself, the cause for oneself, the sake for oneself, the ministering for oneself.”²²³ Sp: “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.”²²⁴

221. Mm Se: *pāri*-.

222. Dm, SVibh Ee: *methunūpasamhitena*. Mi & Mm Se, V: *-ūpasāṇhitena*. For the anussāra *ṃ* changing to *ñ* before *h*; see PG § 74.3.

223. *Attakāman-ti: attano kāmaṃ attano hetuṃ attano adhippāyaṃ attano pāricariyaṃ.*

224. *methunadhammasaṅkhātēna kāmena pāricariyā: kāmapāricariyā; attano atthāya kāmapāricariyā attakāmapāricariyā.*

In S I 75/ Ud 47 (Ud-a: *attano sukhakāmo*), A I 232 (A-a: *attano hitakāma*), 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 (Bṛ Ār II 4) *atmakāma* means “one who desires/wishes/loves the supreme self,” i.e., Brahma. *Attakāmarūpā viharanti*: “... they dwell as if desiring their selves” is found at M I 205 & III 155. In the Buddha’s time, just as nowadays in India, most people saw religious seekers to be desiring the “Self” and Buddhist monks would have been no exception.

There appears to be a wordplay with *attakāma* here, i.e., desiring self/sex to himself. 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 185f. + *kāma*: sex, love; usually translated as “sense-pleasure” but here it has the same erotic meaning as in D II 265–66 + *pāricariyā*: ministration, ministering, serving; fr. *paricarati* (*pari* + \sqrt{car} + *a*): attends to, ministers to, serves, often with sexual implications; e.g. S I 124.

vaṇṇaṃ: praise, glory; acc. sg. m. cf. Pār 3.

bhāseyya: should speak; 3 sg. opt. of *bhāsati* ($\sqrt{bhās}$ + *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 about whom the statement is made is used: i.e., *paricariyānaṃ*; see DP 543 and Syntax § 144 g.

A similar view by women being attracted to a Jain bhikkhu is quoted in the Jain *Ācārāṅgasūtra* 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 beauty.” There is still the belief in India that a barren woman can become pregnant (from their husband) after having kissed the private parts of a *sādhu*. = **etad**: this; nom. sg. nt., referring to what follows, i.e., *paricariyānaṃ*. *Etad* is the junction form of the dem. pron. *eta* in which the Skt *-d-* is restored to avoid hiatus; cf. *yad-idaṃ* 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.

bhagini: sister; voc. sg. f. A polite addressing of a woman, including a bhikkhunī. 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*.

pāricariyānaṃ: of ministerings; gen. pl. f.

yā: she who, which; nom. sg. f. of rel. pron. *ya*.

mādisaṃ: one like me; adj. = *maṃ*: I; acc. sg. m. of pron. *ma(d)* + \sqrt{dis} : to see.

silavantam: endowed with virtue, virtuous; adj. = *śīla*: virtue + possessive suf. **-vant**.

kalyāṇadhammaṃ: good-natured; adj. = **kalyāṇa**: (morally) good + **dhamma**: (here) nature, character.

brahmacāriṃ: celibate, practitioner of celibacy, observer of the holy life, Ñm: observer of the Good Life, Hr: leading the Brahma-life, IP 128: a celibate, one who lives the supreme (life), Nor: liver of the holy life; acc. sg. m. Gen. tapp. cpd. (= Ñm) or acc. tapp. cpd. (= Hr). It could also be a kammadhāraya cpd, “one who lives divine.” There is a commentarial explanation which explains the meaning of *brahmacariya* as *seṭṭhacariya*: “best life,” which suggests a kammadhāraya cpd. (Sp II 483: *Parisuddham brahmacariyaṃ carantanti nirupakkilesaṃ seṭṭhacariyaṃ carantaṃ*.) Cf. *brahmāvihāra*, “divine abiding.” (Karaniyametta Sutta: *brahmaṃ etaṃ vihāraṃ*.)

Padabhājana: “*Brahmacāriṃ*: one who abstains from the sexual act.”: ... : *methunadhammā paṭivirataṃ*. Cf. *brahmacariya* at Sd 8.

= **brahma**: divine, supreme + **-cārin**: walking, behaving, living; possessive adj. used 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 a bhikkhu who has a woman ministering him with the “best of ministerings” would not be an observer of celibacy anymore, 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.

etena: with 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**: should minister; 3 sg. opt. of *paricarati* (*pari* + \sqrt{car} + *a*). (The reading *pāri* is a corruption as *guṇa* strengthening does not occur in verbs, but only in nouns; cf. *pārisuddhi/parisuṭṭhi*.) + **ti**: “...”, end quote; quotation particle; indeclinable which lengthens the final vowel of the preceding word.

methunūpasamhitenā: [which is] connected with sexual intercourse; adjective qualifying *dhammena*; see Sd 3.

Sd 5: Sañcarittasikkhāpadaṃ

Yo pana bhikkhu sañcarittaṃ samāpajjeyya, itthiyā vā purisamatim purisassa vā itthimatim,²²⁵ jāyattane vā jārattane vā, antamaso taṃkhaṇikāya²²⁶ pi, saṅghādiseso.

The training precept on mediating

If any bhikkhu should engage in mediating, [and convey] 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] involving the community in the beginning and in the rest.

yo pana bhikkhu: see above.

sañcarittaṃ samāpajjeyya: engage in mediating, Hr: act as go-between, Ñm: engage to act as go-between; acc. sg. nt. fr. *sañcarati* (*saṃ + car + a*): moves between, ... together, unites.

sañcarittaṃ: mediating, uniting, act as a go-between; acc. sg. nt. fr. *sañcarati* (*saṃ + 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 particles.

purisamatim: a man's intention; acc. sg. f. = **purisa:** man + **mati:** thought, idea, intention. Genitive tappurisa compound.

purisassa: to a man; dat. sg. m.

itthimatim: a woman's intention; acc. sg. f. Genitive tappurisa compound.

jāyattane: for being a wife, for the state of wife, Ñm: about marriage, Hr: 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, Ñm: about concubinage, Hr: as a mistress; loc. sg. f. **jārā:** mistress, paramour.

antamaso: even so much as, just; indecl; cf. Pār 1.

taṃkhaṇikāya: for being one (i.e., a mistress) on (just) that occasion, Ñm: for a temporary (arrangement), Hr: as a temporary wife; loc. sg. f. kammadhāraya cpd. = **taṃ:** that; dem. pron. nt. + **khaṇikāya:** for a moment; loc. sg. nt. = **khaṇa:** moment + conn. suf. **-ika**.

SVibh: : "...: 'You will be a momentary (wife).'" : *Antamaso taṃkhaṇikāya pi ti muhuttikā bhavissasi*.

225. Mi & Mm Se: *itthī*.

226. SVibh Ce, Be & Se: *taṃkhaṇikāya*.

A *muhuttikā* is one of the ten types of wives listed at Vin III 139. As the two preceding terms refer to the female, and also because the feminine locative *-āya* is used, *taṃkhaṇikāya* refers to the female being a temporary mistress, and not to the temporary arrangement between man and woman, as Nāṇamoli's translation suggests.

pi: even; emph. particle; cf. Pār 1.

Sd 6: Kuṭṭikārasikkhāpadam

*Saññācīkāya*²²⁷ *pana bhikkhunā kuṭṭim kārayamānena assāmikam attudesaṃ, pamāṇikā kāretabbā. Tatr'idaṃ*²²⁸ *pamāṇaṃ: dīghaso dvādasavidatthiyo sugatavidatthiyā tiriyaṃ satt'antarā. Bhikkhū abhinetaḃbā vatthudesanāya. Tehi bhikkhūhi vatthum*²²⁹ *desetabbam anārambham*²³⁰ *saparikkamaṇaṃ.*²³¹ *Sārambhe*²³² *ce bhikkhu vatthusmiṃ aparikkamaṇe*²³³ *saññācīkāya*²³⁴ *kuṭṭim kāreyya, bhikkhū vā anabhineyya vatthudesanāya, pamāṇaṃ 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 through means begged by himself, [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 entailing harm [to creatures and which is] having a surrounding space. If a bhikkhu, through means begged by 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] involving the community in the beginning and in the rest.

saññācīkāya: through means begged by himself, through his own begged requisites, (or: having requested (it) himself), Ñm: (with means got) by his own asking, Hr: begging in company, Nor: by his own begging; = **saṃ:** a shortened form of **sayam:** own, self + **yācīkāya:** ins. sg. f. Shortened form of the noun *yācītaka:* begged goods; or,

227. C, D, W: *saṃyācīkāya*.

228. V: *tatr'idaṃ* throughout the text.

229. Dm, Um: *vatthu* (So UP in Sd 7).

230. SVibh Be v.l.: *anārabham*. UP (sihala) v.l. *anārabham*.

231. Ra, Um, Pg: *-kamaṇaṃ*.

232. SVibh Be v.l.: *sārabbhe*.

233. Ra, Pg: *-kamaṇe*.

234. C, D, W: *saṃyācīkāya*.

through $t > k$ (i.e. $yācitāya > yācīkāya$): 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 absolutive, as then $yācāya$ or $yācītvā$ would be expected. It can't be a η mul absolutive either as these end in $-akam$. In other contexts (see below) $saññācīka$ is an adjective, but what would it then qualify here? It can't agree with $kuṭiṃ$. Note that the origin story has $saññācīkāyo kuṭiyo$ and there it is an adjective. If $yācīkāya$ is a corruption, then it is a very old one because the Ma-L version also reads $yācīkāya$. It can't qualify an implicit form of $upakarana$, as that is a masculine noun.

The Sa version's $yācitam$ agrees with $kuṭiṃ$ and is an adjective. The Mū version's $yācītā$ is a pp used as noun in as an feminine singular instrumental of means, like $sabattā$ in NP 16, "through his own request."

What would make most sense is to take the Pali $yācīkāya$ 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 $saṃ$: "together" + $\sqrt{yāc}$, which only occurs as an instrumental adverb: "by begging together." According to PED, $saññācīkāyo$ in the origin-story, instead of $-kāya$, is a corruption. (Vin III 144: "having themselves begged accepted-support" : $bhikkhū saññācīkāyo kuṭiyo kārāpentī$. Sp: $sayaṃ yācītvā gahitūpakarāṇāyo$.) PED also disagrees with the Padabhājana. If the word is compared to the usage in Bhikkhunī NP 7 & 9: $parikkhārena ... saññācīkena$: "with a requisite ... that has been asked for by herself," then an absolutive is intended, otherwise the wording would be similar to the Bhī NP rules.

The Sp takes this to be both an ins. pl. f. adj. and an abs.: "By a bhikkhu through means begged by himself: here 'means begged by himself' are called 'own-generated askings/beggings,' therefore 'through means begged by himself' is called 'by his own begged [supports],' [thus] 'through supports/means begged by himself' is the meaning. But because those means begged by himself are being done having begged himself, therefore the meaning-mode is shown: 'himself having begged for a man,' as was said in the Padabhājana."²³⁵

235. *Saññācīkāya pana bhikkhunā ti ettha saññācīkā nāma sayaṃ pavattitayācanā vuccati, tasmā saññācīkāya ti attano yācanāya ti vuttam hoti, sayaṃ yācītakehi upakarāṇehi ti attho. Yasmā pana sā sayaṃ yācītakehi kayiramānā sayaṃ yācītvā kayiramānā hoti, tasmā tam atthapariyāyam dassetum: sayaṃ yācītvā purisam-pi ti evam-assa padabhājanam vuttam.*

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.

Ma-L: *svayaṃ yācikāya bhikṣuṇā kuṭiṃ kārāyamāṇena*; Taita 9. Mū: *svayaṃ yācitā bhikṣuṇā kuṭiṃ kārāyitvā*; Ban 17. Sa: *svayācitam bhikṣuṇā kuṭiṃ kārāyatā*; PrMoSa 168.

pana: but, again; indecl. particle, no need to translate.

bhikkhunā: by a bhikkhu; ins. sg. m.

kuṭiṃ: hut; acc. sg. f.

kārāyamāṇena: 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 Pali but in some present participles it is retained, see PG § 178,2 & 191. Cf. NP 1: *atikkāmayato*, NP 10: *codāyamāno*. *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 SVibh 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: *saññācīkāyo kuṭiyō kārāpenti*.

assāmīkaṃ: without owner, ... patron, Ñm: with no (lay-) owner, Hr: which has no benefactor; adjective qualifying *kuṭiṃ*. 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, *na añño koci sāmiko hoti*, has been mistranslated by Horner in BD I 254: “... there is not anyone who is the owner” should be “there is not someone else who is the owner.” The *kuṭi* has no owner or patron who builds it and patronises it, as in the next rule. Sp III 561: “[Huts] without owners [means huts] without masters; [huts] built without a benefactor is the meaning.” *Assāmīkāyo ti anissarāyo, kāretā dāyakena virahitāyo ti attho*. Cf. M I 286–87: *sassāmīka:* “[women] with an owner,” i.e., husband.

attuddesaṃ: which is designated for himself, indicating, Ñm: destined for himself, Hr: for his own advantage; adjective qualifying *kuṭiṃ*. Bahubbīhi cpd. = **attā:** self + **uddesa:** designation, specification, appointing; fr. *uddisati* (*ud* + \sqrt{dis} + *a*).

The origin story has the form *attuddesika*, and the corresponding Sa PrMo rule has *ātmoddēsīkaṃ*. *Attuddesika* fits better with *assāmīka*. Bhī NP 7 has *aññuddisakena*, the opposite of *attudesika*. SVibh: *attano atthāya*. Sp: *yassā attā uddeso sā attano atthāya hoti*.

Ma-L rule 6: *asvāmīkāmatmoddēsīkā*; Taita 9. Sa: *sasvāmīkāmatmoddēsīkaṃ*; PrMoSa 169.

pamāṇikā: according to the measure; adjective qualifying an implicit *kuṭi* 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*; the causative of *karoti*.

pamāṇikā kāretabbā: to be built according to the [proper] measure. This is an independent clause in which *pamāṇikā* is agreeing with an unexpressed *kuṭi*, not with *kuṭim* in the preceding clause. If it were qualifying *kuṭim* in the preceding clause, it would be *pamāṇikaṃ*. 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 *kuṭim*. Cf. the similar construction in NP 13, where the f.p.p. has an explicit object: *navaṃ pana bhikkhunā santhataṃ kārayamānena dve bhāgā ... eḷakalomānaṃ ādātabbā* and Pāc 87: *navāṃ pana bhikkhunā mañcaṃ ... kārayamānena aṭṭhaṅgulapādakaṃ kāretabbāṃ*. Cf. Pāc 89 & 90 where the qualified word is also unexpressed. Kkh 40: *Pamāṇikā kāretabbā ti pamāṇayuttā kāretabbā*.

tatr'idaṃ: here this; see Pār intro. Junction of *tatra* + *idaṃ* in which the final *a* of *tatra* has been elided. = **tatra**: here; adv. of place; see Pār intro. + **idaṃ**: this; nom. sg. nt. of dem. pron. *ta(d)*.

pamāṇaṃ: measure, standard; nom. sg. nt.

diḅhaso: in length; adv. **diḅha**: long; adj. + distributive/ablatival suf. -**so**; see Syntax § 133c.

dvādasa: 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, Hr: span of the accepted length, Ńm: 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. Kdh. cpd; see IP 188. It might also mean "king-size," or "ample-size," "accepted size" or "standard-size." Ṭhānissaro (BMC 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; acc. pl. m.

abhinetabbā: to be brought to, to be led to, Ñm: to be assembled; f.p.p. of *abhineti* (*abhi* + \sqrt{ni} + *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 the nominative; see IP 42 & 107. V.l. *vatthu* is also nom. sg. nt.

Sa rule 6: *bhikṣubhir vāstu deśayitavyam*; PrMoSa 168. Ma-L rule 6: *tehi bhikṣūhi vāstu deśayitavyam*; Taita 9.

desetabbam: is to be appointed; f.p.p. of *deseti* (\sqrt{dis} + *e*), cf. Pāc 7. agreeing with *vatthum*.

anārambham: not entailing harm [to any creatures], Ñm: entailing no harm (to creatures), Hr: not involving destruction; adj. Bb. cpd. = neg. pref. **an-** + **ārambha:** slaughtering, injuring; according to PED 107 from the Sanskrit verb *ālabhati* (\bar{a} + \sqrt{labh} + *a*), not from the Pali 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.

saparikkamanam: having surrounding space, Ñm: with a surrounding walk, Hr: 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 *vatthusmiṃ* = pref. **sa:** with, entailing + **ārambha:** entailing harm. (PG § 52,6 suggest an assimilation of *saṃ* + *rambha*, but this is incorrect as the negative form *anārambha* is found in the next rule.)

Ma-L rule 6: *sārambhe*; Taita 9. Sa: *sārambhe*; PrMoSa 168.

ce: if; conditional particle.

bhikkhu: bhikkhu; acc. sg. m.

vatthusmiṃ: on a site; loc. sg. nt.

aparikkamane: not having a surrounding space; adj. qualifying *vatthusmiṃ*. Bb. cpd. = neg. pref. *a-*: not + *parikkamana:* see above. According to the Padabhājana there is a *dukkāṭa* offence if one only fails in the aspects of *sārambha* or *aparikkamana* or both. Thus, the most important factor is the bringing of bhikkhus to the kuṭi.

saññācīkāya: through means begged by himself; see above.

kuṭim: hut; acc. sg. f.

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.

vattitudesanāya: for appointing a site; dat. sg. f.; see above.

pamāṇaṃ: for appointing a site; dat. sg. f.; see above.

atikkāmeyya: should let (it) exceed, make go beyond; 3 sg. opt. of *atikkāmeti* (*ati* + √(*k*)*ka*m + *e*), the transitive, causative form of *atikkamati*. Cf. NP 1: *atikkāmayato*.

Sd 7: Vihārakārasikkhāpadaṃ

*Mahallakaṃ pana*²³⁶ *bhikkhunā vihāraṃ kārayamānena sassāmikakaṃ attuddesaṃ bhikkhū abhinetaḥḥā vattitudesanāya. Tehi bhikkhūhi vattithuṃ*²³⁷ *desetabbaṃ anārambhaṃ saparikkamanaṃ.*²³⁸ *Sārambhe ce bhikkhu vattithuṃ aparikkamanaṃ*²³⁹ *mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vattitudesanāya, saṅghādiseso.*

The training precept on making a dwelling

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 large dwelling 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] involving the community in the beginning and in the rest.

vihārakārasikkhāpadaṃ: 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.

mahallakaṃ: large, great; adj. = **mahā:** large, great + (eastern dialect) suf. **-alla(ka)**.

vihāraṃ: dwelling, residence; acc. sg. m. From *viharati*; see Sd 13.

236. Mi Se, G, V: *mahallakam-pana*.

237. Dm, UP, Um: *vattithu*.

238. Ra: *-kamaṇaṃ*.

239. Ra: *-kamaṇe*

sassāmikaṃ: which has an owner, with an owner; pref. **sa-**: with + **sāmika**: owner; see Sd 6.

The rest is as in the previous rule.

Sd 8: Duṭṭhadosasikkhāpadam

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya: Appeva nāma naṃ imambā brahmacariyā cāveyyan-ti. Tato aparena samayena samanuggāhiyamāno²⁴⁰ vā asamanuggāhiyamāno vā, amūlakañ-c'eva²⁴¹ taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patitṭhāti, 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] involving the community in the beginning and in the rest.

yo pana bhikkhu: if any bhikkhu; see Nid.

bhikkhum: a bhikkhu; acc. sg. m.

duṭṭho doso appatīto: corrupted by anger [and] upset, corrupted [and] upset by anger.

duṭṭho: corrupted, depraved, wicked, Ñm: angry, Hr: malignant; p.p. of *dussati* (see Sd 3 & 13) used as an adjective agreeing with *bhikkhu*. Cf. *duṭṭhagāmahojaka* in the Jātaka passage mentioned below at *bhikkhu ca dosaṃ*....

doso: anger, malice, Hr: malicious; nom. sg. m. *Dosa* is elsewhere always a noun, not an adjective, therefore *duṭṭho doso appatīto* is an idiom meaning “depraved through anger, upset” or “depraved, upset through anger.”

The Padabhājana (Vin III 163) explains both words together: *duṭṭho doso ti kupīto*. The commentary (Sp III 584) takes *doso* to mean “one who depraves”: “*Duṭṭho doso*: he is being depraved (*dūsita*) and also is a depraver (*dūsako*) 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.

240. Dm: -*ggahīya*-. Also so below in *asamanuggāhiyamāno*.

241. G: *amūlakam c'eva*.

Both are manifest in the various manners of the same one person. Therefore it is said *duṭṭho doso* [meaning]: ‘depraved and a depraver’;
 ...²⁴²

This explanation is problematic as the word *dosa* has nowhere else in the Pali or Sanskrit the meaning of a person who corrupts.

The phrase *duṭṭho doso appatīto* is not found anywhere else in the Canon, but compare A I 201: *duṭṭho dosena abhibhūto*; S IV 339: *Yaṃ duṭṭho dosādhikaraṇena attavyābādhāya pi ceteti*; It 2: *dosena duṭṭhāse*, and the Padabhājana on *appatīto* in this rule: *tena ca dosena ... appatīto hoti*: “due to this anger ... he is displeased.” MW 498 *doṣa-dūsita*: “disfigured by a fault.” These phrases suggest that it is possible that *doso* is either governed by *appatīto* or governed by *duṭṭho*. As *duṭṭho doso* is quoted as one phrase in the Padabhājana and the commentaries, the latter was the one favoured by the tradition.

Perhaps the original form was *duṭṭho dosena appatīto* in which *dosena* was misunderstood and altered due to its being in between past participles, or it is possible that the original was *duṭṭhadosa*. (Or perhaps there was the similar sounding *dose patiṭṭho* instead of *doso appatīto*.) See the origin-story to this rule in the Suttavibhaṅga (Vin III 163): “By us ... who are angry, displeased, intending to make (him) fall away.” : *Ambehi ... kupitehi anattamanehi cāvanādhīpāyehi*.

The Prātimokṣasūtras have in this rule an ablative (in instrumental sense): *doṣad* or *dveṣad*; see below.²⁴³

In Sanskrit *doṣa* means “corruption, blemish, fault, depravity,” and *dveṣa* “anger, hatred, malice.” In Pali both have merged into *dosa*, e.g. Dh 357: *dosadosa*: “the fault of anger” = Udānavarga 347: *dveṣadosa*.

It is not uncommon that one Pali word can have the meanings of two Sanskrit words since in Pali there are less sound-combinations than in Skt, see PG § 23,3; e.g. Skt *-rg-* and *-sy-* have been assimilated into *-gg-* and *-ss-* in Pali, 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 *hāsya* & *harṣa*. Unless the context makes it clear, it can be difficult to know what meaning is intended.

Sa: *duṣṭo doṣād apratītaḥ*; PrMoSa 168, Rosen, 1959 65–66. Mū: *dviṣṭo dveṣād apratītaḥ*; BV 105, Kar II 70. Both can be rendered as:

242. *Duṭṭho doso ti: dūsito c’eva dūsako ca uppanne hi dose puggalo tena dosena dūsito hoti pakatibhāvaṃ jāhāpito tasmā duṭṭho ti vuccati, parañ ca dūseti vināseti tasmā doso ti vuccati; iti duṭṭho doso ti ekass’ev’etaṃ puggalassa ākāranattena dassitaṃ. Tena vuttaṃ duṭṭho doso ti dūsito c’eva dūsako cā ti ...*

243. Although the Sd section of the Bāmiyaṇ text is lost, in the parallel phrase in the rule corresponding to Pali Pāc 76 it has the nominative *duṣṭo doṣo*; see Kar II 70.

“angered, upset due to anger.” Ma-L: *duṣṭo doṣāt kupito anāttamano*: “angered, upset due to anger, displeased”; Taita 9.

appatīto: upset, annoyed, displeased, Ñm: desirous of venting anger, Hr: ill-tempered; adjective agreeing with *bhikkhu*. = neg. pref. **a-** + **patīta**; the p.p. of *pacceṭi* (*paṭi* + √*i*): returns. Padabhājana: “*Appatīto*: by that hatred and by that anger ... he is upset.” : *Appatīto ti: tena ca kopena tena ca dosena ... appatīto hoti*.

amūlakena: groundless; adjective agreeing with *dhammena*. = **a-**: neg. pref. + **mūla**: root, cause + **-ka**: conn. suf. In this case the accusing monk has not seen, heard or suspected 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: with a 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: “If only the Community would split!” *Appeva nāma saṅgho bhijjeyyā ti*. Sp 1192: “... this is his wish” : *ayaṃ assa ajjhāsayo hoti*. Cf. NP 27: *appeva mayam-pi*. = **api**: either an emphatic particle or a particle expressing uncertainty: perhaps. + **eva**: just, emph. particle. 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 Ma-L and Sa versions of this rule), then *-py-* is palatalised to *-pp-*; see PG § 55 & IP 215 + 17. Cf. Sd 10 *iccetam*.

nāma: “!,” indeed, just; adv. used as emph. particle which emphasises other particles but cannot be translated.

naṃ: him; 3 sg. acc. dem. pron.; variant of *taṃ*.

imamhā: from this; 3 sg. abl. of dem. pron. *ayaṃ*.

brahmacariyā: from the holy life, Ñm: Good Life, Hr: Brahma-life; abl. sg. nt. = **brahma**: divine; cf. Sd 4 + **-cariya**: conduct, lifestyle; √*car* + conn. suf. *-iya*. See Sd 4 *brahmacārin*. In some contexts *brahmacariya* clearly means celibacy; i.e., as third of the eight precepts, A III 70; and as part of the phrase: “He abandons non-celibacy and is an observer of celibacy, an observer of abstinence, abstaining from the sexual vulgar act.” *abrahmacariyaṃ pahāya brahmacāri hoti, ārācāri, virato methunā gāmadhammā* at A IV 198, etc. 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: 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; quotation particle; see Nidāna. A junction of *cāveyyam* and *ti* through the dentalisation of *m*.

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 *amūlakam* and *ca* or *ce* through the palatalisation of *m*. = **amūlakam**: groundless; adjective agreeing with *adhikaraṇam* + **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.

taṃ: that; nom. sg. nt. of dem. pron. *ta(d)*.

adhikaraṇam: legal issue, Ñm: litigation, Hr: legal question, Nor: 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* ($\sqrt{bhū} + a$).

bhikkhu: the bhikkhu; nom. sg. m.

ca: and if, and; connective particle, here probably in a conditional sense.

dosam: malice, or: fault, error; acc. sg. m. Probably an accusative of direction; see Syntax § 41. Corresponds to Skt *doṣa*; 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 dosam patiṭṭhāti: and if the bhikkhu stands firm in malice, (or:) and if the bhikkhu confirms the fault, Ñm: and the bhikkhu admits to anger, Hr: if the monk confessed his malice.

The Padabhājana implies that the bhikkhu admits his mistake: “It has been said emptily, falsely, non-factually, not knowingly, by me.” : *tucchakam ... musā ... abhūtam ... ajānantena mayā bhaṇitam*.

Kkh 72: “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 (*dosā*) 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.”²⁴⁴

Horner (BD I 281 n. 1) notes “*Patitṭhāti* 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.”

Patitṭhāti is an intransitive verb and cannot take *dosam* as a patient, therefore the meanings “confirms,” or “admits” or “confesses” don’t make sense. Elsewhere in the Pali Canon *patitṭhāti* only takes a locative (E.g. Cv IX 5,7/Vin II 251: *dvīsu dhammesu patitṭhātābham 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 *dosam* is a corruption of *dosa* due to a misunderstanding of 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 *paṭijānāti* elsewhere, e.g. Aniy 1–2, is used instead.

It is also possible that *patitṭhāti* is a corruption of its causative form *patitṭhāpeti*, which is transitive and can take *dosam* 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, *duṭṭhagāmahojaka*, shows that “confirms” can be a meaning for the causative *patitṭhāpeti* and that it can take the accusative *dosam* as patient: “The king having summoned him, having made him establish/confirm (his) fault, having punished him well-punished ...” : *Rājā taṃ pakkosāpetvā dosam patitṭhāpetvā, suniggahitaṃ nigahetvā. Dosa* in this context clearly means “fault”, the Skt *doṣa*, and not “anger,” *dveṣa*. Cf. Dh-p III 146: “the senior bhikkhu established the state of purity (= innocence) in the midst of the assembly.” : *thero parisamajjhe parisuddhabhāvam patitṭhāpesi.*

Patitṭhāti 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

244. *Yadi hi taṃ adbhikaranam ditṭhādīhi mūlehi amūlakañ-c’eva hoti, ayam codetuṃ āgato bhikkhu ca dosam patitṭhāti paṭicca tiṭṭhati: tucchakam mayā bhaññita-ti ādīni vadanto paṭijānāti. Tassa bhikkhuno anuddhamṣitakkhane yeva saṅghādiseso ti.*

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 (*patijānāti*).

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 is reasonable to assume that *dosa* has the same sense in both parts of this rule. In the initial part the two factors of *dosa* and *amūlaka* are introduced, then, in the last part, the two are again stated as defining factors. Therefore, as 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 would have occurred before the Padabhājana was established.

In both occurrences of *dosa* in this rule a corruption in the Pali would have occurred, as the grammar is incorrect. This would not have happened in the Prātimokṣasūtras as they give grammatically correct versions.

Ma-L: *bhikṣu ca doṣe pratiṣṭihati: doṣād avacāmī ti.* : “and (if) that bhikkhu stands in malice, saying, ‘I spoke out of malice.’”; BV 104 (Cf. BMD 56). Sa: *doṣe pratiṣṭhed doṣenāvocam iti* : “... would stand in anger, ‘I spoke with anger.’”; Simson 170–171. Mū: *bhikṣus’ ca dveṣe prati(ṣ)hed) dveṣād avocam iti* : “and if the bhikkhu would stand in malice, saying, ‘I spoke out of malice’”; PrMoMū 18/BV 105. Cf. Rosen 1959: 65–66 and Finot 89.

These Prātimokṣasūtras include what is roughly equivalent to the Pali Padabhājana (see above) in the rule itself. This is not a unique case. Norman (2006: 206f) gives other examples and suggests that because of the Buddha giving different explanations in different places, the commentarial explanation in one tradition could be the canonical reading in another tradition, and vice versa.

Pācittiya 76 (*yo pana bhikkhu bhikkhum amūlakena saṅghadiseseṇa anuddhamseyya ...*) is basically the same rule but concerned with the making of a groundless accusation of a *saṅghādisesa* instead of a *pārājika*. It does not mention the intentional factor of malice (*dosa*) as given in the first part of Sd 8. The corresponding Prātimokṣasūtra rules (Dhg rule 80, Ma-L 75, Bamiyan Ma, Mū 69, but not Sa rule 69), mostly have this factor included in the rule: e.g. Ma-L: *yo puna bhikṣu bhikṣusya duṣṭo*

doṣat kupito anāttamano amūlakena saṃghātiśeṣeṇa dharmenānudhvaṃseya pācattikam; BV 199. Sa rule 69: yaḥ punar bhikṣur bhikṣum amūlakena saṃghāvāśeṣeṇa dharmenānudhvaṃsayet pāyantikā.; PrMoSa 226–27.

Prebish (BMD 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 *paṭhamāpattika* Sd offence, not a *yāvataṭṭhāyika* Sd, so there is no question of persevering. See the commentary quoted above: “at the very moment of accusation,” *anuddhamṣitakkhane yeva*. 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: Aññabhāgiyasikkhāpadam

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñ-ci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamṣeyya: Appeva nāma naṃ imambā brahmacariyā cāveyyan-ti. Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno²⁴⁵ vā, aññabhāgiyañ-c’eva²⁴⁶ taṃ adhikaraṇaṃ hoti, koci deso lesamatto upādinno,²⁴⁷ bhikkhu ca dosaṃ patitṭhāti, 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] involving the community in the beginning and in the rest.

Yo pana bhikkhu bhikkhum duṭṭho doso appatīto: see Sd 8.

aññabhāgiyassa: belonging to another class, connected to another class; adj. Bb. cpd. = **añña:** other; adj. + **bhāga:** class, part + **-iya:** connective suffix.

245. Dm: -*ggahīya*-. Also so below in *asamanuggāhiyamāno*

246. Ra: *aññabhāgiyaṃ ceva*.

247. Um, G, V: *upādinno*.

adhikaraṇassa: of a legal issue; gen. sg. nt. of *adhikaraṇa*; see Sd 8.

kiñ-ci: some; indefinite pron. = junction of *kiṃ* + *ci* through the palatalisation of the *niggahīta* of *kiṃ*. **kiṃ** the acc. sg. neuter form of interrogative pron. *ka*: “what?” + appended indef. particle **-ci**; see PG § 111,1.

desaṃ: point, matter; acc. sg. m., fr. *deseti*: see Sd 6 and Pāc 7.

lesamattaṃ: which is mere pretext; adjective qualifying *desaṃ*. 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 “due to,” i.e.: “due to pretext”; cf. NP 9.

desaṃ lesamattaṃ upādāya: having taken up some point which is a mere pretext.

pārājikena ... asamanuggāhiyamāno vā: see Sd 8.

aññabhāgiyañ-c’eva: = junction of *aññabhāgiyaṃ* + *c’eva* through palatalisation of the final *-ṃ* of *aññabhāgiyaṃ*. = **aññabhāgiyaṃ:** belonging to another class; see above + **c’eva**: and if ... really; see Sd 8.

taṃ adhikaraṇaṃ hoti: that legal issue is; see Sd 8.

koci deso lesamatto: some point which is a mere pretext; see above, here nom. sg. m.

upādinno: has been taken up; p.p. of *upādiyati* agreeing with *deso*.

bhikkhu ca dosaṃ patitṭhāti, saṅghādiseso: see Sd 8.

Sd 10: Saṅghabhedasikkhāpadaṃ

Yo pana bhikkhu samaggassa saṅghassa bhedāya parakkameyya, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam-assa vacaniyo.²⁴⁸ Mā āyasmā²⁴⁹ samaggassa saṅghassa bhedāya parakkamī²⁵⁰ bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsī. Samet’āyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath’eva pagganheyya, so bhikkhu bhikkhūhi yāvataṭṭhiyaṃ samanubhāsītabbo tassa paṭinissaggāya. Yāvataṭṭhiyañ-ce samanubhāsīyamāno taṃ paṭinissajeyya,²⁵¹ iccetaṃ kusalaṃ, no ce paṭinissajeyya,²⁵² saṅghādiseso.

248. V: *vacaniyo*.

249. Dm, Um, UP: *māyasmā*.

250. Ra: *parakkamī*.

251. = D, W, SVibh Ce (but has *-nissajeyya* in Pāc 68). Other eds.: *-nissajeyya*. C reads *-nissajeyya* here but *-nissajeyya* in Sd 12–13 and Pāc 68.

252. As in previous note.

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: “Venerable, do 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] involving the community in the beginning and in the rest.

Yo pana bhikkhu: if any bhikkhu; see Sd 8.

samaggassa: united, unanimous, whole, Ñm: in concord, Hr: harmonious, *Vinaya Texts:* at union; adj. qualifying *saṅghassa*. = pref. *saṃ* + *agga*: top; see Sd 4 = Skt *agra*: foremost, best, multitude. Ma-L & Sa: *samagrasya saṃghasya*; BV 149, Taita 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 Pali *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 *saṅghabheda*: “schism of the community,” and also because it here occurs with “rejoicing together and non-disputing’: *sammōdamāno avivadamāno*. This phrase is found elsewhere in, for example, M III 156: “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.’”

At A I 70 a united assembly is compared to a divided assembly: “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.”²⁵³

The sense of harmony is also exemplified in Dhṛ 194: *sukhā saṅghassa sāmaggī, samaggānaṃ tapo sukho*. Speech that unites, *sāmaggakaraṇiṃ vācam*, is a factor of right speech. One of the conditions of non-decline of the Saṅgha, *aparihāniya dhamma*, is performing *saṅghakammas* in unity; see A IV 21f, D II 76.

However, in the legal Vinaya sense, as in Pāc 81, *samagga* refers 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 SVibh Padabhājana on this rule at Vin III 173: “United is a community that is of the same communion, which is staying in the same boundary-area.” : *Samaggo nāma saṅgho samānasamvāsako samānasīmāyaṃ thito*.

This sense of unity is also emphasised in Vin I 104–105/Mv II 5,1: “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.”²⁵⁴

In Vin I 318/Mv IX 3,5 three factors or conditions are given for a *samaggakamma*: “united legal action” or *vaḅḅakamma* “disunited legal action”: 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. ...”²⁵⁵

The factors are: 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.

253. *Idha, bhikkhave, yassaṃ parisāyaṃ bhikkhū bhaṅḅanaajātā kalahajātā vivāḅāpannā aññaṃaññaṃ mukhasattihi vitudantā viharanti, ayaṃ vuccati, bhikkhave, vaggā parisā. ... yassaṃ parisāyaṃ bhikkhū samaggā sammodamaṅā avivadamaṅā khīrodakibhūtā aññaṃaññaṃ piyacakkhūhi sampassantā viharanti, ayaṃ vuccati, bhikkhave, samaggā parisā.*

254. *Na yathāparisāya pātimokkhaṃ uddissitabbaṃ sakāya sakāya parisāya ... Anujānāmi bhikkhave samaggānaṃ uposathakammaṃ ... ettāvataṃ samaggī yāvataṃ ekāvāso.*

255. *Katamaṅca, bhikkhave, samaggakammaṃ? Ñattidutiye ce, bhikkhave, kamme yāvaticā bhikkhū kammappattā, te āgatā honti, chandārahānaṃ chando āhaḅo hoti, sammukhibhūtā na paṅikkosanti: samaggakammaṃ. Ñatticatutthe ce ...*

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 (*patimokkhaṭṭhapana*) for a bhikkhu with an offence; see Intro. § 18. 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 the Aṅguttara Nikāya (A V 73–75/AN X 35), a set of ten conditions for *saṅghasamaggi* (contrasted with the opposite conditions for *saṅghabbheda*) 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:

“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 offence 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, Ñm: attempt to cause, Hr: 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{keram} , in accordance with the Law of Morae; see *sekha/sekkeha* in Pd 3.

bhedanasaṃvattanikaṃ: conducive to schism, Ñm: conducive to schism, Hr: leading to dissension; adj. Dat. tapp. cpd. used as bb. cpd. = **bhedana:** breaking, breach, schism; action-noun ($\sqrt{bhid} + ana$) + **saṃvattanika:** conducive to; adj. *saṃ* + \sqrt{vatt} + suf. *-ika*; fr. *saṃvattati* (*saṃ* + \sqrt{vatt} + *a*).

vā: or; disjunctive particle.

adhikaraṇaṃ: legal issue; acc. sg. nt.; see Sd 8.

samādāya: having undertaken; absolutive of *samādiyati*, the passive form of *samādāti* (*saṃ* + *ā* + $\sqrt{dā}$ + *a*).

paggayha: upholding, having upheld, favouring, kindling; abs. of *paggāṇhāti* = pref. *pa-*: forth, out + *gāṇhāti*: holds; see Sd 2.

tiṭṭheyya: should persist in, lit. “should stand”; 3 sg. opt. of *tiṭṭhati* ($\sqrt{tṭha} + a$). *Paggayha tiṭṭheyya*, “should persist in upholding” is a periphrastic phrase in which two verbs express one idea, and in which *tiṭṭheyya* acts as an auxiliary verb; see IP 233ff, and Syntax § 19. Cf. Sd 13, *upanissāya viharati* “lives dependent on”; NP 8: *upakkehaṃ hoti*: “has been set up” & *vikappaṃ āpajjeyya*: “should make a suggestion”; Pāc 46: *cārittaṃ āpajjeyya*: “should go visiting”; and Pāc 78: *upassutiṃ tiṭṭheyya*: “should stand overhearing”. 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 234. This *assa* is not to be confused with *assa*, the dative of demonstrative pronoun *ayam*; see Nid.

vacanīyo: to be spoken to, told, addressed, Ñm: to be admonished, Hr: 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 Ñm renders), especially in SD 12, would seem more appropriate.²⁵⁶

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 Pali but is only used as a nominative with 3rd person verbs; e.g. D II 206: *āyasmā janavasabho yakkho ... sañjānāti ti*. This is a polite form of speech; see Pāc 68. The plural form *āyasmanto* is used in the vocative with (imperative) 2nd person verbs; e.g. Sd 11: *Mā āyasmanto ... avacuttha*. *Āvuso* is used in the voc. sg. instead of *āyasmā*; see Pāc 70: *Mā āvuso samañuddesa evaṃ avaca*.

samaggassa saṅghassa bhedāya: see above.

parakkami: endeavor; 2 sg. aor. of *parakkamati*. *Parakkami* and *aṭṭhāsi* can be 2nd or 3d person aorists, however, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* (Sd 13), *mā āyasmanto avacuttha* (Sd 11), *mā ... ruccittha* (Sd 11)—presumably it is intended here too.

bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya paggayha: see above.

aṭṭhāsi: persist; 2. sg. aor. of *tiṭṭhati*: see above.

samet'āyasmā: let the venerable one convene, assemble, come together, agree, be in accord, Ñm: let the venerable one be at peace with, Hr: 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* (*saṃ + √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.

Ma-L: *sametu āyuṣman sārdhaṃ 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.

sammodamāno: which is on friendly terms, being congenial, Ñm: in agreement, Hr: on friendly terms, *Vinaya Texts*: in harmony; pr.p. agreeing with *saṅgho*. = pr.p. of *sammodati* (*saṃ + √mud + a*): is friendly with, agrees with, rejoices together.

Kkh 76/Sp 608: “Herein *sammodamāno* is rejoicing well in one another’s success.” : *Tattha sammodamāno ti aññamaññasampattiya*

256. Cf. M II 200: *Subho māṇavo ... anattamano bhagavantaṃ yeva khūṣento bhagavantaṃ yeva vambento bhagavantaṃ yeva vadamāno: samaṇo Gotamo pāpiko bhavissati ti*.

suttḥu modamāno. Cf. the Kkh explanation of *sammomodamāno* given in the Pātimokkha conclusion.

avivadamāno: which is not disputing, quarrelling, Ñm: without dispute, Hr: not quarrelsome; pr.p. agreeing with *saṅgho*, = neg. pref. *a-* + pr.p. of *vivadati* (*vi* + \sqrt{vad} + *a*). Cf. Pātimokkha conclusion and Pāc 78: *vivādāpannānaṃ*.

Kkh 76: “*Avivadamāno* is not disputing thus: ‘This is the Dhamma, this is not the Dhamma.’” : *Avivadamāno-ti: Ayaṃ dhammo, nāyaṃ dhammo ti evaṃ na vivadamāno*. Kkh 76: “*Ekuddeso*: ‘(There is) one recitation of it.’ ‘(There is) an ongoing Pātimokkha-recitation as one (body),’ is the meaning.” : *Eko uddeso assā ti ekuddeso, ekato pavattapātimokkhuddeso ti attho*.

ekuddeso: which has a single-recitation, Ñm: holds undivided recitations, Hr: under a single rule; adjective qualifying *saṅgho*. Digu cpd. A junction of *eka* + *uddeso* through elision of the final *-a* of *eka*. = **eka**: one, single; num. + **uddesa**: recitation, recital; der. fr. *uddisati* (*ud* + \sqrt{dis} + *a*). + 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: “Pleasant is the unity of the community, the striving of united ones is pleasant.” : *Sukhā saṅghassa sāmaggī sāmaggīnaṃ tapo sukho*.

viharatī ti = **viharati**: dwells (*vi* + \sqrt{har} + *a*) + **ti**: “...”, end quote; quotation particle.

evañ-ca: and if thus; junction of *evaṃ* + *ca* through palatalisation of *ṃ*. = **evaṃ**: thus; adv. + **ca**: and if; connective particle, here in a conditional sense; see Sd 8. The Sa version has the conditional particle *cet* “if” here instead of *ca*; see PrMoSa 172f.

vuccamāno: being spoken to, told, addressed; pr.p. passive (see IP 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.

paggaṇḥeyya: should uphold; 3 sg. opt. of *paggaṇhāti*: see above.

yāvatatiyaṃ: up to the third time; adverb in acc. sg. nt. Abbayībhāva cpd. = **yāva**: up to, until; adv. + **tatiya**: third; ordinal; cf. Nid. concl.

samanubhāsitaḥḥo: to be argued with, advised, addressed, Ñm: should be remonstrated with, Hr: should be admonished; f.p.p. of

samanubhāsati (*saṃ + anu + √bhās + a*) agreeing with *bhikkhu*; see IP 42 & 107.

SVibh & Sp don't comment upon this word, but according to D-a I 117 on D I 163 it means "argues" or "persuades": "... having made him see the fault in his argument/reasoning; you don't know this ... relinquish it!." : *kāraṇe dosaṃ dassetvā, na tvaṃ idaṃ jānāsi ... idaṃ vissajjehī ti*. Cf. M-a II 103 to M I 130: "'Because of what reasoning do you say so?' asking the reason they challenge." : *Kena kāraṇena evaṃ vadesī ti kāraṇaṃ pucchantā samanubhāsanti nāma*. Ñāṇamoli/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 *ñatticatuttakamma* has to be carried out for the relinquishing of that course (*vatthu*): "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." : *Suṇātu me bhante saṅgho. Ayaṃ itthannāmo bhikkhu samaggassa saṅghassa bhedāya parakkamati. So taṃ vatthuṃ na paṭinissajati. Yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ bhikkhuṃ samanubhāseyya tassa vatthussa paṭinissaggāya. Esā ñatti*.

paṭinissaggāya: for the relinquishment, ... forsaking; dat. sg. m. fr. *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*); see below *paṭinissajeyya*. A dative of purpose; see Syntax § 107d.

yāvataiyañ-ce: junction of *yāvataiyam* + *ce* through the palatalisation of the final *-ṃ* of *-tatiyam*; see above.

ce: if; conditional particle.

samanubhāsiyamāno: being argued with; pr.p. of *samanubhāsati*; see above.

taṃ: 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.

The better reading here is the one with the single *j* rather than *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 s.v. *ussajati* (*ud + √srj*) and DP 597 s.v. *ossajati* (*o/ava + √srj*), 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{srj} and \sqrt{sarj} in Pali.

Ma-L: *pratinissargāya, pratinissareya*; BV 149, Taita 20; Mū: *pratinissargāya, pratinissrjet*; LC 7. Cf. MW 666: *pratinih-√srj*. Cf. NP 14: *visajjetvā*, Sd 1: *visatthi*, NP 1: *nissaggiya*, NP 22: *nissajeyya*.

iccetam: then this (is); = *iti + etam > ity + etam > iccetam*. 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 215 & 217. Cf. *appeva* in Sd 8, *iccete* 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; conditional particle.

paṭinissajeyya: should relinquish; 3 sg. opt. of *paṭinissajati*.

saṅghādiseso: involving the community in the beginning and in the rest; adj. qualifying an unexpressed *dhammo*; see Sd 1.

Sd 11: Bhedānuvattakasikkhāpadaṃ

Tass'eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā, eko vā dve vā tayo vā, te evaṃ vadeyyuṃ: Mā āyasmanto²⁵⁷ etam bhikkhuṃ kiñ-ci avacuttha, dhammavādī c'eso bhikkhu, vinayavādī c'eso bhikkhu, ambhākañ-c'eso²⁵⁸ bhikkhu, chandañ-ca ruciñ-ca ādāya voharati, jānāti no bhāsati, ambhākam-p'etam²⁵⁹ khamatī ti. Te bhikkhū bhikkhūhi evam-assu vacanīyā.²⁶⁰ Mā āyasmanto²⁶¹ evaṃ avacuttha. Na c'eso bhikkhu dhammavādī, na c'eso bhikkhu vinayavādī. Mā āyasmantānam-pi²⁶² saṅghabbedo rucittha.²⁶³ Samet'āyasmantānaṃ saṅghena, samaggo hi saṅgho sammodayamāno avivadamāno²⁶⁴ ekuddeso phāsu viharatī ti. Evañ-ca te bhikkhū bhikkhūhi vuccamānā tatth'eva pagganheyuṃ, te bhikkhū bhikkhūhi yāvattatiyaṃ samanubhāsittabbā tassa paṭinissaggāya, yāvattatiyañ-ce samanubhāsiyamānā taṃ paṭinissajeyyuṃ²⁶⁵ iccetam kusalam, no ce paṭinissajeyyuṃ, saṅghādiseso.

257. Dm, Um, UP: *māyasmanto*.

258. SVibh Ce, Um, W: *ambhākaṃ c'eso*.

259. C, D, W: *ambhākaṃ p'etam*.

260. V: *vacanīyā*.

261. Dm, Um, UP: *māyasmanto*.

262. Dm, UP: *māyasmantānam-pi*, Um: *māyasmantānaṃ pi*.

263. Mī & Mm Se, D, C, G, V, W: *rucittha* (= BhPm 1 & 2 v.l.)

264. G: *avivadamāno*.

265. = SVibh Ce, C, D, W. Other eds: *paṭinissajeyyuṃ*. Cf Sd 11. So below.

The training precept on the followers of the schism

Now, there are bhikkhus who are followers of that same bhikkhu, [and] who are proponents of [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 speaks in accordance with our liking and preference [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] involving the community in the beginning and in the rest.

bhedanānuvattakasikkhāpadaṃ: 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:** schism; 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 Nid.

bhikkhussa: of that bhikkhu; gen. sg. m.

bhikkhū: bhikkhus; nom. pl. m.

honti: there are; 3 pl. pres. ind. of *bhavati* (√*bhu* + *a*).

anuvattakā: who are followers (Ñm); who are going along (with him), who are following (him), Hr: who throw in their lot with him; adjective qualifying *bhikkhū*, Bb. cpd. = pref. *anu-*: along, after + *vatta:* moving; action-noun + adjectival suf. *-ka*; see Pāc 12: *aññavādake*.

vaggavādakā: who are proponents of [his] faction, who are speaking for [his] faction, who are professing his faction, Ñm: who speak on his side, Hr: 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 correspond to the Sanskrit word *vyagra*: factious, dissentious, Pali: *vi + agga*, an adj. as opposed to *samagga*; see Sd 10 & SVibh to Sd 10. Vin III 173: “(Thinking) ‘how could there be variance, separation, disunity for these?’ He seeks a faction, binds a group,” : *Bhedāya parakkameyyā ti: kathaṃ ime nānā assu vinā assu vaggā assū ti pakkaṃ pariyesati gaṇaṃ bandhati*. 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* ...”

In Pali the distinction in meaning between the two words has blurred sometimes. For double meanings of one Pali word due to being derived from two or more Sanskrit words, see the end of the note on *dosa*, Sd 8.

SVibh: “... they are standing in his rank, his party.”: *tassa vaṇṇāya pakkaṃya ṭhitā honti*. The SVibh. thus supports the *varga* sense.

Sa: *vyagravādina*; PrMoSa 172. Ma-L: *vargavādakā*; BV 150, Taita 10. + **vādaka**: proponent, sectarian, speaking, professing; = *vāda*: doctrine, speech, assertion; action-noun + adjectival suffix *-ka*; see Pāc 12: *aññavādake*.

eko: one; num.

vā ... : or; disjunctive particle.

dve: two; num.

tayo: three; num.

te: they; nom. pl. m. of dem. pron. *ta(d)*.

evaṃ: so, thus; adv.

vadeyyuṃ: 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 2nd person plural verb *avacuttha* indicates that a vocative is used here.

etaṃ: this; acc. sg. m. of dem. pron. *eta*.

bhikkhuṃ: to (this) bhikkhu; acc. sg. m.

kiñci: 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 \sqrt{vac} ; cf. Sd 10. Takes two patients here *bhikkhuṃ* and *kiñci*.

dhammavādī: one who speaks in accordance with Teaching, Ñm: a speaker of the Law, Hr: 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* + \sqrt{ni} + *e*) dispels + **vādī:** see above.

amhākañ-c'eso: = junction of *amhākaṃ* and *c'eso* through palatalisation of *ṃ*. = **amhākaṃ:** 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 bhāsati, amhākaṃ-p'etaṃ khamatī ti: this bhikkhu speaks out in accordance with our liking and preference, Ñm: he speaks in accordance with our desire and choice, he knows and speaks (for us), and that is our wish, Hr: 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 *chandaṃ* and *ca* through the palatalisation of the final *ṃ* of *chandaṃ*.

chandaṃ: liking, consent, desire; acc. sg. m. **ca:** and; connective particle.

ruciñ-ca: junction of *ruciṃ* + *ca*.

ruciṃ: preference, choice, pleasure, liking; acc. sg. f. Der. fr. *ruccati* (\sqrt{ruc} + *ya*): agrees with, is pleased with. Cf. Vin I 355: "Having heard the Dhamma of both factions, [of] those bhikkhus who are speakers of Dhamma there, favour their view, approval, preference and belief (*ādāya*, here a noun)." M I 410: If, not knowing and not seeing, having taken one side (*ekamsena ādāya*), I would speak out 'only this is true'"

Ma-L: *asmākaṃ caiṣa bhikṣu cchandaṃ ca ruciṃ ca samādāya pragryha vyavaharati*; BV 150, Taita 10. Sa: *asmākaṃ caiṣa cchandaṃ ca ruciṃ cādāyānuvyāharati*; PrMoSa 173: *asmākaṃ caiṣa cchandaṃ ca ruciṃ cādāyānuvyāharati*. PrMoMū (Tibetan MS, ed. Hu-von Hinüber 2003, p. 15): *dharmam vaiṣa bhikṣur vinayañca ca samādāya pragryhānuvyavaharati*. Sn 781: "For how would someone led on by

liking and stuck in his choice, overcome his own view? Making assumptions by himself, he would speak as he knows.”²⁶⁶

ādāya: lit. “having taken,” fig. “in accordance with”; abs. of *ādāti* (*ā* + $\sqrt{dā}$ + *a*), cf. *upādāya* at Sd 9.

voharati: speaks out, expresses, or: litigates, engages in a legal proceeding. 3 sg. pres. ind. (*vi* + *ava* + \sqrt{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: *ambākam*.

bhāsati: he speaks (to us); 3 sg. pres. ind. ($\sqrt{bhās}$ + *a*).

jānāti no bhāsati: 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, Hr: “He knows that what he says also seems good to us.” According to Sp 611 *jānāti* qualifies *no*: “‘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.”²⁶⁷

Ma-L: *jānan caiso bhikṣu bhaṣate no ajānan*; BV 150, Taita 10. Sa: *jānam caisa bhikṣur bhāṣate nājānam*; PrMoSa 173. Both can be translated as “... and this bhikkhu speaks knowing, not unknowing.”

ambākam-p’etaṃ: = a junction through labalisation of the final *m* of **ambākam:** dat. sg. m. of *amha*; see above + **pi:** too; emphatic particle of which the *-i* has been elided in the junction with *etaṃ*. + **etaṃ:** this; see above.

khamatī ti: = **khamati:** (it) agrees, suits, is acceptable; 3 sg. pres. ind. (\sqrt{kham} + *a*) takes a dative of interest: *ambākam*; see Syntax § 98a. + **ti:** “...,” end quote; indeclinable which 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.

evam: so, thus; see above.

avacuttha: you say; see above.

266. Vin I 355: *ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiṅca khantiṅca ruciṅca ādāyaṅca rocehi*.

M I 410: *ahañceva kho pana ajānanto apassanto ekamsena ādāya vohareyyaṃ – idameva saccaṃ* Sn 781: *... chandānunnīto ruciya nivuttṭho, sayam samattāni pakubbamāno, yathā hi jāneyya tathā vadeyya*.

267. *Jānāti no ti: ambākam chandādinī jānāti. Bhāsati ti: evaṃ karomā ti ambehi saddhiṃ bhāsati ti. Ambākam p’etaṃ khamatī ti: yaṃ so karoti evaṃ ambākam pi ruccati*.

na: not; neg. particle.

c'eso bhikkhu dhammavādī na ceso bhikkhu vinayavādī mā: This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline; see above.

āyasmantānaṃ-pi: to the venerables too; a junction of *āyasmantānaṃ* and *pi* through labalisation of *ṃ*.

āyasmantānaṃ: 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: favour; 2 pl. aor. of *ruccati*, takes dative of interest.

samet'āyasmantānaṃ saṅghena: let there be convening with the community for the venerables.

samet'āyasmantānaṃ: junction of *sametu:* let convene + *āyasmantānaṃ* through elision of the final *-u* of *āyasmantānaṃ*.

āyasmantānaṃ: 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: "...: let the mind of the venerables convene, meet together, with the community, let it proceed to a state of unity, is said." : *Samet'āyasmantānaṃ saṅghenā ti: āyasmantānaṃ cittaṃ saṅghena saddhiṃ sametu samāgacchatu, ekibhāvaṃ yātū ti vuttaṃ hoti.*

The verb *sameti* is normally constructed with a dative of the person for whom something else is agreeable, e.g. M II 239 f.: "there is agreement to the venerables as to the meaning...", *āyasmantānaṃ kha atthato hi sameti.* Th 1036: "to me there is no agreement with the new ones" : *navehi na sameti me;* 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: "mind agrees/convenes with mind," *sameti cittaṃ cittena,* and S II 157: "oil flows together (and) convenes with oil," *telam telena saṃsandati sameti,* and this is the case in Sd 10: *samet'āyasmā saṅghena.*

In the Ma-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.* Ma-L rule 10: *sametu āyuṣman*

sārdham saṅghena; BV 149. Ma-L Sd 11: *samentu āyuṣmanto sārdham saṅghena*; BV 150.

The rest is as at Sd 10, except that what is singular there is plural here.

Sd 12: Dubbacasikkhāpaḍaṃ

Bhikkhu pan'eva dubbacajātiko hoti, uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti: Mā maṃ āyasmanto kiñ-ci avacuttha, kalyāṇaṃ vā pāpakaṃ vā, aham-p'āyasmante na kiñ-ci vakkhāmi, kalyāṇaṃ vā pāpakaṃ vā. Viramathāyasmanto mama vacanāyā ti, so bhikkhu bhikkhūhi evam-assa vacaniyo.²⁶⁸ Mā āyasmā²⁶⁹ attānaṃ avacanīyaṃ akāsi. Vacanīyam-evāyasmā²⁷⁰ attānaṃ karotu. Āyasmā pi bhikkhū vadetu²⁷¹ saha dhammena,²⁷² bhikkhū pi āyasmantaṃ vakkhanti saha dhammena. Evaṃsaṃvaddhā²⁷³ hi tassa bhagavato parisā, yad-idaṃ aññaṃaññaṃvacanena aññaṃañña-vuttthāpanenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṃheyya, so bhikkhu bhikkhūhi yāvataṭṭhiyaṃ samanubhāsitaḍḍo tassa paṭinissaggāya, yāvataṭṭhiyaṃ-ce samanubhāsīyamāno taṃ paṭinissajeyya²⁷⁴ iccetaṃ kusalaṃ, no ce paṭinissajeyya, 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 cannot 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: “Venerable, do not make yourself [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 bhikkhus 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

268. V: *vacaniyo*. (Not so *avacanīyaṃ* and *vacanīyaṃ* below.)

269. See Sd 10.

270. SVibh Ee, Mm Se, BhPm 2, D: *vacanīyaṃ eva āyasmā*. V: *vacanīyameva āyasmā*.

271. Dm, Be Sp, Um: *vadatu*.

272. All printed editions, except Ra and BhPm 1 & 2: *sahadhammena*.

273. All printed editions: *evaṃsaṃvaddhā*. Mī & Mm Se, G, V, Um: *-vaddhā*.

274. = D, W, SVibh Ce (but has *-nissajeyya* in Pāc 68). Other eds.: *-nissajeyya*. C reads *-nissajeyya* here but *-nissajeyya* in Sd 12–13 and Pāc 68. So too below.

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] involving the community in the beginning and in the rest.

bhikkhu: a bhikkhu; nom. sg. m.

pan'eva: now, now if, further, Hr: if; junction of *pana* + *eva* in which the final *-a* of *pana* is elided; PG § 70,1b. = **pana:** again, and now; conn. particle; see Nid. + **eva:** just; emph. particle.

dubbacajātiko: who is of a nature difficult to be spoken to, Ñm: naturally difficult to admonish, Hr: 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 nouns such as *duddasa*, *duranubodha*, *dubbinaya*, *susambudha*, etc.; see IP 188. The *-bb-* is due to the assimilation of the final *-r* of *dur-* and the initial *-v* of *vaca* into *-vv-*, which then changes to *-bb-* as the consonant combinations *-rv-* and *-vv-* don't occur in Pali; see *dubbalya* at Pār 1.

The opposite form is *svvaco/subbaco*: easily spoken to. Sp III 612: “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.” : *Dubbaco ti: dukkhena kicchena vaditabbo, na sakkā sukkhena vattun-ti attho*. Kkh 79: “... with a nature of being difficult to be spoken to, one is not able to speak is the meaning.” : *dubbacasabhāvo, vattum asakkeṇeyyo ti attho*. 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* ($\sqrt{bhū}$ + *a*).

uddesapariyāpannesu: included in the recitation (of the Pātimokkha); adj. qualifying *sikkhāpadesu*. Bb. cpd. = **uddesa:** recitation; abstract noun der. fr. *uddisati* (*ud* + \sqrt{dis} + *a*). 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* + \sqrt{pad} + *ya*): goes completely into, include.

sikkhāpadesu: about 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.

sahadhammikaṃ: righteously, reasonably, legitimately, in accordance with the law, Hr: according to dhamma, Ñm: lawfully; adjective (bb cpd) used as an adverb of manner; see Syntax § 52 and Bodhi 2000: 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 ... tathāgatenā ... sahadhammikaṃ pañhaṃ puttḥo*.

vuccamāno: being spoken to, admonished; pr.p.; see Sd 10.

attānaṃ: himself; acc. sg. m. of *attā*. = reflexive pron.; see Sd 4: *attakāma*.

avacaniyaṃ: one who cannot be spoken to, Ñm: unadmonishable; adj. Bb. cpd. qualifying *attānaṃ*. Neg. pref. *a-*: not + *vacaniya*: to be spoken to; see Sd 10.

karoti: he makes; 3 sg. pres. ind. ($\sqrt{kar} + o$)

maṃ: to me; acc. sg. m. of pers. pron. *amha*.

mā ... āyasmanto kiñ-ci avacuttha: venerables, don't say anything to this bhikkhu; see above Sd 11.

kalyāṇaṃ: good; adjective qualifying *kiñ-ci* (here an acc. sg. nt. noun; see Sd 11), or an adjective qualifying an unexpressed *dhammaṃ*. Cf. Sd 4. *vā ... vā ...*: or ... or ...; disjunctive particle.

pāpakaṃ: bad; adj. Cf. Pār 3.

mā maṃ āyasmanto kiñ-ci avacuttha, kalyāṇaṃ vā pāpakaṃ vā: venerables, don't say anything good or bad to me, Ñm: let the venerables not admonish me at all about what is either good or what is bad, Hr: do not say anything to me, venerables, either good or bad. Ñm translates *kiñ-ci* as an adverb but that would be unusual. Rather, as in Sd 11 it acts as an accusative neuter substantive with *kalyāṇa* and *pāpaka* qualifying it as adjectives. Ñm translates it as a pronoun to both *kalyāṇaṃ* and *pāpakaṃ*, taking these as abstract nouns in neuter gender; see IP 62. This seems unlikely, but it is not impossible since the root \sqrt{vac} can take two patients; see Syntax § 58,c,i, and IP 18.

aham-p'āyasmante = *aham pi āyasmante*: junction of *aham* + *pi* + *āyasmante* through labialisation of the final *-ṃ* 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.

vakkhāmi: I shall say; 1 sg. fut. of \sqrt{vac} .

viramathāyasmanto: junction of *viramatha* + *āyasmanto* through contraction; PG § 69,1. = **viramatha:** refrain from, abstain; 2 pl. imp. of *viramati* (*vi* + \sqrt{ram} + *a*), takes abl. (Cf. the five training precepts for lay-people formula: *pānātipātā veramaṇī*) + **āyasmanto.** venerables; vocative plural masculine. Since *viramatha* is a second person verb, a vocative is required.

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 Pali and here there is assimilation with the preceding *mama*. Cf. D II 27: *yassa ... aññatra tathāgatassā 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: see Sd 10.

mā: prohibitive particle taking an aorist.

āyasmā: venerable; nom. sg. m. It is vocative due to the third person verb *akāsi*.

akāsi: make; 2 sg. aor. of *karoti*. *Akāsi* can both be a 2nd or 3d person aor., however, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* (Sd 13), *mā āyasmanto avacuttha* (Sd 11), *mā ... rucittha* (Sd 11)—it presumably it is a 2nd person aorist here too.

vacanīyaṃ: who can be spoken to; adj. Bb. cpd. qualifying *attānaṃ*.

vacanīyam-evāyasmā: a junction of *vacanīyaṃ* and *eva* through weakening of the final *-ṃ* of *vacanīyaṃ* and a junction of *eva* and *āyasmā* through contraction.

eva: just; emph. particle.

āyasmā: the venerable one; nom. sg. m. With a 3rd person verb the nominative is used, not a vocative; see Sd 10.

karotu: let make; 3 sg. imp. of *karoti*.

pi: also; emph. particle.

bhikkhū: bhikkhus; accusative plural masculine.

vadetu: let speak to; 3 sg. imp. of *vadeti* (\sqrt{vad} + *e*). Regarding the variant reading *vadatu* (\sqrt{vad} + *a*): Be SVibh & SVibh Ee have *vadeti* in the origin-story: *So evaṃ vadeti: ... vadeyyaṃ*. 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*.

Ma-L: *vadatu*; BV 154, Taita 11. Sa: *vadatu*; PrMoSa 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, *sabadhammena* could be taken as one word corresponding to the adverb *sabadhammikam*.

dhammena: with righteousness, with legitimacy, with lawfulness; ins. sg. m. Cf. the adverb *sabadhammikam* above. It might refer to *vacanena* & *vuṭṭhāpanena* below. Sp III 613: “Speak with legitimacy: speak with a legitimate training precept or with another speech leading to a pleasant state.”²⁷⁵

bhikkhū: bhikkhus; nominative plural masculine.

āyasmantaṃ: 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.).

evaṃsaṃvaddhā: thus-grown, Ñm: comes to growth thus, Hr: thus is the multitude increased for the lord, Nor: has come to growth thus; adj. qualifying *parisā*. Bb. cpd. This is a compound, like *evaṃvādin* (see DP s.v. *evaṃ*), rather than two words as the editions have it. It refers to the past growth rather than to the future growth. = **evaṃ:** thus; indecl. + **saṃvaddhā:** grown, prospered; adj. qualifying *parisā*; = p.p. of *saṃvaddhati* (*saṃ* + \sqrt{vaddh} + *a*). Cf. A IV 21: “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.”²⁷⁶

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-idaṃ: that is, that is to say, i.e.; junction of rel. pron. *ya(d)* + *idaṃ* in which the Skt *-d* is restored to avoid hiatus; see Sd 4 *etadaggaṃ* & Pāc 16: *etad-eva*. Warder states that it is an indeclinable emphatic demonstrative; IP 73. Cf. the masculine form *yo so* (NP 22) with a different demonstrative, and *seyyathidaṃ* at NP 23. = **yad:** nt. of rel. pron. *ya(d)*: what + **idaṃ:** this; nt. of dem. pron. *ayaṃ*.

aññamaññavacanena: by the speaking of one to one another, Ñm: by mutual admonishment; ins. sg. nt. Gen. tapp. cpd. = **aññamañña:**

275. *Vadetu* (Be: *vadatu*) *saha dhammenā ti sabadhammikenā sikkhāpadena saha dhammena vā aññena pi pāsādikabhāvasaṃvattanikenā vacanena vadatu* (= Be, Ee).

276. *Yāvakevañ-ca bhikkhū samaggā sannipattisanti, samaggā vuṭṭhabhissanti, samaggā saṅghakaraniyāni karissanti, vuddhi yeva bhikkhūnaṃ pātikanākhā na parihāni.*

one another, each other, mutual; lit. another to another; acc. sg. m. reciprocal pronoun. The *m* of *aññamaññaṃ* has been elided in the junction with *vacanena*; cf. Pār 3: *tuyh'iminā*. DP suggests it is *añña-m-añña*. PED = *añña*: another one + *añña*: another one + *vacana*: speaking; see above *vacanāya*.

aññamaññavuṭṭhāpanenā ti: by the rehabilitating of one another, Ñm: by mutual rehabilitation, Hr: 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* + √*ṭha* + *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; quotation particle.

evañ-ca ... saṅghādiseso: as in Sd 10.

Sd 13: Kuladūsakasikkhāpadaṃ

Bhikkhu pan'eva aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro. Tassa kho²⁷⁷ pāpakā samācārā dissanti c'eva suyyanti²⁷⁸ ca, kulāni ca tena duṭṭhāni dissanti c'eva suyyanti ca. So bhikkhu bhikkhūhi evam-assa vacaniyo.²⁷⁹ Āyasmā kho kuladūsako pāpasamācāro. Āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni cāyasmatā duṭṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imambhā āvāsā. Alaṃ te²⁸⁰ idha vāsenā ti.²⁸¹ Evañ-ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadeyya: Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti ti. So bhikkhu bhikkhūhi evam-assa vacaniyo: Mā āyasmā²⁸² evaṃ 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 ca, kulāni cāyasmatā duṭṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imambhā āvāsā. Alaṃ te idha vāsenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvātatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya, yāvātati-

277. BhPm 1 & 2, C, D, G, V, W, Ra: *tassa pāpakā ...*

278. C, D, W: *suyyanti* throughout the rule.

279. V: *vacaniyo*.

280. Mī & Mm Se, BhPm 1 & 2, C, G, V, W, Um, Ra: *alan-te*. So too below.

281. BhPm 1 & 2, Um, SVibh Ee: *idhavāsenā ti*.

282. As in Sd 10.

*yañ-ce samanubhāsiyamāno taṃ paṭinissajeyya*²⁸³ *iccetam kusalam, no ce paṭinissajeyya, 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 driven by anger; the bhikkhus are driven by delusion; the bhikkhus are driven by fear. They banish one 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: “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] involving the community in the beginning and in the rest.

bhikkhu pan’eva: “now, a bhikkhu ...”; see Sd 12.

aññataraṃ: some, one or another, a certain; adjective; see Nid. Concl.

gāmaṃ: village; acc. sg. m.

vā: or; disjunctive particle.

nigamaṃ: town; acc. sg. m.

283. = D, W, SVibh Ce (but has *-nissajeyya* in Pāc 68), Other eds.: *-nissajeyya*. C reads *-nissajeyya* here but *-nissajeyya* in Sd 12–13 and Pāc 68. So too below.

upanissāya: dependent upon (for support; i.e., for alms, etc.); indeclinable, originally an abs. of *upanissayati* (*upa* + *nis* + $\sqrt{(s)}\bar{s}i$ + *ya*), which takes an accusative of the thing governed; see Syntax § 55, cf. *uddissa* at NP 8–10. *Upanissāya* can be regarded as a postposition; see IP 239.

viharati: he lives, dwells; 3 sg. pres. ind. (*vi* + \sqrt{har} + *a*). Here an auxiliary verb expressing duration; see IP 239.

kuladūsako: one who is spoiling families, one who is a spoiler of families, Ñm: who is a corrupter of families, Hr: 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. \sqrt{dus} + agent-noun suffix *-aka* causing lengthening in the root \sqrt{dus} ; see Pāc 12. Cf. *duṭṭha* below.

pāpasamācāro: who is of bad behaviour, Ñm: of bad behaviour, Hr: of depraved conduct; adjective qualifying *bhikkhu*. Kdh. cpd. used as bb cpd. = **pāpa:** bad + **samācāra:** behaviour, conduct, activity; action-noun fr. *samācarati* (*saṃ* + *ā* + \sqrt{car} + *a*): behaves, acts.

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 \sqrt{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 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 an adjective 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: let the venerable one depart. Junction of *pakkamatu* and *āyasmā* through elision of the final *-u* of *pakkamatu*. = **pakkamatu:** let depart, let leave; 3 sg. imp. of *pakkamati* (*pa* + \sqrt{kam} + *a*): leaves, departs; cf. Pāc 14 + **āyasmā:** see above.

imamhā: from this; abl. sg. m. of dem. pron. *ayaṃ*.

āvāsā: dwelling-place, residence; abl. sg. m. fr. *āvāsati* (*ā* + \sqrt{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; = \sqrt{vas} + action-noun suf. *-ana* + **ti:** "...", end quote; quotation particle.

evañ-ca so bhikkhu bhikkhūhi vuccamāno: and if that bhikkhu being spoken to thus by the bhikkhus; see Sd 10.

te bhikkhū evaṃ: should say thus to those bhikkhus; see Sd 11.

vadeyya: should say; 3 sg. opt. of *vadati* (\sqrt{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.

dosagāmino: driven by hate; = **dosa-:** hate + **gāmin:** moved by.

mohagāmino: driven by delusion; = **moha-:** delusion + **gāmin.**

bhayagāmino: driven by fear; = **bhaya-:** fear + **gāmin.**

tādisikāya: this kind of, of such kind; Ins. sg. f. Adjective qualifying *āpattiyā*. *Tādisika* = *tādī:* such; fr. dem. pron. *ta(d)* + \sqrt{dis} : to see; cf. *mādisaṃ*; Sd 4. + conn. suf. *-ika*. It takes the ins. sg. ending of the feminines in *ā*; see IP 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.

ekaccaṃ: one, someone, a certain one; acc. sg. nt.; see PG 113,9. = *eka* + *ya* > *eka-t-ya* > *ekacca*; see Sd 10: *iccetam* & PG 73,5.

ekaccaṃ ... ekaccaṃ ...: one ... [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 (*daṇḍakamma*) which the Saṅgha can impose on an erring bhikkhu. A bhikkhu on whom this punishment has been imposed must leave the area of his residence; see Dhirasekera 118–121.

ekaccaṃ na pabbajentī ti. So ...: see above.

na: not; neg. particle. For the rest see above.

avaca: say; 2nd person singular aorist of *vadati*, √*vac*.

Saṅghādisesa Conclusion

*Udditthā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭhamāpat-
tikā²⁸⁴ cattāro yāvattiyakā. Yesaṃ bhikkhu aññataram vā aññataram
vā āpajjitvā, yāvattiham²⁸⁵ jānam paṭicchādeti, tāvatiham²⁸⁶ tena bhikk-
hunā akāmā parivattabbam.²⁸⁷ Parivuttaparivāsena²⁸⁸ bhikkhunā
uttariṃ²⁸⁹ chārattam bhikkhumānattāya patipajjitabbam.
Cinnamānatto bhikkhu, yattha siyā vīsatiḡano bhikkhusaṅgho,²⁹⁰ tattha
so bhikkhu²⁹¹ abbhetaḡo. Ekena pi ce ūno²⁹² vīsatiḡano bhikkhusaṅgho
taṃ bhikkhuṃ abbhēyya, so ca bhikkhu anabbhito, te ca bhikkhū
gārayhā. Ayaṃ tattha sāmīci.*

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etaṃ dhārayāmi.²⁹³

Saṅghādisesuddeso niṭṭhito.²⁹⁴

Venerables, the thirteen cases involving the community in the beginning and in the rest 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

284. V: *paṭham-*

285. Be, UP, G, V: *yāvattiham*.

286. Be, UP, G, V: *tāvatiham*.

287. V: *parivattabbam*.

288. V: *parivuttā-*

289. Dm, SVibh Ce, Um: *uttari*.

290. BhPm 1, C, V, W: *-saṅgho*.

291. Mi Se v.l.: *bhikkhu bhikkhūhi*.

292. V, Bh Pm 2 (syāma) v.l.: *ono*. Um, G: *ūno*.

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

294. Nd, UP, Mi Se: *Saṅghādisesuddeso tatiyo*. Dm: *Saṅghādiseso niṭṭhito*.

has stayed on the probation, a six night [period] is to be entered upon for the purpose of deference to [other] bhikkhus. [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 involving the community in the beginning
and the rest 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”), Ñm: being established on the first transgression, Hr: 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: *bhikkhuni paṭhamāpattikaṃ dhammaṃ āpannaṃ*.

cattāro: four; numeral.

yāvatiyakā: which are of the (being argued with) up to the third time-class, Hr: 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*. Ñm 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.

yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā: a bhikkhu who has committed any one of which; see Pār concl.

yāvatihaṃ ... tāvatihaṃ ...: lit. for as many days ... for so many days; i.e., for as many days as; adverbs in 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. Yāvatihaṃ & tāvatihaṃ* are abhayībhāva adverbial cpds in acc. sg. nt. Other relative clause

constructions: *yattha/tattha*, Sd concl; *yena/tena*, Aniy 1; *yaṃ/taṃ*, 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/yaṃ*, NP 22; see IP 71 & 291f.

jānaṃ: knowingly; nom. sg. m. Pr.p. of *jānāti* acting as an adverb, or agreeing with *bhikkhu* (“[though] knowing it”); see note on *jānaṃ* 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, Ñm: with no choice in the matter, Hr: 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 *sabattā* at NP 16); = neg. pref. *a-* + *kāma*: desire, liking, will; m.

This is an idiom that is difficult to translate. Sp: “With no choice/liking, with no control/authority. Then with no choice/liking, no control he has to dwell having undertaken the probation period.” : *Akāmā parivattabbān-ti na kāmena, na vasena, atha kho akāmena avasena parivāsaṃ samādāya vatthabbāṃ*. Cf. Vin I 282–83/ Mv VIII,4: *akāmā bhāgaṃ dātuṃ* : “to give a share with no choice.” Sp 1120: *anicchāya dātuṃ*: “to give against their choice.” D-a 263: *attanā anicchāya*: “not with his own choice.”

The explanations *akāmena* & *anicchāya* suggest that it is an instrumental in *-ā*, some of which are instrumentals of means, e.g. *sabattā* at Pāc 41; see Syntax § 6, 66a, 67, and 122.

parivattabbāṃ: 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. Used as an impersonal passive sentence verb in nom. sg. nt., not taking an object, and with an instrumental agent, *bhikkhunā*..

For the *parivāsa* and *mānatta* procedures, see BMC I 154–156, TP xlix-li, Nolot 1996, and Vajirañāṇavarorasa 1983: 312–364.

parivutthaparivāseṇa: 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 137, 155, and *ciñṇamānato* below. The clause is passive and the traditional Pali 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*.

uttariṃ chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ: [by the bhikkhu] moreover, a six night [period] is to be entered upon for the purpose of deference to [other] bhikkhus; a further six days are to be allowed for the monk's mānatta discipline (Hr); he must undertake in addition the six-night penance for bhikkhus (Nm).

The construction with a dative *bhikkhumānattāya* followed by a neuter *paṭipajjitabbaṃ* is odd. *Paṭipajjitabbaṃ* qualifies *chārattaṃ* “six nights.” Compare Vin II 46: *chārattaṃ mānattaṃ dātābbaṃ*, “six nights deference is to be given”.

uttariṃ: moreover, further; indecl., see Pāc 73, and NP 3.

chārattaṃ: six nights; accusative singular masculine or neuter. A digu compound. Cf. *ekarattaṃ* in NP 2 and *dirattatirattaṃ* in Pāc 5 and 49. = **cha(l):** six; numeral of which the original final consonant *-l* has been assimilated to the initial consonant of *rattaṃ*. Because the consonant-combinations *-rr-* is not used in Pali the final *-a* in *cha-* gets lengthened instead in accordance with the law of Morae to make a long syllable; see PG § 67. + **rattaṃ:** 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 rather than a day; see BMC 154.

bhikkhumānattāya: for the purpose of deference to bhikkhus, dat. sg. nt. Dat. tapp. cpd. = **bhikkhu:** bhikkhu + **mānatta:** state of deference. Meaning not certain. The commentary (Kkh 87/Sp 629) explains: “State of deference to bhikkhus: the state of the deferring of bhikkhus, for the purpose of conciliating/winning approval, it is said.” : *Bhikkhumānattāyā ti bhikkhūnaṃ mānanabhāvāya, ārādhanatthāyā ti vuttaṃ hoti.* See Nolot (1996, III, n. 6): “Traditional etymology points to some kind of ‘conciliation’ or ‘conciliatory measure.’ *mānatta* = *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 Pali commentarial interpretation; see BHSGD II *mānatva* and also Dhirasekera 113f.

paṭipajjitabbaṃ: is to enter upon, follow, undergo; f.p.p. of *paṭipajjati* (*paṭi* + √*pad* + *ya*): undergoes, enters upon a path or course.

cinṇamānatto: by whom the *mānatta* has been performed, who has gone through the deference; adjective qualifying bhikkhu. Kdh. used as bb cpd. acting as a passive subordinate clause; see IP 155, *parivutthaparivāso* above, and Pātimokkha concl: *suttāgataṃ*. Traditionally the cpd. would be explained as *yeṇa mānatto cinṇo so* =

cinṇa: has been gone through, proceeded; p.p. of *carati* ($\sqrt{\text{car}} + a$): goes, moves + **mānatta:** deference; see above.

cinṇamānatto bhikkhu: a bhikkhu (is one by whom) the deference (to bhikkhus) has been performed, Ñm: “When the bhikkhu has completed the penance ...,” Hr: “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 would be 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 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 vīsatiḅaṅo ti ettha vīsati saṅho ḅaṅo assā ti vīsatiḅaṅo*; Kkh 87.

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

vīsatiḅaṅo bhikkhusaṅho: a community of bhikkhus which is a group of twenty.

vīsatiḅaṅo: a group of twenty; adjective qualifying *bhikkhusaṅho*. Dīḅu cpd. = **vīsati:** 20, num. + **ḅaṅo:** group, chapter; cf. Pāc 32.

bhikkhusaṅho: community of bhikkhus; nom. sg. m. Gen. tapp. cpd.

tattha: there, in that place, then; adverb of place. = demonstrative pronoun *ta(d)* + *-ttha*.

so: that; 3 sg. m. of dem. pron. *ta(d)*.

abbhetabbo: should be reinstated, can be reinstated, Ñm: must be reinstated, Hr: may be rehabilitated; f.p.p. of *abbheti* (*abhi* + *ā* + \sqrt{i} + *e*): lit. makes come back to, summons, recalls. = Skt *ābhavayati* corresponding to Pali *avheti/avhāyati* (*ā* + \sqrt{vha} + *aya/e*): summons, calls back. *Abbhēti* presumably arose by way of **ābhayati/ābhēti* from the Skt *ābhavayati* in accordance with the Skt *-hv-* > Pali *-vh-* alternation (e.g. *jihvā* > *jivhā*), see PG $\sqrt{49,1}$, and the *-v-* > *-b-* alternation, see PG $\sqrt{46,1}$ & 51,3, then, through the law of Morae *ābh-* becomes *abbh-* in Pali, see PG § 5.

Sp 690: “*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.” : *Abbhetabbo ti abhi etabbo sampāṭicchitabbo abbhānakammavasena osāretabbo ti vuttam hoti. Avhātabbo ti vā attho.*

There appears to be no obligation in the Vinaya that the bhikkhu *must* 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 may 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 *bhikkhusaṅgho*, taking the instrumental *ekena*. Cf. Pāc 65.

taṃ bhikkhuṃ: 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.

gārayhā: are blameworthy, are to be blamed; f.p.p. of *garahati* ($\sqrt{\text{garah}} + \text{ya} > \text{garahya} > \text{garayha}$) used as an adjective qualifying *bhikkhū*; cf. Pāc 65 and Pd 1.

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

sāmīci: the right course, proper procedure; nom. sg. f.

ayaṃ tattha sāmīci: this is the proper procedure here, Ñm: this is the proper course here.

tatth’āyasmante ... niṭṭhito: see Sd intro. + Nid concl.

saṅghādisesuddeso: the recitation involving the community in the beginning and the rest; nom. sg. m. Kdh. cpd. Junction of *saṅghādisesa* + *uddeso* through the elision of *-a*. = **saṅghādisesa**: see above. + **uddeso**: recitation; nom. sg. m.; see Pār intro.

This is the conclusion of 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.

Aniyatuddeso²⁹⁵

Ime kho paṇ'āyasmanto dve aniyatā dhammā uddesaṃ āgacchanti.

The recitation of the uncertain cases

Venerables, these two uncertain cases come up for recitation.

aniyatuddeso: the recitation of the uncertain (cases); nom. sg. m. Appositive kammadhāraya cpd. = junction of *aniyata* + *uddesa* through the elision of the final *-a* of *aniyata*; see Pār intro and concl.

ime kho paṇ'āyasmanto ... dhammā uddesaṃ āgacchanti: these ... cases come up for recitation; see Pār & Sd intro.

dve: two; nom. m. sg.

aniyatā: Ñm: indefinite, Hr: undetermined, unfixed, uncertain; adj., neg. pref. *a-* + *niyata*: fixed, certain, settled; fr. *niyameti* (*ni* + \sqrt{yam} + *e*): restrains, fixes, ties down.

Aniy 1: Paṭhama-aniyatasikkhāpadaṃ

Yo pana bhikkhu mātuḡāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṅkammaniye²⁹⁶ nisajjaṃ kappeyya, tam-enam saddheyyavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya: pārājikena vā saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno tinnāṃ dhammānaṃ aññatarena kāretabbo: pārājikena vā saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ dhammo aniyato.

The first uncertain training precept

If any bhikkhu should take seat 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 in accordance with one of three cases: in accordance with disqualification, in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation, [then] the bhikkhu who is admitting the sitting down should be made to do [what is] in accordance with one of three cases: in accordance with disqualification, or in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation, or in accordance with whatever that female

295. = Be, Mi Se. D: *aniyatā*; Um has this in brackets. Nothing in other texts.

296. C, SVibh Ee: *alaṅkammaniye*. Dm, Um, Mm Se, V, W: *alaṅkammaniye*. UP, G, BhPm 1 & 2, Ra: *alaṅ kammaniye*.

lay-follower whose words can be trusted should say, in according with that the bhikkhu is to be made to do. This is an uncertain case.

paṭhama-aniyatasikkhāpadaṃ: 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 if any bhikkhu; see Nid.

mātugāmena saddhiṃ: with a woman; 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 Pali 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.

paṭicchanne: concealed, hidden, covered, secluded, screened; adj., p.p. of *paṭicchādeti*, 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 *alaṃ* + *kammaniya* through gutturalisation of the final *-ṃ* of *alaṃ*. = **alaṃ**: sufficient; indecl. cf. Pār 1. + **kammaniya**: fit for doing, workable; = **kamma**: action, work + abstract suffix *-ṇiya/-ṇya*. = Skt *karmaṇya*, BHS *karmaṇiya/karmaṇīya*; see DP.

nisajjaṃ: sitting down, seat, place for sitting; acc. sg. f., fr. *nisīdati* (*ni* + $\sqrt{\text{sad}}$ + *a*): sits down, cf. Pāc 42

kappeyya: should use, take; 3 sg. opt. of *kappeti* ($\sqrt{\text{kapp}}$ + *e*).

nisajjaṃ kappeyya: should take seat, \tilde{N} m: should seat himself, Hr: should sit down; cf. Pāc 5, 30, 43–45. SVibh: *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 *saba seyyaṃ kappeyya* of Pāc 5, where there is also the difficulty of two shades of meaning. Probably *nisajjaṃ kappeti* is an idiomatic verbal compound having the simple meaning of “sits down”; see the note to *seyyaṃ kappeyya* at Pāc 5.

tam-enam: then that, then him; junction of *tam* + *enam* in which *-ṃ* 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 kbo 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 *taṃ + eva + naṃ* rather than *taṃ + naṃ*. = **taṃ**: that; acc. sg. m. of dem. pron. *ta(d)* + **enaṃ**: this, it, him; acc. sg. m. dem. pron., variant of *etaṃ*.

saddheyyavacasā: whose words can be trusted, PED: of credible speech, Nm: whose word can be trusted, Hr: trustworthy. Adjective qualifying *upāsikā*. = **saddheyya**: can be trusted, trustworthy; f.p.p. of the verb *saddahati* (*saṃ + √dhā + a*) (from which *saddha* is derived) + **vacasā**: having speech; adj. form of *vaco/vacas*: having speech, having words. Kkh 90: *Saddheyyavacasāti 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.

tiṇṇaṃ: of three; gen. m. of numeral *tayo*.

dhammānaṃ: cases; gen. pl. m.

aññatarena: in accordance with one, in accordance with a certain; adj. qualifying an unexpressed *dhammena*; cf. Pār & Sd concl. = Instrumental of relation/specification/accordance; see Syntax § 70,a. *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: in accordance with [a case] involving the community in the beginning and in the rest; adj. qualifying *dhammena*.

pācittiyena: in accordance with expiation; adjective qualifying *dhammena*. For the meaning of *pācittiya*, see the start of the Nissaggiya Pācittiya section.

nisajjaṃ: sitting down, seat; see above.

bhikkhu: bhikkhu; nom. sg. m.

paṭijānamāno: admitting, Nm: concurs, Hr: acknowledging; pr.p. of *paṭijānāti* (*paṭi + √ñā + 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; disjunctive particle. When the bhikkhu has stated his case, then the judging bhikkhus may accept that or impute an offence on him according to what the *upāsikā* says. According to Ṭhānissaro (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 the bhikkhu should be punished only in accordance with what he admits. Thus this is a rule-clause superseded by its Vibhaṅga commentary and the guidelines in the Khandhakas.

sā: that; nom. sg. f. of dem. pron. *ta(d)*.

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

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

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 *ayaṃ dhammo aniyato hoti* as completion; see Pār 2 *ādiyeyya*. The other clauses are parenthetical.

Aniy 2: Dutiya-aniyatasikkhāpadaṃ

Na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṅkammaniyaṃ,²⁹⁷ alaṅ-ca kho hoti mātuḡāmaṃ dutṭhullāhi vācāhi obhāsituṃ. Yo pana bhikkhu tathārūpe āsane mātuḡāmena saddhiṃ eko ekāya rabo nisajjaṃ kappeyya, tam-enaṃ saddheyyavacasa²⁹⁸ upāsikā disvā dvinnaṃ dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasa upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ-pi dhammo aniyato.

The second uncertain training precept

Now, 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 take a seat together with a woman on such a seat—one [man] with one [woman], privately—[and

297. SVibh Ee: *nālaṅkammaniyaṃ*. Mm Se, BhPm 1-2, C, D, G, V, W, Um, Ra: *nālaṃ kammaniyaṃ*. UP, BhPm 1 & 2: *nālaṃ kammaniyaṃ*.

298. In W a correction has been added before this: *sā*.

then if] a female lay-follower whose words can be trusted having seen that, should speak in accordance with one of two cases: in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation, [then] the bhikkhu admitting the sitting down is to be made to do in accordance with one of two cases: in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation, or in accordance with whatever that female lay-follower whose words can be trusted should say, in accordance with that the bhikkhu is to be made to do, this too is an uncertain case.

dutiya-aniyatasikkhāpadaṃ: the second uncertain training precept; nom. sg. nt. A kdh. cpd. containing another kdh.: *aniyatasikkhāpada*. = **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 samaṇo ... sammā brahmacārī patijānamāno na heva kho mātugāmena saddhiṃ dvayaṃ-dvaya-samāpattiṃ samāpajjati, na pi mātugāmassa ... sambāhanam sādhiyati; api ca kho mātugāmena saddhiṃ 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 *hevaṃ* 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 214) it is a junction of the emphatic particle *ha* + *eva*.

Norman suggests that forms such as *heva* and *hevaṃ* could be 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.

kho pana: now, then.

kho: indeed; emphatic particle.

pana: then, now; connective particle that connects and continues the story.

paṭicchannaṃ āsanaṃ: concealed seat; nom. sg. nt.; see Aniy 1.

hoti: it is; 3 sg. pres. ind. contracted form of *bhavati* ($\sqrt{bhū} + a$). *Hoti* states attributes of a thing, rather than emphasising the existence of a thing as *atthi* does; see IP 30.

nālaṅkammaniyaṃ: nor sufficiently fit for doing it. = junction of *na* + *alaṃ* through contraction and *alaṃ* + *kammaniyaṃ*; see Aniy 1.

alañ-ca: junction of *alaṃ* + *ca* through the palatalisation of *-ṃ*.

alaṃ: sufficient; indecl. + **ca:** but; disjunctive particle. The particle *ca* is normally connective but becomes disjunctive after a negation; see the notes on Th 41 in Norman 1969 and Dh 5 in Norman 2000.

mātuḡamaṃ duṭṭhullāhi vācāhi: see Sd 3.

obhāsituṃ: to speak suggestively; infinitive of *obhāsati*: see Sd 3.

yo pana bhikkhu: if any bhikkhu; see Nid.

tathārūpe: of such kind, such; adj. see Pār 2.

āsane: on a seat; loc. sg. nt.

The rest as in Aniy 1 except:

dvinnaṃ: of two; gen. pl. m. of num. *dve*.

ayam-pi: this too; junction of *ayam* + *pi* through labialisation of *-ṃ*.

pi: too; emph. particle.

Aniyata Conclusion

Uddiṭṭhā kho āyasmanto dve aniyatā dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Duiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etaṃ dhārayāmi.*²⁹⁹

*Aniyatuddeso niṭṭhito.*³⁰⁰

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.

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

300. Ād, Um, UP, Mi Se: *Aniyatuddeso catuttho*. Dm: *Aniyato niṭṭhito*.

aniyatuddeso: indefinite-(cases)-recitation; nom. sg. m. See above.

This is the conclusion of the fourth of the four ways of reciting the Pātimokkha in brief; see “Recitation of the Pātimokkha.” section in the Introduction.

Nissaggiyapācittiyā³⁰¹

Ime kho pan’āyasmanto tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti.

Cīvaravaggo³⁰²

The (cases) involving expiation with forfeiture

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

ime kho pan’āyasmanto ... dhammā uddesaṃ āgacchanti: these ... cases come up for recitation; see Sd intro.

tiṃsa: thirty; numeral.

nissaggiyā pācittiyā/nissaggiyapācittiyā: involving expiation with forfeiture, involving expiation and forfeiture, expiation involving forfeiture, to be forfeited and to be expiated, Than: to be forfeited and confessed, Hr: an offence of expiation involving forfeiture, Nm: it entails expiation with forfeiture. Adjective qualifying *dhammā*. The compound *nissaggiyapācittiyā* is used in the commentaries; other editions have *nissaggiyā pācittiyā*.

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: “... it is to be forfeited (*nissaggiyaṃ*), it is to be forfeited (i.e., f.p.p.) to the Community...: ‘This robe [-cloth] that has gone beyond the ten-day (limit) is to be forfeited by me. (Because the clause is passive, it requires an instrumental agent that could be *me*: by me. Other translators take *me* as a genitive with *cīvaraṃ*.) This I forfeit to the Community.’ Having forfeited (it) the offence is to be confessed.” : *Nissaggiyaṃ hoti, nissajjītabbaṃ saṅghassa ...: Idaṃ me bhante cīvaraṃ*

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

302. The headings at the start of sections are only found in Me Se.

dasāhātikkantam nissaggiyaṃ, imāhaṃ saṅghassa nissajjāmi ti. Nissajjitvā āpatti desetabbam.

This indicates that *nissaggiyaṃ* is a f.p.p. and *pācittiyaṃ* possibly too since it corresponds to “the offence is to be confessed,” *āpatti desetabbam*. Cf. SVibh to Pāc 86: *paṭilābhena bhinditvā pācittiyaṃ desetabbam*. Cf. *āpatti pācitiyassa*: “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 at Sp 261).

Sp 639/Kkh 96: “... *nissaggiyaṃ pācittiyaṃ*, that robe [-cloth] is to be relinquished (f.p.p.), and there is an offence involving expiation for him, is the meaning. Or perhaps rather *nissaggiyaṃ* is *nissajjanam*: relinquishing, (i.e., action-noun. = Ce. Be: *nissajjanam*.) This is a designation for the preceding Disciplinary action. There is a NP for him, thus (it is) *nissaggiyaṃ*. What is it? A *pācittiya*.³⁰³ For one exceeding that there is a *pācittiya* together with the disciplinary act of relinquishing. This is the meaning here.”³⁰⁴

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

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

nissaggiya: involving forfeiture, to be relinquished, given up; adjective qualifying *pācittiya*. F.p.p. of *nissajeti* (*nis* + √(*sajj*) + *e*). Cf. *nissajitabbo* at NP 22. According to PED *nissaggiya* = Skt **nihsārgya*, not *naisargika*. Ma-L: *nissargikapācattikā* Bamiyan PraMoMa: *naihsargika pāyattika*. Sa: *nihsargikā pāyantikā*. Mū: *naisargikapāyantikā*. See MW 564 *nisarga* (*ni* + √*srj*).

303. Perhaps: *Kin-taṃ pācittiyaṃ?*: “What *pācittiya* is it?” Se: *icc’eva taṃ pācittiyaṃ*.

304. *nissaggiyaṃ pācittiyaṃ, tañ-ca cīvaram nissaggiyaṃ hoti, pācittiyaṃpatti c’assa hoti ti attho. Atha vā nissajjanam nissaggiyaṃ, pubbhāge kattabassa vinaya-kammass’etaṃ namaṃ. Nissaggiyaṃ-assa atthi ti nissaggiyaṃ-icc’eva. Kin-taṃ? pācittiyaṃ. Taṃ atikkāmayato saba nissaggiya-vinayakammaṃ pācittiyaṃ hoti ti ayam-ettha attho.*

pācittiya: expiation, PED & *Vinaya Texts* 31: requiring expiation, Hr: involving expiation, Nm: entailing expiation, Than: to be confessed; adjective qualifying *dhammena*.

Prāyaścittika was the Vedic ritual expiation for transgressions; see Roth, 1968: 346, and von Hinüber, 1999: 17, and 1985: 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. von Hinüber 1999: 17 and 1985: 63–66, following Mayrhofer, takes *pācittiya* to be related to the Vedic *prāyaścitta*. (The *-āya-* being contracted into *-ā-* in Pali; 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 Pali *pārājika*, the lightest is the *dukkāḍa*, the Pali *dukkāṭa*; see N. Taita & M.M. Kumar, 1980: 14–17 + 52, Levi, 1912: 505f., Roth, 1968: 342, Dutt 72.

The Ma-L school used *pācattikā*; Mū *pāyantikā*; Sa: *pātayantikā*. Bamiyan PrMoMa has *pāyattikā*.³⁰⁵

Vin V 148: “What is called ‘*pācittiya*,’ listen to it as it is: One drops the wholesome state, one offends against the noble way; (it is) an occasion for mental confusion, therefore this is called so.” *Pācittian-ti yaṃ vuttam, taṃ sunohi yathātatham.* / *Pāṭeti kusalam dhammam, ariyamaggaṃ aparajjhati, / Cittasammohanam*³⁰⁶ *ṭhānaṃ, ten’etaṃ iti vuccati.*

305. See Roth 1968: 342, Hirakawa 1982: 23–24, and Kar I 2008: 75, 80. BMD 14 and von Hinüber 1985: 63–66 list some more variations of the term.

306. There is a word-play here: *pā (teti) + citta (asammohanam) = pācitt(iya)*.

NP 1: Kaṭhinasikkhāpadam

*Niṭṭhitacīvarasmim*³⁰⁷ *bhikkhunā ubbhataasmim kaṭhine*,³⁰⁸ *dasāhaparamaṃ atireka-cīvaram dhāretabbam. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.*

The training precept on the kaṭhina

When the robe [-cloth] is 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 that, [this is a case] involving expiation with forfeiture.

niṭṭhitacīvarasmim: the robe [-cloth] is finished; loc. sg. nt. Locative absolute construction. A kdh. cpd. equivalent to a passive subordinate clause; see IP 155 and Pātimokkha Concl.: *suttāgata*. Since the verb *hoti*, “is,” is implied in these constructions, it is usually not directly expressed; see Syntax § 20b-c. = **niṭṭhita**: finished, ended; = the p.p. of *niṭṭhāti* (*ni* + $\sqrt{thā}$ + *a*), which here in this kdh. cpd. is uninflected, but stands for the locative singular *niṭṭhitasmim* + **cīvarasmim**: when robe [-cloth]; loc. sg. nt. of *cīvaram*: robe [-cloth], robe-material, cloth for a robe.

A *cīvara* can be a made-up robe, but in the Vinaya, as in this rule and the following ones (esp. NP 3, 24, and 27), it often means the unmade cloth intended for making a robe. To convey this meaning *cīvara* is translated 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, as in NP 25–6, “robe” is used.

Padabhājana: “(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.” : *bhikkhuno cīvaram kataṃ vā hoti natṭham vā vīnatṭham vā daddham vā cīvarāsa vā upachinnaṃ.*

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

bhikkhunā: by a bhikkhu; ins. sg. m.

ubbhataasmim: has been withdrawn, lifted; loc. sg. nt. of *ubbhata*, the p.p. of *ubbhāti* (*u* + \sqrt{vah} + *a*): withdraws, takes away, lifts; agreeing with *kaṭhine*.

kaṭhine: the *kaṭhina* (-frame-privileges); loc. sg. nt.

The *kaṭhina* was a special wooden frame that was put flat or spread (*pattharati*) on the ground. Over this frame the robe-cloth was

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

308. Dm: *kaṭhine.*

stretched to make a robe. The tradition of using this frame has died out and it has perhaps not been used for centuries.

Bhikkhu Ṭhānissaro suggests that it is similar to the frame used to make a quilt; 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 in the discussion of this rule in BMC 163–168.

It is said that when the community has received cloth for the *kaṭhina* (-robe) (*kaṭhinadussa*) it can formally give the cloth to an appointed bhikkhu for ‘spreading’ the *kaṭhina* (*kaṭhinaṃ attharituṃ*, here synonymous with the formal making of the *kaṭhina*-robe; Vin I 254–255); see BD II 5 n.1, 26 n. 3, IV 352 n. 5. In this context therefore *kaṭhina* is synonymous with the robe that has been made by spreading the cloth on the *kaṭhina*-frame and making it into a proper robe. It 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 (consisting of five panels or more, finished before the next dawn, etc.); Vin I 254ff, BD IV 352ff. These allowances are withdrawn or cancelled (*ubbhataṃ kaṭhinaṃ*) through one or more of eight reasons or grounds (*mātikā*), such as the bhikkhu leaving the residence without intending to return; Vin I 255, cf. BD IV 357 n.6. This withdrawing through these reasons is what *ubbhataṃ kaṭhina* refers to, and so it is explained in the Padabhājana on the present rule at Vin III 196; see BD II 5. Therefore, *kaṭhina* is also synonymous with the allowances connected with the spreading of the *kaṭhina*-robe.

Bhikkhu Ṭhānissaro renders *ubbhataṃ kaṭhina* as “When ... the frame is destroyed (his privileges are in abeyance),” but the verb *ubbhāti* does not mean “destroys,” but “withdraws”; see above. In the Cullavagga section dealing with the *kaṭhina*-frame (Vin II 116–117) there is no mention of the official ceremony at the end of the rains. The robe could have been made on a used frame since there is no reference to making a new frame in the Mv section dealing with the *kaṭhina*-robe. In the Cullavagga it is said that the *kaṭhina*-frame is to be kept hanging on a wall after the sewing is finished so that creatures cannot eat it. Since the frame has to be handled with care it would not be 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; robes can be made all year long. Bhikkhus would use the frame whenever they made 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.

niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine: When the robe [-cloth] is finished by a bhikkhu, when the *kaṭhina* (-frame-privileges) have been withdrawn; Hr: When the robe-material is settled, when a bhikkhu's *kaṭhina* (privileges) have been removed; *Vinaya Texts:* When the robes have been settled, when the *kaṭhina* has been taken up by the bhikkhu; Ṇm: (During a time) when (stored-up) robe (material) is finished up (by its being either all made up into robes or destroyed etc.) and when the *kaṭhina* (privileges) are in abeyance; Than: When a bhikkhu has finished his robe-making and the frame is destroyed (his *kaṭhina* privileges are in abeyance); Nor: The robe-material having been used up, the *kaṭhina* frame having been removed by a bhikkhu; loc. absolute construction.

This is a difficult line as it is not clear from the sentence construction whether *bhikkhunā* refers to *niṭṭhitacīvarasmim* or to *ubbhatasmim kaṭhine*. Most translators take it to refer to the latter.

It is possible that *bhikkhunā* applies to the next clause, which has no agent (*dasāhaparamaṃ atirekacīvaraṃ dhāretabbam*), and has been placed in this locative absolutive clause for the sake of separating *niṭṭhitasmim* and *ubbhatasmim*, 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 107. In the next rules, where this interpretation does not fit, this clause could 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 Pali Nikāyas* by Wijesekera. Further, the explanation *bhikkhuno* in the Padabhājana suggests a dative of advantage; see Syntax § 101. The Padabhājana also seems to take *bhikkhunā* to be a genitive with an instrumental meaning: *Niṭṭhitacīvarasmim-ti: bhikkhuno cīvaram kataṃ va hoti...* (for a translation see *niṭṭhitacīvarasmim* above).

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

In the Padabhājana it is said that the *kaṭhina* (-frame-privileges) are withdrawn due to eight grounds, or by a *saṅghakamma*. It does not say that they are withdrawn by a single bhikkhu. After the four months of the cold season, the privileges automatically lapse. The fact

that the Saṅgha can withdraw the kaṭhina strongly suggests that *bhikkhuno* just applies to the first clause. Padabhājana: “When the kaṭhina (-frame-privileges) have been withdrawn [means]: it is withdrawn due a certain ground among the eight grounds, or it is withdrawn by the Saṅgha in the meantime.”³⁰⁹

If it is a genitive instrumental then it would be better to make it qualify both *niṭṭhitacīvarasmim* and *ubbhatacīvarasmim kaṭhine* and this is what the Kkh suggests in its comments on *niṭṭhitacīvarasmim bhikkhunā*: “When the robe [-cloth] of a bhikkhu is 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.”³¹⁰

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 cannot be sure whether this was the original meaning, for if a genitive is implied, why is the Pali not *niṭṭhitacīvarasmim bhikkhuno*? If *bhikkhunā* is instrumental subject of *cīvaram* in *niṭṭhitacīvarasmim* a suitable translation for this line would be: “When the robe [-cloth] is finished by a bhikkhu, when the *kaṭhina* [privileges] have been withdrawn ...”

The Sarvāstivādin version is: *Niṭṭhitacīvareṇa bhikṣunā uddhṛte kaṭhine* ...: “When the *kaṭhina* has been withdrawn by a bhikṣu by whom the robe [-cloth] is finished”; PrMoSa 184 & PrMoMū 25. In this version of the rule *bhikṣunā* is qualified by the passive subordinate clause expressed by the compound *niṭṭhitacīvareṇa*. The Mahāsaṅghika version has a plural *kṛtacīvarehi* (see above Padabhājana: ... *cīvaram kataṃ* ...) and a plural instrumental *bhikṣūhi* instead of the instrumental *bhikṣunā*. Ma-L: *kṛtacīvarehi bhikṣūhi uddhṛtasmin kaṭhine daśāhaparamaṃ bhikṣunā atirekacīvaran dhārayitavyaṃ tad-uttarin dhāreya nissargika-pācattikaṃ*. : “When the *kaṭhina* has been withdrawn by the bhikkhus whose robes have been made ...”; BV 165, See BMD 126 n. 48 for this line and references to it.

309. Vin III 196: *Ubbhatacīvarasmim kathineta atṭhannaṃ mātikānaṃ aññatarāya mātikāya ubbhataṃ hoti, saṅghena vā antarā ubbhataṃ hoti*. Cf. Sp 638: ...*Antarubbhāropi suṇātu me, bhante, saṅgho; yadi saṅghassa pattakallaṃ, saṅgho kathinaṃ uddhareyya, eṣā ñatti. Suṇātu me, bhante, saṅgho; saṅgho kathinaṃ uddharati, yassāyasmato khamati, kathinassa ubbhāro, so tuṅhassa; yassa nakkhamati, so bhāseyya. Ubbhataṃ saṅghena kathinaṃ, khamati saṅghassa, tasmā tuṅhī, evametam dhārayāmīti* (Vin IV 287) *evam bhikkhunivibhaṅge āgato*.

310. Kkh 100: *Niṭṭhite cīvarasmim bhikkhuno ti evaṃ sāmivasena karaṇavacanassa attho veditabbo. Karaṇavasena hi bhikkhunā idaṃ nāma kammaṃ kātabbāṃ, taṃ n’atthi, sāmivasena pana bhikkhuno cīvarasmim niṭṭhite kaṭhine ca ubbhate* ...

dasāhaparamam: for ten days at the most; adv. A kdh. cpd. containing a digu cpd: *dasāha*, used as an adverb in acc. sg. nt. = **dasāha**: ten days; digu cpd. (IP 274). A junction of *dasa* + *aha* through contraction. = **dasa**: ten; num. + **aha**: day; only in cpds.; cf. *yāvatiha*: 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 ... sandhāvītvā*, NP 3: *māsaparamam*, NP 7: *santar-uttaraparamam*, NP 10: *chakkhattuparamam*, NP 21: *dasāhaparamam atirekapatto dhāretabbo*, NP 23: *sattāhaparamam ... paribhuñjitabbāni*, NP 29: *chārataparamam*.

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

The commentary thus explains *dasāhaparamam* as a kammadhāraya cpd. used as a bahubbīhi cpd. qualifying an unexpressed *kālam*: “time” as an adjective.

atirekaāvaram: extra robe [-cloth]; acc. sg. nt. Kdh. cpd. = **atireka**: extra, left over; adj. = pref. *ati-* + \sqrt{ric} : leaves + poss. suf. *-ika*. Cf. *anatiritta* at Pāc 35. Cf. Pāc 92. + **cīvaram**: robe [-cloth].

Sp 638/Kkh 93: “Because of the state of not being fullfilled with regard to the determinations and assignings (it is) an extra robe [-cloth].”: *Adhiṭṭhitavikappitesu apariyāpannattā atirekam cīvaran-ti atireka-cīvaram.*

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

The full ten days are optional and the robe may be kept less than ten days. However, to retain the emphatic sense with “at the most,” the f.p.p. *dhāretabbam* 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 ten days time.

atikkāmayato: for one who lets 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 Pali; see PG § 26,1 & 178,2 (*ati* + (*k*)*kam* + *e/aya*). Cf. Sd 6: *kārayamāno*. *Atikkāmeti* is the causative of *atikkamati* and is transitive.

tam atikkāmayato: for him who lets it pass beyond that, *Vinaya Texts*: to him who goes beyond that, Ñm: when he exceeds that, Hr: for him who exceeds that³¹¹, Nor: for one exceeding that, Than: beyond that.

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

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

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

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

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

This rule is relaxed in Cv VII 1,3 and referred to there as *yāvadaṭṭhacīvaram* : “as much robe [-cloth] as needed” and is one of the five allowances (*pañca kappissanti*) when the *kaṭhina*-privileges are

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

in effect. Other Pātimokkha rules that are relaxed during this period are NP 2, NP 3 (by extension), Pāc 32, and Pāc 46.

NP 2: Uddositasikkhāpaḍaṃ

*Niṭṭhitacīvarasmim*³¹² *bhikkhunā ubbhatasmim kaṭhine*,³¹³ *ekarattam-pi*³¹⁴ *ce bhikkhu ticīvarena vipparavaseyya, aññatra bhikkhusammutiyā*,³¹⁵ *nissaggiyaṃ pācittiyaṃ.*

The training precept on the storehouse

When the robe [-cloth] is 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.

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

niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine: when the robe is finished by a bhikkhu, when the *kaṭhina* have been withdrawn; see NP 1.

ekarattam-pi: even for one night, a single night; junction of *ekarattam* + *pi* through labialisation of the final *-ṃ* of *rattam*. = **ekarattam**: one night; acc. sg. nt. or m. = Accusative of extent in time or adverb in acc. sg. nt.; see Syntax § 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 Pali manuscripts. Both are legitimate forms which have the same meaning; see CPD s.v. *ekaratta* and *ekaratti*. The Ma-L, Sa and Mū versions of this rule have *ekarātra* which corresponds to the Pali *ekaratta*.

ce: if; hyp. particle.

bhikkhu: a bhikkhu; nom. sg. m.

ticīvarena: from the three robes; ins. sg. nt. Digu cpd. Instrumental in dissociative/ablative sense; see IP 46 & 92. Syntax § 73c: “Here the ablative is the more logical construction but the use of the

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

313. Dm: *kaṭhine*.

314. D, G, P: *-rattim-pi*.

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

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* + **cīvarena**: ins. sg. nt.

vippavaseyya: should dwell apart, stay apart from; 3 sg. opt. of *vippavasati* (*vi* + (*p*)*pa* + \sqrt{vas} + *a*), which normally takes an ablative, but here an instrumental in ablatival sense. see Syntax § § 73c.

aññatra: except, unless, apart from; indeclinable preposition that takes an instrumental or ablative; 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; action-noun derived from *sammannati* (*saṃ* + \sqrt{man} + *ya*).

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

Ma-L: *saṃghasaṃmutiye*; Taita 13. BV 165 reads *samaya-saṃmutiye*. Sa: *saṃghasaṃmatyā*; PrMoSa 184. Mū: *saṃghasaṃvṛṭṭiyā*; Ban 25. (Sanskrit *saṃvṛti* is Pali *sammuti*; see BHSGD II 541.)

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 *kāthina*-privileges are in effect. Other Pātimokkha rules that are relaxed during this period are NP 1, NP 3 (by extension), Pāc 32, and Pāc 46.

NP 3: Akālacīvarasikkhāpaḍaṃ

*Ñiṭṭhitacīvarasmim*³¹⁶ *bhikkhunā ubbhatasmim kāthine*,³¹⁷ *bhikkhuno pan’eva akālacīvaraṃ uppajjeyya, ākaṇṅhamānena bhikkhunā paṭiggahettabbhaṃ, paṭiggahetvā khippam-eva kāretabbhaṃ. No c’assa pāripūri, māsaparamaṃ tena*³¹⁸ *bhikkhunā taṃ cīvaraṃ nikkhipitabbhaṃ ūnassa*³¹⁹ *pāripūriyā, satiyā paccāsāya; tato ce uttarim*³²⁰ *nikkhipeyya, satiyā pi paccāsāya, nissaggiyaṃ pācittiyam.*

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

When the robe [-cloth] is finished by a bhikkhu, when the *kāthina* [-frame-privileges] have been withdrawn, if out-of-season robe [-cloth]

316. See NP 1.

317. Dm: *kāthine*.

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

319. G: *ūnassa*. V: *onassa*.

320. Dm, Um, UP: *uttari*. (Be Sp reads *uttarim*; see Pāc 19. Pg: *uttarim*.)

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

niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine: when the robe is finished by a bhikkhu, when the kaṭhina have been withdrawn; see NP 1.

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

pan'eva: junction of *pana* + *eva*; see Sd 12.

akālacīvaraṃ: 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 + **cīvaraṃ** robe [-cloth].

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

ākaṅkhamānena: who is wishing (so), wishing; pr.p. of *ākaṅkhati* (*ā* + $\sqrt{kaṅkh}$ + *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 *paṭiggahāti* (*paṭi* + $\sqrt{gḡah}$ + *ṇā*). The forms *paṭiggahetabbam* and *paṭiggahetvā* are from a different base of *gaṇhāti:* *gahe-* (= Skt *grhī-*); see PED.

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

khippam-eva: very quickly; = junction of *khippam* + *eva* through weakening of *-m* into *-m*; see PG § 71,2 b. **khippam:** quickly; nt. adv. adverbial accusative (= acc. sg. nt. of adj. or noun used as adv. or indecl.; IP 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, or a disjunctive particle, “but.” + **assa:** it should be; 3 sg. opt. of *atthi*, or: of it, gen. sg. m. of dem. pron. *ayaṃ*. Verbs denoting fullness, and verbal nouns from these, take a genitive; see Syntax § 149 & IP 58.

pāripūri: completion, 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 completion, Hr: if it is not sufficient for him, Nm: if it is (not enough) for a complete (set of robes), Nor: should it not be sufficient for him. Vin III 204: "...: *kayiramānaṃ nappaboti*": "not sufficient for being made." Sp 658: "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]." : ...: *no ce pāripūri bhaveyya, yattakena kayiramānaṃ adhiṭṭhānacīvaraṃ paboti tañ-ce cīvaraṃ tattakaṃ na bhaveyya, ūnakaṃ bhaveyyā ti attho.*

māsaparamaṃ: for a month at most; adv. A kdh. cpd. used used as an adverb in acc. sg. nt = **māsa:** month + **paramaṃ:** at the most, the highest; adv.

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

taṃ: that; acc. sg. m. of *ta(d)*.

cīvaraṃ: robe [-cloth]; acc. sg. nt.

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

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 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 cannot be rendered properly in English the translation "there is" has been used here.

paccāsāya: expectation, hope; loc. sg. f. abs. of *paccāsa*, fr. *paccāsiṃsati* (*pati + ā + \sqrt{sim} + a*): expects; or a sandhi of *pati + āsā*: hope/expectation by way of *paṭyāsā* (Skt. *pratyāśā*); see Sd 10: *iccetam*. Ma-L: *pratyāśāye*; BV 165.

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

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

ce: if; hyp. particle.

uttariṃ: further, more; adv. (often) taking abl. of comparison, i.e., *tato*; see Syntax 132b and Pār 4: *uttarimanussadhamma*. Cf. Pāc 5, 7, and 73.

Ma-L: *taduttariṃ*; BV 165. Mū NP 3: *tataḥ uttari*; Ban 25.

The Burmese reading *uttari* does not fit here since it is a compound form as in *uttarimanussadhamma*, Pār 4; see PED & DP.

Uttari is also found in verse for the sake of metre. The form *uttari* probably is a Burmese Sanskritisation when found outside of compounds in prose. See also the fn. to *addhānamagga(p)paṭipannassa* at 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*³²¹ *bhikkhuniyā purāṇacīvaram dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyam pācittiyam.*

The training precept on the used (robe)-cloth

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

yo pana bhikkhu: see Nid, etc.

aññātikāya: unrelated; adj. ins. f. sg. of *aññātika*. = *a-*: neg. pref. + *ñāti*: relative; fr. √(*ñi*)*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 Pali syntax. The Pali 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, as here, to convey the sense of instrument; see IP 79, and cf. NP 17 and Pāc 29. An alternative rendering of the rule would be: “If any bhikkhu should have an unrelated bhikkhunī wash, or dye, or beat a used robe [-cloth], ...”

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

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*).

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

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

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

M I 385: *imaṃ navam dussayugam pītāvālepanam nāma raṅga-jātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhan-ti*. M-a: *Ākoṭita-paccākoṭita-ti ākoṭitañ-c’eva parivattetvā punappunam ākoṭitañ-ca*.

What is meant here is that the robe is made wet, folded into a bundle and then beaten against a big stone to get the dirt out, as is still done at bathing ponds in India. It perhaps could also be the beating of a dry robe to get the dust out and to make it look clean. It is likely that the robes of bhikkhus who lived in the Middle Country would quickly become dusty on the dusty roads in the dry season. 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: Cīvarappaṭiggahaṇasikkhāpadam

Yo pana bhikkhu aññātikāya³²² bhikkhuniyā hatthato cīvaram paṭiggaṇheyya,³²³ aññatra pārivattakā,³²⁴ 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*.

cīvaram: a robe [-cloth], acc. sg. nt.

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

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

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

324. Mi & Mm Se, SVibh Ce, UP, Ra, BhPm 1 & 2, C, Ā, G, V, W, Um, Pg: -*vattakā*.

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

pārivattakā: in an exchange (of robes), Ñm & Hr: 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* + \sqrt{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 appears rather to be a noun that can be used in juxtaposition with another noun; see IP 9 & 61. The exchange is of a robe [-cloth]; see *pārivattakacīvara* in the origin-story, Vin III 209 § 2, *pārivattakam cīvaram* in the origin-story of Pāc 25, Vin IV 59–60, and cf. Bhī NP 3: *cīvaram parivattetvā*.

Ma-L NP 5: *anyatra pallaṭṭhakena*. Mū: *parivartakā*; Ban 25.

NP 6: Aññatakaviññattisikkhāpadam

*Yo pana bhikkhu aññatakam*³²⁵ *gahapatim vā gahapatānim vā cīvaram viññāpeyya, aññatra samayā, nissaggiyam pācittiyam.*

Tatthāyam samayo: acchinnacīvaro vā hoti bhikkhu natthacīvaro 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] from 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.

aññatakam: unrelated; adjective qualifying *gahapatim*. At NP 4 the feminine suffix *-ika* is used, while here the masc. form *-aka*.

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

vā: or; disjunctive particle.

gahapatānim: female householder; acc. sg. f.

cīvaram: robe [-cloth]; acc. sg. nt.

viññāpeyya: should request from, ... suggest, ... inform, Ñm & Hr: ask; 3 sg. opt. of *viññāpeti* (*vi* + $\sqrt{ñā}$ + *āpe*): informs, intimates, begs, requests; causative of *vijānāti*, see Pāc 39. There is no exact equivalent

325. G: *aññātikam*.

in English. The 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* suggests to provide bowls to monks, 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 prefix *saṃ* + \sqrt{i} . Cf. *saṃeti:* comes together, assembles. Cf. NP 28, Pāc 31.

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

samayo: nom. sg. m.

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

hoti: is; 3 sg. ind.; contracted form of *bhavati* ($\sqrt{bhū}$ + *a*).

bhikkhu: bhikkhu; nom. sg. m.

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

naṭṭha: lost, p.p. of *nassati* (\sqrt{nas} + *ya*): to be lost, perishes.

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

NP 7: Tat'uttarisikkhāpadaṃ

*Tañ-ce aññātaḥ gahapati vā gahapatānī vā bahūhi cīvarehi abbihaṭṭhum pavāreyya,*³²⁶ *santar'uttaraparamaṃ*³²⁷ *tena bhikkhunā tato cīvaraṃ sādītappaṃ; tato ce uttarim*³²⁸ *sādiyeyya, nissaggiyaṃ pācittiyaṃ.*

The training precept on (accepting) more than that

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

tañ-ce: if to him; = **taṃ:** to him; acc. sg. m. of dem. pron. *ta(d)*, used as a pronoun of absence connecting this rule to the previous one, see IP 29, and referring to the bhikkhu of the previous rule. It could also

326. Mi Se, G: *abbihaṭṭhum-pavāreyya*; so at Pāc 34. V: *abbihaṭṭham-pavāreyya*.

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

328. See NP 3.

be an adverbial usage of *taṃ*: then, like in Pāc 14 *taṃ pakkamanto*, or a neuter usage of the dem. pron. *ta(d)* qualifying both the male and female householder (as *so ce* would only apply to the male); see IP 62.

SVibh Padabhājana: “If to him: to the bhikkhu whose robe [-cloth] has been robbed.” *Tañ-ce ti: acchinnacīvarakaṃ bhikkhuṃ. + ce*: if; hyp. particle. The *Sannē* has “*tañce bhikkhuṃ...*” here. Pg includes *taṃ bhikkhuṃ* 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*.

cīvarehi: with robe [-cloth]; ins. pl. nt.

abhihaṭṭhuṃ: to take; infinitive of *abbiharati* (*abhi* + $\sqrt{\text{har}}$ + *a*), which can have two opposing meanings: (1) brings forward, brings near, offers; or (2) receives, takes away, removes. It either is a simple infinitive or a rare case of the infinitive ending in *-tuṃ*, which is used as an absolutive similar to *daṭṭhu(m)* (from *dassati*) at Sn 424; see BD II 51 n. 1 and PG § 210 b & 211. Sp 668: *abbiharitvā pavāreyya* : “having brought forward should invite.” *Abbihaṭṭhuṃ* only occurs together with forms of the verb *pavāreti* in Pali.

pavāreyya: should invite, present; 3 sg. opt. of *pavāreti* (*pa* + $\sqrt{\text{var}}$ + *e*) taking the instrumental case here: *cīvarehi*.

abhihaṭṭhuṃ pavāreyya: should invite to take [as much as he likes], having brought (them all) forward should invite, Ñm: should ... invite him to take as many robes as he likes, Hr: asking (a monk) should invite him to take (material for) many robes. An idiom. The Padabhājana explains: “Take as much as you wish,” *yāvatakaṃ icchasi tāvatakaṃ gaṇhāhi ti*. 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 (instrumental) to take. For more on this Pali idiom, see *Vinaya Texts* II 440 and BD II 51 n.1. MW: “*Abbihara*: carrying off, removing...” “*Abbiharaṇa*: bringing or conveying near...” Vin IV 82: “Invited: a seat is evident; food is evident; standing within arms-length he takes; the refusal is evident.”³²⁹

santar’uttaraparamaṃ: (robe-cloth for) an inner (robe) and an upper (robe) at the most; acc. sg. nt. A bb cpd. used as an adverb, see NP 1 *dasāhaparamaṃ*, containing a dvanda cpd: *antara ca uttara ca*, and a bahubbīhi cpd: *santar’uttara*. = *sa* + *antara* + *uttara* + *paramaṃ*. = **sa-**: together, with; prefix taking the instrumental. An abbreviated form of *saba*; 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” = **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*. + **paramaṃ**: at the most; adv.

Sp 667–68/Kkh 111: “...: 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.”³³⁰ See also BD II 12 note 1: “...: the inner one with the upper” to Vin I 198: “they departed together with an inner [robe] and an upper [robe]”: *santar’uttareṇa janapadacārikam pakkamanti*.

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

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

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

I take *tato* to mean “from that place,” not “from that robe [-cloth]” as Sp suggests: *tato abhihaṭṭa-cīvarato ettakam cīvaraṃ 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 was “from that robe [-cloth],” then an ablative *cīvarato* was expected in the rule and not an accusative *cīvaraṃ*; cf. Pāc 34 *tato niharitvā*.

cīvaraṃ: robe; nom. sg. nt.

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

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

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

329. Vin IV 82: *Pavārito nāma āsanaṃ paññāyati, bhojanaṃ paññāyati, hatthapāse ṭhito abbiharati, paṭikkhepo paññāyati*.

Cf. M I 122: *Idha, bhikkhave, bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti cīvarapīṇḍapātasenāsana-gilānapaccayabbesajja-parikkhārehi, tatra bhikkhu mattam na jānāti paṭiggahaṇāya*. S IV 190: *Taṅ-ce ... bhikkhuṃ ... rājāno ... bhogehi abhihaṭṭhuṃ pavāreyyūṃ; Ehi, bho purisa, ... bhoge ca bhunṅassu... ti*. S-a III 53: *kāyena vā satta ratanāni abbiharitvā vācāya vā: amhākaṃ dhanato yattakam icchasi, tattakam gaṇhā ti vadantā pavāreyyūṃ*.

Ma-L NP rule 7: *Ācchinnacīvareṇa bhikkhunā kṣamati anyātakam gṛhapatim vā gṛhapatī-putrāṃ vā cīvaraṃ yācituṃ, tam enam abhibhāsto samāno sambahulehi cīvarehi pravāreyya tathā pravāritena bhikkhunā santarottara-paramaṃ cīvaraṃ sadayitavyaṃ tad uttarim sādiyeya nissargika-pācattikam*; BV 166. (*Abhibhāsto samāno* means “being addressed.”)

330. *sa antaram uttaram paramaṃ assa cīvarassā ti santar’uttaraparamaṃ; nivāsena saddhim pārūpanaṃ ukkaṭṭhaparicchedo assā ti vuttam hoti*.

NP 8: Paṭhama-upakkhaṭasikkhāpadam

Bhikkhuṃ pan'eva uddissa aññātakassa³³¹ gahapatissa vā gahapatāniyā vā cīvaracetāpanam³³² upakkhatam hoti: Iminā cīvaracetāpanena³³³ cīvaram cetāpetvā itthan-nāmaṃ³³⁴ bhikkhuṃ cīvarena acchādessāmi ti. Tatra ce so bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappam āpajjeyya: Sādhu vata maṃ āyasmā iminā cīvaracetāpanena³³⁵ evarūpaṃ vā evarūpaṃ vā cīvaram cetāpetvā acchādehī ti, kalyāṇakamyataṃ³³⁶ upādāya, nissaggiyaṃ pācittiyaṃ.

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

Now, if a 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 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.

bhikkhuṃ: acc. sg. m.

pan'eva: now if; see Sd 12.

uddissa: for, with reference to, concerning, for the sake of, having pointed out, having dedicated, in the name of, Ñm: specifically for a bhikkhu, Hr: for a monk, Than: for the sake of; indecl., originally the absolute of *uddisati* (*ud* + \sqrt{dis} + *a*). The word *uddissa* is here used as a postposition following an accusative noun; see Syntax § 55. Horner's rendering has been followed here since it fits all the contexts in NP 10. Padabhājana: *bhikkhuss'atthāya bhikkhuṃ ārammanam 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

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

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

333. See previous note.

334. W, Um, Pg: *itthaṃ nāmaṃ*.

335. See three notes above.

336. G: *kammyataṃ*. The *-y-* seems to be a correction.

p.p. functioning as a passive sentence verb (*upakkhata*) is preceded by a noun (*gabapati*) it can happen in Pali that the noun is in the genitive case (*gabapatissa*) 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: *gabapatinā* : “by a householder.” The Sa Prātimokṣasūtra has an instrumental: *grhapatinā*; PrMoSa 186.

cīvaracetāpanaṃ: robe-fund, fund for trading for robe(s), Ñm: purchase price, Hr: robe-fund; nom. sg. nt. Dative tapp. cpd. = **cīvara**: robe + **cetāpana**: trade-fund, exchange-fund; from *cetāpeti* ($\sqrt{cit} + \bar{a}pe$): trades, exchanges, barterers.

Ma-L: *-cetāpana*; BV 166, PrMoMa-L 11.

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

hoti: is; 3 sg. pres. ind.; contracted form of *bhavati* ($\sqrt{bhū} + a$). = Auxiliary verb; see IP 235f.

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

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

cīvaraṃ: for a robe; acc. sg. nt.

cetāpetvā: having exchanged, Ñm: purchased, Hr: having got in exchange; abs. of *cetāpeti*; see above. SVibh: *cetāpetvā ti parivattetvā*; see NP 5.

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

bhikkhuṃ: acc. sg. m.

cīvarena: ins. sg. nt.

acchādessāmi ti = **acchādessāmi**: I shall clothe, lit. cover; 1 sg. fut. of *acchādeti* (*ā* + \sqrt{chad} + *e*). Bitransitive verb taking two patients: *bhikkhuṃ* and *cīvaraṃ*. + **ti**: “...”, end quote; quotation particle.

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 SVibh, 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* + *saṅ* + \sqrt{kam} + *a*).

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

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

āpajjeyya: should make, engage in; 3 sg. opt. of *āpajjati* (*ā* + \sqrt{pad} + *ya*).

cīvare vikappaṃ āpajjeyya: should make a suggestion about the robe [-cloth], Ñm: should give instructions about the robe, Hr: should put forward a consideration regarding the robe, Nor: should suggest an alternative in respect of the robe.

sādhū: good, please; indecl.

vata: indeed!, really!; exclamative particle.

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

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

iminā cīvaracetāpanena: see above.

evarūpaṃ: such-like; adj. see above Nid.

evarūpaṃ ... evarūpaṃ: such or so, like this or that.

vā: or; disjunctive particle.

cīvaraṃ: acc. sg. m.

cetāpetvā: see above.

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

kalyāṇakamyataṃ upadāya: out of liking for what is fine, Ñm: (doing so) out of desire for a fine-quality (robe); Cf. Sekh 36 where this construction is connected to another verb of the same root \sqrt{chad} in one clause: ... *paṭicchādessāmi bhiiyokamyataṃ upādāyā ti*.

kalyāṇakamyatam: liking for what is fine; acc. sg. f. Dative tapp. cpd. = **kalyāna**: fine, good; see Sd 12. + **kamyatā**: liking, love; f. A sanskritized form of *kāmata*; der. fr. *kāma*. Smp & Kkh: *Kalyāṇakamyatam upādāyati sundarakāmatam viṣiṭṭhakāmatam cittena gabetvā*.

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

NP 9: Dutiya-upakkhaṭasikkhāpadam

Bhikkhuṃ paṇ'eva uddissa ubhinnaṃ aññātakānaṃ³³⁷ gahapatīnaṃ³³⁸ vā gahapatānīnaṃ vā paccekacīvaracetāpanā upakkhaṭā³³⁹ honti: Imehi mayaṃ paccekacīvaracetāpanehi³⁴⁰ paccekacīvarāni cetāpetvā itthanaṃ³⁴¹ bhikkhuṃ cīvarehi acchādessāma ti. Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: Sādhū vata maṃ āyasmanto imehi paccekacīvaracetāpanehi³⁴² evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādetha ubho va santā ekenā ti, kalyāṇakamyatam³⁴³ upādāya, nissaggiyaṃ pācittiyaṃ.

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

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

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

dutiya-upakkhaṭasikkhāpadam: see title at Aniyata 2.

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

337. G: *aññātikānaṃ*.

338. W: *aññātakagahapatīnaṃ*.

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

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

341. W, Um: *ittham nāmaṃ*.

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

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

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

Ma-L: *pratyeka-cīvara-cetāpanāni abhisamskṛtāni bhavanti abhisamcetayitāni*; BV 166. Sa: *pratyekacīvaracetanakāny upaskṛtāni syur*; PrMoSa 187. Mū: *pratyekapratyekanī cīvaracetanakāni pratyupasthāpitāni syuh*; Ban 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, Ñm: both doing so with one, Hr: the two together with one.

Padabhājana: “two people with one.” : *dve pi janā ekena*. 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 might also refer to both the funds combined into one fund.

Ma-L: *ubhau pi sahitaū ekena*: “both friends with one [cloth].”; BV 166. Mū: *ubhāvāpi bhūtvā ekaikena cīvarena*: “both having become one with one robe”; Ban 27. Sa: *ubhau bhūtvaikeneti*; PrMoSa 188.

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

ekena ti: as one, by one; = **ekena:** ins. of numeral *eka* + **ti:** “...”, end quote; quotation particle.

NP 10: Rājasikkhāpadam

Bhikkhuṃ pan’eva uddissa rājā vā rājabhoggo³⁴⁴ vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanam³⁴⁵ pahineyya: Iminā cīvaracetāpanena³⁴⁶ cīvaram cetāpetvā itthan-nāmam³⁴⁷ bhikkhuṃ cīvarena acchādehī ti. So ce dūto tam bhikkhuṃ upasaṅkamitvā evam vadeyya: Idam kho bhante āyasmantam uddissa cīvaracetāpanam ābhatam, paṭiggaṅhātu³⁴⁸ āyasmā cīvaracetāpanan-ti,³⁴⁹ tena bhikkhunā so dūto evam-assa vacanīyo: Na kho mayaṃ āvuso cīvaracetāpanam³⁵⁰ paṭiggaṅhāma,³⁵¹ cīvaraṅ-ca kho

344. V: *-bhogo*.

345. BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, SVibh Ce: *-cetāpann-*.

346. As in previous note.

347. W, Um: *ittham nāmam*.

348. BhPm 1 & 2, C, D, W, Dm, UP, Ra: *paṭigaṅh-*.

349. BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, SVibh Ce: *-cetāpann-*.

*mayam paṭiggaṅhāma*³⁵² *kālena kappiyan-ti. So ce dūto taṃ bhikkhuṃ evaṃ vadeyya: Atthi paṇ'āyasmato koci veyyāvaccakaro ti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā: Eso kho āvuso bhikkhūnaṃ veyyāvaccakaro ti. So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā taṃ bhikkhuṃ upasaṅkamitvā evaṃ vadeyya: Yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā. Upasaṅkamati*³⁵³ *āyasmā kālena, cīvarena taṃ acchādessatī ti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ*³⁵⁴ *codetabbo sāretabbo: Attho me āvuso cīvarena ti. Dvattikkhattuṃ*³⁵⁵ *codayamāno sārāyamāno*³⁵⁶ *taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ. No ce abhinipphādeyya, catukkhattuṃ pañcakhattuṃ chakkhattuparamaṃ*³⁵⁷ *tunhībhūtena*³⁵⁸ *uddissa thātabbaṃ.*³⁵⁹ *Catukkhattuṃ pañcakhattuṃ chakkhattuparamaṃ*³⁶⁰ *tunhībūto*³⁶¹ *uddissa tiṭṭhamāno taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ,*³⁶² *tato ce uttarim*³⁶³ *vāyamamāno*³⁶⁴ *taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ.*

*No ce abhinipphādeyya, yat'assa*³⁶⁵ *cīvaracetāpanaṃ*³⁶⁶ *ābhataṃ, tattha sāmaṃ vā gantabbaṃ dūto vā pāhetabbo: Yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpanaṃ pahinittā,*³⁶⁷ *na taṃ tassa*³⁶⁸ *bhikkhuno kiñ-ci atthaṃ anubhoti, yuñjant'āyasmanto sakaṃ, mā vo sakaṃ vinassā*³⁶⁹ *ti. Ayaṃ tattha sāmici.*

350. As in previous note.

351. Dm: *paṭigaṅh-.* BhPm 1 & 2, C, D, W, SVibh Ce, UP, Ra: *paṭigaṅh-.*

352. As in previous note.

353. Dm, Um: *upasaṅkamatāyasmā.*

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

355. As in previous note.

356. D, G, SVibh Ee, Um, V: *codiyamāno sārāyamāno.* C, W: *codiyamāno sārāyamāno.*

357. BhPm 2, C, D, G, V, W, SVibh Ce: *chakkhattuṃ paramaṃ.*

358. SVibh Ee, Ra: *tunhi-.*

359. V: *thātabbaṃ.*

360. BhPm 2, C, D, G, W, SVibh Ce: *chakkhattuṃ paramaṃ.* (Not V.)

361. SVibh Ee, Ra: *tunhi-.*

362. Mm & Mi Se, D, G, Ra, V: ... *kusalaṃ. No ce abhinipphādeyya. Tato ce uttarim....* Other eds.: ... *kusalaṃ. Tato ce uttarim ...* (Um: *tato ca uttari ...*) (Pg: ... *kusalaṃ. Tato ... uttarim vāyamamāno ...* The *Sannē* also leaves out *no ce abhinipphādeyya.*)

363. Dm, Um, UP: *uttari.* See NP 3.

364. C, D, G, V: *vāyamāno.*

365. G: *yaṃ tassa.*

366. BhPm 1 & 2, D, C, G, V, W, Dm, Um, UP, Ra, SVibh Ce: *-cetāpann-.*

367. G: *pahinittā.*

368. Mi & Mm Se, G, P: *tan-tassa.*

369. Mm & Mi Se: *vinassā.* (Pg: *vinassā.*)

*Cīvaravaggo*³⁷⁰ *pathamo*.³⁷¹**The training precept on the king**

Now, if a king or a king's official or a brahmin or a male householder should convey by messenger a robe-fund for a bhikkhu [saying]: "Having traded this robe-fund for a robe, clothe the bhikkhu named so and so with a robe," and if that messenger, having approached that bhikkhu, should say so: "Venerable Sir, this robe-fund has been brought for the venerable one. Let the venerable one accept the robe-fund!" [then] that messenger should be spoken to thus by that bhikkhu: "Friend, 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]: "Friend, 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 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. Do not lose what is your own." This is the proper procedure here.

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

370. Svībh Ee: *kāthinavaggo*. Dm: *kāthinavaggo*.

371. V: *pathamo*.

This rule is the longest in the Pātimokkha, and there are many repetitions in it. The words and variant readings not listed below either occurred earlier in the rule or in NP 8.

rājā: king; nom. sg. m. see Pār 2.

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

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

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

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

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

acchādehī ti: clothe; junction of *acchādehī* + *ti* in which the final *-i* of *acchādehī* has been lengthened before the *ti* = **acchādehi:** 3 sg. imp. of *acchādeti*; see NP 8 + **ti:** end quote; quotation particle.

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

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

dūto: a messenger; nom. sg. m.

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

bhikkhum: bhikkhu; acc. sg. m.

evaṃ: so, thus; indecl.

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

idaṃ: this; acc. sg. nt. of dem. pron. *ayaṃ*.

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

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

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

uddissa: for; indecl; see NP 8.

ābhatam: has been brought; p.p. of *ābharati* (*ā* + \sqrt{bhar} + *a*): lit. carries to.

paṭiggaṇhātu: let receive; 3 sg. imp. of *paṭiggaṇhāti* (*paṭi* + $\sqrt{(g)gab}$ + *ṇha*), see NP 3.

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

cīvaracetāpanan-ti: = junction of **cīvaracetāpanam:** robe-fund; acc. sg. nt. + **ti:** “...”, end quote; quotation particle.

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

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

na: not; neg. particle.

kho: indeed; emph. particle.

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

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

paṭiggaṇhāma: 1 pl. pres. ind.

cīvaraṇ-ca: junction of *cīvaram* + *ca* through palatalisation of the final *m* of *cīvaram*. = **cīvaram:** robe; acc. sg. nt. + **ca:** but; it is here a disjunctive particle 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.

kappiyan-ti: allowable, suitable; junction of *kappiyam* + *ti* through dentalisation of the final *niggahita* in *kappiyam*. = **kappiyam:** adj. from *kappeti:* makes allowable. Sp III 672: “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].” : *kālena kappiyan-ti yuttapattakālena, yadā no attho hoti, tadā kappiyam cīvaram gaṇhāma.* + **ti:** “...”, end quote; quotation particle.

atthi: there is, has; 3 sg. pres. ind., ($\sqrt{as} + a$). In Pali 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 31 and DP 78.

pan’āyasmato: = junction of *pana* + *āyasmato* through the elision of the final *-a* in *pana*. = **pana:** perhaps, but; interrogative particle + **āyasmato:** of the Venerable; dat./gen. sg. m. A dative/genitive 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 would be 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 92. = **veyyāvacca:** service (= *viyāvacca*, *vi* + *y* + *āvacca*, the *svarabhakti* vowel *-i-* is strengthened to *-e-* and the *-y-* doubled as is normal in Pali.)

+ **karo**: doing, making; dependent word from $\sqrt{\text{kar}}$: “does” functioning as action-noun; see *hatthagāha* at Sd 2 and IP 92.

ti: “...”, end quote; quotation particle.

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*, which is elsewhere used by the Buddha to address the bhikkhus, seems out of place here and in Pāc 71. Dutt (p. 68, cf. von Hinüber 1999: 70 and Olivelle, 1974: 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.

The Prātimokṣasūtras of other Buddhist schools have no word corresponding to *bhikkhave* in this rule or in Pāc 71.

niddisabbo: can be appointed; f.p.p. of *niddisati* (*ni* + $\sqrt{\text{dis}}$ + *a*) agreeing with *veyyāvaccakaro* see IP 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 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 sentence for emphasis.

bhikkhūnaṃ: bhikkhus', of the bhikkhus; gen. pl. m.

veyyāvaccakaro: steward; nom. sg. m.

veyyāvaccakaraṃ: steward; acc. sg. m.

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

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

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; adv. *Kālena* is an adverb to *upasaṅkamatu*, not an adjective agreeing with *cīvarena*, as Ñāṇamoli's "approach him for a robe" suggests.

cīvarena: with a robe; ins. sg. m.

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

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

dvattikkhattuṃ: two or three times; adverbial *abbayībhāva* cpd. in acc. sg. nt.; see IP 212 and Syntax § 51,e. = **dvatti:** two or three; disjunctive *dvanda* cpd. (IP 212). = **dva:** two; numeral compound form³⁷² + **(t)ti:** three; num. cpd. form. + **(k)khattuṃ:** times; adverbial numeral suffix. = Skt *kṛtvas*; see PG § 22 & 119,3. The initial consonant of *khattuṃ* is always doubled, although there would be no reason for it with *ti-* and *pañca*, perhaps it is here a generalisation; see PG § 33,1 n.2. The last consonants of *catu(r)* and *cha(l)* are assimilated to the initial consonants of the words they are compounded with (cf. NP 14) and thus the doubling makes sense here.

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

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

attho me āvuso cīvarena: lit.: "Friend, there is a need of a robe for me"; Hr: "Sir, I am in need of a robe"; Ñm: "Friend, I have a need of a robe." The nom. sg. m. *attho* takes the instrumental *cīvarena*. See

372. It is not clear whether *dvi-* or *dva-* is the more authentic reading. Perhaps it should rather be *di-* as in *diratta* in Pāc 5. This is the Prakrit form, while *dv-* is Sanskrit. The long *-ā-* of the numeral base *dvā* (as in *dvādasa*: 12) is weakened because the initial consonant of *ti* is doubled under the influence of the Sanskrit *tri*. (cf. *dvattimsa*: 32) This is in accordance with the Pali 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 made *charratta* > *chāratta*.

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 the thing needed is put in the instrumental; see Syntax § 110b.

attho: need, interest, advantage, benefit, purpose, use; nom. sg. m.

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

āvuso: friend; voc. sg. m.

cīvarena: a robe; ins. sg. nt.

codayamāno sārāyamāno: 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*. Ma-L: *codayanto vijñāpayanto*; BV 167.

taṃ cīvaraṃ: that robe; acc. sg. nt.

abhinipphādeyya: he should make (him) bring forth, produce; 3 sg. opt. of *abhinipphādeti* (*abhi* + *nis* + $\sqrt{\text{pad}}$ + *e*): make bring forth, produces, effects; the causative of *abhinipphajjati*.

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

Sp III 673: “... 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.” : *evaṃ yāvattatīyaṃ codento taṃ cīvaraṃ yadi nipphādeti sakkoti attano paṭilābhasena nipphādetuṃ*.

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

It is also possible that the robe is caused to be brought forth by the action of prompting and reminding; see Vin I 223: “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).” : *Idaṃ me cīvaraṃ atirekatikkhattuṃ codanāya atirekacchakkhattuṃ thānena abhinipphāditam nissaggiyaṃ*. Cf. S V 156: *so me attho abhinipphanho*; Vin II 183: “Devadatta produced a mundane psychic power (display)” : *Devadatto pothuñjanikaṃ iddhiṃ*

abhinipphādesi; D I 78: *yaṃ yad-eva ākaṅkheyya taṃ tad-eva kareyya abhinipphādeyya.*; cf. S V 255.

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

catukkhattum pañcakkhattum: four times or five times; *abbayībhāva* cpd.

catu: four; num.

pañca: five; num.

cha: six; num.

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

chakkhattuparamam: six times at the most; adv. *abbayībhāva* 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. Adjective qualifying an unexpressed *bhikkhunā*. = **tuṇhī:** silent; cf. Nid. + **bhūta:** has become; p.p. of *bhavati*. An indeclinable compounded with a verb; see IP 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 *ṭhātabbam*. 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.; fr. *uddisati* (*ud + √dis + a*); see NP 8.

ṭhātabbam: (it) can be stood (for), (it) is to be stood (for); f.p.p. of *tiṭṭhati* (*√ṭhā + a*), used as an impersonal passive sentence verb in nom. sg. nt., which is not taking an object, and with an instrumental agent, *bhikkhunā* (given earlier in the rule).

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

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

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

The Prātimokṣasūtras support the Se reading. Ma-L NP 10: *ity etat kuśalam, no ced abhiniṣādeya tad uttayanto vā vyāyamanto vā taṃ cīvaram abhiniṣādeya, abhiniṣanne cīvare nissargika-pācattikaṃ | no*

ced abhiniṣpadeya; BV 167. Mū: *ityevaṃ kuṣalaṃ, no ced abhiniṣpadyena na uttari dhyāyaccheccīvarasyābhiniṣvartaye, abhiniṣpanne cīvare naisargikapāyantikā, no ced abhiniṣpadyena*; Ban 28. Sa: *kuṣalaṃ, no ced abhiniṣpadyeta tata uttaraṃ vyāyameta cīvarasyābhiniṣpattaye abhiniṣpanne cīvare niḥṣargika pātayantika no ce* (PrMoSa 191. Cf. Finot 35.)

The problem with the Thai reading is that the word *ce* appears twice in one sentence, which is strange in Pali. Further, it is not needed as the meaning is clear without it. In the preceding sentences *no ce abhinipphādeyya* is necessary because it introduces the instructions.

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

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

ya'tassa: 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*.

ābhatam: 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*), used as an impersonal passive sentence verb in nom. sg. nt., which is not taking an object, and with an instrumental agent, *bhikkhunā* (given earlier in the rule).

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

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

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

āyasmanto: voc. pl. of *āyasmā*.

pahiṇittha: you conveyed, sent; 2 pl. aor. of *pahiṇati*; see above.

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

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* + $\sqrt{bhū}$ + *a*). A bi-transitive verb (see IP 18f.) taking two patients: *taṃ* & *atthaṃ*.

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

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

yuñjant' āyasmanto sakaṃ: Let the venerables endeavour for (what is their) own. Ñm: let those concerned send for what is theirs, Hr: let the Gentlemen make use of their own.

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} + *ṇa*).

āyasmanto: venerables; voc. pl. m.

sakaṃ: for what is own; acc. sg. nt. = accusative of aim; Syntax § 38. Adjective agreeing with unexpressed *yaṃ* or *-cetāpanaṃ*. = **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.

sakaṃ: what is own; nom. sg. nt.

vinassā ti: get lost, perish; = **vinassā:** 2 sg. (a-) aor. of *vinassati* (*vi* + \sqrt{nas} + *ya*) cf. Pāc 70 + **ti:** quotation mark. Cf. Sd 10 *parakkami*.

Both *vinassā* and *vinassī* are aorist (*vinassi* is 3 sg. i-aorist), and both are grammatically correct. However, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* (Sd 13), *mā āyasmanto avacuttha* (Sd 11), *mā ... ruccittha* (Sd 11)—presumably a 2nd person aorist is intended here too. Cf. A III 122: *Mā me yoggapatho nassā ti*; A III 54, 57, and 122: *mā nassā/nassī ti*; Vin III 57: *Mā-y-idaṃ cīvaraṃ nassī ti*. Ap I 43: *Mā me bhaṇḍaṃ vinassī ti*.

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

cīvaravaggo: the section on robes, the section (starting with the rule) on robes, robe [-cloth] section; nom. sg. m. Titles of chapters, books, and so on, are in the nominative case (the so-called “label use”); see Syntax § 23 and Perniola § 245. The compound is a “appositive kammadhāraya” in which two nouns are in apposition and the first

member modifies the second, in 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 § 130 and IP 108. As a literal translation does not sound good in English, the compound has been rendered as a locative *tappurisa* instead. = *cīvara*: robe [-cloth] + **vaggo**: section, chapter; see Sd 11.

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

Kosiyavaggo

NP 11: Kosiyasikkhāpadaṃ

Yo pana bhikkhu kosiyamissakaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

The training precept on silk

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

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

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

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

NP 12: Suddhakālakasikkhāpadaṃ

Yo pana bhikkhu suddhakālakānaṃ eḷakalomānaṃ santhataṃ³⁷³ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

The training precept on pure black wool

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

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

eḷakalomānaṃ: of sheep’s wool; gen. pl. nt. Gen. tapp. cpd. = **eḷaka**: sheep, Ṇm & Hr: goat; In D I 5 and elsewhere the compound *ajeḷaka*: “goats (*ajā*) and *eḷakas*” is found and in Vin I 198 the Buddha allows the use of hide (*camma*) made of *eḷaka*, *aja*: goat, and *miga*: deer. This

373. V: *sanṭhataṃ* throughout text.

shows that an *elaka* is not a goat. There are domesticated as well as wild sheep in India (the latter in the Himalaya) and the *elaka* 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 (*elakasamvāsa*); these are all typical characteristics of sheep. MW 231: “*Eḍaka*: a kind of sheep, ram, wild goat.” + **loma**: body-hair, wool.

NP 13: Dvebhāgasikkhāpadam

*Navam pana*³⁷⁴ *bhikkhunā santhatam kārayamānena dve bhāgā suddhakālakānam elakalomānam ādātābbā, tatiyam odātānam catuttham gocariyānam. Anādā ce bhikkhu dve bhāge suddhakālakānam elakalomānam tatiyam odātānam catuttham gocariyānam navam santhatam kārāpeyya, nissaggiyam pācittiyam.*

The training precept on using two parts

By a bhikkhu who is having a new rug made, two parts of pure black sheep’s 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 wool, [and] a third [part] of white, a fourth [part] of ruddy brown, [this is a case] involving expiation with forfeiture.

navam: new; adjective qualifying *santhatam*.

pana: conn. particle. See Pār intro. No need to translate.

bhikkhunā: by a bhikkhu; ins. sg. m.

santhatam spread; acc. sg. nt.

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

dve: two; num.

bhāgā: parts, shares; nom. pl. m., from *bhajati* ($\sqrt{\text{bhaj}} + a$).

ādātābbā: to be taken, included, Ñm: must be incorporated, Hr: may be taken; f.p.p. of *ādāti* ($\tilde{a} + \sqrt{\text{dā}} + a$): applies, puts on, takes. Cf. Pāc 58. Sp III 684: *ādātābbāti gahetābbā*.

tatiyam: a third (part); ordinal.

odātānam: of white; adj.

catuttham: a fourth (part); ordinal.

gocariyānam: of ruddy brown; adj.

374. Mi Se, C, G, V, W: *navam-pana*.

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

ce: if; hypothetical particle.

bhāge: parts; acc. pl. m.

NP 14: Chabbassasikkhāpadam

*Navam pana*³⁷⁵ *bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ. Orena ce*³⁷⁶ *channaṃ vassānaṃ taṃ santhataṃ visajjetvā*³⁷⁷ *vā avisajjetvā*³⁷⁸ *vā aññaṃ navam santhataṃ kārāpeyya, aññaṭṭha bhikkhusammutiyā,*³⁷⁹ *nissaggiyaṃ pācittiyaṃ.*

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: new; adjective qualifying *santhataṃ*.

pana: conn. particle. No need to translate.

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

chabbassāni: six years; nom. pl. nt. = **cha(!)**: six; num. The form *chal* used in compounds causes the following consonant to double due to assimilation; see IP 269. Here *-lv-* is assimilated to *-vv-* for which *-bb-* is substituted since *-vv-* is not used in Pali as transmitted by the Mahāvihāra tradition. (In Pali inscriptions discovered in Burma and Thailand, and in the four folios of the oldest known Pali manuscript of the Mahāvagga in Kathmandu, the combination *-vv-* is found in the f.p.p. ending *-tavva* instead of *-tabba*; see Skilling 1997: 128–29). *chalvassāni* > *chavvassāni* > *chabbassāni*; see IP 218 & PG § 51,3 & 53.3.

375. Mi Se, C, G, V, W: *navam-pana*.

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

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

378. V: *avisajjetvā*.

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

Cf. NP 16: *dubbaṇṇa*, Pāc 56: *visibbana*. + **vassa**: year, rainy season. In the Vinaya years are counted by rains-retreats.

dhāretabbaṃ: to be kept; f.p.p. of *dhāreti*; see NP 1.

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

ce: if; hypothetical particle.

channaṃ vassānaṃ: gen. pl. nt.

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

visajjetvā: having given up, *Ñm* & Hr: got rid of; abs. of *visajjeti* (*vi* + \sqrt{saj} + *e*). Cf. Sd 1: *vissatthi*. The original reading was probably *visajetvā*, but this reading isn't found in any edition; see note to *paṭinissajeyya* at Sd 10.

vā: or; disjunctive particle.

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

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

aññaṭṭra: except; indeclinable preposition that takes an ins.; see NP 2.

bhikkhusammutiyā: with the authorization of bhikkhus; ins. sg. f.

NP 15: Nisīdanasanthatasikkhāpadaṃ

*Nisīdanasanthatam pana*³⁸⁰ *bhikkhunā kārayamānena purāṇasanthatassa*³⁸¹ *sāmantā sugatavidatthi*³⁸² *ādātābbā dubbhaṇṇakaraṇāya. Anādā ce bhikkhu purāṇasanthatassa sāmantā sugatavidatthim navam nisīdanasanthatam kārapēyya, nissaggiyam pācittiyam.*

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 rug made, [this is a case] involving expiation with forfeiture.

For unlisted words see NP 13.

380. Mi Se, G: *nisīdanasanthatam-pana*. V: *nisīdanasanthatam-pana*.

381. V: *-saṇṭhata*.

382. SVibh Ce: *-vidatthi*.

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

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

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

sugatavidatthi: sugata-span; nom. sg. f.; see Sd 6.

purāṇasanthatassa sāmantā sugatavidatthi: a sugata-span from the border of an old rug, $\tilde{N}m$: a (round or square piece) of a used rug one *sugata*-span round, Hr: from all round an old rug, Nor: a piece of rug a *sugata*-span all round.

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

sugatavidatthiṃ: sugata-span; acc. sg. f.

NP 16: Eḷakalomasikkhāpadam

*Bhikkhuno paṇ'eva addhānamaggappaṭiṇṇassa*³⁸³ *eḷakalomāni uppajjeyyūṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tīyojanaparamaṃ sahatthā haritabbāni,*³⁸⁴ *asante hārake; tato ce uttariṃ*³⁸⁵ *hareyya asante pi hārake, nissaggiyaṃ pācittiyaṃ.*

The training precept on sheep's wool

Now, if sheep's 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 further than that, even when there is no one present who can carry it, [this is a case] involving expiation with forfeiture.

383. Mi & Mm Se, BhPm 1 & 2, C, D, V, W, Um, UP, Ra, SVibh Ee: *maggapaṭi*-. SVibh Ce, Dm: *-maggappaṭi*-. G: *addhānamaggam paṭiṇṇassa*.

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

385. Dm, Um, UP: *uttari*. See NP 3.

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

pan'eva: now; junction of *pana* + *eva*; see Sd 12.

addhānamaggapaṭipannassa: who is travelling on a main road, who is going on a road-journey/travelling-road/highway, Nm: while he is travelling on a journey, Hr: as he is going along a road, Nor: when he has set out on a journey; adj. qualifying *bhikkhuno*. The exact meaning is not completely clear. Acc. tapp. cpd. used as a bāhubhihi cpd. Padabhājana: *pantham 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 (kdh. cpd.) = **addhāna**: road, (long) journey; originally acc. sg. nt. of the noun *addhan*: a 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): “a long road reckoned to be a long stretch, not a street-road in town.” : *Addhānamaggan-ti addhānasāṅkhātāṃ dīghamaggam na nagaravūthimaggan-ti.* + **paṭipanna**: going along, has set out on; p.p. of *paṭipajjati* (*paṭi* + √*pad* + *ya*).

Addhānamagga might mean a road-journey in contrast to a boat-journey; see Pāc 27 & 28. It is often found in phrases mentioning bhikkhus travelling from one distant place to the other, e.g., Vin III 212–13: “... bhikkhus were going on the main road from Saketa to Sāvathī.” : *bhikkhū Saketā Sāvathīm addhānamaggapaṭipannā honti.* 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 kantāradaddhānamaggam* : “like a travelling-road in the desert.”

The initial *p* in the prefix *paṭi-* is liable to doubling since it corresponds to the Sanskrit form *prati-*; see IP 11 n. 1 & 2 and PG § 33,1. In a junction of a vowel and consonant often original initial consonant groups reappear at the beginning of the second word; see PG § 74,1.³⁸⁶

bhikkhuno ... addhānamaggapaṭipannassa: a bhikkhu who is travelling on a main road. 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 present participle, though *-paṭipanna* appears to be used as a pr.p. here; see Syntax § 158–159.

eḷakalomāni: sheep’s wool; acc. pl. nt.

uppajjeyyūṃ: should become available; 3 pl. opt. of *uppajjati* (*ud* + √*pad* + *ya*).

ākāṅkhamānena: who is wishing; pr.p. of *ākāṅkhati*, see NP 3. Adj. qualifying *bhikkhunā*.

bhikkhunā: by a bhikkhu; ins. sg. m.

paṭiggahetabbāni: can be accepted; f.p.p. of *paṭigganḥāti* (*paṭi* + √(g)gab + ṇha).

paṭiggahetvā: having accepted; abs. of the above.

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

sahatthā: Ñm & Hr: with his own hand; ins. sg. m. instrumental (of means) in -ā; see Syntax § 6 & 66a, and Norman's note (2001:172) on *theyyā* in Sn 119. Cf. *sahatthā* at Pāc 41, and *akāmā* at Sd concl. = **sa:** own; reflexive pron., a shortened form of *sayam*, = Skt: *sva-*. Cf. Ma-L Pāc 41: *svahastam*. + **hattha:** hand.

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

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

Ma-L: *triyojanaparamaṃ hartivyaṃ-asante anyasmin hārake taduttariṃ hāreyya*. Sa: *γāvāt triyojanaparamaṃ svayaṃ hartavyāny asati hārake*; PrMoSa 195, Finot 37.

386. Cf. Pāc 47: *-māsappaccaya-*, Pāc 48: *tatharūpappaccayā*, Pāc 90: *kaṇḍuppaṭicchādīm*, Pāc 92: *cīvarappamānaṃ*, Pd 2: *nappaṭibhāseyya*, Sekh 3–4: *sappaṭicchanno*. In all these examples it is the Burmese edition which consistently shows the doubling.

Geiger (PG § 67) notes Pali 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 Pali was written from the 12th century onwards.

Hinüber (1983: 68): "... it may be said that ever since king Kyanzittaha (1068–1112) took the pains to 'collect and purify the Tipiṭaka, which had become obscured and corrupt' a highly sophisticated Pali 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 Pali, whether working on manuscripts, grammar or literary history, has to acquaint himself with the ways and means by which Pali was moulded in Burma. These can be neither understood nor evaluated without a thorough knowledge of the *Saddaniti*, their very foundation and in many respects their culmination too." (Cf. Bischoff 1995: 25–27.) For the Burmese influence on Pali texts, see also Nid: *āvīkareyya*, Pār 1: *dubbalya*, NP 3: *uttari*.

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

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

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

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

pi: even; emphatic particle; see Pār 1.

NP 17: Eḷakalomadhovāpanasikkhāpadaṃ

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

The training precept on having sheep's wool washed

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

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

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

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

dhovāpeyya vā rajāpeyya vā: see NP 4.

vijaṭapeyya: should have (the bhikkhunī) card, unravel; 3 sg. opt. of the causative of *vijaṭeti* (*vi* + $\sqrt{jaṭ}$ + *e*).

NP 18: Rūpiyasikkhāpadaṃ

Yo pana bhikkhu jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā upanikkhittaṃ vā sādīyeyya, nissaggiyaṃ pācittiyaṃ.

The training precept on silver

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

jātarūparajataṃ: 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* + √*gab* + *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*)/*khip* (= Skt √*kṣip* + *a*) used as adjective qualifying *-rajatam* 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, Hr: should consent to its being kept in deposit, Vin texts: allow it to be kept in deposit for him, Nor: 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 Pali. The present usage does not seem to be one; see Syntax § 56.

Ma-L NP 18: *Yo puna bhikkhu svahasram (-hastam) jatarūpa-rajatam udgrhneya vā udgrhṇāpeya vā antamasato iha niḥsepehī ti vā vadeya upanikṣiptam vā sādiyeya nihsargika-pācattikam*; BV 166.

NP 19: Rūpiyaṣaṃvohārasikkhāpadaṃ

Yo pana bhikkhu nānappakāraṃ rūpiyaṣaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

The training precept on trading in money

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

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

rūpiyaṣaṃvohāraṃ: trading in money, trafficking, business; acc. sg. m. Gen. or ins. tapp. cpd. = **rūpiya:** money, silver (cp. the modern *rupee* of India); fr. *rūpa:* form + suf. *-iya*. The word-commentary and Sp include both gold and silver under *rūpiya*, for more on this see BD 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.

Ma-L NP 20: *Yo puna bhikkur aneka-vidham jāta-rūpa-rajata-vikṛti-vyavahāram samāpadyeya nihsargika-pācattikam*; BV 183.

NP 20: Kayavikkayasikkhāpadam

Yo pana bhikkhu nānappakārakam kayavikkayam samāpajjeyya, nissaggiyam pācittiyam.

*Elakalomavaggo*³⁸⁷ *dutiyo.*

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 [starting with the rule] on sheep's wool is second.

kayavikkayam: bartering, trading; acc. sg. m. Dvanda cpd. = **kaya**: buying (goods by means of goods); from *kayati* ($\sqrt{ki} + na$) + **vikkaya**: selling (goods for goods); from *vikkīnati* ($vi + \sqrt{(k)ki} + na$). 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 SVibh and BMC I. Buying and selling imply the use of money in English, but no money appears to be involved here.

elakalomavaggo: the section (starting with the rule) on sheep's wool. = **elakaloma**: sheep's 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.

Ma-L NP 19: *Yo puna bhikkur aneka-vidham kraya-vikrayam(ya)-vyavahāram samāpadyeya samyathidam gi(i)manam kṛṇa ito kṛṇa ettakam ettake kṛṇāhi ti vā vadeya nihsargika-pācattikam*; BV 166.

387. D, Dm, G, Mi & Mm Se, V, SVibh Ce, SVibh Ee: *kosiyavaggo*. UP, BhPm 1 & 2, C, W, Um, Ra, Mi Se v.l., UP sihala v.l., Burmese v.l. in TP (from a 1904 Burmese printed edition): *elakalomavaggo*. (This reading is also found in the Kkh [Be, Ce, Ee] and the *Sanna*.) Pg: *santhataavaggo*. (The editor of the Sinhalese Pg edition says in a footnote that *elakalomavagga* is in the Pali, i.e., the Pātimokkha.) See the note on the chapter titles in the Analysis.

Pattavaggo

NP 21: Pattasikkhāpadaṃ

Dasāhaparamaṃ atirekapatto dhāretabbo. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

The training precept on bowls

An extra bowl can be kept for ten days at the most. For one who lets it pass beyond [the ten days], [this is a case] involving expiation with forfeiture.

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

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

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

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

NP 22: Ūnapañcabandhanasikkhāpadaṃ

Yo pana bhikkhu ūnapañcabandhanena³⁸⁸ pattena aññaṃ navvaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Tena bhikkhunā so patto bhikkhuparisāya nissajitabbo,³⁸⁹ yo ca tassā bhikkhuparisāya pattapariyanto, so³⁹⁰ tassa bhikkhuno padātabbo: “Ayaṃ te³⁹¹ bhikkhu patto, yāva bhedanāya dhāretabbo” ti. Ayaṃ tattha sāmīci.

The training precept on a bowl with less than five mends

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

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

ūnapañcabandhanena: with less than five mends; adjective qualifying *pattena*. Bb. cpd. containing a digu cpd: = **ūna:** lacking, less than; adj.

388. G: *ūna*. V: *ona*.

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

390. Mi & Mm Se, G, V, D: ... *so ca tassa* ...

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

see Sd concl., NP 3 + **pañcabandhana**: five mends; digu cpd. = **pañca**: five; num. + **bandhana**: mend, lit. binding; action-noun from *bandhati* ($\sqrt{\text{bandh}} + a$).

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

aññaṃ: another; pronominal adjective qualifying *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.

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

Nissajitabbo/nissajitabbo = Skt *niḥ* + $\sqrt{(s)srj}$; MW 564. See note on *paṭinissajeyya* at Sd 10. Ma-L NP 23: *nissaritavyam*; cf. BV 183. NP 22: *niḥsrṣṭavya*.

yo: whichever (bowl); nom. sg. m. of relative pronoun *ya*. **Yo**, in correlation with **so**, introduces a relative clause that precedes the main clause (IP 71).

ca: and; conn. particle.

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

bhikkhuparisāya: gen. sg. f.

pattapariyanto: the last bowl, final, Ñm: the bowl last rejected by the gathering of bhikkhus, Hr: 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 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 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 thitapatto* : "... 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: "Whichever is the last seat, the last

bed, the last dwelling; that is to be given to him.” : *Yo hoti saṅghassa āsanapariyanto seyyāpariyanto vibhārapariyanto so tassa dātabbo.*

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

tassa bhikkhuno: to that monk; dat. sg. m.

padātabbo: to be given, to be bestowed on, ... presented to; f.p.p. of *padāti* (*pa + √dā + a*) agreeing with *patto.*

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

te: for you, Ñm: your; dat. sg. of pers. pron. *tvam.* Dat. of advantage; see Syntax § 102. In this context the dative sense “for you” would be more appropriate than the genitive “of you” or “your.”

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

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

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

ti: “...”; quotation particle.

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

NP 23: Bhesajjasikkhāpadam

Yāni kho pana tāni gilānānaṃ³⁹² bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidam.³⁹³ sappi, navanītaṃ,³⁹⁴ telam, madhupphānītaṃ,³⁹⁵ tāni paṭiggahetvā sattāhāparamaṃ sannidhikāraṃ paribhuñjitabbāni. Tam atikkāmayato, nissaggiyaṃ pācittiyaṃ.

The training precept on medicine

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

392. V: -*gilān-* throughout text.

393. Dm, UP: *seyyathidam.* Cf Pāc 39.

394. V: *navanītaṃ.*

395. C: *madhupphānītaṃ.* G: *madhuphānītaṃ;* later (i.e., uninked) corrected to *madhupphānītaṃ.* Cf Pāc 39.

yāni ... tāni: those ... which; relative clause in which the antecedent *tāni* has been included for emphasis; see note on Dhṛ 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 ..., Hr: those which ...; emphatic clause, introducing a definition, with the sentence verb (*hoti*) unexpressed. Since the verb *hoti* is implied in these constructions, it is usually not directly expressed; see Syntax § 20b-c. See *ye'me* at Pāc 68. *Yāni kho pana tāni* is also found in NP 29, Pāc 38, and Pd 3 & 4. Cf. *ciṇṇamānatto bhikkhu* in the Sd concl.

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

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

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

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

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

seyyathīdam: namely, as follows, like this; indecl. Indeclinable emphatic demonstrative introducing an example; IP 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 Māgadhī form of *taṃ* the 3 sg. nt. of dem. pron. *ta(d)*; see PG § 105,2. + **yathā:** as; adv. + **idam:** this; nom. sg. of dem. pron. *ayaṃ*.

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

navanītam: fresh butter; nom. sg. nt. = **nava:** new, fresh; adj. + **nīta:** drawn, brought, led; p.p. of *neti* (\sqrt{ni} + *a*). A substance similar to European butter in colour. See D III 85f.: *navanītavanna*, *sappivanna*, 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 Pali or Sanskrit, but in the mediaeval Apabhraṃśa Prākṛit dialect of North-West India there is a word for cheese: *chāsi*; see CP III 118. Cheese probably was introduced there by Greek or Persian invaders or traders. A type of cottage cheese called *paneer* is nowadays made in North-West India. *Paneer* is the word for this white cheese all through the Middle East from Turkey to India and this also shows the foreign origin of Indian cheese. It is made through the process of coagulating boiled milk by adding lemon-juice and then straining off the whey by putting the curd through a cotton cloth.

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

telam: oil; nom. sg. m.

madhuphāṇitaṃ: honey and molasses; nom. sg. nt. Probably a dvanda compound, because the rest of the five medicines end in *-ṃ*. However, *madhu* and *phāṇitaṃ* can also be separate words: "honey, molasses," because both *madhuṃ* and *madhu* can be nom. sg. nt. The reading *madhupphāṇitaṃ* in some manuscripts suggests a junction of the final *-ṃ* of *madhuṃ* with the initial *p-* of *phāṇitaṃ* through assimilation.

madhu: honey; nom. sg. nt.

phāṇitaṃ: molasses; nom. sg. nt.

tāni: them: acc. pl. nt.

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

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

sannidhikāraṃ: being kept in store, keeping in store, Ńm: can be kept in store, Hr: as a store, Nor: storing; adv. of manner. A gen. tapp. cpd. used as adv. A *ṇamul* absolutive in *-akaṃ*. = strengthened

√*kar* + *ṇamul* suffix *-akam*. Kkh 132: *sannidhiṃ katvā nidahitvā*. Cf. D III 133, M I 523, A IV 370: *abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum*. Cf. D-a III 913, M-a III 234.

Ṇamul absolutes are in origin action-nouns used in the acc. sg. nt. as adverbs and differ from other absolutes in that they 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* absolutes 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: *apaccuddhāraṃ*, Sekh 15: *pacālakam*, Sekh 18: *-ukkehpaṃ*, Sekh 19: *-avacchedakam*, Sekh 20: *-kāraṃ*, Sekh 23: *-nicchāraṃ*, and Sekh 26: *-nillehakam*. = **sannidhi**: storing up; from *nidabati* (*ni* + √*dah* + *a*): stores, deposits + **kāra**: doing, having done; *ṇamul* absolute. *Sannidhikāraṃ* is also found in Pāc 38.

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

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

NP 24: Vassikasāṭikasikkhāpadaṃ

*Māso seso gimhānan-ti, bhikkhunā vassikasāṭikacīvaraṃ pariyesitabbam. Addhamāso*³⁹⁶ *seso gimhānan-ti, katvā nivāsetabbam. Orena ce māso seso gimhānan-ti, vassikasāṭikacīvaraṃ pariyeseyya, orenaddhamāso*³⁹⁷ *seso gimhānan-ti, katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.*

The training precept on the rain's bathing-cloth

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

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

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

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 Pali and there is no verb then this denotes nexus, i.e., that one thing is the other. The subject usually comes first; see IP 9 & 61.

gimhānan-ti: hot season; junction of *gimhānaṃ* and *ti* through dentalisation of the final *-ṃ* of *gimhānaṃ*. = **gimhānaṃ**: gen. pl. m. of *gimha* + **ti**: "...", end quote; quotation particle.

māso seso gimhānan-ti: (Thinking:) "One month is what remains of the hot season," Ñm: ... by a bhikkhu reckoning that the Remainder or the Hot Season is the (whole last) month (of that season)..., Hr: If he thinks, "A month of the hot season remains"... The quotation-mark *ti* is used as a way to indicate direct speech or, as here, a thought; see Syntax § 21 & IP 35–36. It is here an abbreviated way of saying "When he reckons that" Ma-L NP 25 also includes the *ti* here.

bhikkhunā: by a bhikkhu; ins. sg. m.

vassikasāṭikacīvaraṃ: robe-cloth for the rain's (bathing-) cloth, Ñm: rains-cloth robe (material), Hr: robe-material as a cloth for the rains, Than: rains-bathing cloth; acc. sg. nt. dative tapp. cpd. containing a kammadhāraya cpd.: *vassikasāṭika*.

vassikasāṭika: rain's (bathing-) cloth; kdh. cpd. = **vassika**: rain's, rainy season's; adj. = *vassa*: rain, rainy season + poss. suf. *-ika* + **sāṭikā**: clothing, attire, wear, outer garment, clothing, cloak; cf. Pāc 91 + **cīvaraṃ**: robe [-cloth]; see NP 1. Horner (BD II 134 n. 1) 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, is concerned with the *kathina*-privileges, not with the *vassikasāṭikā*. The *vassikasāṭikā* (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 heavily; see Vin I 290. The *udakasāṭikā*, Vin IV 279 (4 by 2 spans), is the cloth to be worn by bhikkhunīs bathing in ponds and rivers, also for preventing nakedness. The *vassikasāṭikā* is only allowed to bhikkhus for the rainy season and this suggests that the bhikkhus would bathe naked in the other seasons. Perhaps there was not so much of a problem with bhikkhu's bathing naked in rivers since there is no mention of an *udakasāṭikā* for bhikkhus. Cf. BMC I 242 ff.

pariyesitabbam: (it) can be sought; f.p.p. of *pariyesati* (*pari* + \sqrt{es} + *a*).

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

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

katvā: having made; abs. of *karoti* ($\sqrt{\text{kar}} + o$).

nivāsetabbam: (it) can be worn; f.p.p. of the causative of *nivasati* (*ni* + $\sqrt{\text{vas}} + a$).

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, as there is no way *ce* would fit in it.

pariyeseyya: should seek; 3 sg. opt.

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

nivāseyya: should wear; 3 sg. opt.

NP 25: Cīvara-acchindanasikkhāpadaṃ

*Yo pana bhikkhu bhikkhussa sāmam cīvaram datvā kupito*³⁹⁸
anattamano acchindeyya vā acchindāpeyya vā, nissaggiyam pācittiyam.

The training precept on snatching robes

If any bhikkhu, having himself given a robe to a bhikkhu, should, being resentful [and] displeased, snatch [it] away or should have it snatched away [from the bhikkhu], [this is a case] involving expiation with forfeiture.

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

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

sāmam: himself; adv.

cīvaram: robe; acc. sg. nt.

398. V: *kuppito*. (Cf NP Pāc 17 & 74.) Bh Pm 1 & 2, C, D, W, Ra, UP sīhala v.l.: *pacchā kupito*.

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

kupīto: being resentful, indignant, irritated, wrathful, Ñm & Hr: 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 tatabh paścād abhiṣaktabh kupitās*; PrMoSa 199, PrMoMū 30.

anattamano: Ñm & Hr: 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; disjunctive particle.

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

NP 26: Suttaviññattisikkhāpadam

Yo pana bhikkhu sāmam suttaṃ viññāpetvā tantavāyehi cīvaram vāyāpeyya, nissaggiyam pacittiyam.

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.

suttaṃ: thread, yarn; acc. sg. nt.

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

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

cīvaram: 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.³⁹⁹

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

NP 27: Mahāpesakārasikkhāpadam

Bhikkhum pan’eva uddissa aññātaḥ gahapati vā gahapatānī vā tanta-

vāyehi cīvaraṃ vāyāpeyya. Tatra ce so bhikkhu pubbe appavārito tantavāye upasankamitvā cīvare vikappaṃ āpajjeyya: Idaṃ kho āvuso cīvaraṃ maṃ uddissa vījyati⁴⁰⁰ āyatañ-ca karotha, vitthatañ-ca appitañ-ca⁴⁰¹ suvītañ-ca⁴⁰² suppavāyitañ-ca⁴⁰³ svilekhitañ-ca⁴⁰⁴ suvitacchitañ-ca karotha; appeva nāma mayam-pi⁴⁰⁵ āyasmantānaṃ kiñci-mattaṃ anupadajjeyyāma ti. Evañ-ca so bhikkhu vatvā kiñci-mattaṃ anupadajjeyya, antamaso pindapātamattam-pi, nissaggiyaṃ pācittiyaṃ.

The greater training precept about weavers

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

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 *pimsati* (\sqrt{pis} + *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.

bhikkhuṃ 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.

399. Horner (BD II 144) misunderstood the *anāpatti*-clause in the Vibhaṅga. She renders: *anāpatti cīvaraṃ 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 required. 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.

400. Mi & Mm Se, Bh Pm 1 & 2, C, D, W, Ra, UP v.l.: *vījyati*. Um: *vījyati*.

401. Bh Pm 2, Um: *appīta*.

402. Mi & Mm Se, G, V: *suvīta*.

403. Mi & Mm Se, V: *supavāyita*.

404. Mi & Mm Se, G, V: *svilekkhita*.

405. D, SVibh Ee: *mayam pi*.

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

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

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

idaṃ: this; nom. sg. nt. dem. pron.

kho: indeclinable; no need to translate.

āvuso: friends; voc. sg. m.; see Nidāna.

cīvaram robe [-cloth]; acc. sg. nt.

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

uddissa: for; indeclinable; see NP 8.

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

āyatañ-ca: junction of *āyatam* and *ca* through palatalisation of *-ṃ =*

āyatam: Ñm & Hr: long, extended, outstretched; adj., p.p. of *āyamati* (*ā + √yam + a*): stretches, extends + **ca:** and; conn. particle.

karotha: make; 2 pl. imp. of *karoti* (*√kar + o*).

vitthatañ-ca: vitthataṃ: Ñm & Hr: wide, broad; adj., p.p. of *vittharati* (*vi + √thar + a*): spreads out, expands. The noun forms *āyāma:* length and *vitthāra:* breadth/width are also contrasted elsewhere in Pali, e.g. in D II 147.

appitañ-ca: appitaṃ: Ñm: stout, Hr: rough, firm, thick; adj., p.p. of *appeti* (*ap + √e*): one fixes, applies. Sp: *ghanam:* solid, dense, thick.

suvitañ-ca: suvitaṃ: well-woven, Ñm: the woof well set, Hr: evenly woven; adj., pref. **su-** + **vīta:** p.p. of *vāyati* or *vināti*. Sp: "... well woven, woven having made even in all places." : *suṭṭhu vītam, sabbaṭṭhānesu samaṃ katvā vītam.*

suppavāyitañ-ca: suppavāyita: well diffused, well woven forth, Hr: well permeated, Ñm: the warp well stretched; adj., pref. **su-** + *pavāyita*, the p.p. of *pavāyati* (*pa + √vā + ya*): diffuses, blows forth, or maybe the prefix *pa-*: forth + *vāyita:* woven; p.p. of *vāyati*; see above. Sp: "... well diffused, the threads stretched out having made even in all places." : *suṭṭhu pavāyitam, sabbaṭṭhānesu samaṃ katvā tante pasāritam.*

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

suvitacchitañ-ca: junction of *svitacchitam* + *ca* through the palatalisation of *-ṃ*. **suvitacchitaṃ:** Ñm: well brushed, Hr: well woven, carded, peeled, combed, smoothed; pref. **su-** + **vitacchita:** p.p. of *vitaccheti* (*vi + √tacch + e*): peels, plucks. Sp 727: "... well carded

with a brush (CPED)/comb (PED), well cleaned out (*viniddhota*, Be *niddhota*) is the meaning” : *kocchena sut̥ṭhu vitacchitam*, *svviniddhotanti att̥ho*. 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.

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

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

anupadajjeyyāma ti = **anupadajjeyyāma**: we shall present; 1 pl. opt. of *anupadeti* (*anu* + *pa* + $\sqrt{dā}$ + *e*) + **ti**: “...,” end quote; quotation particle.

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.

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

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

NP 28: Accekacīvarasikkhāpadaṃ

Dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ,⁴⁰⁶ bhikkhuno paṇ’eva accekacīvaraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ; tato ce uttariṃ⁴⁰⁷ nikkhipeyya, nissaggiyaṃ pācittiyam.

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

407. Dm, Um, UP: *uttari*. See NP 3.

The training precept on extra-ordinary robes

For the ten days coming up to the three-month Kattikā full moon: if extra-ordinary robe [-cloth] should become available to a bhikkhu, [then] after considering [it as] extra-ordinary [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.

dasāhānāgatam kattikatemāsikapuṇṇamam: for the ten-days coming up to the three-month Kattika full moon day; Ñm: during the last ten days before the Kattika full moon (at the end) of the (first) three months (of the First Rains); Hr: ten days before the full moon of the (first) *Kattika*, three months (of the rains having passed).⁴⁰⁸

dasāhānāgatam: to which ten days have not come, i.e.: for the ten days coming up to; adj. qualifying *-puṇṇamam*. Kdh. cpd., used as a bb cpd, containing a digu cpd: *dasāha* and a kdh. cpd: *anāgatam*.

The compound functions as a passive subordinate clause; see the notes to *ciṇṇamānatto* 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 Pali grammar the cpd. would be explained as an accusative (*dutiya*) bahubbīhi cpd: *yam dasāham na āgatam*.

= **dasāha:** ten days; digu cpd; see NP 1 + **anāgatam:** not come, future, coming up to. Kdh. cpd. called a *na-nipāta-pubba-kammadhāraya*: “a *kammadhāraya* in which the preceding word is the particle *na*”; see Duroiselle, 1906: 166. = Neg. pref. *an-* + *āgata*: p.p. of *āgacchati* (*ā* + √*gam* + *a*). Padabhājana: *dasāhānāgatāya pavāraṇāyā*: “during the ten days coming up to the *pavāraṇa*-invitation.”

kattikatemāsikapuṇṇamam: 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 18. It expresses the period during which an action is carried out, which is here the becoming available of urgent robe-cloth.

Gen. tapp. cpd. containing three other cpds: **kattikā** (*kattika* in cpds.): proper name of the month lasting from the day after the Assayujā full moon in about mid October to the Kattikā full moon in mid November; m. + **temāsikapuṇṇamā:** three month full moon; kdh. cpd. containing a digu cpd. = **temāsika:** three-month, of the

408. Ma-L NP 28: *Dasāhānāgatam kbo puna tremāsam kārtiki-paurṇamāsī utpadyeya bhikṣusya ātyāyikam cīvaram atyāyikam manyamāno na bhikṣuṇā pratigrhṇitavyam pratigrhṇitvā yāvac cīvaradāna-kāla-samayaṃ nikṣipitavyam tad-uttarim nikṣipeya nissargika-pācattikam*; BV 184.

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*. 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: "...: 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."⁴⁰⁹

The *Kattika-temāsi(nī)*, the three-month *Kattikā*, i.e., the mid-October full moon called *Assayuja*, called *paṭhama-Kattikā* in the commentaries, marks the end of the earlier three month rains retreat-period (Vin I 137: *purimikā vassūpanāyikā*) that bhikkhus enter at the *Āsalha* full moon. On this three-month *Kattikā* full-moon, the bhikkhus perform the first Invitation, *pavāraṇā*. 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 *Sāvāṇa* full-moon; cf. BD II 153 n 2.⁴¹⁰ The *Kattikā* intended in this rule is the three-month *Kattikā*.

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

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

409. ...: *paṭhamakattikatemāsikapuṇṇamaṃ*. ... *Idaṃ vuttaṃ hoti: Yato paṭṭhāya paṭhamamahāpavāraṇāya dasāhanāgatā ti vuccati. Sace pi tāni divasāni accantaṃ eva bhikkhuno accekacīvaraṃ uppajjeyya, accekaṃ idan-ti jānamānena bhikkhunā sabbhaṃ pi paṭiggahetabban-ti. Tena pavāraṇamāsassa jumbhakekhaṇācamito paṭṭhāya uppamassa cīvarassa nidhānakālo dassito hoti. Kāmañ-c'esa: dasāharamaṃ atirekacīvaraṃ dhāretabban-ti iminā siddho.*

410. In the entry *kattika* in PED the term *kattika-dvemāsikā*: comprising both *kattikas*, is given. This term is found nowhere in the Pali Canon, the commentaries and sub-commentaries. The terms *kattika-temāsika/cātumāsika bhikkhu* are also nowhere to be found.

acceka \bar{c} ivaraṃ: extraordinary robe [-cloth], Ñm & Hr: special robe; acc. sg. nt. Kdh. cpd. = **acceka**: extraordinary, exceptional, unexpected, irregular, urgent, special; adj., only found in this context. = *ati* + *ā* + \sqrt{i} + *ika*. A contracted form of *accāyika*; see PG § 27.6. = *accāya*: beyond time, urgent. Cf MW: *atyāyika*: “‘having a rapid course’, not suffering delay, urgent...” See Sd 10: *iccetam* for the type of assimilation. Pāc 85: *accāyika karaṇīya*: urgent duty. See BD II 151 n. 6 for the difficulties in translating this word. As Horner notes the origin-story indicates that the donor, because of exceptional circumstances, has a pressing need to give a robe. The rendering “extraordinary” both conveys the sense of the extraordinary circumstances the donor who is giving the robe is in, and also the extraordinary time that the robe is given to the bhikkhu. + **cīvaraṃ**.

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

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

bhikkhunā paṭiggahetabbaṃ paṭiggahetvā: see NP 3.

yāva: until; indecl.

cīvarakālasamayaṃ: the occasion of the robe-season; acc. sg. m. Gen. tapp. cpd. **cīvarakāla**: robe-season, season for the robe [-cloth]; kdh. 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.

Nikkhipitabbaṃ; tato ce uttarim nikkhipeyya: see NP 3.

NP 29: Sāsaṅkasikkhāpadam

Upavassaṃ kbo pana kattikapunṇamaṃ. Yāni kbo pana tāni ārañña \bar{c} āni senāsanāni sāsaṅkasammatāni⁴¹¹ sappatibhayāni. Tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ cīvaraṇaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid-eva paccayo tena cīvarena vippavāsāya, chārattaparamaṃ⁴¹² tena bhikkhunā tena cīvarena vippavasitabbaṃ; tato ce uttarim⁴¹³ vippavaseyya, aññatra bhikkhusammutiā,⁴¹⁴ nissaggiyaṃ pācittiyaṃ.

411. C, G, W: -*saṅka*-.

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

413. Dm, Um, UP: *uttari*. See NP 3.

414. Mi & Mm Se, BhPm 1 v.l.: *sammatiyā*.

The training precept on risks

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

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

Padabhājana: *utthavassānam*. : "... one who has dwelt the rains (retreat)." (*Utthavassa* or *vassam uttha* is the usual expression for one who has kept the rains; see PED "*vassa*."

Sp 730: "*Upavassam:* having observed the latter rains (*upavassa*) is said. ... The meaning is: having entered and observed the rains." : *upavassan-ti upavassam* (Kkh 140 & Sp v.l.: *upavassa*) *vasitvā ti uttam hoti*. ... *vassam upagantvā vasitvā cā ti attho*.

Sp takes this to refer to a bhikkhu who is among the bhikkhus who have spent the rains and are living in the lodgings (... *utthavassānam bhikkhūnam senāsane viharanto ti evarūpānam bhikkhūnam abbhantare yo koci bhikkhū ti*.) and adds that a bhikkhu who observed the (early) rains unto the first Kattikā is among those who have spent the rains (*yo vassam upagantvā yāva paṭhamakattikapunnānam vasati so utthavassānam abbhantaro hoti*). Cf. *bhikkhū utthavassā* in origin-story, Vin III 262.

Thus according to the Sp commentary *upavassam* is an absolutive, i.e., a ñamul absolutive in *-am*; see NP 23: *sannidhikāram*. However, the Padabhājana and the origin-story suggest a past participle: *uttha* and this in line with the p.p. in the previous rule: *āgatam* and the way *upavassam* agrees in case, number, and gender with *punnam*.

Cf. A I 215, IV 255 *upavassuposatham* explained by A-a II 329 as *upavasitvā uposatham*. Sn 402 has *upavassuposatham* and Sn 403: *upavutthuposatho*. Sn-a 378 also takes *upavassam* to be an absolutive: *upavassuposatham 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 *ṇamul* absolutive, which has an adverbial sense, also makes no sense here as there is no verb for it to modify. *ṇamul* absolutives end in *-am* so *upavasam* would be expected instead of *upavassam* as the root is \sqrt{vas} (dwells), not \sqrt{vass} (rains).

upavassam kho pana kattikapuṇṇamaṃ: now the Kattika-full-moon has been observed, having observed the Kattika-full-moon, *Ñm*: when at the Kattika full moon a bhikkhu has completed the Rains Retreat, *Nor*: when a bhikkhu has kept the rains up to the Kattika full moon; introductory clause. 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*.

Ma-L NP 29: *Upavarṣam kho punaḥ tremāsam kārtiko paurṇamāso bhikṣū cāraṇyake śayanāsane viharanti*; Sa: *Trayomāsānāgate kārttike pūrṇamāse*.

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

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

According to the Jain *Āpastamba-Gr̥hya-Sūtra*⁴¹⁵ there were three *chāturmāsya* festivals to mark the start of the three seasons. They were celebrated at the fullmoons of: *Phālguna* (= Pali: *Phaggunā*) to celebrate the start of the hot season, *Aṣāḍha* (= Pali: *Āsāḷhā*) for the rainy season, and *Kārttika* for the cold season. The *Komudī* festival is mentioned in the *Sāmaññaphalasutta*, D I 47, and

415. Quoted in Jain, 1991: 271.

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.

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

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

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

According to the Padabhājana in this monastery a dwelling place of robbers is seen.

sappaṭibhayāni: which are frightening, Hr: frightening, Ñm: risky; adj. Bb. cpd. = pref. **sa:** with + **paṭibhaya:** dangerous, frightening, terrifying, fearful, dangerous. = prefix (*p*)*paṭi:* near to + *bhaya:* fear. As with the previous term, the Padabhājana is not of much help in clarifying this term. It states that in this place people injured, plundered, and beaten down by robbers are seen. Although the primary meaning of *paṭibhaya* is “frightening,” the present context suggests 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* + \sqrt{har} + *a*) used as an adjective agreeing with *bhikkhu*; see IP 47.

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

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

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

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

cīvaraṃ: a robe; acc. sg. nt.

antaraghare: inside a house, inhabited area, Hr: inside a house, Ñm: in a house; loc. sg. nt. (DP: indecl.) Kdh. cpd. = **antara:** inside; indecl. + **ghara:** a house, but here meaning a village. Perhaps *ghara* means a house-compound encompassing several houses of different members

of the family and servants, and surrounded by a wall—as is common in India.

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

There is some dispute among scholars whether *antaragghara* means inside a village or a house, see Bapat, 1970: LIVf. and Pachow in CSP 47–49. Bapat argues that *antaraggharam pavittho pindāya carati* (Vin I 40) and other references show that *ghara* cannot mean house here, but means a village. Pachow takes *antaragghara* 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 *antaragghara* to mean inside the house. *Ghara* means house and it is translated accordingly. Cf. Pd 1, Sekh 3 ff.

nikkhipeyya: may put aside; cf. NP 3.

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

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

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

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

chāratparamam: 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 *chārat* in accordance with the Law of Morae; cf. NP 10 *chakkhattam*, 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*. Here used as an impersonal passive sentence verb in nom. sg. nt., which is not taking an object, and with an instrumental agent, *bhikkhunā*.

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

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

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

NP 30: Pariṇatasikkhāpadaṃ

*Yo pana bhikkhu jānaṃ saṅghikaṃ⁴¹⁶ lābhaṃ pariṇataṃ⁴¹⁷ attano pari-
nāmeyya,⁴¹⁸ nissaggiyaṃ pācittiyam.*

Pattavaggo tatiyo.

The training precept on allocation

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

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

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

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

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

pariṇataṃ: allocated, allotted, designated, directed, Ñm: appropriated, Hr: apportioned; p.p. of *pariṇāmeti* (*pari* + $\sqrt{\text{nam}} + \text{e}$), see *pariṇāmesum* in the origin story, and Pāc 81: *pariṇāmenti*.

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.

Nissaggiya Pācittiya Conclusion

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tunhī, evam-etaṃ dhārayāmi.⁴¹⁹

Nissaggiyā pācittiyā dhammā niṭṭhitā.⁴²⁰

416. BhPm 1, C, V, W: *saṅghikaṃ*.

417. C, D, W: *-nataṃ*.

418. D, W: *-nāmeyya*.

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

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.

uddiṭṭhā ... niṭṭhitā: see NP introduction and Nid. conclusion.

Suddhapācittiyā⁴²¹

Ime kho paṇ'āyasmanto dvenavuti pācittiyā dhammā uddesaṃ āgacchanti.

Mere Expiation

Venerables, these ninety-two cases involving expiation come up for recitation.

suddhapācittiyā: the mere expiation (cases); nom. pl. m. Kdh. cpd. = *suddha*; mere, bare; adj. + *pācittiyā*. A commentarial term which is also used in the Ma-L Prātimokṣasūtra, i.e. as *śuddhapācattika*; PrMoMa-L 19, BV 186.⁴²² The *pācittiya* are *suddha*, “mere,” in the sense of not involving anything but a confession. The exception are rules in the last Pācittiya chapter, i.e., Pāc 86–92, which involve cutting, breaking, and tearing up of the item. Unlike the thirty *nissaggiya pācittiya* rules, which involve forfeiting of the item, these rules are not sufficient to form separate sections. It is also found as *suddhikapācittiya* in Sp.

ime kho paṇ'āyasmanto ... dhammā uddesaṃ āgacchanti: these ... cases come up for recitation; see Sd intro.

dvenavuti: ninety-two; num. = **dve**: two + **navuti**: ninety.

420. = Mm Se, Ra. Ṇd & Mi Se: *Tiṃsa 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): *Nissaggiyaṃ niṭṭhitaṃ*. G: *Nissaggiyapācittiyam niṭṭhitam*.

421. = Dm. Um in brackets. Mi Se: *Dvenavuti pācittiyā dhammā*.

422. The Bamiyan PrMoMa has *śuddha* as an interlinear insertion in the Prātimokṣasūtra conclusion, but not in the Pāyattikā section introduction and conclusion; Kar I 80, II 72.

pācittiya: involving expiation; adj. qualifying *dhammā*; see start of Nissaggiya Pācittiya.

Musāvādavaggo⁴²³

Pāc 1: Musāvādasikkhāpadaṃ

Sampajānamusāvāde, pācittiyaṃ.

The training precept on false speech

In deliberate false speech, [there is a case] involving expiation.

sampajānamusāvāde: in deliberate false speech, Ñm: in (uttering) false speech, Hr: in telling a conscious lie; loc. sg. m. Locative of place. Kdh. cpd.; see Nid. = **sampajāna**: deliberate, fully aware, fully knowing, 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* (√*vad* + *a*). Sp 736: *jānitvā jānantassa ca musā bhaṇane*.

pācittiyaṃ: (a case) involving expiation; adj. qualifying an unexpressed *dhammaṃ*; see Aniy 1.

Pāc 2: Omasavādasikkhāpadaṃ

Omasavāde, pācittiyaṃ.

The training precept on abusive speech

In abusive speech, [there is a case] involving expiation.

omasavāde: in insulting speech, Ñm: in abusive speech; loc. sg. m. Kdh. cpd. = **omasa**: abusive, hurtful, insulting; adj. der. fr. *omasati* (*ava* + √*mas* + *a*): touches (cf. *parāmasati*, Sd 2); here in the sense of “touching” a person by abusing, etc. + **vāda**: see above.

Pāc 3: Pesuññasikkhāpadaṃ

Bhikkhupesuñṇe, pācittiyaṃ.

The training precept on slandering

In the backbiting of a bhikkhu, [there is a case] involving expiation.

bhikkhupesuñṇe: in the backbiting of a bhikkhu, Ñm: in slander of a bhikkhu, Hr: in slander by bhikkhus, backbiting, malice; loc. sg.m.,

423. The headings at start of sections are only found in Mi Se.

gen. tapp., action-noun der. fr. *pisuṇa*. = **bhikkhu** + **pesuñña**: backbiting, slander, calumny, treachery; action-noun. Horner translates as an ins. tapp. cpd: “In slander by bhikkhus...,” but a genitive tappurisa is intended, rather than an instrumental. Vin IV 13: “one who has been fully admitted (into the bhikkhu-community) having heard of one who has been fully admitted provides backbiting.”⁴²⁴ Sp 740: “... having heard of a bhikkhu, backbiting of a bhikkhu is provided by a bhikkhu.”⁴²⁵

Pāc 4: Padasodhammasikkhāpadaṃ

*Yo pana bhikkhu anupasampannaṃ*⁴²⁶ *padaso dhammaṃ vāceyya, pācitiyaṃ.*

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.

anupasampannaṃ: one who has not been fully admitted (into the bhikkhu-community), one who has not been inducted, Ñm: one who is not fully admitted (to the community), Hr: 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), inducted, taken upon oneself. p.p. of *upasampajjati* (*upa* + *saṃ* + √*pad* + *ya*) used as a noun or as an adjective qualifying an unexpressed *puggalaṃ*; 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 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 perform Mass, etc. *The Oxford Dictionary of World Religions*, ed. John Bowder p. 718 states: “... The term ‘ordination’ has then been applied to the formal and ritual admission procedures in other religions, especially of the admission of women and men to the Buddhist saṅgha, whereby they become nuns (bhikṣuṇī) and monks (bhikṣu). Such terms are inevitable in translation, but they are

424. *upasampanno upasampanassa sutvā pesuññaṃ upasamharati.*

425. *bhikkhūnaṃ pesuññe bhikkhuto sutvā bhikkhūna bhikkhussa upasamhāṭa-pesuññe ti attho.*

426. V: *anūpasampannaṃ.*

misleading if they obscure differences—e.g. Buddhist 'ordination' is not necessarily for life.”

padaso: line by line; adv. = **pada:** sentence, line + abl. distributive suf. -so. See Padabhājana: ... *rūpaṃ aniccan-ti* ...

dhammaṃ: 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, Hr: should make speak, Nor: make recite; 3 sg. opt. of *vāceti* ($\sqrt{vac} + e$) taking two patients in the accusative. According to Wijesekera it is a “faded causative”; see Syntax § 58d iii & IP 80. Since *vāceyya* also takes datives, as in A III 177 quoted below, it seems more appropriate to take as “teaches.” SVibh Padabhājana: *padena vāceti*. In Pāc 7 *deseyya* is used instead of *vāceyya* and SVibh gives the same explanation for the two words.

See A III 177–80: “... they teach the Dhamma as they have heard, as they have mastered, in full extent to others. They recite”: *yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desenti ... paresaṃ vācenti*. 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: *tiracchānavijjaṃ vāceyya* : “... should make (someone else) recite animal-knowledge (= worldly knowledge)”

Possible reasons for this rule are given in BMC I.

Pāc 5: Paṭhamasahaseyyasikkhāpadaṃ

*Yo pana bhikkhu anupasampanna*⁴²⁷ *uttariṃ dirattatirattaṃ*⁴²⁸ *saha seyyaṃ*⁴²⁹ *kappeyya, pācittiyaṃ.*

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.

anupasampanna: with one who has not been fully admitted (into the bhikkhu-community); ins. sg. m. see Pāc 4.

427. V: *anūpasampanna*.

428. Mi & Mm Se, SVibh Ee: *dvi-*. Dm, Um, UP: *uttaridirattatirattaṃ*.

429. Mi Se, Bh Pm 1 & 2: *saha seyyaṃ*. Other printed editions (SVibh Ee, SVibh Ce, UP, Mm Se): *sahaseyyaṃ*.

uttariṃ: 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, Hr: lie down in a sleeping place, Nor: make his bed. SVibh: *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: ... *kāyapasāraṇasaṅkhātāṃ sayanaṃ pi vuccati yasmim senāsane sayanti taṃ 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.

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, *anupasampanna*, and should be separated from *seyyam*; cf. Pāc 69, Sn 49 & 928.

seyyam: bed, couch, bedding; acc. sg. f. Der. fr. *sayati* ($\sqrt{si} + a$): lies down. SVibh: “a *seyyā* is all covered, all covered over, mostly covered, mostly covered over.” : *seyyā nāma sabbacchannā sabbaparicchannā yebhuyyena channā ... paricchannā*. See SVibh to Pāc 15 *seyyam santharivā* mentioning a mattress, carpet, mat, etc. Th 367: “Having spread the outer robe, Gotama used it as a sleeping-place” : *santharivāna saṅghātiṃ seyyam kappesi Gotamo*.

Seyyam kappeyya could be a verbal compound, for even though in cases where the verb is plural *seyyam* remains singular; e.g., in the origin-story to Pācittiya 5 (Vin IV 15) is *seyyam kappenti*. Cf. *aṭṭhikatvā* and *manasikarosi* in Pāc 73. Otherwise, *seyyam* is used adverbially.

kappeyya: should make use of; 3 sg. opt. of *kappeti*; see Aniy 1.

Pāc 6: Dutiyasahaseyyasikkhāpadaṃ

Yo pana bhikkhu mātuḡāmena saha seyyam⁴³⁰ kappeyya, pācittiyaṃ.

The second training precept on (using a) sleeping place
together with

If any bhikkhu should make use of a sleeping place together with a

430. In G the correction *saddhiṃ* has been inserted before *sahaseyyam*.

woman, [this is a case] involving expiation.

mātugāmena: with a woman; ins. sg. m.; see Sd 2, Aniy 1.

Pāc 7: Dhammadesanāsikkhāpadaṃ

*Yo pana bhikkhu mātugāmassa uttarim chappañcavācāhi*⁴³¹ *dhammaṃ deseyya, aññatra viññunā purisaviggahena, pācittiyam.*

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.

uttarim: 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 of medium through which one communicates; see Syntax § 66,c. Cf. MI 7: *gāthāhi ajjhābhāsīm.*

A digu cpd. containing a disjunctive dvanda *chappañca*, of which the numerals are inverted for euphony, since normally *pañca* would come first. = **cha(!)**: six; numeral, of which the last consonant is assimilated to the initial consonant of *pañca*, which is therefore doubled; see PG § 67. Cf. *chārattam* in Sd concl. + **pañca**: five; num. + **vācā**: sentence, word, saying, speech. SVibh: *padena deseti*. The v.l. *uttarichappañcavācāhi* is a Kdh. cpd. containing a digu cpd.

dhammaṃ: the Dhamma, a Dhamma-teaching; acc. sg. m. See Pāc 4. Vin IV 21: “I allow ... to teach the Dhamma by means of five or six sentences.”: *Anujānāmi ... mātugāmassa chappañāvācāhi dhammaṃ desetum.*

deseyya: should teach; 3 sg. opt. of *deseti* ($\sqrt{\text{dis}} + a$).

aññatra: except; indecl. prep. taking ins.; see Pār 4.

viññunā: discerning, intelligent, knowledgeable; adj. qualifying *purisaviggahena*, der. fr. *vijānāti* ($vi + \sqrt{\text{ñā}} + \text{ñā}$): 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.

Pāc 8: Bhūtārocanasikkhāpadaṃ

Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya

431. Dm, Um, UP, Mi & Mm Se, SVibh Ee: *uttarichappañcavācāhi*. Cf. Pāc 5.

bhūtasmiṃ, pācittiyaṃ.

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], when it is a fact, [this is a case] involving expiation.

anupasampanna: to one who has not been fully admitted (into the bhikkhu-community); dat. sg. m.

uttarimanussadhamma: a superhuman state; acc. sg. m. See Pār 4.

āroceyya: should declare, announce, inform, relate; 3 sg. opt. of *āroceti* (*ā* + \sqrt{roc} + *e*). This verb takes the dative of the person informed, *anupasampanna*; see IP 68 & Syntax § 93rd.

“Should inform” would fit best here, but it takes an accusative in English, so in order to preserve the Pali syntax ‘should declare’ is used. Cf. Pār 4 where *samudācareyya* has been used instead.

bhūtasmiṃ: when it is a fact; loc. sg. m. absolute, p.p. of *bhavati* ($\sqrt{bhū}$ + *a*): lit. what has become, used in this subsidiary clause as a locative absolute construction with the subject *-dhammasmiṃ* or *tasmīṃ* unexpressed; see Syntax § 186 and *bhūtasmiṃ* at Pāc 36.

Pāc 9: Duṭṭhullārocanasikkhāpadaṃ

*Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampanna*⁴³²
āroceyya, aññatra bhikkhusammutiyā, pācittiyaṃ.

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.

bhikkhussa: of a bhikkhu; gen. sg. m.

duṭṭhullaṃ: depraved, wicked; adj. qualifying *āpattiṃ*; see Sd 3.

āpattiṃ: offence; acc. sg. m.; see Nid.

anupasampanna āroceyya: should declare to one who has not been fully admitted; see Pāc 8.

aññatra bhikkhusammutiyā: except with the authorisation of bhikkhus; see NP 2. Ma-L rule 8: *prakāśanāsammutīye*. Sa rule 8: *saṃghasaṃmatyā*.

432. V: *anūpasampanna*. (No long *ū* in Pāc 8.)

Pāc 10: Paṭhavīkhaṇanasikkhāpadam

*Yo pana bhikkhu paṭhavim⁴³³ khaṇeyya vā khaṇāpeyya vā, pācittiyam.
Musāvādavaggo⁴³⁴ paṭhamo.⁴³⁵*

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.

khaṇeyya: dig; should dig; 3 sg. opt. of *khaṇati* (√*khaṇ* + *a*).

vā: or; disjunctive particle.

khaṇāpeyya: 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.

Bhūtagā mavaggo

Pāc 11: Bhūtagā masikkhāpadam

Bhūtagāmapātabyatāya,⁴³⁶ 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: *bījagā mabhūtagā masamārambhā:* “destruction of seed-kind and being-kind,” and S V 46: *bījagā mabhūtagā mā vuddhim* ...

= **bhūtagāma:** vegetation, being-kind; Gen. tapp. cpd. It is does not mean “habitation of a being.” *Bhūtagāma* is mistakenly rendered

433. Dm, V: *pathavim*.

434. Mm Se: *musāvādāvagga*. (Probably a misprint or a corruption as initial members of compounds normally aren't inflected.)

435. V: *pathamo*.

436. SVibh Ce, C, W, Ra: *pātavyatāya*.

in the Chinese translations as “village of the ghost” or “village of living beings”; see CSP 127. = **bhūta**: what has become, a being; (see Pc 9) usually a lower class of *devatā*, i.e. tree-spirits etc. (see origin-story) or a ghost. However, the use together with *bījaḡāma* (see below) shows that *bhūta* in the more general sense of “what has become” is probably intended. Sp 761: “born and grown is the meaning”: *jātā vaddhitā cā ti attho*. + **-gāma**: -kind; postposition, as in *mātugāma* at Sd 2, rather than in the sense of ‘village’ as at Pār 2. Sp 761: “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.”⁴³⁷

Ma-L rule 11: *bījagrāmahhūtagrāmapātāpanake*; PrMoMa-L 20, BV 188. Sa: *Bījagrāmahhūtagrāmapātānāt ...*; PrMoSa 206.

+ **pātabyatā**: destroying, felling, bringing to fall, bringing down; action-noun der. fr. *pāteṭi* ($\sqrt{pat} + e$): fells, kills (cf. *pānātipātā*, the destruction of living beings, in the first precept) + abstract termination *-bya* + abstr. suf. *-tā*. Not given in PED. (The Sankrit consonant combination *-vy-* is usually changed to *-bb-* via *-vv-* in Pali, but sometimes—as in the Ce variant reading—it has been retained or re-introduced; see PG § 54,6. Cf. *sahavya/sahabya(tā)* at D I 235, 245, A I 267 and *dāsavya/dāsabya* M I 275.)

Sp 761: “...: 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.”⁴³⁸

In *Middle Length Discourses of the Buddha* (Ñāṇamoli & Bodhi, 1995) *te kāmesu pātabyataṃ āpajjanti* is translated as: “they take to gulping down sensual pleasures,” but “gulping down” is probably not the right translation of the noun *pātabyata*.

The commentaries give three different interpretations:

1: M-a II 371: *te vatthukāmesu kilesakāmena pātabyataṃ pivitabbataṃ yathārucciṃ paribhuñjītabbataṃ āpajjanti ti attho*. A-a II 368: *Pātavyatan-ti: pivitabbataṃ paribhuñjītabbataṃ nirāsankena cittena pipāsītassa pānīya-pivana-sādisaṃ paribhuñjītabbataṃ*.” Pācittiya 11: *bhūtagāma-pātabyatāyā*. Sp 761: *pātabyassa bhāvo pātabyatā, chedanabhedanādīhi yathārucciṃ paribhuñjītabbatā ti attho*.

2: D III 89: *Asaddhamme ativelāṃ pātabyataṃ āpajjimsu*. D-a: *Pātavyatan-ti sevītabbataṃ*.

437. *Gāmo ti rāsi, bhūtānaṃ gāmo ti bhūtagāmo, bhūtā eva vā gāmo. Patūṭṭhitaharitatinarukkhaṇaṃ etaṃ adhivacanaṃ*.

438. *pātabyassa bhāvo pātabyatā, chedanabhedanādīhi yathārucciṃ paribhuñjītabbatā ti attho*.

3: Vin III 42: *Pāṇesu pātabyataṃ āpajji*. Sp 288: *mā pāṇe pātabbe ghaṃsitabbe evaṃ maññī ti*.

To summarise the interpretations: 1: *pivitabbata/pātabbata*: to be drunk, 2: *sevitabbata*: to be used, 3: *ghaṃsitabba*: to be crushed/destroyed.

All three are future passive participles and the commentator took the *-bha/-vya* ending to be a form of *-bba*, i.e., the Pali form of the Sanskrit f.p.p. ending *-tavya*. However, it is more likely an abstract ending, as in *dāsavya* and *sahavya*. Cf. A-a II 369 to A I 267: *sahavyatā: sahabbhāva*. M-a II 318: *dāsavyā ti dāsabhāva*.

The *-tā* ending after *-bha* only occurs in the accusative (M I 305: *pātabyataṃ*, and A I 267 & M III 99: *sahavyataṃ*) and locative endings (Pācittiya 11: *pātabyatāya*). It is found without the *-tā* at D I 73: *dāsavyaṃ* and D I 245: *sahavyūpaga*. Maybe the *-bha/-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 Pali, such as *bhabbatā*, and also f.p.p. nouns like *peyya*, *kicca*, *geyya*, etc. However, the nouns *sahavya(tā)* and *dāsavya(tā)* are not based on verbal roots and can't be future passives. In Dh 332 the double abstract nouns *matteyyatā* and *petteyyatā* are found (*mātrvayatā* and *pitrvayatā* in Udānavarga 30.21). Another double abstract noun is *pāramitā*, where *pāramī* is an abstract noun from *parama*; see Norman's note on Dh 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-fetched and unnatural, while the derivation from *pātetī* is more natural. It would be strange if the idiom *pātabyatā* could have different meanings in different contexts, so the translation: "they come to ruin [by indulging] in sense-pleasures" is preferable.

The sentence *asaddhamme ativelam pātabyataṃ āpajjimsu* at D III 89 with the adverb *ativelam* qualifying *āpajjimsu*, is to be rendered accordingly: "they exceedingly came to ruin with regard to the untrue Dhamma."

Pāc 12: Aññavādakasikkhāpadaṃ

Aññavādake vibhesake, 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, Ñm: in prevarication, Hr: in evasion; loc. sg. m. Kdh. 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*, *khīyyanake*, 72 *-vivaṇṇanake*, 73: *mohanake*, 86: *bhedanakam*, 87, 89–92: *chedanakam*, 88: *uddālanakam*.

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 in the next rule, Pāc 13, are explained as referring to the action.

The difficulty with Norman’s assumption is that there are no unambiguous examples of agent-nouns in this position. On the other hand there *are* unambiguous examples of action-nouns, such as *sampajāna-musāvāde* (Pāc 1) and *gaṇabhojane* (Pāc 32) etc.

Furthermore 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. The feminine gender 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* 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 187. According to Edgerton this *svārtha* usage of *-ka* is common in Sanskrit, Pali, and Prākṛit; see BHSGD I § 22.23. Cf. the addition of the *-ka* suffix before the ṇamul absolutive ending *-am*; 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 + *pācittiyam* the locative is idiomatically an action-noun in Pali. The same applies to the nominative + *pācittiyam* (e.g. *bhedanakam pācittiyam* at Pāc 86).

Padabhājana: “... he evades one (thing) by speaking about another ...” : *aññena aññam paṭicarati*. Kkh 154: “He speaks otherwise’ (thus: he is) an evader/one who is evading.” : *Aññam vadatī ti aññavādako*. Cf. BD II 230 n. 4.

vihesake: in vexing, in annoying (by remaining silent when questioned), troubling, Ñm: hedging, Hr: in vexing; loc. sg. m. Cf. Bhī Sd 12 (Vin IV 239f): *Bhikkhuniyo ... bhikkhunīsaṅghassa vihesikā:* “nuns ... who are vexers of the order of nuns.” = *vehesa:* action-noun der. fr. *viheseti* (*vi* + \sqrt{his} + *e*): vexes, annoys, harasses, bothers (denominative of *vihesā/vihimsā*, cf. Pāc 72) + adjectival suf. *-ka*. Padabhājana: *tunibbhūto saṅghaṃ viheseti, eso vihesako nāma.* : “... being silent he vexes the community, this one is a vexer/one who is vexing.” Kkh 154: *Viheseti ti vihesako* : “He vexes’ (thus) he is called a vexer.”

Pāc 13: Ujjhāpanakasikkhāpadaṃ

Ujjhāpanake kھیyanake, pācittiyam.

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, Ñm: in disparaging, Hr: in making (someone else) look down upon; loc. sg. m. = the action-noun *ujjhāpana*, from *ujjhāpeti* the causative of *ujjhāyati* (*ud* + $\sqrt{jhā}$ + *ya*): finds fault. The point is that he causes other bhikkhus to find fault, as is indicated by the origin-story in the SVibh. (Cf. BD II 2 n. 3 & 235 n. 5, and Sekh 38: *ujjhānasaññī.*) + adjectival suffix *-ka* (see Pāc 12).

Kkh 155 takes *ujjhāpanaka* and *vihesaka* to be action-nouns (See Pāc 12: *aññavādake*): “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.” : *Taṃ vacanaṃ ujjhāpanakaṃ. Yena ca tath’eva vadantā kھیyanti sabbatha tassa avannaṃ kathenti* (= Sp 296, see BD II n. 4) *pakāsenti, taṃ kھیyanakaṃ. Tasmim ujjhāpanake kھیyanake pācittiyam.*

Ma-L rule 13: *odhyāpana-*; BV 188. Taita 20 reads *odhyāyana-*. Bamiyan PraMo-Mā ...*jjhāyaṇa-*; Kar II 50.

kھیyanake: Hr: in criticising, complaining, Ñm: in decrying; loc. sg. m. = *kھیyana* from *kھیyati* ($\sqrt{khī}$ + *ya*). Cf. *kھیyanadhamma*, Pāc 79, 81. + adjectival suffix *-ka*; see Pāc 12: *aññavādake*. See BD II 2 n. 4, 236 n. 2.

Kھیyanake/kھیyanake: Origin-story: Be: *kھیyanti*; Ce SVibh, SVibh Ee: *kھیyanti*. Ma-L Pāc 13: *ksīyanake*; BV 188. Mū Pāc 12: *ksīpana*. Sa: *avadhyānakṣīpanāt* (cf. BMD n. 27 and 86).

The root is $\sqrt{khī}$ which belongs to the third conjugation, so *kھیyanaka* is probably the correct form. *Kھیyanaka* is an alternative and grammatically correct form in which the *-ī* of the root $\sqrt{khī}$ is

assimilated to *y*, and then *i* is weakened and *y* doubled. Forms like this are fairly common in Pali, e.g., *mīyati/miyyati*, *bhīyo/bhiyyo*.

Pāc 14: Paṭhamasenāsanasikkhāpaḍaṃ

Yo pana bhikkhu saṅghikam mañcam vā pīṭham⁴³⁹ vā bhisim vā koccham vā ajjhokāse santharivā⁴⁴⁰ vā santharāpetvā vā, tam pakkamanto neva uddhareyya na uddharāpeyya,⁴⁴¹ anāpuccham⁴⁴² vā gaccheyya, pācittiyam.

The first training precept on sleeping places

If any bhikkhu, having [himself] laid out a bed or seat or mattress or stool belonging to the community in the open air, or having [someone else] laid [it] out, [and] then, when departing, should not take [it] away or should not have [it] taken away or should go without asking [someone to do so], [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; disjunctive 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 Ñd 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.

santharivā: having put out, laid 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) lay out; causative of the above.

tam: then; adv. = adverbial use of the acc. sg. nt. of dem. pron. *ta(d)*; see IP 75. It cannot be a simple dem. pron. meaning “that (place),” i.e., “leaving that (place),” since it would then need to be an ablative form:

439. V: *pīṭham*.

440. V: *santhar-* throughout text.

441. D: *n'uddharāpeyya*.

442. Ra, SK, Pg, Sannē: *anāpucchā*.

tambā. 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; negative particle + **eva**: emphatic particle.

uddhareyya: should take away, remove; 3 sg. opt. of *uddharati* (*ud* + \sqrt{har} + *a*). (*d* + *h* > *ddh*; see IP 217)

uddharāpeyya: should make (someone else) take (it) away; causative of the above.

anāpuccham: without asking, without asking leave/permission, without informing, Ñm: without announcing the fact, Hr: without asking (for permission); a pr.p. that has been made negative by adding the negative prefix *an-*; see IP 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 absolutive of *āpucchati*, then it would probably be a so-called ṇamul absolutive (see NP 23 *sanniddhikārakam*) acting as an adverb of manner. 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 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: “... *senāsanānaṃ 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 SVibh 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: *santaṃ bhikkhuṃ anāpucchā*.

“Having asked leave/permission” does not fit in the present rule and at Vin II 211. “Having informed” or “having given notice” is better.

Ma-L Pāc 15: *anāmantrayitvā*; BV 188. Bamiyan PraMoMa *anāmaṃtritaṃ*; Kar II 50. Pāc Mū 15: *bhikkhuṃ-anavalokyanyattra*; Ban 33. Sa Pāc 14 does not have this word.

gaccheyya: should go; 3 sg. opt. of *gacchati* (\sqrt{gam} + *a*).

Pāc 15: Dutiyasenāsanasikkhāpadaṃ

Yo pana bhikkhu saṅghike vihāre seyyaṃ santharivā vā santharāpetvā vā, taṃ pakkamanto neva uddhareyya na uddharāpeyya,⁴⁴³ anāpucchāṃ⁴⁴⁴ vā gaccheyya, pācittiyaṃ.

The second training precept on sleeping places

If any bhikkhu, having [himself] laid out or having [someone else] lay 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: belonging to the community; adj. see NP 30.

vihāre: dwelling; loc. sg. m. see Sd 7.

seyyaṃ: bedding; acc. sg. f.; see Pāc 5. The SVibh. mentions a mattress, carpet, mat, etc.; that is, anything to sleep on, excepting the bed itself.

Pāc 16: Anupakhajjasikkhāpadaṃ

Yo pana bhikkhu saṅghike⁴⁴⁵ vihāre jānaṃ pubbupagataṃ⁴⁴⁶ bhikkhum anupakhajja⁴⁴⁷ seyyaṃ kappeyya: Yassa sambādho bhavissati, so pakka-missatī ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

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 dwelling belonging to the community; see Pāc 15.

jānaṃ: knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4: *ajānaṃ* and NP 30: *jānaṃ*.

pubbupagataṃ: arrived before, previously arrived; adj. = **pubba:** before; adv. + **upagata:** arrived, come to; p.p. of *upagacchati* (*upa* +

443. D: *n’uddharāpeyya*.

444. Ra, SK, Pg, Sannē: *anāpucchā*.

445. BhPm 1, C, V, W: *saṅghikam*.

446. SVibh Ce, Mi & Mm Se, Bh Pm 1 & 2, D, W, Um, Pg: *pubbupagataṃ*. (C unclear.)

447. Mi & Mm Se, V: *anūpakhajja*.

√gam + a). Sp: *Pubbupagataṃ: pubbaṃ upagataṃ*. 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.

bhikkhuṃ: acc. sg. m.

anupakhajja: having encroached upon, Ñm & Hr: encroaching, intruding; neg. pref. *an-* + abs. of *anupakkhandati* (*anu* + *pa* + √*khand* + *a*). SVibh: *anupavisitvā*. (Through assimilation *khand* + *ya* > *khajja*.) Cf. BD II 247 n. 3.

seyyaṃ 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 probability or certainty here.

pakkamissati ti: he will leave, ... depart; = junction of **pakkamissati:** 3 sg. fut. of *pakkamati*; see Pāc 14 + **ti:** “...,” end quote; see Nid.

yassa sambādho bhavissati so pakkamissati: he, for whom it is cramped, will leave, (i.e., he who finds it too crowded will leave), Ñm: being cramped he will go away, Hr: he for whom it becomes too crowded may depart, Nor: he for whom it is too crowded will go away; relative clause with verbs in the future tense to indicate certainty; see IP 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.

paccayaṃ: reason; acc. sg. m. = *pati* + √*i*; for the assimilation see Sd 10: *iccetaṃ*.

karitvā: having made; abs. of *karoti*.

etadeva paccayaṃ karitvā: having done [it] for just this reason, lit. “having made just this the reason.”

anaññaṃ: not another; adj. agreeing with *paccayaṃ*. Bb. cpd. = neg. pref. *an-* + *añña:* other, different; adj. see Pāc 12.

Pāc 17: Nikkaḍḍhanasikkhāpadam

*Yo pana bhikkhu bhikkhuṃ kupito*⁴⁴⁸ *anattamano saṅghikā vihārā nik-*

448. V: *kuppito*. Cf. NP 25 & Pāc 74.

*kaddhēyya*⁴⁴⁹ *vā nikkaddhāpeyya*⁴⁵⁰ *vā, pācittiyam.*

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: belonging to the community; adj.

vihārā: from a dwelling; abl. sg. m.

nikkaḍḍheyya: Ñm: should drive out, Hr: throw out, expel, turn away, lit. drag out; 3 sg. opt. of *nikkaḍḍhati* (*ni(r)* + √(*k*)*kaḍḍh* + *a*). = *ni(r)*: out; prefix + *kaḍḍhati*: 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; disjunctive particle.

nikkaḍḍhāpeyya: make driven out; causative of the above.

Pāc 18: Vehāsakuṭisikkhāpaḍaṃ

*Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañ-
caṃ vā pītham*⁴⁵¹ *vā abhinisideyya*⁴⁵² *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 belonging to the community dwelling; see Pāc 15

uparivehāsakuṭiyā: a hut with an upper-storey, loft-hut, hut in the loft, Ñm: upper-floor room, Hr: lofty cell with an upper part, Than: on an (unplanked) loft; loc. sg. f. Loc. tapp. cpd. containing a kdh. 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; pef.

449. V: *nikadheyya*. Cf. *adhamāso* at NP 24 and Pāc 57 in V.

450. V: *nikadhāpeyya*.

451. V: *pītham*.

452. Bh Pm 1 & 2, C, D, W, Ra, UP sīhala v.l.: *sahasā abhinisideyya*. In G the correction *sahasā* has been inserted later. It is not mentioned in the Sannē or Pg.

+ **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. + **kuṭi**: hut; see Sd 6. See BD II 254 n. 1.

āhaccapādakaṃ: which has removable feet, detachable-legged; adjective qualifying *mañcaṃ* & *pīṭhaṃ*. Bb. cpd. = **āhacca**: detachable, removable; abs. of *āharati* (*ā* + $\sqrt{\text{har}}$ + *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.

mañcaṃ vā pīṭhaṃ vā: bed or seat; acc. sg.; see Pāc 14.

abhinisideyya: should sit down on; 3 sg. opt. of *abhinisīdati* (*abhi* + *ni* + $\sqrt{\text{sad}}$ + *a*).

sahasā: brusquely, violently, inconsiderably, suddenly; adv.

Several printed eds. and MSS of the Pātimokkha, all of Sinhalese origin, include the word *sahasā* before *abhinisideyya*. The origin story has *sahasā abhinisīdi ... abhinisīdisati ti*: “sat brusquely.”

Sa *balena niśīded-vā*; PrMoSa 208. Mū rule 18: *sahasā valenābhipaded-vābhipaded-vābhipaddhena vā*; PrMoMū 33. Some other Prātimokṣasūtras, but not Ma-L and Bamiyan PraMoMa, also have a word similar to *sahasā* here; see CSP 131, BV 189, and BMD 77.

Sahasā might have been left out by mistake in this Pali 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 Mahāsāṃghika Prātimokṣasūtra also does not have any word corresponding to it, suggesting that at the time of the split with the Mahāsāṃghikas it was not in the Pātimokkha. The different readings suggest that perhaps very early 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 did not. Some might have held to the interpretation that the action of sitting down itself entailed the offence, while the others held that the sitting down itself was not an offence, but rather the action of doing so brusquely or forcibly. The Vibhaṅga and other commentaries support the latter explanation.

abhinipajjeyya: should lie down on; 3 sg. opt. of *abhinipajjati* (*abhi* + *ni* + $\sqrt{\text{pad}}$ + *ya*).

Pāc 19: Mahallakavihārasikkhāpadam

*Mahallakam pana*⁴⁵³ *bhikkhunā vihāraṃ kārayamānena, yāva dvāraḥkoṣā*
*aggalaṭṭhapanāya*⁴⁵⁴ *ālokaśandhiparikammāya dvatticchadanassa*⁴⁵⁵ *pari-*
*yāyam appaharite thitena adhiṭṭhātabbam; tato ce uttarim,*⁴⁵⁶ *appaharite*
*pi thito,*⁴⁵⁷ *adhiṭṭhabeyya, pācittiyam.*

The training precept on a large dwelling

By a bhikkhu who is having a large dwelling built, a layer of two or three coverings can be ordered [to be applied onto the dwelling], by [a bhikkhu] standing on [a place which has] few crops, up to the frame of the door for [the purpose of] fixing the bolt, [and] for plastering 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 has become corrupted due to misunderstandings of it; for more discussions of this rule see BD II 257–260, BMC I 316 f., Ņd 154–156, Ņm 107, CSP 132 f, BMD 133 n. 99. Pachow's remarks 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." (CSP 133)

It appears that already by the time the Pali origin-story was composed the exact sense of the rule was not understood anymore, because there are contradictions between the rule and 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 the monk is standing on crops while giving orders for the construction of the building. (Perhaps it is possible that the original rule expressed that some kind of surrounding-layer is placed on a place with crops.) The import of this rule would be to encourage the construction of sturdy buildings while at the same time discouraging the excessive usage of building-materials, and also the destruction of crops; see Ņm 107 note.

mahallakam pana bhikkhunā vihāraṃ kārayamānena: by a bhikkhu who is having (someone else) build a large dwelling; see Sd 6 & 7.

453. Mi Se, G, V, W: *mahallakam-pana*.

454. Bh Pm 1 & 2, C, W, Ra, Pg, SVibh Ce, UP, Mi & Mm Se: *aggalaṭṭhapanāya*.

455. SVibh Ee, Mi & Mm Se: *dvi-*; see NP 10.

456. Dm, Um, SVibh Ee: *uttari* (but Be Sp & Ee Sp read *uttarim*.)

457. V: *thito*. (D: *appaharite thito pi*.)

yāva: as far as, until; indecl. takes abl.

dvāraḥkosā: frame of the door, Than: door-frame, Ñm: door-panel, Hr: door-way; abl. sg. m. Gen. tapp. cpd. = **dvāra:** door + **kosā:** sheath, enclosure.

aggalaṭṭhapanāya: for fixing the bolt, Ñm: for the purpose of steadying the (door-) hinges, Hr: for placing the door-bolts; dat. sg. nt. = Dat. of purpose; see Syntax § 107. It is probably an accusative tapp. cpd. in which the inflected form has been retained, i.e., *aggalaṃ + ṭhapanā*, as the *ṭ* 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 *ṭhapeti*, the causative of *tiṭṭhati*: stands.

ālokaśandhiparikammāya: for plastering the window, Ñm: for the purpose of setting the window-shutters, Hr: for making the window-holes; dat. (of purpose) sg. nt. Gen. tapp. cpd. = **āloka:** light + **sandhi:** opening, hole, **ālokaśandhi:** window + **parikkamma:** plastering, preparing, girdling, arranging. *Parikkamma* = Skt.: *parikarma*: dressing, preparing.

dvatticchadanassa: having two (or) three coverings, (thatch-) roofings, Ñm: ways of roofing, Hr: 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 SVibh lists covering-materials such as bricks (*iṭṭhakāya chādentassa*. BD: “roofing with tiles.”), stones, plaster, grass, and leaves, therefore the action of covering probably refers to the wall as well as the roof. This also fits the context of windows and doors. Cf. NP 10 *dvattikkhattum*. The initial *c* is probably doubled because as an initial consonant of the root $\sqrt{(c)chad}$ it is liable to do so when compounded; see NP 8 *acchādeti* and IP 11 n. 1 & PG § 74,1.

Ma-L Pāc 20: *cchādāna*; cf. Kar II 53. Mū Pāc 20: *chedāna*; Ban 34.

pariyāyaṃ: here probably: layer, course, turn, manner (see *pariyāya*, Pār 3); acc. sg. m. SVibh: “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 4th layer.)” : *pariyāyena chādentassa dve pariyāye adhiṭṭhabitvā tatiyaṃ pariyāyaṃ anāpetvā pakkamitabbam*.

appaharite: on (a place which has) few crops, greenery, verdure; loc. sg. nt. Kdh. cpd. = Locative of place where; Syntax § 164. Or adjective qualifying an unexpressed *thāne*: place.

Sp: *aharite*: “no greenery,” but see Sn-a I 154 (on Sn p.15: *appaharite chādḍehi*): *paritta-harita-tiṇa*: “little/few greens and grass.” Cf. Vin IV 205 (= *anāpatti*-section to Sekh 74): *appaharite kato*

haritaṃ 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, figuratively: crops, straw, greenery, vegetables; see Sekh 74.

ṭhitena: by one standing on, Ñm: by him standing, Hr: establishing; p.p. of *ṭṭhati* ($\sqrt{t}ṭhā + a$), qualifying *bhikkhunā* at the start of the sentence..

adhiṭṭhātabbam: can be ordered, Hr: to be determined. Or: to be placed, applied, directed, managed, Ñm: deposited; f.p.p. of *adhiṭṭhāti* (*adhi* + $\sqrt{t}ṭhā + a$). Used as an impersonal passive sentence verb in nom. sg. nt., which is not taking an object, and with an instrumental agent, *bhikkhunā*. Meaning uncertain; see BD II 258 n. 5. The Padabhājana quoted above under *pariyāyam* indicates that *adhiṭṭhātabbam* here means *āṇāpetvā*: 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 uttarim: 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 *ṭṭhati*; see above.

adhiṭṭhaheyya: should order; 3 sg. opt. of *adhiṭṭhāti*; see above.

Pāc 20: Sappānakasikkhāpadaṃ

Yo pana bhikkhu jānaṃ sappānakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyam.

*Bhūtagāmaṃvaggo*⁴⁵⁸ *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.

jānaṃ: knowingly; nom. sg. m. Pr.p. of *jānāti*, an adverb, or agreeing with *bhikkhu* (“[though] knowing [it]”); see Pār 4 and NP 30.

458. SVibh Ce v.l.: *senāsanavaggo*.

sappānakam: 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. Pali *ānāpāna*.) + adjectival possessive suffix **-ka**; cf. Pāc 12 & 62. In the junction of *sa-* + *pāṇa* (= Skt *sa-prāṇa*) the consonant *-p-* of *pāṇa* doubles; see PG § 67.

udakam: water; acc. sg. nt.

tiṇam: on grass; acc. sg. nt.

vā: or; disjunctive 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.

bhūtagāmaṅgaṅga: the section (starting with the rule) on vegetation, vegetation-section; nom. sg. m. = **bhūtagāma:** vegetation; see Pāc 11 + **ṅga:** see NP 10. V.l.: *senāsanavaggo*: “the section [starting with the rule] on lodgings”; see Introduction.

dutiyo: second; ordinal.

Bhikkhunovādavaggo

Pāc 21: Ovādasikkhāpaḍaṃ

Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyam.

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 SVibh for the contents of the exhortation.

Pāc 22: Atthaṅgatasikkhāpaḍaṃ

Sammato pi⁴⁵⁹ ce bhikkhu atthaṅgate suriye⁴⁶⁰ bhikkhuniyo ovadeyya,

459. SVibh Ee: *ce pi*.

pācittiyam.

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.

sammato: who has been authorised; p.p. of *sammannati*; see NP 2 and 29. Adjective qualifying *bhikkhu*.

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. = **atthaṃ:** setting, ending, disappearance; acc. sg. nt. The cpd. acts as a passive subordinate clause; see Pātimokkha concl: *suttāgatam.* + **gata:** gone; p.p. of *gacchati* ($\sqrt{gam} + a$). The traditional Pali grammarians would explain this cpd. as: *Yo atthaṃ 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: Bhikkhunupassayasikkhāpadam

Yo pana bhikkhu bhikkhunūpassayam⁴⁶¹ upasaṅkamitvā bhikkhuniyo ovadeyya, aññatra samayā, pācittiyam.

Tatthāyam samayo: gilānā hoti bhikkhunī; ayam tattha samayo.

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* + $\sqrt{(s)si}$), related to the Hīndī/Sanskrit word *āśrama:* “hermitage.” Ma-L Pāy 23: *bhikkhunūpāśrayam;* cf. Kar II 54.

460. Dm: *sūriye.* (= Sanskritisation; see Pecenko, Ee A-ṭ introduction p.liii.)

461. C, G, W, Dm: *bhikkhunupassayam.* Um: *bhikkhunūpa-*

upasaṅkamtivā: having approached; abs.; see NP 8.

aññātra samayā: except at the (right) occasion; see NP 6.

tatthāyaṃ samayo ... ayaṃ 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* ($\sqrt{bhū} + a$).

bhikkhunī: bhikkhunī; nom. sg. f.

Pāc 24: Āmisasikkhāpaḍaṃ

Yo pana bhikkhu evaṃ vadeyya: Āmisahetu⁴⁶² bhikkhū⁴⁶³ bhikkhuniyo ovaḍanti ti, pācittiyaṃ.

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.

evaṃ: so, thus; adv.

vadeyya: should say; 3 sg. opt. of *vadati* ($\sqrt{vad} + a$).

āmisahetu: for the sake of reward; dat. sg. m. in *-u*. = Dat. of advantage. = **āmiṣa:** (here:) reward, fee, gain, profit, gift + **hetu:** cause, sake, because of. The Padabhājana defines *āmiṣa* as not only material gain in the form of robes, etc., but also immaterial gain, in the form of honour and respect, etc.

bhikkhū: bhikkhus; nom. pl. m.

āmisahetu therā bhikkhū/āmisahetu bhikkhū: The origin story (SVibh Ce, SVibh Ee) supports the reading which includes *therā: therā bhikkhū bhikkhuniyo ovaḍantā*. The Prātimokṣasūtras have no equivalent to *therā*, see Sa rule 23: *āmiṣahetor bhikṣ(avo)*, Mū rule 34 and CSP 134. Ma-L rule 24, however, has *āmiṣahetor āyuṣman bhikṣu*, so Bamiyan Ma with *āyuṣmato* (Kar II 54).

Parivāra (Be) mentions the rule without *therā*. Sp does not comment, but Kkh 169 has: *Bhikkhū ti: sammata bhikkhū idbhāhippetā*, which 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 SVibh to Pāc 21. Being a *thera* is thus implied in

462. V: *āmissahetu*.

463. Dm, Um, SVibh Ee: *āmisahetu therā bhikkhū*.

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; quotation particle.

Pāc 25: Cīvaradānasikkhāpadaṃ

Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya, aññatra pārivattakā,⁴⁶⁴ pācittiyam.

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.

aññātikāya bhikkhuniyā: to an unrelated bhikkhunī; dat. sg. f. See NP 4.

cīvaraṃ: a robe [-cloth]; acc. sg. nt.

dadeyya: should give; 3 sg. opt. of *dadāti* (√*dā* duplicated + *a*).

aññatra pārivattakā: except in an exchange; ins. sg. m. in *-ā*; see NP 5.

Pāc 26: Cīvarasibbanasikkhāpadaṃ

Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ sibbeyya vā sabbāpeyya vā, pācittiyam.

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* (√*siv* + *ya*).

vā: or; disjunctive particle.

sibbāpeyya: should make (someone else) sew; causative of the above.

Pāc 27: Saṃvidhānasikkhāpadaṃ

Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaddhānamaggaṃ patipajjeyya antamaso gāmantaram-pi, aññatra samayā, pācittiyam.

Tatthāyaṃ samayo: satthagamanīyo⁴⁶⁵ hoti maggo

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

*sāsankasammato*⁴⁶⁶ *sappaṭibbayo; 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. = Instrumental of accompaniment; see Syntax § 63.

saddhiṃ: together with; postposition taking ins.; see Sd 2.

saṃvidhāya: having made an arrangement, Hr: having arranged, Ñm: by appointment; abs. of *saṃvidabati* (*saṃ + vi + √dhā + a*). Ñm took it to be an instrumental, but this is probably incorrect.

ekaddhānamaggaṃ: the same main road, Ñm: the same journey, Hr: 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 *-ṃ*. = **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*, an indecl. + **pi:** even; emph. particle.

aññatra samayā: except at the (right) occasion; see NP 6, Pāc 23.

tatthāyaṃ samayo ... ayam tattha samayo: Here the occasion is this:..., this is the occasion here. See NP 6.

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 107 & 233ff, and Syntax § 19.

= **sattha:** company, travelling-company, caravan, escort. *Sattha* corresponds to the Skt *sārtha*. (Cf: Mū: *sārthagamanīyo mārgo*,

465. V: *-gamaniyo*.

466. C, W: *saṃka-*.

PrMoMū 34.) It is not a weapon, the *sattha* of Sekh 59 (Skt *śāstra*), as Horner renders in BD 289 n. 3. For homonyms or double meanings (here triple, as *sattha* can also mean a teaching, science, the Skt *śāstra*; see *satthar* at Pāc 70) of one Pali word due to being derived from two or more Sanskrit words; see the end of the note on *dosa* at Sd 8. The SVibh and the Sp don't explain *sattha* (Padabhājana: *satthagamanīyo nāma maggo na sakkā hoti vinā satthena gantum*), but see Pāc 66: *bhikkhu theyyasatthena saddhiṃ samvidhāya ekaddhānamaggam patipajjeyya*; 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: *antoratthe sāsāṅkasammate sappatibhaye asatthikā cārikam careyya*. In BD III 317 n. 1 Horner renders this as “without a weapon,” not being aware that it is improper for a samaṇa to carry weapons; how much more to use them! Cf. Dh 123 *bhayamaggo ... appasattho*: “a frightening road ... a small travel-company.” + **gamanīya**: to be gone; f.p.p. of *gacchati* ($\sqrt{gam} + a$).

hoti: it is; 3 sg. pres. ind. of *bhavati* ($\sqrt{bhū} + a$).

maggo: road; nom. sg. m.

sāsāṅkasammato sappatibhayo: which is considered risky, which is dangerous; see NP 29, Pd 4.

Pāc 28: Nāvābhiruhanasikkhāpadaṃ

Yo pana bhikkhu bhikkhuniyā saddhiṃ samvidhāya ekaṃ nāvam⁴⁶⁷ abhirūbeyya⁴⁶⁸ uddhamgāminiṃ⁴⁶⁹ vā adhogāminiṃ vā, aññatra tiriyaṃtaraṇāya,⁴⁷⁰ 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.

ekaṃ: one, the same; num. adj.

nāvam: boat; acc. sg. f.

467. Mi Se, G, V, Pg, Bh Pm 2 v.l.: *ekanāvam*. Mm Se: *ekamnāvam*.

468. BhPm 1 & 2, C, V, W, Dm, UP: *-rubeyya*.

469. UP: *uddham gāmaniṃ adho gāmaniṃ*. Mi & Mm Se, Bh Pm 1 & 2, C, D, Ra, Pg, SVibh Ce: *uddhagāmaniṃ*.

470. Dm, SVibh Ce, UP, Bh Pm 1 & 2, D, Ra: *tiriyaṃ taraṇāya*. C, W, SVibh Ee: *tiriyaṃtaraṇāya*. Mi & Mm Se, G, Um, V: *tiriyaṃ-taraṇāya*.

abhirūheyya: should embark [on a voyage], should voyage; 3 sg. opt. of *abhirūhati* (*abhi* + \sqrt{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.

uddhaṃgāminim: (which is) going up (-stream); adj. qualifying *nāvam*. = Kdh. used as bb. cpd. = **uddham**: up; adv. + **gāminim**: going; adj. from *gacchati* (\sqrt{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 *tiriyam*, e.g. Sn 150. However, *uddha-* is also used in cpds; see PED 136.

vā: or; disjunctive particle.

adhogāminim: (which is) going down(-stream); adj. Bahubbīhi cpd. = **adho**: down; adv. + **gāminim**.

aññatra: except; indecl. which here takes an ins. of accompaniment: *bhikkhuniyā*; see NP 2, and Pāc 7: *aññatra viññunā purisaviggahena*.

tiriyam̐taraṇāya: with [a boat which is] crossing over (a river), Ñm: unless it is (merely) to cross to the other bank, Hr: except for crossing over to the other bank; abl. sg. f. The translation of Ñm & H would require the noun *tīra*, but *tiriyam* is an adverb. In the origin-story *uttarati*: “crosses over,” is used. A phrase not found in other contexts. *Tiriyam̐taraṇāya* is one word; see the origin-story in the SVbh: “I allow, bhikkhus, for crossing over [a river], having made an arrangement with a bhikkhunī, to board the same boat ...” : *Anujānāmi bhikkhave tiriyam̐taraṇāya bhikkhuniyā saddhim samvidhāya ekam nāvam abhirūhitum*. This also shows that *aññatra tiriyam̐taraṇāya* 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].” Cf. S II 87f.: *mūlāni adhogamāni ... tiriyam̐gamāni ...*

Sa Prātimokṣasūtra: *tīryakpārasam̐taraṇāt*; PrMoSa 210.

= **tiriyam**: over, across; adv. Cf. Sd 6. + **taraṇāya**: passing, traversing; ins. sg. f. Action-noun der. from *tarati* (\sqrt{tar} + *a*). Kammadhāraya cpd used as a bahubbīhi. 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: “... ferrying across; adj. *taraṇā nāvā*: a vessel

crossing over, a trajet, Vin IV 65.” This can’t be correct since *taraṇāya* qualifies *bhikkhuniyā*. The Suttavibhaṅga and commentaries offer no help.

Pāc 29: Paripācitasikkhāpadam

*Yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ*⁴⁷¹ *piṇḍapātaṃ bhuñjeyya, aññatra pubbe gihīsamārambhā,*⁴⁷² *pācittiyaṃ.*

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.

jānaṃ: knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4, NP 30.

bhikkhunīparipācitaṃ: which a bhikkhunī has caused to be prepared; adj. Ins. tapp. cpd. used as bb. cpd. qualifying *piṇḍapātaṃ*.

= **bhikkhunī** + **paripācita:** Hr: procured, Ñm: obtained, Than: prompted. This is not the prefix *pari:* around + **pācita:* p.p. of *pacināti* (*pa* + \sqrt{ci} + *na*): 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: “... the master is a speaker of Dhamma. Give to the master! Make for the master!’ This is called makes (someone else) prepare.”⁴⁷³

piṇḍapātaṃ: alms-food; acc. sg. m. see NP 27.

bhuñjeyya: should eat; 3 sg. opt. of *bhuñjati* (\sqrt{bhuj} + *na*).

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. = **gihī:** householder; from *gaha:* house; see NP 6. Both the readings *gihī* and *gihī* occur in cpds., see PED 251. + **samārambha:** arrangement, undertaking, effort; action-noun derived from *samārambhati* (*saṃ* + *ā* + \sqrt{rabh} + *a*).

471. D, Dm, UP, V: *bhikkhuni-*.

472. D, Dm, Bh Pm 1, SVibh Ee, UP, Mi & Mm Se: *gihī*. C, W, Um, Pg, Ra, SVibh Ce, Ee Sp: *gihī*. V: *gihī*.

473. *ayyo dhammakathiko. Detha ayyassa. Karoṭha ayyassā ti. Esa paripāceti nāma.*

Sp 809: “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.”⁴⁷⁴

Pāc 30: Rahonisajjasikkhāpadam

Yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjam kappeyya, pācittiyaṃ.

*Ovādavaggo*⁴⁷⁵ *tatiyo.*

The training precept on taking a seat privately

If any bhikkhu should take seat 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 saddhiṃ: together with a bhikkhunī; see Pāc 27.

eko ekāya raho nisajjam kappeyya: should take seat with 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 bhikkhuṇis.

tatiyo: third; ordinal.

Bhojanavaggo

Pāc 31: Āvasathapiṇḍasikkhāpadam

*Agilānena bhikkhunā eko āvasathapiṇḍo bhūñjitabbo; tato ce uttarim*⁴⁷⁶ *bhūñjeyya, pācittiyaṃ.*

The training precept on the alms-meal in the resthouse

By 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 Pāc 23.

474. *Samārambho ti samāradham vuccati, paṭiyāditass’etaṃ adbhivacanam, gihinam samārambho gihisamārambho.*

475. Dm, Mm Se, UP, SVibh Ee: *ovādavaggo*. Bh Pm 1 & 2, C, D, G, V, W, Um, Mi Se, SVibh Ce, Ra: *bhikkhunovādavaggo*.

476. Dm & UP, Um, SVibh Ee: *uttari*.

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:** Hr: public rest-house, Nm: food distribution centre; from *āvasati* (*ā* + \sqrt{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* (\sqrt{bhuj} + *ṇa*).

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

bhuñjeyya: he should eat; 3 sg. opt. of *bhuñjati* (\sqrt{bhuj} + *ṇa*).

Pāc 32: Gaṇabhojanasikkhāpaḍaṃ

Gaṇabhojane, aññatra samayā, pācittiyam.

Tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakāra-samayo, addhānagamanasamayo, nāvābhirūhanasamayo,⁴⁷⁷ mahāsamayo, samaṇabhattasamayo; ayaṃ 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 [-cloths]; 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.

gaṇabhojane: eating in a group, Hr: a group-meal, Nm: in eating in groups; loc. sg. m. Loc. or gen. tapp. cpd. = **gaṇa:** group, (or plur. "groups," but SVibh indicates sing.); see Sd concl. + **bhojana:** meal, eating, food, feeding; action-noun derived from *bhuñjati*.

477. Dm, Um, V: -*ruhana*-.

aññātra samayā ... tatthāyaṃ samayo ... ayaṃ 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]; 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* ($\sqrt{\text{gam}} + a$).

nāvābhirūhanasamayo: 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), Hr: 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. See D II 253f., S I 26: *mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi ... mahāsamayo pavanasmim̃. 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.

According to von Hinüber (SPPS 195–97) the original form of the word was *mahāsamāja* (fr. $\sqrt{\text{aj}}$; 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 Mahāsamayāsutta is called the Mahāsamājasūtra. If von Hinüber is correct, then the original formulation of *mahāsamaya*

in the present rule would have been *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 *mahāsamaya* had both the meaning of “great gathering,” *samajja*, and “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, but not in Ceylon, *samāja* changed into *samaya*. The Prātimokṣasūtra parallels have *mahāsamaya*; see BMD n. 109.

samaṇabhattasamayo: occasion of a meal (made) by an ascetic, Ñm: an occasion for a meal for ascetics, Hr: 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 a neuter action-noun means “making effort” or “exertion,” and as a masculine noun means “one who performs acts of austerity” or “an ascetic.” The root $\sqrt{\text{śram}}$ 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, bhattaṃ*. Originally a p.p. of *bhajati* ($\sqrt{\text{bhaj}} + a$): divides, partakes. The word *samaṇabhatta* is only found in this rule. SVibh: “when whoever one who has attained (the state of) wanderer makes a meal...” : *samaṇabhattasamayo nāma yo ko-ci paribbājakasamāpanno bhattaṃ karoti* Kkh 176: “when whoever one who has gone forth invites for a meal.” : *yadā yo ko-ci pabbajito bhattena nimanteti*.

Pāc 33: Paramparabhojanasikkhāpadaṃ

Paramparabhojane,⁴⁷⁸ *aññatra samayā, pācittiyaṃ*.

Tatthāyaṃ samayo: *gilānasamayo, cīvaradānasamayo, cīvara-kārasamayo; ayaṃ 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 [-cloths]; 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, Ñm: in substituting one meal for another, Nor: in meals in succession, PED: taking food in

478. V: *parappara*-. SVibh Ee: *parampara*-.

succession; 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: *andhavaṇi paramparāsamsatta*. = **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 rice-soup (early in the morning) before an invitation-meal (unless it has been offered by the person who will give the invitation-meal) as they would lose their appetite: “Bhikkhus, by one who is invited elsewhere the conje-y-which-is to-be-eaten 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).”⁴⁷⁹ + **bhojana**: meal; see Pāc 32.

Pāc 34: Kāṇamātusikkhāpaḍaṃ

*Bhikkhuṃ paṇ'eva kulaṃ upagataṃ pūvehi*⁴⁸⁰ *vā maṇṭhehi*⁴⁸¹ *vā abhihaṭṭhuṃ pavāreyya*,⁴⁸² *ākāṅkhamānena bhikkhunā dvattipattapūra*⁴⁸³ *paṭiggahetabbā; tato ce uttarim*⁴⁸⁴ *paṭiggaṇheyya*,⁴⁸⁵ *pācittiyam*.

*Dvattipattapūre*⁴⁸⁶ *paṭiggahetvā, tato niharitvā, bhikkhūhi sad-dhim saṃvibhajitabbam*.⁴⁸⁷ *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.

479. Na, bhikkhave, aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā. Yo paribhuñjeyya, yathā dhammo kāretabbo ti.

480. V, Bh Pm 2 v.l.: *puvehi*.

481. V: *maṇṭhehi*.

482. Mi Se, G: *abhihaṭṭhuṃ-pavāreyya*. V: *abhihaṭṭham-pavāreyya*. Cf NP 7.

483. SVibh Ee, Mi & Mm Se: *dvi*; see NP 10. V: *-purā*.

484. Dm & UP, Um, SVibh Ee: *uttari*. See NP 3.

485. C, D, W, SVibh Ce: *paṭiggaṇheyya*. (Cf. NP 5, NP 10.)

486. SVibh Ee, Mi & Mm Se: *dvi*; see NP 10. V: *-pura*.

487. V, Bh Pm 2 v.l.: *saṃvibhajitabbam*.

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.

Kāṇamātusikkhāpadaṃ: Kāṇa's mother training precept; nom. sg. m. Appositive kdh. cpd; see Pār 1. *Kāṇa* is a proper name and *mātu* is "mother." *Kāṇamātu* plays the lead role in the origin-story.

bhikkhuṃ: to a bhikkhu; acc. sg. m.

pan'eva: now if; see Sd 12.

kulaṃ: a family; nom. sg. nt.

upagataṃ: that has been approached, visited; p.p. of *upagacchati* (*upa* + √*gam* + *a*) qualifying *bhikkhuṃ* (or *kulaṃ*). See origin-story to Pāc 7: *kulūpako* (= *kulūpago*; see PED) *hoti bahukāni kulāni upasaṅkamati* and A III 10: *kulaṃ ... alaṃ upagantūṃ*.

bhikkhuṃ pan'eva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ 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...), Ñm: Should a family invite a bhikkhu who has arrived to accept cakes or sweets..., Nor: 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, ..., Hr: 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 requires 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 Ṭhānissaro translate in this way. Ñm, Norman, and *Vinaya Texts*, however, translate *kulaṃ* as the agent (i.e., nom. sg. nt.) and *bhikkhuṃ* as its patient (i.e., acc. sg. m.).

The usage of forms of the verb *upagacchati* taking the accusative *kulaṃ* and *kulāni* (see above) suggests that here too *kulaṃ* could be accusative and that *kulaṃ upagataṃ* is a qualification of *bhikkhuṃ*: "a monk who has approached a family." If this is the case, then both *bhikkhuṃ* and *kulaṃ* 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 Pali syntax. The SVibh Padabhājana explains *upagataṃ* as *tattha gataṃ* and offers no other help, nor do Kkh and Sp.

pūvehi: with baked cakes; ins. pl. m. SED: *pūpāla*: “a kind of sweet cake fried with ghee or oil.”

vā: or; disjunctive particle.

manthehi: with parched flour cakes, Ñm: sweets, Hr: barley-gruel, Than: cooked grain-meal; ins. pl. m. Der. fr. *mantheti*: to crush, churn, parch. The meaning is not certain. Von Hinüber’s “barley-gruel” is unlikely since the cake is something special to be shared with other bhikkhus. According to SVibh 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 Buddha’s first disciples offered him 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: 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.

See Pachow 138. Dhg & Mhs include “if he is not sick,” i.e., he can accept more than three bowls if he (or another?) is sick.⁴⁸⁸ The Pali Suttavibhaṅga has no such exemption, but mentions in the *anāpatti*-section that one can accept for the sake/good of another, *aññass’atthāya*; Vin IV 81.

abhihaṭṭhum pavāreyya: should invite to take [as much as he likes]; see NP 7.

488. Ma-L rule 38: *Bhikṣuṃ kho punaḥ kulehi upasaṅkrāntaṃ pravāreṇsu pūvehi vā manthehi vā tathā pravāritena bhikṣuṇā yāvan tri-pātra-pūra-paramaṃ tato pratigṛhṇitavyaṃ pratigṛhṇitvā bahirdhā nīharitavyaṃ bahirdhā nīharitvā aglānakehi bhikṣūhi sārḍhaṃ samvibhajitvā khāditavyaṃ bhujitavyaṃ tad-uttariṃ pratigṛhṇitvā bahirdhā nīharitvā aglānakehi bhikṣūhi sārḍhaṃ samvibhajitvā vā asamvibhajitvā khādeya vā bhujeya vā pācattikaṃ.*; BV 191; cf. Kar II 58.

ākaṅkhamānena bhikkhunā: by a bhikkhu who is wishing (so); see NP 3.

dvattipattapūrā: two or three bowls full, ... bowlfuls; adjective qualifying unexpressed nom. pl. m. *pūvā* and *manthā*. Cf. Vin III 59: “... the bhikkhu took with the mind of a thief a bowlful of baked cake, ... bowlful of cake, ... bowlful of sweets.”⁴⁸⁹

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 *pūراتि*: fills. Could also be an action-noun fr. *pūreti*: filling. **pattapūra:** Ñm & Hr: bowlful, *Vinaya Texts*: bowls full, full bowls; an inverted cpd; see Sd intro. Normally the adjective *pūra* would come first, but inverted it sounds better.

paṭiggahetabbā: can be accepted; f.p.p. of *paṭigaṅhāti*, see NP 3, agreeing with *dvattipattapūrā* (*manthā*).

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

paṭigaṅheyya: should accept; 3 sg. opt. of *paṭigaṅhāti*.

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* + \sqrt{har} + *a*). The prefix *nī-* here corresponds to the Sanskrit prefix *nis-*: “out,” not the Skt pref. *ni-*: “down.” In Pali 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 Pali *ni-* represents Skt *nis-* the following consonant is doubled. Here, since the consonant combinations *-rh-* and *-hb-* are not found in Pali, the vowel *-i-* in the prefix has instead been lengthened in accordance with the law of Morae; see PG § 5–6 & 51 and IP 217.

bhikkhūhi: with bhikkhus; ins. pl. m.

saddhim: together with; indecl. see Sd 2.

saṃvibhajitabbam: (it) is to be shared, divided together; f.p.p. of *saṃvibhajati* (*saṃ* + *vi* + \sqrt{bhaj} + *a*) used as an impersonal passive sentence verb in nom. sg. nt., which is not taking an object, and with an unexpressed instrumental agent, *bhikkhunā*.

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

489. ... *pattapūraṃ pūvaṃ ... pattapūre modake theyyacitto avahari.*

Pāc 35: Paṭhamapavāraṇāsikkhāpadaṃ

Yo pana bhikkhu bhuttāvī pavārito anarittam khādanīyam vā bhojanīyam⁴⁹⁰ vā khādeyya vā bhūñjeyya vā, pācittiyaṃ.

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 274). = *bhutta*, p.p. of *bhūñjati* (√*bhuj* + *a*) + active p.p. suffix *-tāvī*. Active past participles can take an agent in the nominative (*bhikkhu*) and a patient (unexpressed *bhojanam*) 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.

anarittam: not left over; adj. Bb. cpd. = Neg. pref. *an-* + *aritta*, p.p. of *atiriccati* (*ati* + √*ric* + *ya*). Cf. *atireka* at NP 1.

khādanīyam: uncooked food, hard food, lit.: what is to be chewed, Ńm: eatables, Hr: solid food, Than: non-staple food; acc. sg. nt., f.p.p. of *khādati* (√*khād* + *a*): chews, bites, used as a neuter noun; see IP 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*.

Ṭhāṇissaro Bhikkhu 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*. Perhaps 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 to 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; disjunctive particle.

490. C, D, G, V, W, SVibh Ee, Um: *khādanīyam* & *bhojanīyam* throughout text.

bhojanīyaṃ: cooked food, Ñm: comestibles, Hr: 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 & Ñm: eat (solid food); 3 sg. opt. of *khādati*.

bhuñjeyya: eat, Ñm & Than: should consume, Hr: partake; 3 sg. opt. of *bhuñjati*.

Pāc 36: Dutiyapavāraṇāsikkhāpadam

Yo pana bhikkhu bhikkhum bhuttāvim pavāritam anatirittena khādaniyena vā bhojanīyena⁴⁹¹ vā abbihaṭṭhum pavāreyya.⁴⁹² Handa bhikkhu khāda vā bhuñja vā ti, jānam⁴⁹³ āsādanāpekkho,⁴⁹⁴ bhuttasmiṃ, 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 food] has been eaten, [this is a case] involving expiation.

bhikkhum: a bhikkhu; acc. sg. m.

bhuttāvim pavāritam: see Pāc 35, here agreeing with *bhikkhum*.

anatirittena khādaniyena vā bhojanīyena: with uncooked food or cooked foods which is not left over; as Pāc 36, here ins. sg. m.

abbihaṭṭhum pavāreyya: should invite to take [as much as he likes]; see NP 7.

handa: here!, come!, (the French *voilà!*); emphatic particle.

bhikkhu: voc. sg. m.

khāda vā bhuñja: chew or eat; 2 sg. imp. of *khādati* & *bhuñjati*; see Pāc 35.

vā: or; disjunctive particle.

ti: “...,” end quote; see Nid.

jānam: knowingly; pr.p. of *jānāti*, 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: sāmam vā jānāti*

491. C, D, G, V, W, SVibh Ee, Um: *khādaniyena* & *bhojanīyena*.

492. Mī Se, G: *abbihaṭṭhum-pavāreyya*. V: *abbihaṭṭham-pavāreyya*. Cf NP 7.

493. Um omits *jānam*.

494. Bh Pm 1 & 2, C, D, W, Ra: *-āpekkho*. (Cf *-āpekkho* v.l. at Nid, Pāc 56, 60.)

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.”⁴⁹⁵

āsādanāpekkho: desiring to cause offence, desiring to take revenge, desiring to rebuke, Ñm: in expectation of his discomfiture, Hr: desiring to find fault; adj. qualifying *bhikkhu*. Loc. tapp. cpd. just as *visuddhāpekkho* in Nid, *visibbanāpekkho* in Pāc 56, and *hassāpekkho* in Pāc 60. = **āsādana:** causing annoyance, causing discomfort, causing offence; action-noun fr. *āsādeti* (*ā* + \sqrt{sid} + *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 him fall into an offence through deception, and then reprimanding him in turn. + **apekkha:** longing for, desiring for; action-noun taking loc.; see Nid.

Padabhājana: “...: By this means I will reprove him, remind him, reprove him in return, remind him in return, I will make him embarrassed.”⁴⁹⁶

bhuttasmim: when it has been eaten, H & Ñm: in the eating; p.p. of *bhuñjati*, see Pāc 35, used as a action-noun in the loc. case. *Pācittiyaṃ* is constructed with the locative, e.g. *ganabhojane* at Pāc 31. In this subsidiary clause, it is probably a locative absolute with the subject (*bhojanasmim*) unexpressed; see Pāc 8: *bhūtasim* and the constructions with *tasmim* in 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: Vikālabhojanasikkhāpadam

Yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

The training precept on eating at the wrong time

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: “when mid-day has passed until the arising of dawn.”⁴⁹⁷

495. *Jānanti pavāritabhāvaṃ jānanto. Taṃ panassa jānanaṃ yasmā tihākārehi hoti, tasmā jānāti nāma sāmaṃ vā jānāti ti-ādinā nayena padabhājanaṃ vuttam.*

496. *Asādanāpekkho ti: Iminā imaṃ codessāmi, sāressāmi, paṭicodessāmi, paṭisāressāmi, manku karissāmi ti.*

497. *majjhantike vitivatte yāva aruṇuggamaṇā.*

For the rest see Pāc 36.

Pāc 38: Sannidhikāraśikkhāpaḍaṃ

Yo pana bhikkhu sannidhikāraśaṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

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.

sannidhikāraśaṃ: (while) keeping in store; ṇamul absolutive; see NP 23. Padabhājana: “[What] has been accepted today, is eaten on the following day”⁴⁹⁸

Pāc 39: Paṇītabhojanasikkhāpaḍaṃ

Yāni kho pana tāni paṇītabhojanāni, seyyathīdaṃ.⁴⁹⁹ sappi, navanītaṃ,⁵⁰⁰ telaṃ, madhupphānītaṃ,⁵⁰¹ maccho, maṃsaṃ, khīraṃ, dadhi,⁵⁰² yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya,⁵⁰³ pācittiyaṃ.

The training precept on superior food

Those foods which are superior, namely: ghee, butter, oil, honey and molasses, fish, meat, milk, curd; if any 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 ... seyyathīdaṃ sappi navanītaṃ telaṃ madhupphānītaṃ ...: see NP 23.

paṇītabhojanāni: foods which are superior, excellent foods; nom. pl. nt. Kdh. cpd; cf. NP 23: *paṭisāyāniyāni bhesajjāni*. = **paṇīta:** superior, excellent; p.p. of *paneti* (*pa* + √*ni* + *a*): raises, exalts, brings o+ut. + **bhojana:** food, nourishment in general; action-noun from *bhuñjati*; see Pāc 31.

498. *Ajja paṭiggahitaṃ aparajju khāditaṃ hoti.*

499. Dm, UP: *seyyathīdaṃ*. Cf NP 23.

500. V: *navanītaṃ*. Cf NP 23.

501. C, D, W: *madhupphānītaṃ*.

502. C, P, (Wae Uda Pm, Sirimalwatta Pm): *dadhiṃ*. (This reading has later been scribbled through in C.) Both *dadhi* and *dadhiṃ* are neuter nominative according to CPED, although normally *dadhiṃ* is accusative. Cf J-a IV 140: “*khīraṃ viya dadhiṃ viya obhāsantaṃ*.”

503. C, D, W: *paribhuñjeyya*.

maccho: fish; nom. sg. m.

maṃsaṃ: flesh, meat; nom. sg. nt

khīraṃ: 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 (*dadhimanda*) separated from it.)” Cf. VINS I 338.

evarūpāni: such, of such kind; adj. See above Nid., NP 8.

paṇītabhojanāni: foods which are superior; acc. pl. nt.

agilāno: who is not-sick; adj. qualifying an unexpressed *abhaṃ*, see Pāc 31, Sekh 37. Kdh. used as bb. cpd. = neg. pref. *a-* + *gilāna*. The Padabhājana defines *agilāna* here as “...: for whom there is comfort without the excellent foods.”: *yassa vinā paṇītabhojanāni 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, Hr: 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 adinnaṃ mukhadvāraṃ āhāraṃ⁵⁰⁴ āhareyya, aññatra udakadantaponā,⁵⁰⁵ pācittiyaṃ.

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

adinnaṃ: which has not been given; adj. qualifying *āhāraṃ*; see Pār 2. Padabhājana: “Not given’ is called not accepted. ‘Given’ when giving with the body, or what is connected with the body, or by

504. V: *adinnaṃ mukhadvāraṃ āhareyya*.

505. Bh Pm 1 & 2, Ra, Dm, SVibh Ce, Pg: *-dantaponā*.

relinquishing (with a spoon, etc.), one accepts standing within arms-length.”⁵⁰⁶

mukhadvāraṃ: 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.

āhāraṃ: nutriment, intake, ingestion, consumption, something taken in, sustenance; acc. sg. m. der. fr. *āhāراتي* (*ā* + √*har* + *a*). Water and toothwood are excluded because they weren’t considered as food.

āhareyya: ingest, take into, ingest, consume, bring to; 3 sg. opt. of *āharati*; see above.

adinnaṃ mukhadvāraṃ āhāraṃ āhareyya: Hr: 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; Nor: should convey to the opening of his mouth food that has not been given. The word-order would normally be: *adinnaṃ āhāraṃ mukhadvāraṃ āhareyya*, compare the previous rules, but here it has probably been changed for euphonic reasons. The expression *āhāraṃ āharati* is also found at M I 81, Thi 460, D II 223.

Sa Pāc 35: *aparigrhītaṃ āhāraṃ mukhadvāreṇāhared*; PrMoSa 214. Ma Pāc 35: *adinnam-apratigrāhitaṃ mukha-dvārikam-āhāraṃ-āhareya anyatrodakadantapoṇe*; Taita 22, BV 190; cf. Kar II 57. Mū: *adinnam (mukhadvārā)hāramāhared*; PrMoMū 36.

Svibh: “[Thinking] ‘I shall chew, I shall eat’ he takes: an offence of wrong-doing for him. In each swallowing an offence of expiation.”: *Khāḍissāmi, bhūñjissāmi ti gaṇhāti āpatti dukkatassa. Ajjhohāre ajjhohāre pācittiyassa.* The meaning of *ajjhoharati* 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.

udakadantapoṇā: water and tooth-wood; abl. sg. nt. Dvanda-cpd.

= **udaka:** water + **danta:** tooth + **poṇa:** wood, stick, pick. This is a small stick that is made out of branches of trees with fragrant or medicinal wood by fashioning a point at one end, for picking the teeth, and at the other end making it frayed by beating, for brushing the teeth. These sticks are still 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. Bamiyan PraMoMa rule 36: *udakadantakāṣṭhe*; Kar II

506. *Adinnaṃ nāma apatiḅᅇᅇahitakam vuccati. Dinnaṃ nāma kāyena vā kāyapaṭi-baddhena vā nissaggiyena vā dente hatthapāse ṭhito kāyena vā kāyapaṭibaddhena vā paṭiᅇᅇhāti etaṃ dinnaṃ nāma.*

57. PraMoSa rule 39: *anyatrodakadantakāṣṭhābhyām*. PraMoMa-L rule 35: *anyatrodakadantapone*.

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

Pāc 41: Acelakasikkhāpadam

Yo pana bhikkhu acelakassa⁵⁰⁷ vā paribbājakassa vā paribbājikāya vā sahatthā khādanīyaṃ vā bhojanīyaṃ⁵⁰⁸ vā dadeyya, pācittiyaṃ.

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, clothless one; dat. sg. m., neg. particle. *a-* + *cela*: cloth, clothes + conn. suf. *-aka*.

paribbājakassa: male wanderer; dat. sg. m. = pref. *pari*: around + \sqrt{vaj} : wanders + conn. suf. *-aka*.

paribbājikāya: female wanderer; dat. sg. f., *pari-* + \sqrt{vaj} + fem. conn. suf. *-ika*, compare *upāsaka/upāsikā*.

sahatthā: with his own hand; ins. sg. m. in *-ā*; see NP 16.

khādanīyaṃ vā bhojanīyaṃ vā: see Pāc 35.

dadeyya: should give; 3 sg. opt. of *dadāti*; see Pāc 25.

Pāc 42: Uyyojanasikkhāpadam

Yo pana bhikkhu bhikkhuṃ evaṃ vadeyya.⁵⁰⁹ Eh'āvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavissāma⁵¹⁰ ti. Tassa dāpetvā vā adāpetvā vā uyyojeyya: Gacch'āvuso! Na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti; ekakassa⁵¹¹ me kathā vā nisajjā vā phāsu hoti ti. Etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

507. C: *acelak-*.

508. C, D, G, V, W, SVibh Ee, Um: *khādanīyaṃ & bhojanīyaṃ*.

509. (= Mī & Mm Se, G, D, Bh Pm 1 & 2, V, Ra.) C, W, Dm, Um, UP, SVibh Ee, SVibh Ce: *bhikkhuṃ ehāvuso*, i.e., no *evaṃ vadeyya*. (Pg and Sanné also not.)

510. V: *pavissāma*.

511. V: *ekatassa*.

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.

evaṃ vadeyya: should say so; see Pāc 24.

Regarding the readings with *evaṃ vadeyya* and those without: The origin-story (Be, Ce, Ee) has both forms and thus offers no help.⁵¹² The Padabhājana gives no useful comment. The Parivāra (Be) has: *Bhikkhum: eh’āvuso ...*

The clause lacks a verb if *vadeyya* is left out, and a quotation is normally preceded by a verb, cf. *evaṃ vadeyya* in Pār 4, Sd 13, Pāc 24, and Pāc 68 & 70. Maybe the verb was left out because the optative *vadeyya* would be followed by two absolutes, and then by an optative (*uyyojjeyya*) again in the next clause.

The corresponding Prātimokṣasūtra versions all have phrases corresponding to *evaṃ vadeyya*: Ma-L: *evaṃ vadeya*; Taita 23, BV 192; cf. Kar II 64: *evaṃ vade*. PrMoMū 37: *eva vadet*, and PrMoSa 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 Nidāna.

gāmaṃ vā nigamaṃ 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 *pavisati* (*pa* + $\sqrt{vis} + a$) + **ti:** “...”, end quote; quotation particle.

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**.

uyyojjeyya: should dismiss, send off; 3 sg. opt. of the causative of *uyyujjati*: *uyyojeti* (*ud* + $\sqrt{yuj} + e$). (Skt -dy- is palatalised to -yy- in Pali; see PG § 55.)

512. *Upanando ... bhikkhum etad avoca: Eh’āvuso ... bhikkhū ... vipācenti: kathaṃ hi nāma āyasmā Upanando sakyaputto bhikkhum eh’āvuso gāmaṃ piṇḍāya pavisissāmā ti tassa adāpetvā uyyojessatī ti.*

gacch'āvuso: go friend!; junction of *gaccha* + *āvuso* through contraction; PG § 69,1. = **gaccha:** go!; imp. of *gacchati* ($\sqrt{gam} + a$) + **āvuso:** friend; 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. *tvam*.

saddhiṃ: 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. *nisīdati*; see Aniy 1.

phāsu: ease; nom. sg. nt. or adv. See above Nid.

hoti: there is; 3 sg. pres. ind. of *bhavati* ($\sqrt{bhū} + a$).

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 paccayaṃ karitvā anaññaṃ: having made just this the reason, [and] not another; see Pāc 16.

Pāc 43: Sabhojanasikkhāpadam

*Yo pana bhikkhu sabhojane kule anupakhajja*⁵¹³ *nisajjam kappeyya, pācittiyam.*

The training precept on having a meal

If any bhikkhu, having intruded upon an family having a meal, should take seat, [this is a case] involving expiation.

sabhojane kule: a family having a meal, a family with both people, Ńm: (the bedroom) of a family with two persons, Hr: family with food, *Vinaya Texts*: a house where a meal is going on.

sabhojane: having a meal, with a meal; adj. There is an untranslatable word play here: Sp 856: “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 ...”⁵¹⁴ Thus, one commentarial etymology suggests that it is a *sandhi* of *sa-* + *ubho*: prefix *sa-*: with, having + *ubho*: both + *jana*: people; i.e.: with both people. The second etymology is prefix *sa-*: with, having + *bhojana*: food, meal, enjoyment; see Pāc 32, i.e.,

513. Dm, Mi & Mm Se: *anūpakhajja*.

514. *Sabhojane: saha ubhoḥi janeḥi ti. Sabhojanam tasmim sabhojane. Atha vā sabhojane sabhoge; rāgapariyutthitassa purissa hi itthi bhogo itthiyā ca puriso*

the family is having a meal. The first derivation is supported by the Padabhājana: “... the woman and the man have both not departed (from the bedroom), both are not without lust.” : *itthi ca puriso ca ubho anikkhantā honti ubho avītarāgā*.

“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 *sahabhoga* 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, *sayananighare* & *asayananihare*, 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 Pali, 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 to get some food, would intrude by sitting 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 a bedroom with an amorous couple in it is just as intrusive. If only intrusion into a bedroom was intended, the rule could simply be “intrude upon a family,” *kule anupakkehandeyya*, without any further qualification.

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 *anupakhajjati* taking a locative; see Pāc 16.

nisajjam kappeyya: should take seat; see Aniy 1.

Pāc 44: Rahopaticchannasikkhāpadaṃ

Yo pana bhikkhu mātuḡāmena saddhiṃ raho paṭicchanne āsane nisajjam kappeyya, pācittiyam.

The training precept on being privately and concealed

If any bhikkhu should take seat with a woman, privately, on a concealed seat, [this is a case] involving expiation.

mātugāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya: should take seat with a woman, privately, on a concealed seat; see Aniy 1.

Pāc 45: Rahonisajjasikkhāpadam

Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

The training precept on taking a seat privately

If any bhikkhu should take seat together 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: Cārittāsikkhāpadam

Yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ⁵¹⁵ āpajjeyya aññatra samayā, pācittiyaṃ.

Tatthāyaṃ samayo: cīvaradānasamayo, cīvarakārasamayo; ayaṃ tattha samayo.

The training precept on visiting

If any bhikkhu who has been invited for a meal, not having asked [permission from] 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]; the occasion of a making of robes; this is the occasion here.

nimantito: has been invited; adj. qualifying *bhikkhu*, p.p. of *nimanteti* (*ni* + \sqrt{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* (\sqrt{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 234.

nimantito sabhatto samāno: Ñm: who has been invited for a meal, H & Nor: being invited and being (provided) with a meal. An

515. V: *carittaṃ*.

idiomatic expression. *Nimantito* would normally take an instrumental object, but the instrumental here has been replaced by *sabhatto*.

Padabhājana: “*Sabhatto*: Where one has been invited for, thereby one is with a meal” : *Sabhatto nāma yena nimantito tena sabhatto*. Origin-story: “[he] invited Upanda ... for a meal.” : *Upanandaṃ ... bhattena nimantesi*. Parivāra: “By one who has been invited, who is with [the prospect] of a meal ...” : *Nimantitena sabhattena santaṃ bhikkhuṃ*.

santaṃ: is present; also pr.p. of *atthi*; see Nid. It refers to any other bhikkhu who is living in the monastery.

bhikkhuṃ: a bhikkhu; acc. sg. m.

anāpucchā: without having asked; absolutive of *āpucchati* preceded by neg. pref. *an-*; see Pāc 14 and 15. *Anāpucchā* is perhaps a 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 by analogy with the absolutive *āraddha* or that it is a shortened instrumental from the feminine noun **āpucchā*.

purebhattaṃ: before the meal; adv. An abhayībhāva cpd. in acc. sg. nt. (Cf. Vin I 378, III 53.) = **pure**: before; indecl. + **bhatta**.

pacchābhattaṃ: after the meal; adv. An abhayībhāva cpd. = **pacchā**: after; indecl. See above Nid. concl. + **bhatta**.

kulesu: in families, among families; loc. pl. nt.

kulesu cārittaṃ āpajjeyya: should go visiting families, should engage in visiting families, should engage in going among families, Nm: should visit families, Hr: 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). Here *cārittaṃ* could perhaps be seen as a form of the past participle of *carita*, the p.p. of *carati*. In Sd 10 there is a periphrastic construction with an absolutive: *paggayha tiṭṭheyya*, and in Pāc 78 with an action noun: *upassutiṃ tiṭṭheyya*.

cārittaṃ: visiting, going, moving; acc. sg. nt. fr. \sqrt{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* (*ā* + \sqrt{pad} + *ya*). *Apajjati* could be an auxiliary verb, see IP 233f.

aññatra samayā ... tatthāyaṃ ... samayo: except at the (right) occasion. Here the occasion is this:... this is the occasion here; see NP 6.

This rule is relaxed in Cv VII 1,3 where it is referred to as *anāmantacāra*: “going without asking.” It is one of the five allowances

(*kappissanti*) when the kahina-privileges are in effect. Other rules that are relaxed are NP 1, 2, NP 3 (by extension) and Pc 32.

Pāc 47: Mahānāmasikkhāpadam

*Agilānena bhikkhunā cātumāsapaccayapavāraṇā*⁵¹⁶ *sāditabbā; aññatra punapavāraṇāya, aññatra niccapavāraṇāya; tato ce uttarim*⁵¹⁷ *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.

agilānena bhikkhunā: by a non-sick bhikkhu; ins. sg. m. See Pāc 31.

cātumāsappaccayapavāraṇā: 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: *paccayapāvāraṇa* 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. \sqrt{i} ; *pratyaya* is the Skt form; see Sd 10 *iccetam*. + **pavāraṇā:** invitation; nom. sg. f.

The *-ppaccaya-* reading is probably the correct one since *paṭi-* in *paccaya* corresponds to Skt *prati-*; see IP 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 optional it cannot be translated with the more imperative “is to be accepted.”

aññatra: except; indecl. taking abl./ins.

punapavāraṇāya: with a repeated invitation; ins. sg. f. Kdh. cpd. = Instrumental of accompaniment; Syntax § 63 (or Ins. of attendant

516. C, G, W, UP, Dm, SVibh Ce: *cātumāsappaccaya-*. D, Mi & Mm Se, Bh Pm 1 & 2, Um, V, SVibh Ee, Pg: *cātumāsapaccaya-*.

517. Be & UP, Um, SVibh Ee: *uttari*. See NP 3.

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* with a doubling of *p* as in *uposathappavāraṇā*, etc. Cf. Sp 1309: *cātumāsapaccayappavāraṇā-niccavāraṇāya*: with a permanent invitation; ins. sg. f. Kdh. cpd. = **nicca:** permanent; adj. + **pavāraṇā:** invitation; see above.
tato ce uttarimṃ sādiyeyya: if he should accept more than that; see NP 7.

Pāc 48: Uyyuttasenāsikkhāpadamṃ

Yo pana bhikkhu uyyuttam⁵¹⁸ senamṃ dassanāya gaccheyya; aññatra tathārūpapaccayā⁵¹⁹, pācittiyam.

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.

uyyuttamṃ: in action, set out (on a march), dispatched, Hr: fighting, Nm: in battle array, Than: on active duty; p.p. of *uyyujjati* (*ud* + *√yujj* + *a*) (cf. Pāc 42) used as an adjective qualifying *senamṃ*. According to the padabhājana *uyyutta* means: “the army has departed from the village and has camped/settled or has marched forth”: *gāmato nikkhamitvā niviṭṭhā 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 *uyyuttamṃ senamṃ*. The king calls them and says that they delight in battles (*yuddhābhinandinā*).

senamṃ: 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 138. Literally *dassana* means “seeing,” but, as in English, it often has the sense of “visiting.”

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: *karaṇīyā*.

tathārūpa: such kind; see Pār 2 + **paccaya:** reason; see Pāc 16.

518. G: *uyyutam*.

519. C, D, V, W, Dm, SVibh Ce, UP, Bh Pm 1 & 2, Ra, Pg: *-rūpapaccaya*. (In G later corrected from *-p-* to *-pp-*.) See note to *-maggā(p)paṭipannassa* at NP 16 and *cātumāsapaccaya-* at Pāc 47.

Pāc 49: Senāvāsasikkhāpadaṃ

Siyā ca tassa bhikkhuno kocid-eva paccayo senaṃ gamanāya,⁵²⁰ dirattatirattaṃ⁵²¹ tena bhikkhunā senāya vasitabbam; tato ce uttarim⁵²² 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 with the army by that bhikkhu; if he should stay more than that, [this is a case] involving expiation.

siyā ca tassa bhikkhuno kocid-eva paccayo: and if there might be any reason for that bhikkhu; see NP 29.

senaṃ: 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 *senaṃ* as patient; see IP 138. When an action is intended, the action-noun is put in the dative and acts very much like an infinitive; see Syntax § 107a.

dirattatirattaṃ: 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 *dirattatirattaṃ* at Pāc 5.

tena bhikkhunā: by that bhikkhu; ins. See Sd concl.

senāya: with the army; ins. sg. f. Could also be a “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. There is no explanation in the Vibhaṅga or commentaries, but see the origin-story: *abam hi senāya gilāno*: “For I am ill in the army” (Vin IV 105).

vasitabbam: can be stayed; f.p.p. of *vasati* ($\sqrt{\text{vas}} + a$). used as an impersonal passive sentence verb in nom. sg. nt., not taking an object, and with an instrumental agent, *bhikkhunā*.

tato ce uttarim: if more than that; see NP 29.

vaseyya: he should stay; 3 sg. opt. of *vasati*.

Pāc 50: Uyyodhikasikkhāpadaṃ

Dirattatirattañ-ce⁵²³ bhikkhu senāya vasamāno, uyyodhikaṃ vā balaggaṃ

520. C, W: *senaṅgamanāya*.

521. Mi & Mm Se,SVibh Ee: *dvi*.

522. Dm & UP, Um, SVibh Ee: *uttari*. See NP 3.

523. Mi & Mm Se,SVibh Ee: *dvi*.

*vā senābyūhaṃ*⁵²⁴ *vā anīkadassanaṃ vā gaccheyya, pācittiyam.*

*Acelakavaggo*⁵²⁵ *pañcama.*

The training precept on battle-fields

If a bhikkhu who is staying two nights or three nights with 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. = **dirattatirattaṃ:** see Pāc 49 + **ce:** if; hyp. particle.

senāya: with 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 Majjhimasīla section in the Brahmajālasuttanta (D I 5).

uyyodhikaṃ: Ñm & Than: battle-field, Hr: sham-fight, *Vinaya Texts:* battle-array; acc. sg. m. *uyyodha:* battle + suf. of connection: *-ika*. Not derived from *uyyujjati*; see Pāc 48, but according to PED, from *ud* + *yudh*. SVibh: *sampahāraṃ:* a clash. The difference is clear in the corresponding Sa and Mū Prātimokṣasūtra rules: the rule corresponding to Pāc 48 has *udyuktāṃ senāṃ*, while the rule corresponding to Pāc 50 has *udyūthikāṃ senāṃ*; see PrMoSa 216. BHSGD *udyūthikā:* “(an army) ready for military operations.”

balaggaṃ: army-review, Than: roll-call, Hr: troop-array, Ñm: review, *Vinaya Texts:* numbering of forces, MW: parade, Literally, “foremost of strength”; perhaps “show of force”? Cf. Nett-a 181: *Yathā balaggassa rājā pubbaṅgamo.* D-a I 85: *Balagganti balagaṇanaṭṭhānaṃ.* acc. sg. nt. gen. tapp. cpd. = **bala:** strength, power + **agga:** front, the best. SVibh: *ettakā hatthī* : “... so many elephants...” See BD II 379 n. 1.

senābyūhaṃ: massing of the army, battle-mass, Than: troops in battle-formation, CSP: drawing up of battle-array, Hr: massing of the army, Ñm: parade, *Vinaya Texts:* drawing up of the forces; acc. sg. m. Gen. tapp. cpd. = **senā:** army + **byūha:** massing; = *vi* + *γ* + $\sqrt{\text{ūlh}}$ > *vyūha* > *byūha:* *vi* + $\sqrt{\text{ūlh}}$: p.p. of *vahati* ($\sqrt{\text{vah}}$ + *a*): carries, proceeds. SVibh: *ito hatthī hontu.* Cf. J VI 275: *balaggāni viyūlhāni.*

524. Ce Kkh: *-vyūhaṃ.* G, Um, UP, V, Ra, Pg: *-byuham.*

525. C: *acelaka-*

PED 633: *viyūḷha*: dense (of fighting), M I 186, A III 94: *viyūḷham saṅgamam* (Be: *byūḷham*).

anīkadassanam: inspection of units; Than: review of battle-units, H & *Vinaya Texts*: review, Ñm exercise; acc. sg. nt. Gen. tapp. cpd. = **anīka**: front, face, army-array + **dassana**: see Pāc 48. SVibh: *tayo hatthī pacchimam hatthānikam*. 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.

pañcama: fifth; ordinal.

Surāpānavaggo

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, Ñm: wines and spirits, Hr: 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* is *surā* made of flour, ... cakes, ... boiled rice, into which yeast has been thrown, (or) a combination of ingredients.” : *Surā nāma piṭṭhasurā pūvasurā odanasurā kiṇṇapakkhittā sambhārasaṃyuttā*. Cf. Vv-a 73 and PED. + **meraya**: mild or strong alcoholic drink made out of flowers, fruits, or honey: e.g. wine, mead, rum. Vin IV 110: “*Meraya* is flower extract, fruit extract, honey extract, sugar extract or a combination of ingredients.”⁵²⁶

The Padabhājana indicates that in Pali the distinction in names is due to the difference in ingredients, rather than the alcoholic strength

526. *Merayo nāma pupphāsavo phalāsavo madhvāsavo gulāsavo sambhārasaṃyutto*. Cf. *Sāratthadīpanī-tīkā* III 79: *Haritaki-sāsapādi-nānā-sambhārehi saṃyojitā sambhārasaṃyuttā*. ... *Haritakā-malaka-kaṭuka-bhaṇḍādi-nānā-sambhāranam raso ciraparivāsito sambhāra-saṃyutto*.

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* (√*pā* + *a*).

Pāc 52: Aṅgulipatodakasikkhāpadaṃ

Aṅgulipatodake pācittiyaṃ.

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, Ñm: in poking (anyone) with the fingers, Hr: tickling with the fingers; loc. sg. nt. Ins. tapp. cpd. = **aṅguli**: finger, fingers + **patodaka**: tickling, poking; from pref. *pa* + √*tud* + suffix *ka*, cf. *tudati*: pricks. Cf. BD II 387 n. 1.

Pāc 53: Hassadhammasikkhāpadaṃ

Udake hassadhamme⁵²⁷ pācittiyaṃ.

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, Ñm: sporting with laughter, Hr: playing, Than: the act of playing; loc. sg. m. Gen. tapp. cpd. = **hassa**: amusement, fun; adjective or nt. action-noun. Probably derived from the Sanskrit root √*hr̥ṣ*: is excited, rather than from the root √*has*: laughs. The two roots have merged in Pali. (For this merging cf. note on *dosa*, Sd 8, and PED 730: *hasati* & *hassati*.)

Sp: *udakakīḷikā*: “sporting/playing in the water.” SVibh origin-story: *udake kīḷanti*. 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 225. + **dhamma**: act, practice; m. For *dhamma* in this sense see Pār 1.

527. Dm, Um: *hasa*-. Mi Se, G, V, SVibh Ee: *hāsa*-. C, D, W, UP, Ee Sp, Mm Se, SVibh Ce: *hassa*-. SVibh Ee gives all three readings as Burmese ms. v.l.l.

Pāc 54: Anādariyasikkhāpadaṃ

Anādariye pācittiyaṃ.

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: Bhimsāpanasikkhāpadaṃ

Yo pana bhikkhu bhikkhuṃ bhimsāpeyya, pācittiyaṃ.

The training precept on scaring

If any bhikkhu should scare [another] bhikkhu, [this is a case] involving expiation.

bhikkhuṃ: a bhikkhu; acc. sg. m.

bhimsāpeyya: should scare, ... make afraid, Ñm & Hr: frighten; 3 sg. opt. of the causative of *bhimsseti* ($\sqrt{bhī} + e$). Cf. *bhimsa* at PED 504. SVibh: *bhimsāpetukāmo ... bhāyeyya*. Sa: *bhikṣum bhīṣayed bhīṣāpayed*; PrMoSa 225. (So Mū; see LC 7.) Ma-L rule 65: *bhīseya*; Taita 26, BV 194. Bamiyan PraMoMa, Kar II 62. Cf. MW 758 $\sqrt{bhī}$.

The root of *bhāyati* is $\sqrt{bhī}$ “is afraid,” the causative is *bhāyāpeti*, the p.p. is *bhīta*. The verb *bhimsseti* is found at S-a I 323, Sn-a 224, Ap-a 78. Forms of the causative *bhimsāpeti* are also found at M-a I 117. The reason why *bhimsāpeti* is used here is probably because the other bhikkhu is frightened through a sound, sight etc.; see Padabhājana. *Bhimsa* always occurs as an adj. in *bhimsarūpa*: a frightening appearance (of Māra etc.) According to the Padabhājana there is an offence regardless of the monk becoming scared or not.

Pāc 56: Jotisikkhāpadaṃ

Yo pana bhikkhu agilāno visibbanāpekkho⁵²⁸ jotim samādahēyya vā samādahāpeyya vā, aññatra tathārūpapaccayā,⁵²⁹ pācittiyaṃ.

528. Mm Se, Pg: *visīvanāpekkho*. Bh Pm 1 & 2, C, D, W, Sannē: *visīvanāpekkho*. SVibh Ce, Um, Ra: *visibbanāpekkho*. (Cf v.l. at Pāc 36).

529. Bh Pm 1 & 2, C, D, Dm, Um, UP, V, SVibh Ce: *-rūpapaccayā*; see Pāc 48.

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.

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. = **visivana:** warming (oneself); action-noun der. fr. *visibbeti/visiveti* (*vi* + \sqrt{sv} + *e*). Cf. BD II 398 n. 2, and PED 640 + **apekkha:** desiring; adj.; see Nid.

jotiṃ: a fire; acc. sg. m.

samādaheyya: should light, kindle; 3 sg. opt. of *samādahati* (*saṃ* + \sqrt{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*⁵³⁰ *nahāyeyya*,⁵³¹ *aññatra samayā, pācittiyam.*

*Tatthāyam samayo: diyaddho*⁵³² *māso seso gimhānan-ti*,⁵³³ *vassānassa paṭhamo*⁵³⁴ *māso, iccete addhateyyamāsā*,⁵³⁵ *unhasamayo, parilāhasamayo*,⁵³⁶ *gilānasamayo, kammamayo, addhānagamana-samayo, vātavutṭhisamayo; ayam tatha samayo.*

The training precept on bathing

If any bhikkhu 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

530. Mi & Mm Se, G, V: *addha-*.

531. SVibh Ee, Mi & Mm Se: *nahāyeyya*. V: *ṇhāyeyya*.

532. V: *diyaddho*.

533. SVibh Be v.l.: *gimhānam*.

534. V: *paṭhamo*.

535. V: *adha-*

536. C: *parilāha-*.

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'aḍḍhamāsam: less than half a month; junction of *orena* + *aḍḍhamāsam* through elision of the final *-a* of *orena* before a closed syllable; see PG § 69 = **orena**: within, in less than; adv. + **aḍḍhamāsam**: half a month; acc. sg. m. = acc. of time when; Syntax § 46. Digu cpd. = **aḍḍha**: half; numeral adj. called a fraction; see IP 270. + **māsa**: month.

aḍḍhamāso: a half month; nom. sg. m.

nahāyeyya: should bathe; 3 sg. opt. of *nahāyati* ($\sqrt{nbā} + ya$). Regarding the readings *nahāyeyya/nhāyeyya*: both forms *nahāti* and *nhāti* are found; see PED 348, 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 ... tathāyaṃ समयो ... ayaṃ tattha समयो: except at the (right) occasion. Here the occasion is this: ... this is the occasion here; see NP 6, Pāc 32.

diyaḍḍho: one and a half; num. = **di**: two; num. contracted compound form of uninflected *dvi* + euphonic semi-vowel *-y-* + **aḍḍha**: half; fractional number, which is compounded with the next higher ordinal number as in the German *halb drei*; see PG § 119,2. Normally, when *aḍḍha* comes after a cardinal number, it indicates half thereof, e.g., *dasaddha* means “five.” However, *diyaddha* (lit. two-half) is an exception to this rule and probably is so for the reason that the (non-existing) compound *aḍḍhadve* (nom.) doesn't sound so good.

māso seso gimhānan-ti: (thinking:) “one month is what remains of the hot season”; see NP 24.

māso: month; nom. sg. m.

seso: what remains; nom. sg. nt. agreeing with *māso*.

gimhānan-ti: = junction of **gimhānaṃ**: hot season; gen. pl. m. of *gimha* + *ti*: quotation mark.

vassānassa: of the rainy season; gen. sg. m. of *vassāna*.

paṭhamo: the first; adj. ordinal.

icete: these [are], thus these [are]. = junction of **iti**: thus; indecl. Refers back to the preceding items. No need to translate. + **ete**: acc. pl. of dem. pron. *eta(d)*. See Sd 8: *iccetam*.

aḍḍhateyyamāsā: two and a half months; nom. pl. m. = **aḍḍhateyya**: two and a half; digu cpd. = **aḍḍha** + **teyya**: three, third. A shortened form of *aḍḍhatatiya* 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 season.

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 something went wrong in the wording of the rule.

There is no reason for the quotation mark *ti* after *gimhānaṃ* and it is possible that it is a corruption under the influence of the same phrase at NP 24. Further, it would seem strange that *gimhānaṃ* 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 unhasamayo* 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.”⁵³⁷ Otherwise, perhaps the *iti* before *ete* was misunderstood as a quotation mark and it was felt that a similar construction was needed for ... *gimhānaṃ*.

The Mā and Sa Prātimokṣasūtras (the corresponding Mū rule is missing) have no *ti* after the word corresponding to *gimhānaṃ*. The Sa PrMo rule 60 has no *iti* before *etau* (= Pali *ete*), while the Mā PrMo rule 50 has *ityete* (= Pali *iccete*).

unhasamayo: occasion of dry heat, scorching heat, Ñm & Hr: hot weather; nom. sg. m. Gen. tapp. cpd. = **unha**: dry heat (of the end of the hot season) + **samaya**: occasion; see NP 6 + Pāc 32.

parilāhasamayo: occasion of humid heat, oppressive heat, Ñm: occasion of fever, Hr: fever weather; nom. sg. m. = **parilāha**: humid heat, fever; der. fr. *parilāhati* (*pari* + √*ḍah* + *a*). It is not completely clear whether *parilāha* refers to a physical condition, such as fever, or to hot weather. The latter is more likely since *unha* and *parilāha* 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 *unha* is the dry scorching heat that occurs at the end of the hot season in India, when it has not rained for a long time, while

537. *Unhasamayo nāma diyaddho māso seso gimhānaṃ, parilāhasamayo nāma vassānassa paṭhamo māso, iccete adḍhateyyamāsā unhasamayo parilāhasamayo ti nahāyitabbam.*

parilāha refers to the humid, sweaty, and oppressive heat that occurs at the beginning of the rainy season, when it is still hot but when the first rains have fallen that can cause an atmosphere like a steam sauna. Although *parilāha* can refer to physical (and mental) fever, one would wonder why only the first month of the rainy season is included if it refers to malarial fever here (unless because the fevers are stronger or more frequent?) since malarial 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-parilāha*: “hot weather fever” (Ñm) + **samaya**: occasion.

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 + **samaya**: occasion.

addhānagamasamayo: occasion of going on a journey; nom. sg. m. See Pāc 32.

vātavutṭhisamayo: occasion of (dusty) wind and rain; nom. sg. m. Gen. tapp. cpd. containing a dvanda. **vātavutṭhi**: wind or rain; dvanda cpd. = **vāta**: wind; der. fr. *vāyati* ($\sqrt{vā} + ya$): blows + **vuṭṭhi**: rain; p.p. of *vassati* ($\sqrt{vass} + a$). The origin-story to this exemption states that it, like the other exemptions, was made because the bhikkhus’ dirty bodies soiled their robes and lodgings. The wind here, according to the origin-story, is dusty wind. Vin IV 119: “... bhikkhus while making a robe outside were covered by a dusty wind, and it drizzled.”⁵³⁸

Pāc 58: Dubbaṇṇakaraṇasikkhāpadaṃ

*Navam pana*⁵³⁹ *bhikkhunā cīvaralābhena tiṇṇaṃ dubbannakaraṇānaṃ aṅṅātaraṃ dubbannakaraṇaṃ ādātappaṃ, nīlaṃ vā kaddamaṃ*⁵⁴⁰ *vā kālasāmaṃ vā.*

Anādā ce bhikkhu tiṇṇaṃ dubbannakaraṇānaṃ aṅṅātaraṃ dubbannakaraṇaṃ navam cīvaraṃ paribhuñjeyya, pācittiyaṃ.

The training precept on stains

By a monk with the gain of a new robe a certain stain [from] amongst

538. *bhikkhū ajjhokāse cīvarakammaṃ karontā sarajena vātena okimā honti, devo ca thokaṃ thokaṃ phusāyati.* Cf. A III 370, Vin I 184. A-a III 392: *Bhusā vātavutṭhī ti balaṅvā vātakkhandho.* Ja I 328: *mahatī vātavutṭhī uppajji. Vātassa atibalaṅvatāya dalhamūlā vanajettṭhakarukkhā pi sambhaggasākhāvūṭṭapā samūlā nipatiṃsu.*

539. Mi Se, G, V, P: *navam-pana.*

540. V: *kaddumaṃ.*

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.

navam̐: new; adj. qualifying *cīvaram̐* 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* ($\sqrt{\text{labh}} + a$).

navam̐ pana bhikkhunā cīvaralābhena: by a bhikkhu with the gain of a new robe.

The sentence construction seems to be incorrect here since the adjective *navam̐* should normally qualify *cīvaram̐*, which is not found in this line. Instead, it appears to qualify *cīvara-* in the gen. tapp. cpd. *cīvara-lābhena*. Normally, the instrumental *navena* should be used to qualify *cīvaralābhena*. This strange construction might have arisen under the influence of *navam̐ pana santhatam̐* at NP 13.

The Ma-L version has a compound that would correspond to *navacīvaralābhinā bhikkhunā* in Pali: Ma-L Pāc 48: *Navacīvaralābhinā bhiksunā trayāṇān durvarṇīkaraṇānām* : “By a bhikkhu who has a new-robe-gain...”; BV 193; cf. Bamiyan PraMoMa, rule 51, Kar I 75. Sa: *navacīvarapratilābhād bhiksunā trayāṇām durvarṇīkaraṇānām anyatamānyatamam ādātavyam navasya durvarṇīkaraṇāya*; PrMoSa 223. Mū is incomplete; PrMoMū 40.

tiṇṇam̐: of three; gen. pl. num. used as adj. see NP 29.

dubbaṇṇakaraṇānam̐: amongst the stains, unattractive makers, Ñm: disfiguring mark, Hr: disfigurement; gen. pl. nt. Kdh. cpd. See NP 15. A partitive genitive that denotes distinguishing or selecting out of a multitude; see Syntax §144. = **dubbaṇṇa** (= *durvaṇṇa* > *durvaṇṇa*, cf. NP 14 *chabbassāni*): unattractive; adj.; see NP 15 + **karaṇa:** making, makers; action-noun der. fr. *karoti*; see NP 15.

aññataram̐: a certain, a, some; adj.; see Pār concl.

dubbaṇṇakaraṇam̐: a stain; acc. sg. m.

ādātabbam̐: to be applied, lit.: to be taken, included; f.p.p. see NP 13.

nīlam̐: dark-green (SVibh), dark-blue (usual meaning); acc. sg. m.

kaddamam̐: mud, clay, i.e., muddy-grey or muddy-brown; acc. sg. m.

kālasāmam̐: dark-brown; acc. sg. m. = **kāla:** black, dark + **sāma:** brown, dark, cf. BD II 408 n. 5.

anādā: not having taken; absolutive. See NP 13.

ce: if; hyp. particle.

cīvaraṃ: robe; acc. sg. nt.

paribhuñjeyya: should use; 3 sg. opt. of *paribhuñjati*; see NP 23.

Pāc 59: Vikappanasikkhāpadam

Yo pana bhikkhu bhikkhussa vā bhikkhuniyā⁵⁴¹ vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā⁵⁴² vā sāmam cīvaraṃ vikappetvā apaccuddhāraṃ⁵⁴³ paribhuñjeyya, pācittiyam.

The training precept on assigning

If any bhikkhu, having himself assigned a robe to a bhikkhu or a bhikkhunī or a female trainee 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*.

sāmaṇerassa: 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*.

sāmaṇeriyā: to a female novice; dat. sg. f.

sāmam: himself; adv. see NP 10.

cīvaraṃ: robe; acc. sg. m.

vikappetvā: Hr: having assigned (ownership), Ñm: having transferred, Nor: a formal taking back, *Vinaya Texts*: has made over; abs. of *vikappeti*; (*vi* + √*kapp* + *e*). Cf. SVibh.

apaccuddhāraṃ: not withdrawing (the assignment), Than: without the shared ownership being rescinded, Ñm: without having rejected, Hr: (the robe) not having been taken away; = a ṇamul absolutive in *-akam*; see NP 23. Cf. BD II 22 n. 3 & BMC 413 f. = *an-* + *paṭi* + *ud* + √*dhar* + *ika*. For the *-cc-* assimilation; see Sd 10: *iccetam*.⁵⁴⁴

paribhuñjeyya: should use; see Pāc 58.

541. V: *bhikkhuniyā*.

542. Bh Pm 1 & 2: *sāmaṇerāya*. Mm Se: *sāmaṇerassa ... sāmaṇeriyā*.

543. Dm, Um, UP: *appaccuddhāraṇam*. Pg (p. 57): *apaccuddhāraṃ*.

Pāc 60: Apanidhānasikkhāpadam

Yo pana bhikkhu bhikkhussa pattam vā cīvaram vā nisīdanam vā sūcigharam⁵⁴⁵ vā kāyabandhanam vā apanidheyya vā apanidhāpeyya vā antamaso hassāpekkho⁵⁴⁶ pi pācittiyam.

Surāpānavaggo⁵⁴⁷ chaṭṭho.

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.

cīvaram: robe [-cloth]; acc. sg. nt.

nisīdanam: 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, Ñm: even for a joke, Hr: 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*. SVibh: *kēlādhipāyo*: “intending fun.” PraMoSa: *hāsyapreṣyam*, (= √*has*; see MW 1294), von Simson 225 so PraMoMū. Ma-L: *hāsyārtham*

544. Sa & Mū: *apratyuddhārya*; CSP 158f., LC 7. Ma-L Pc 63: *apratyuddhareya*. Bamiyan PraMo-Ma: *apratyuddharitvā*; Kar II 61.

545. D, V, Ra: *suci*-. Cf. Pāc 86.

546. Dm, Um, V: *hasāpekkho*; SVibh Ce, Mi & Mm Se, G, Pg: *hassāpekkho*. SVibh Ee: *hāsāpekkho*. Bh Pm 1 & 2, C, D, W, Ra: *hassāpekkho*. Bh Pm 2 v.l. *hasāpekkho*. (Cf Nid: *visuddhāpekkho*.) SVibh Ee gives all three as Burmese MS. v.l.l.

547. V: *-pāṇa*-.

pi; BV 191. Bamiyan Ma: *hāsyārthāyāmi*; Kar II 62. Cf. M I 415: *hassāpi*.

Von Hinüber, in SPPS 67–68 n. 14, suggests that the correct form should be *hāsa* since a feminine *hāsā* or *hāsyā* is not found elsewhere. However, here it 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. 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.

chaṭṭho: sixth; ordinal.

Sappāṇakavaggo

Pāc 61: Sañcicasikkhāpadaṃ

*Yo pana bhikkhu sañcicca pāṇaṃ*⁵⁴⁸ *jīvitā voropeyya, pācittiyaṃ.*

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.

pāṇaṃ: a living being; acc. sg. m.

Pāc 62: Sappāṇakasikkhāpadaṃ

*Yo pana bhikkhu jānaṃ sappāṇakaṃ*⁵⁴⁹ *udakaṃ paribhuñjeyya, pācittiyaṃ.*

The training precept on (water) with living beings

If any bhikkhu should knowingly use water containing living beings, [this is a case] involving expiation.

jānaṃ sappāṇakaṃ udakaṃ: ... knowingly ... water containing living beings; see Pāc 20.

paribhuñjeyya: should use; see Pāc 59.

548. C, W: *pāṇaṃ*.

549. C: *-pāṇakaṃ*.

Pāc 63: Ukkoṭanasikkhāpadam

Yo pana bhikkhu jānaṃ yathādhammaṃ nibatādhikaraṇaṃ⁵⁵⁰ puna-kammāya ukkoṭeṃya, pācittiyaṃ.

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.

jānaṃ: knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4 and NP 30.

yathādhammaṃ: according to the law/rule; adv. *Abbayībhāva* cpd.; see Syntax § 52,c. Adverb to the p.p. *nibata(m)* in *nibatādhikaraṇaṃ*, which functions as a verb; see *suttāgataṃ*, Pātimokkha concl. = **yathā:** as; adv. + **dhamma:** case, law, rule; for more see *yathādhammo* at Pāc 73.

Padabhājana: *Yathādhammaṃ nāma dhammena vinayena satthūsāsanena kataṃ ...* (cf. Vin IV 152): “*Yathādhammaṃ:* done according to the Dhamma, the Vinaya, the Dispensation of the Teacher ...”

MW 842: “*yathādharmam:* indecl., according to duty or right, in proper form or order ...”

Yathādhammam is found in the stock-phrase of seeing one’s 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: “While it is being told (*bhaññamāne*) to them there if there is an offence, a transgression of a bhikkhu we make him do what is according to the rule, according to the instruction.” *Tasmiṃ te bhaññamāne hoti bhikkhussa āpatti hoti vūtikamo taṃ mayaṃ yathādhammaṃ yathānusiṭṭhaṃ⁵⁵¹ kāremā ti.* See also Introduction § 13 on this passage.

550. Mi & Mm Se: *nibat-*.

551. Ee: *-sattham*, p.p. of *sāsati*, Be, Ce: *yathānusiṭṭham:* p.p. of *anusāsati*; both have the same meaning. M-a (Be): *Yathā dhammo ca anusīṭṭhi ca ṭhīṭā*. Cf. Vin I 9 f.: *dhammam desemi yathānusiṭṭham tathā paṭipajjamānā*. MW 843: *yathāsāstra:* ind., according to precept or rule, according to the codes of law.

nihatādhikaraṇaṃ: a legal issue which has been disposed of; acc. sg. nt. Kdh. cpd. = **nihata:** which has been disposed, settled, put down (legally), executed, slain; p.p. of *nihanati* (*ni* + \sqrt{han} + *a*) cf. Padabhājana at Vin IV 126,6: *niharitabbaṃ*. + **adhikaraṇa:** legal issue; see Sd 8.

yathādhammaṃ nihatādhikaraṇaṃ: Ñm (1966): “when a legal issue has been disposed of (under the heading) of a (certain) case,” Hr: “a legal action settled according to the rule.” Horner’s suggested translation (Ñm 1969: 166) is “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. Kdh. cpd. = **puna:** again, further; indecl. (Not the cpd. form *punar*, which, when assimilated, would give *punakkamāya*.) + **kamma:** (legal) action; from *karoti*, cf. Pāc 79. See BD II 5 n. 2.

ukkoṭeyya: Ñm: should agitate, Hr: should open up, should stir up/instigate; 3 sg. opt. of *ukkoṭeti* (*ud* + $\sqrt{kuṭ}$ + *e*). Cf. the parallel in Vin II 94: *ukkoṭanakaṃ pācittiyam*; see NP intro.

Pāc 64: Duṭṭhullasikkhāpadaṃ

Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyam.

The training precept on depraved (offences)

If any bhikkhu should knowingly conceal a bhikkhu’s depraved offence, [this is a case] involving expiation.

bhikkhussa ... duṭṭhullaṃ āpattiṃ: a bhikkhu’s depraved offence; see Pāc 9.

paṭicchādeyya: should conceal; 3 sg. opt. of *paṭicchādeti*; see Sd concl.

Pāc 65: Ūnavīsativassasikkhāpadaṃ

Yo pana bhikkhu jānaṃ ūnavīsativassaṃ⁵⁵² puggalaṃ upasampādeyya, so ca puggalo anūpasampanno,⁵⁵³ te ca⁵⁵⁴ bhikkhū gārayhā. Idaṃ tasmim pācittiyam.

The training precept on (a person) less than twenty years (old)

If any bhikkhu should knowingly have a person who is less than

552. G: *ūṇa*. V: *ona*.

553. V: *anūpasampanno*.

554. No *ca* in V.

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.

ūnavāsativassam: who is less than twenty rainy-seasons (old); adj. qualifying *puggalam*. Bb. cpd. containing a digu cpd.: *vāsativassa*. = **ūna**: lacking; adj. see Sd concl. + **vīsati**: 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), should induct, Ñm: give the Full Admission, Hr: 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 inducted; kdh. 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, as it may 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 9 & 61.

te: those; 3 pl. nom. of dem. pron. *ta(d)*.

bhikkhū: bhikkhus; nom. pl. m.

gārayhā: are blameworthy; f.p.p. of *garahati* used as an adjective qualifying *bhikkhū*; see Sd. conclusion.

idaṃ: this, it; nom. sg. nt. of dem. pron. *ayaṃ*

tasmim: because of that, on that account of, in that case, Ñm: for the bhikkhu (who gave full ordination), H & Nor: for him, Hin: in this case; loc. sg. of dem. pron. *ta(d)*: lit.: with regard this (one). Cf. Pāc 73: *idaṃ tasmim mohanake*.

Elsewhere in the Pātimokkha *pācittiyaṃ* goes with an impersonal locative, see Pāc 12, and here that seems to apply too. That *tasmim* would come to mean a personal “for him” is unlikely, so it should refer to an unexpressed *upasampadakkamme*, 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)” for *idaṃ tasmim*.

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: “*Idaṃ tasmim pācittiyam*: whoever, being a preceptor, inducts, just for that person this *pācittiya* is to be understood.”⁵⁵⁵ Padabhājana: “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.”⁵⁵⁶

Ma-L Pācattika rule 71: *Yo puna bhikṣur jānan ūna-vimśati-varṣaṃ pudgalaṃ bhikṣu-bhāvāya upasampādeya so ca pudgalo anupasampanno te ca bhikṣū gārhyā imaṃ tasya*⁵⁵⁷ *bhikṣūnaṃ garhaṇa-pācattikaṃ* : “... this for such bhikṣus is (a case of) expiation involving blame”; BV 238; cf. Bamiyan PraMoMa; Kar II 63.

Pāc 66: Theyyasatthasikkhāpadaṃ

Yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ samvidhāya ekaddhāna-maggaṃ paṭipajjeyya antamaso gāmantaram-pi, pācittiyam.

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.

jānaṃ: knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4 and NP 30.

theyyasatthena: with a caravan of thieves, with a caravan (of travellers intent on) theft, Nm: caravan of thieves, Hr: caravan (set on) theft; ins.

555. *Idaṃ tasmim pācittiyanti yo pana upajjhāyo hutvā upasampādeti, tasmim-yeva puggale idaṃ pācittiyam vedittabbaṃ.*

According to the Ma-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. BV 239: ... *sarvā ūna-vimśati-varṣa-samjñinīyo upasampādenti sarvāyo pācattikam āśādayanti, sā ca anupasampannā ... ekā ūna-vimśati-varṣa-samjñinīyo upasampādenti, ekā pūra-vimśati-varṣa-samjñinīyo yā ūna-samjñinīyo upasampādenti tāyo pācattikam āśādayanti, pūra-samjñinīyo anāpattiḥ, sā cānupasampannā.*

556. *Kammavācāpariyosāne upajjhāyassa āpatti pācittiyassa. Gaṇassa ca ācariyassa ca āpatti dukkaṭassa.*

557. Taita (fn. 4) reads *tesaṃ*. BV reads *imaṃ tathā*. Bamiyan PraMoMa: *imaṃ teṣaṃ bhikṣūnaṃ garhaṇatāye pāyattikā*; Kar II 63. Ma Pāc 41 has *imaṃ tasya*; see Pāc 73. The Sa rule has: *iyam tatra sāmīcib*; PrMoSa 228.

sg. m. = **theyya**: theft; see Pār 1, but in this context it seems to mean “thieves” + **sattha**: caravan; see Pāc 27.⁵⁵⁸

saddhiṃ ... gāmantaram-pi: see Pāc 27.

Pāc 67: Saṃvidhānasikkhāpadam

Yo pana bhikkhu mātuḡāmena saddhiṃ saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya antamaso gāmantaram-pi, pācittiyam.

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.

Identical with preceding rule except:

mātuḡāmena: with a woman; ins. sg. m. see Sd 2.

Pāc 68: Aritṭhasikkhāpadam

Yo pana bhikkhu evaṃ vadeyya: Tathāhaṃ bhagavatā dhammaṃ desitaṃ ajānāmi,⁵⁵⁹ yathā ye’me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā ti. So bhikkhu bhikkhūhi evam-assa vacanīyo.⁵⁶⁰ Mā āyasmā⁵⁶¹ evaṃ avaca, mā bhagavantaṃ abbhācikkhi,⁵⁶² na hi sādhu bhagavato abbhakkhānaṃ,⁵⁶³ na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso⁵⁶⁴ antarāyikā dhammā antarāyikā⁵⁶⁵ vuttā bhagavatā, alaṅca pana te paṭisevato antarāyāyā ti. Evañ-ca⁵⁶⁶ so bhikkhu bhikkhūhi vucamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāvataṭṭhiyaṃ samanubhāsitaḡo tassa paṭinissaggāya, yāvataṭṭhiyañ-ce⁵⁶⁷ samanubhāsīyamāno taṃ paṭinissajeyya,⁵⁶⁸ iccetaṃ kusalaṃ, no ce paṭinissajeyya,⁵⁶⁹ pācittiyam.

558. Padabhājana: *Theyyasattho nāma corā katakammā vā honti akatakammā vā, rājānaṃ vā theyyaṃ gacchanti, suṅkaṃ vā pariharanti.* Sp: *rājānaṃ vā thenetvā vañcetvā ...*

559. G, P: *ajānāmi.*

560. V: *vacanīyo.*

561. Dm, UP, SVibh Ee, Um: *māyasmā.*

562. Mi Se, G, V: *abbhācikkha.*

563. Um, SVibh Be v.l., Mi Se v.l.: *abbhācikkhanaṃ.*

564. Dm, Um, UP: *-pariyāyenaāvuso.*

565. 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.)

566. SVibh Ce, SVibh Ee, Um, SVibh Be v.l., Mi Se v.l.: *evañ-ca pana so.* (Pg: ... *evaṃ so bhikkhu bhikkhūhi ...*)

567. C, W, Bh Pm 1 & 2, SVibh Ce: *yāvataṭṭhiyaṃ ce.*

568. = C, D, W. Other editions: *paṭinissajeyya.* See Sd 10.

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 various 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 kdh. cpd; see Pār 1. Ariṭṭha is the proper name of the bhikkhu who plays the leading role in the origin-story.

evam vadeyya: should say so; see Pāc 24.

tathāham: 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 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* + $\sqrt{\text{ñā}}$ + *na*).

yathā: as; relative indecl. (IP 291) correlative to *tathā* above = rel. pron. *ya* + *-thā.* The order of clauses is inverted for extra emphasis; see IP 71.

ye’me: these which; junction of *ye* + *ime* through elision of the initial *i-* of *ime*; PG § 71,1a. **ye:** which; nom. pl. of rel. pron. *ya(d)* correlative to **ime:** these; nom. pl. of dem. pron. *ayam.*

This is a relative clause with *ye* correlative to *te*. When the relative pronoun *ya(d)* is followed by a dem. pron. (*sa* or *ayam*; see NP 22 and Pāc 38) it has the general meaning “whatever” according to PG § 106,1b & 108,2 & 110,3. However, Warder, IP 72, states it is emphatic: “those which.” Norman, in his note to Dh 42 in *The Word of the Doctrine*,

569. = C, D, W. Other editions: *paṭinissajjeyya.*

suggests that the antecedent has been included in the relative clause (for emphasis): “*Those* which” PED 544: “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 Pali, see PED 544 & MW 844. 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. See *methuna dhamma* at Pār 1.

vuttā: have been said; p.p. of *vadati*; see 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 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 cannot take an accusative.

paṭisevato: for the one who is being engaged in, Ńm: for him who indulges, Hr: in following, Nor: for one indulging in them; dat. of the pr.p. of *paṭiseveti* a 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: “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.” : *Yaṃ hi’ssa apaṭisevato uppajjeyyūṃ āsavā vighātapariḷāhā, paṭisevato evaṃsa te na ... honti*. Nānamoli and Bodhi, 1995: 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 *bhikkhussa* or the like; see PG § 97,1 & IP 169.⁵⁷⁰

nālaṃ: not enough; junction of *na* + *alaṃ* through contraction; PG § 69,1. Cf. Sd 13. = **na**: not; neg. particle. + **alaṃ**: enough; indeclinable taking dative (*antarāyāya*); cf. Pār 4.

570. Cf. A-a III 11: *Idha pana methunadhammo adhippeto; methunaṃ sevato hi yassa kassa-ci nissamsayaṃ eva maggaphalaṃ antarāyo hoti*.

antarāyāyā ti: = **antarāyāya:** for being an obstruction; dat. sg. m. of **antarāya;** obstruction, obstacle, danger; masc. action-noun. Cf. Nid. Dative of (dis-) advantage; see Syntax § 101b. + **ti:** end quote; quotation particle.

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 evaṃ āvuso Ariṭṭha* and Ee Vin II 25 & Vin IV 134: *māvuso Ariṭṭha evaṃ*.

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: “By a more junior bhikkhu a more senior bhikkhu is to be addressed as *bhante* or *āyasmā*.” : *Navakatarena bhikkhunā therataro bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo*. Cf. Padabhājana on Nid (Vin I 103): “*Āyasmanto* is a word of endearment, respect, honour, veneration.”⁵⁷¹

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 2nd person verb; e.g. *mā āvuso samaṇuddesa evaṃ avaca* in Pāc 70; see Sd 10 and *bhante* in the Nidāna.

Ma-L Pāc 45: *mā āyuṣmannevaṃ vada*; BV 192–93.

bhagavantam: Fortunate One, acc. sg. m. of *bhagavant*.

abbhācikkhi: misrepresent, calumniate; 2 sg. i-aorist of *abbhācikkhati* (*abhi* + *ā* + √*cikkh* + *a*). It could also be in the 3d person.

Mi Se: *abbhācikkha*, = 2 sg. imp. Ma-L: *abyācakṣa*; BV 192–93; cf. Bamiyan PraMoMa, Kar I 72. Mū: *abhyācakṣuḥ*; Ban 38.

na: not; negative particle.

hi: for, because, indeed; emphatic particle that introduces a cause or reason; see IP 297.

sādhū: good, proper; interjection denoting approval.

bhagavato: of the Fortunate One, gen. sg. m. of *bhagavant*.

abbhakkhānam: misrepresenting; action-noun der. fr. *abbhācikkhati*.

571. *Āyasmanto ti piyavacanam-etam garuvacanam-etam sagāraavasappatissādhi-vacanam-etam āyasmanto ti*.

bhagavā: the Fortunate One; nom. sg. m.

anekapariyāyena: in various ways; kdh. cpd. used as adverb of manner in ins. sg. m.; see DP. (The various, ways are given in the similes in the origin-story). Cf. Pār 3. The MN versions at M I 130 & 256 read *anekapariyāyena h'āvuso*. This reading is not found in any other Pali or Skt Prātimokṣasūtra text.

āvuso: friend; voc. sg. m.; see Nidāna.

anekapariyāyena antarāyikā dhammā antarāyikā vuttā bhagavatā:

obstructive acts are (really) obstructive is said in various ways by the Fortunate One; obstructive acts are said (to be really) obstructive by the Fortunate One; Ñm: obstructive things ... have been said by the Blessed one in many ways to be obstructions; Hr: in many a figure ... are things that are stumbling-blocks called stumbling-blocks by the lord; cf. Nid: ... *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 9, 14, and 61.

Sa: "... obstructive acts are being really obstructive is said by the Fortunate One ..." : *anekapariyāyena bhagavatā antarāyikā dharmāḥ samānā antarāyikā dharmā ity uktās*; PrMoSa 219. Mū: *antarāyikā dharmāḥ santaḥ antarāyikā evoktā bhagavatā*; Ban 38 & LC 5. Ma-L: *antarāyikā evāyusman dharmāḥ samānā antarāyikā dharmāḥ uktā*; BV 192. Bamiyan PraMoMa: *aṅtarāyikā ceva āvusā ... antarāyikā dharmā uktā*; Kar I 73.

alañ-ca: = **alam:** enough + **ca:** and; connective particle.

pana: and; conclusive or connective particle; or: but, on the contrary; adversative particle.

te: they; nom. pl. dem. pron. refers back to *dhammā*.

evañ-ca ... paṭinissajeyya: see Sd 10.

Ma-L: *evaṃ ca so*; BV 192; so Bamiyan Ma; Kar I 73.

The Ma-L rule differs here from all other versions *no ca pratinnissareya so bhikkusḥ samagrena saṃghena utkṣipitavyo, imaṃ tasya bhikkusya utkeseṇa-pācattikam* : "... 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." So Bamiyan PraMoMa rule 48; Kar I 73. See the analysis of *akaṭānuddhammena* in the next rule for the *ukkhitta bhikkhu*.

Pāc 69: Ukkhittasambhogasikkhāpadam

*Yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akaṭānuddhammena*⁵⁷²

*tam dūtṭhiṃ appaṭinissaṭṭhena saddhiṃ sambhuñjeyya*⁵⁷³ *vā samvaseyya*⁵⁷⁴ *vā saba vā seyyaṃ kappeyya, pācittiyaṃ.*

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.

jānaṃ: knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4.

tathāvādinā bhikkhunā: with a bhikkhu who is speaking thus, Ñm: with a bhikkhu who says thus, Hr: with a monk who talks thus.

tathāvādinā: who is speaking thus, who is asserting thus, who has such a view; adj. Kdh. used as bahubbīhi 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.⁵⁷⁵ Even when *vāda* denotes speech, it does so in the sense of speech being based on a certain view.

See von Hinüber 1999: 66ff for more discussion of this rule.

bhikkhunā: with a bhikkhu; ins. sg. m. = Ins. of association; see *saddhiṃ* below.

akaṭānudhammena: who has not performed the normal procedure, Hr: who has not acted according to the rule, Ñm: whose case has not been settled, Nor: 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. Kdh. used as bb. cpd. The cpd. acts as a passive subordinate clause; see *suttāgataṃ* in Pātimokkha conclusion. In traditional Pali grammar the cpd. would be analysed as: “*yena (or yassa) anudhammo na kaṭo so.*” = **akaṭa:** not performed; kdh. 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

572. Bh Pm 1 & 2, G, Um, UP, V: *akatānudhammena*.

573. G, SVibh Ee: *sambhuñjeyya*.

574. D, G, V, SVibh Ee: *samvaseyya*.

575. *Tathāvādinā ti: tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi ... antarāyāyā ti evaṃ vādinā.* Cf. Sn 430: *Taṃ tathāvādinaṃ māraṃ, bhagavā etad-abravi.*

with the rule, DP: right method, method according to the dhamma; masculine noun. (Not to be confused with the indeclinable adverb: *anudhammaṃ*.) Pref. *anu*: along + *dhamma*: case (in the Pātimokkha). Cf. Pāc 73: *yathā dhammo kāretabbo*: “he is to be made to do (what is) according to the case (in the Pātimokkha).”

Padabhājana: “(By whom) the normal procedure has not been done is a designation for (one who) has been boycotted, (one who) has not been reinstated.” : *Akaṭānudhammo nāma ukkhitto anosārīto*. Cf. BD III 28 n. 4.

Sp 870: “...: normal procedure is said when the one who does not make amends, or who does not relinquish the bad 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. [Then] the normal procedure is reckoned as the reinstatement. One who has not performed it 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.’”⁵⁷⁶

This bhikkhu is one on whom an “act of boycott”: *ukkhepaniyakamma* 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 32–34.⁵⁷⁷ Cf. Vin I 97–98. See Dhirasekera 108–109 and 118–121 for more on the *ukkhepaniyakamma*.

576. *Akaṭānudhammenā ti anudhammo vuccati āpattiyā adassane vā appaṭikamme vā pāpikāya dīṭṭhiyā appaṭinissagge vā dhammena vinayena satthusāsanena ukkhitakassa anulomavattam disvā kat’osāraṇā, so osāranasankhāto anudhammo; yassa na kato ayaṃ akaṭānudhammo nāma. Tādisena saddhin-ti attho. Ten’evassa padabhājane: akaṭānudhammo nāma ukkhitto anosārīto ti vuttam.*

577. This passage is odd in the PTS edition. 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 should rather be Cv I 2–4 for 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 saddhiṃ ekacchanne āvāse vatthabbaṃ*: “he cannot live with a regular/normal bhikkhu under one roof in a dwelling” is not given there. According to Pāc 69, however, the proper bhikkhus may not sleep under the same roof (*saba seyyam kappeyya*) with the *ukkhitakā bhikkhu* and this corresponds to the *vatta* in Cv I 27. It seems appropriate that for both acts of boycott the same number of 42 observances have to be followed, although the section-conclusion statement of section 33 says that there are 38 observances for not relinquishing a bad view. The *asambhogena* clause in the *ñatti*, corresponding to *sambhuñjeyya* in Pāc 69, is not at Cv I 1 while it is at Cv I 25 & 32.

Akaṭānudhamma in this rule corresponds to the not amending, *na paṭikaroti*, of the Pāc 68 offence (by confessing), and the not giving up the wrong view after admonition; see BD III 27 n. 3.

Cf. Vin I 135f.: “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 ...”⁵⁷⁸ Vin I 323: “There is no offence for me that I should make amends for. There is no bad (wrong-) view that I should relinquish.”⁵⁷⁹

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

diṭṭhiṃ: (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*.

appaṭinissaṭṭhena: who has not relinquished; adj. qualifying *bhikkhuna*. = neg. pref. *a-* + p.p. of *paṭinissajati*; see Sd 10. Cf. Vin II 27.

saddhiṃ: together; prepositional adverb taking an instrumental of association: *bhikkhuna*; see Syntax § 64.

sambhuñjeyya: should eat together with; 3 sg. opt. of *sambhuñjati* (*saṃ* + $\sqrt{bhuñj}$ + *a*), pref. *saṃ:* together + *bhuñjati*; see Pāc 31. See Vin II 27 where the *ukkhepaniyakamma* for Ariṭṭha is described: *asambhogam saṃghena*. 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* + \sqrt{vas} + *a*); see Sd 13. Padabhājana: “*Saṃvaseyya:* he does the Uposatha or Invitation or a legal act together with one who has been boycotted ...” : *Saṃvaseyya vā ti ukkhittakena saddhiṃ uposatham vā pavāraṇam vā saṅghakammaṃ vā karoti*. Cf. Pār 1 *saṃvāsa*.

saha vā seyyaṃ kappeyya: or should use a sleeping place together with; see Pāc 5. Padabhājana: “He lies down under the same roof when a boycotted bhikkhu is lying down” : *ekacchanne ukkhittake nipanne bhikkhu nipajjati*.

Pāc 70: Kaṇṭakasikkhāpadaṃ

Samaṇuddeso pi ce evaṃ vadeyya: Tathāhaṃ bhagaavatā dhammaṃ

578. *Na āpattiyā appaṭikkamme ukkhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appaṭinissage ukkhittakassa nisinnaparisāya pātimokkhaṃ uddisittuṃ, yo uddiseyya yathā dhammo kāretabbo.*

579. *n’atthi me āvuso āpattiṃ yaṃ ahaṃ paṭikareyyaṃ, n’atthi me pāpakā diṭṭhi yaṃ ahaṃ paṭinissajjeyyaṃ.*

*desitaṃ ajānāmi,*⁵⁸⁰ *yathā ye’me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā ti. So samaṇuddeso bhikkhūhi evaṃ-assa vacaniyo:*⁵⁸¹ *Mā āvuso*⁵⁸² *samaṇuddesa evaṃ avaca, mā bhagavantam abbhācikkhi,*⁵⁸³ *na hi sādhu bhagavato abbhakkehānaṃ,*⁵⁸⁴ *na hi bhagavā evaṃ vadeyya. Anekapariyāyena āvuso*⁵⁸⁵ *samaṇuddesa antarāyikā dhammā antarāyikā*⁵⁸⁶ *vuttā bhagavatā, alaṅ-ca pana te paṭisevato antarāyāyā ti. Evaṅ-ca*⁵⁸⁷ *so samaṇuddeso bhikkhūhi vuccamāno tath’eva paggaṇheyya, so samaṇuddeso bhikkhūhi evaṃ-assa vacaniyo.*⁵⁸⁸ *Ajjatagge te āvuso samaṇuddesa na c’eva so bhagavā satthā apadisitabbo, yam-pi c’aññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattam*⁵⁸⁹ *saha seyyaṃ,*⁵⁹⁰ *sā pi te n’atthi, cara pire*⁵⁹¹ *vinassā ti.*

*Yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā upatthāpeyya vā sambhuñjeyya*⁵⁹² *vā saha vā seyyaṃ kappeyya, pācittiyaṃ.*

*Sappāṇakavaggo*⁵⁹³ *sattamo.*

The Kaṇṭaka training precept

If even a novice 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 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 various 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

580. G, P: *ajānāmi*.

581. V: *vacaniyo*.

582. Dm, UP, SVibh Ee: *māvuso*.

583. Mī Se, G, V: *abbhācikkha*.

584. Um, SVibh Be v.l., Mī Se v.l.: *abbhācikkhanaṃ*.

585. Dm, Um, UP: *-pariyāyenaāvuso*.

586. Mī & 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.)

587. SVibh Ce, SVibh Ee, Um, SVibh Be v.l., Mī Se v.l.: *evaṅ-ca pana so*. (Pg: ... *evaṃ so bhikkhu bhikkhūhi* ...)

588. V: *vacaniyo*.

589. Mm Se, SVibh Ee: *dvi-*.

590. Dm, SVibh Ce, UP, Mm & Mī Se, V, SVibh Ee: *sahaseyyaṃ*. See Pāc 5.

591. Dm, Um, UP, SVibh Ee, Mī & Mm Se, V, W: *pire*. Bh Pm 1 & 2, C, D, SVibh Ce, Ra, Pg, Ce Kkh: *pare*. G: *cara pi pare*.

592. G, SVibh Ee: *sambhuñjeyya*.

593. Mī & Mm Se, G, V: *sappāṇavaggo*.

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

kaṇṭakasikkhāpadam: the Kaṇṭaka training precept; nom. sg. m. Appositive kdh. cpd; see Pār 1. Kaṇṭaka is a proper name. The novice Kaṇṭaka plays the leading role in the origin-story.

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 *uddisati* (*ud* + \sqrt{dis} + *a*); cf. Nid, Sd 6. Cf. von Hinüber 1999 n. 149. See in DP the entry *uddesika:* “being in the region of, being about” = the Skt *uddēśya* (MW): “destined for.” Cf. Skt *deśiya* (MW): “bordering on, resembling, almost, nearly.”

Cf. *solasa-vassuddesikā:* “(a girl) due to be sixteen years old”; MI 88.

In Pāc 59 *sāmaṇera* 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: *samaṇuddeso nāma sāmaṇero*; see BD III 31 n. 1. Perhaps it somewhat playfully refers to his resembling a *samaṇa* although not fully being one yet.

Sa: *śramaṇoddeśas’ ce evaṃ vadet*; PrMoSa 220. Ma-L: *śramaṇuddesōpi cedevaṃ vadeyyaṃ*. BV 193; cf. Kar I 74.

pi: also, too; conn. particle; or: even; emph. part; see Pār 1.

ce: if; hyp. particle.

pi ce: if also, Hr: even if. The latter fits other usages in the Pātimokkha, i.e. in NP 2, Pāc 22 and Pd 2. The Sp, however, takes *pi* as a connective particle. Sp 870: “Like (the view) of Ariṭṭha, so (the view) of this one is also” : *Ariṭṭhassa viya etassā pi ...*

samaṇuddesa: novice; voc. sg. m.

ajjatagge: from today onward; adv. = *ajja:* today + *-t-*: euphonic consonant/hiatus-filler + *agge:* from, after. Ma-L Pāc 47: *adyadagrena*; BV 193; cf. Kar I 75. 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. *tvam*: you. Horner renders “as your (teacher)” and Ñm “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 41f. Further, if *te* was connected to *satthā*, it would normally precede it.

āvuso: friend; voc. sg. m.; see Nidāna.

na: not; neg. particle.

c’eva: junction of *ca* and *eva* through elision of *-a* in *ca*; PG § 70,1b. = **ca:** and; conn. particle. + **eva:** just; emphatic 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), Ñm: claimed, appointed, used as pretext; f.p.p. of *apadisati* (*apa* + \sqrt{dis} + *a*).

yam-pi: junction of *yam* + *pi* through labialisation of *-ṃ*. *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.

samaṇuddesā: novices, nom. pl. m.

labhanti: get, obtain; 3 sg. pl. of *labhati*.

bhikkhūhi: with bhikkhus; ins. pl. m.

saddhiṃ: 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. *saddhiṃ* 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. *tvam*.

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 Nid.

cara: go!; 2 sg. imp. of *carati* ($\sqrt{\text{car}} + a$): goes, moves.

pire/pare: other, alien. 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 ambhākaṃ 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 is no reason for *pi* in M II 108. This may mean there was a corruption there 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 mohapurusa naśya*: “go with another, deluded man, perish!”; PrMoSa 222. *gaccha naśya cala prapalāhi*; BV 193, Taita 24. Bamiyan PraMoMa: *gaccha naśya ca ra palāva*; Kar I 75.

There are three possible meanings for the Ce reading *pare*: the acc. plur. of *para*: “to others.” (*Para* 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.

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. von Hinüber 1999 n. 152.

vinassā ti: = *vinassa*: 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 tattha gaccha* : “Vinassa: Get lost! Go where we don’t see you!” Cf. Vin I 85: *Vinassa paṇḍaka*. A II 182: *Apehi tvam Upaka vinassa.* + **ti:** end quote.

Wrong view, *micchādittḥi*, is one of the one of ten reasons for expelling a novice, *nāsetum*, M I 60/Vin I 85.⁵⁹⁴ These ten reasons— together with the five reasons for a punishment (*daṇḍakamma*) of Mv I 57:1⁵⁹⁵—are recited by the *sāmaṇeras* after the *Pātimokkha-*

594. The others are: breaking the first five precepts (1–5), speaking dispraise of the Buddha, Dhamma, and Saṅgha (6–8), and raping a bhikkhuni (10).

recitation in Thai monasteries. For the expelling of a bhikkhu, see Vin I 73/Mv IV 16,18.

jānaṃ: knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4 and NP 30.

tathānāsitaṃ: 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.

samaṇuddesaṃ: acc. sg. m.

upalāpeyya: should treat kindly, Hr: should encourage, Ñm: 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 to *apalāleti* (= *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, Hr: should support, Ñm: be looked after by him; 3 sg. opt. of *upaṭṭhāpeti*, the causative of *upaṭṭhābati* (*upa* + $\sqrt{thā}$ + *a*). Sp: *tena attano upaṭṭhānaṃ kāraṇe*.

sappānakavaggo: the section [starting with the rule] on living beings, the with-living-beings-section; nom. sg. m. = **sappānaka:** which is with living beings; see Pāc 62. + **vagga:** section; see NP 10. 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.

sattamo: seventh; ordinal.

Sahadhammikavaggo

Pāc 71: Sahadhammikāsikkhāpadaṃ

Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya: Na tāvāhaṃ āvuso etasmiṃ sikkhāpade sikkhissāmi, yāva na aññaṃ⁵⁹⁶ bhikkhuṃ vyattaṃ⁵⁹⁷ vinayadharmaṃ pariṇucchāmi ti, pācittiyaṃ.

Sikkhamānena, bhikkhave, bhikkhunā aññātabbaṃ pariṇucchitabbaṃ pariṇāhitabbaṃ.⁵⁹⁸ Ayaṃ tattha sāmīci.

595. 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.

596. Mi & Mm Se: *naññaṃ*. G: *na aññaṃ*.

597. Mm & Mi Se, Dm, G, V, W: *byattaṃ*.

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 cannot 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 sahadhammikaṃ vuccamāno: being righteously spoken to by bhikkhus; see Sd 12.

evaṃ vadeyya: should say so; see Pāc 68. **na:** not; neg. particle.

tāvāhaṃ: junction of *tāva* and *ahaṃ* through contraction. = *tāva:* so long; adv. correlative to *yāva*. Cannot be properly put in the sentence construction in English where the translation of the correlative *yāva* is sufficient to give the meaning. + **ahaṃ:** I; 1 sg. pers. pron. The subordinate (*tāva*) clause precedes the main (*yāva*) clause is for extra emphasis; see IP 300 and Pāc 73: *tassa te ... yaṃ taṃ ...*

āvuso: friends; voc. sg. m.; see Nidāna.

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.

aññaṃ: another; adj. V.l.: *n’aññaṃ:* = junction of *na* + *aññaṃ* through elision of the final *-a* of *na*.

bhikkhuṃ: a bhikkhu; acc. sg. m.

vyattaṃ: learned, wise; adj., shortened form of *viyatta*, pref. *vi* + euphonic consonant *-y-* + *atta:* p.p. of *añjati* ($\sqrt{añj}$ + *a*): smears. V.l. *vyattaṃ*. *Byattaṃ* is the Burmese & Thai form. In Burmese Pali *vy-* is written for *by-* since *v* is pronounced as *b* in Burma; cf. PG § 54.

In other occurrences of this word in the Canon the alternative spelling *viyatta* is used. The pronunciation of *vya-* is always *viya-*; see IP 211.

vinayadharaṃ: a memoriser of the discipline, lit. “a bearer of the discipline,” Hr: expert in discipline; acc. sg m. Gen. tapp. cpd. (see IP 92) = **vinaya:** discipline; from *vi* + \sqrt{ni} , 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 92.

According to AN 7:71/A IV 140, a *vinayadhara* is a bhikkhu who 1. knows an offence as an offence, 2. knows a non-offence, 3. ... light offence, 4. ... heavy offence, 5. is virtuous, dwells restrained with the restraint of the Pātimokkha, is endowed with right conduct and resort, seeing fear in the slightest faults, trains undertaking the training-rules, 6. is one who gains the four jhānas without effort, and 7. dwells having attained the destruction of the *āsava*s.

In the next sutta, no. 72, factor 5 is replaced with “Both pātimokkhas are well handed down in breadth to 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.”

bhikkhuṃ vyattaṃ vinayadharaṃ: *Vinaya Texts* I 50 takes *vyatta* 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.” Hr: “... bhikkhu, experienced, expert in discipline.” Both are possible.

paripucchāmi ti: = + **paripucchāmi:** I (can) question about, consult; 1 sg. pres. ind. of *paripucchati* (*pari* + √*pucch* + *a*). In correlative “*yāva ... tāva ...*” constructions the former verb is often in the future tense while the latter is in the present as it precedes the *yāva* future action; see IP 298. **ti:** end quote; see 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.

aññātabbāṃ: it is to be understood, to be known, Hr: to be learnt; f.p.p. of *ājānāti* (*ā* + √*ñā* + *ṇa*) used as an impersonal passive sentence verb in nom. sg. nt, not taking an object, and with an instrumental agent, *bhikkhunā*. Agreeing with an unexpressed *sikkhāpadam* or *taṃ*. Ñm misunderstood this: “when a bhikkhu is training he should ask and inquire about what he cannot understand.”

paripucchitabbāṃ: (it) is to be questioned about, consulted; f.p.p. of *paripucchati*.

paripañhitabbāṃ: (it) is to be investigated (mentally), to be considered; f.p.p. of *paripañhati*, denom. from pref. *pari-*: about + *pañha*: question. SVibh: *cintetabbāṃ tulayitabbāṃ* : “... to be thought about, to be considered.” Cf. BD III 37 n. 3.

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

Pāc 72: Vilekhanasikkhāpadam

*Yo pana bhikkhu pātimokkhe*⁵⁹⁹ *uddissamāne evaṃ vadeyya: Kiṃ pan'imehi*⁶⁰⁰ *khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi; yāvad-eva kukkucāya, vibesāya, vilekhāya samvattantī ti, sikkhāpadavivaṇṇake,*⁶⁰¹ *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 Nid.

uddissamāne: is being recited; pr.p. of *uddisati* agreeing with *pātimokkhe*; see Nid.

pātimokkhe uddissamāne: when the Disciplinary Code is being recited; locative absolute construction.

evaṃ vadeyya: should say so; see Pāc 68.

kiṃ pan'imehi: “but why these?” “but what use are these?”; = **kiṃ:** 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:** these; ins. pl. of dem. pron. *ayaṃ*.

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. = *anu* > *anu:* very small, minute, subtle + *khuddaka*. There was disagreement already at the first council on the meaning of the small and minute training precepts; see Ñāṇārāma, 1997: 108–128, and BD III 41 n. 1. Some monks took them to be all rules except the *pārājika* rules, others monks all except the *pārājika* and *saṅghādisesa* rules, and so on until the remainder of rules after the the *pāṭidesanīya* rules (Vin II 287).

The Buddha said that *sekhas* and *arahants* can commit offences with regard to 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.⁶⁰²

599. Mm Se, G, V: *pātimokkhe*.

600. Mī & Mm Se, G, V: *kiṃ-pan'imehi*.

601. Dm, UP, G, V, SVibh Ce, SVibh Ee: *vivaṇṇake*. BhPm 1 & 2, C, D, W, Mī & Mm Se, Um, Ra, Pg, Ce Kkh: *vivaṇṇanake*.

At the end of the Pācittiya section in the Vibhaṅga (Ee + Be) the conclusion is: *Khuddakaṃ samattaṃ*. After the Bhikkhunī Pācittiya section: *Khuddakaṃ niṭṭhitaṃ* (Be: *samattaṃ*). 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 cannot 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: *Yesaṃ navahi vaggehi saṅgaho suppatiṭṭhito, khuddakānaṃ ayaṃ dāni tesāṃ bhavati vaṇṇanā* and the conclusion-verse at Sp 885: *khuddakavaṇṇanā samattā*. Cf. Parivāra intro. & concl. The *sekhiyas* are not unambiguously referred to as *anukhuddaka* anywhere though.

The *anukhuddakā* could also be the Pāṭidesanīyā rules; see Sp 886 & 948: *khuddakānaṃ anantarā*. *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.

uddiṭṭhehi: (that are) recited; adj. qualifying *sikkhāpadehi*; p.p. of *uddisati* (*ud* + √*dis* + *a*).

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 was in the Sanskrit and has been restored here to avoid hiatus; see PG § 72,1+ **eva:** just, only; emph. particle.

kukkuccāya: leading 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 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*.

saṃvattantī ti: they conduce, lead; 3 pl. pres. ind. of *saṃvattati*; see Sd 10. + *ti*.

sikkhāpadavivaṇṇake: in disparaging of training precepts, in being one who discourages the training precepts, H & Nm: in disparaging; loc. sg m. Gen. tapp. cpd. = **vivaṇṇa:** dispraising, action noun from *vivaṇṇeti* (*vi* + √*vaṇṇ* + *e*): disparages, dispraises. + pleonastic suffix

602. *So yāni tāni khuddhānukhuddakāni sikkhāpadāni tāni āpajjati pi vuṭṭhāti ... Yāni ca kha tāni sikkhāpadāni ādibrahmacariyakāni brahmacariyasārūppāni tattha dhuvāsilo ca hoti ṭhitasilo ca ...; A I 231.*

(or agent-noun suffix) **-ka**; see Pāc 12: *aññavādake* and Pāc 73 *mohanake*.

The only other occurrence of *vivaṇṇaka* in Pali is as an adjective at Pv 212: *dhātu-vivaṇṇakaṃ petam*: “an element-disparaging *petā*.” Cf. Parivāra 23: *Vinayaṃ vivaṇṇentassa pācittiyaṃ*. Ma-L: *śiṣāvigarhaṇe*; BV 188, Bamiyan PraMoMa: *śiṣāvigarhaṇatāyai{ḥ}*: Kar II 50.

Pāc 73: Mohanasikkhāpadaṃ

Yo pana bhikkhu anvaddhamāsaṃ⁶⁰³ pātimokkhe⁶⁰⁴ uddissamāne evaṃ vadeyya: Idān'eva kho⁶⁰⁵ ahaṃ jānāmi, ayaṃ-pi⁶⁰⁶ kira dhammo suttāgato suttapariyāpanno anvaddhamāsaṃ⁶⁰⁷ uddesaṃ āgacchatī ti. Tañ-ce⁶⁰⁸ bhikkhuṃ aññe bhikkhū jāneyyum: Nisinnapubbaṃ iminā bhikkhunā dvattikkhattum⁶⁰⁹ pātimokkhe⁶¹⁰ uddissamāne. Ko pana vādo bhīyyo ti,⁶¹¹ na ca tassa bhikkhuno aññānakena mutti atthi, yañ-ca tattha āpatim āpanno, tañ-ca yathā dhammo⁶¹² kāretabbo, uttariñ-c'assa⁶¹³ moho āropetabbo, Tassa te āvuso alābhā, tassa te dulladdham. Yaṃ tvam pātimokkhe⁶¹⁴ uddissamāne, na sādhukaṃ aṭṭhikatvā⁶¹⁵ manasikarosī ti. Idaṃ tasmim mohanake, pācittiyaṃ.

The training precept on deluding

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

603. As in Pāc 57, only Mi & Mm Se, & V read *anvaddha-*, the rest *anvaddha-*.

604. Mm Se, G, V: *pātimokkhe*.

605. Bh Pm 1 & 2, C, W, UP, Ra: *kho āvuso*.

606. Um: *ayaṃ pi*.

607. Mi & Mm Se, V: *anvaddha-*. In G *-ddh-* was corrected to *-ddh-*.

608. C: *taṃ ce*.

609. Svibh Ee, Mm Se: *dvi-*. (Mi Se reads *dva-* here; see NP 10.)

610. Mm Se, G, V: *pātimokkhe*.

611. Mi & Mm Se, C, D, V: *bhīyyo ti*. Bh Pm 1 & 2, G, Um: *bhīyyo ti*. Others MS and texts have *bhīyyo na ca* without *ti*. (Pg unclear.)

612. Bh Pm 1 & 2, Ra: *yathā dhammo*. Other printed eds: *yathādhammo*.

613. Dm, Svibh Ee, Um: *uttari cassa*. C, G, W, Bh Pm 1 & 2, Svibh Ce, Ra: *uttariṃ cassa*.

614. Mm Se, G, V: *pātimokkhe*.

615. Dm, Um, UP: *aṭṭhiṃ katvā*.

whatever the offence is that he has committed there, that he is to be made to do according to the case and moreover his deluding is to be exposed, “Because of that, friend, [there are] losses for you, because of that [it] has been ill-gained by you, that you, when the Disciplinary Code is being recited, not focussing carefully, [do not] pay attention.” Because of that deluding, this [is a case] involving expiation.

anvaḍḍhamāsaṃ: each half month, half monthly; acc. sg. m. Bb. cp. = accusative of time when; see Syntax § 46. Cf. *addhamāsaṃ* at Pāc 57 and M II 8: *te anvaddhamāsaṃ saṅghamaññhe osaranti pātimokkabhuddesāya* & Vin II 255: *Anvaddhamāsaṃ bhikkhuniyā bhikkhusaṅghato dve dhammā paccāsīsitabbā*. Kkh 277: “Comes up for recitation each half month: at each half month it is to be recited due to the Uposatha.” : *Anvaddhamāsaṃ uddesaṃ āgacchati ti addhamāse addhamāse uposathavasena uddisitabbataṃ āgacchati*. Cf. Kkh 129: *anvaddhamāsanti anupaṭipāṭiyā addhamāse addhamāse*. = junction of **anu**: after, along + **addhamāsa**: half-month; see NP 24. In this sandhi the final *-u* of *anu*, followed by a dissimilar vowel, becomes *-v*; see PG § 70.2 and IP 215.

One may wonder why *anvaddhamāsaṃ* is added here and not in Pāc 72. In the SVibh 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 saññhāyam vā karonte*. In Pāc 73 *uddissamāne* is only explained as reciting (*uddisante*): *uddissamāne ti: uddisante*. Thus Pāc 72 includes unofficial study situations. Sp 876 to Pāc 72: “when it is being recited by a teacher to a pupil.”⁶¹⁶ Pāc 73, on the other hand, only applies to the official half-monthly recitation of the Pātimokkha. Sp 876–77 to Pāc 73: “*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.”⁶¹⁷ 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 evaṃ 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; + **eva**: only, just; emph. particle.

616. *Uddissamāne ti: ācariyena antevāsīkassa uddissamāne*.

617. *Uddissamāne ti: uddisiyamāne, yasmā pana so pātimokkabhuddesakena uddisante uddisiyamāno nāma hoti, tasmā uddisante ti padabhājane vuttaṃ*.

kho: indeed; emph. particle.

ahaṃ: I; 1 sg pers. pron.

jānāmi: I know, find out; 1 sg. pres. ind. of *jānāti*: knows; see Pār 4.

Sa: *jānāmi*; PrMoSa 232. Ma-L Pāc 92: *jānāmi*; BV 197.

Cf. Vin II 68: “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 (*jānāma*)! 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 regard to 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.”⁶¹⁸

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!, Ñm: it seems, Hr: as is said, apparently; particle expressing surprise or doubt.

dhammo: Ñm: a case, H & Vinaya Texts: rule, Nor: matter; nom. sg. m. *Dhamma* here refers to a case or rule. See Pār intro: *pārājikā dhammā*. Aniy 1: *tiṇṇaṃ dhammānaṃ, 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, Hr: handed down in a clause, Ñm: is in the Suttavibhaṅga, Nor: 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: “... handed down in the Sutta, in the Pātimokkha.” : *Suttāgatan-ti: sutte pātimokkhe āgato*. 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.” (*yaṃ suttaṃ āgato*

618. *Dve bhikkhū saṅghādisesaṃ āpannā honti. Te pātimokkhe uddissamāne evaṃ vadanti: Idāṅ'eva kho mayam jānāma, ayam-pi kira dhammo suttāgato sutta-pariyāpanno anvaddhamasam uddesaṃ āgacchati ti. Te saṅghādisese saṅghādisesadiṭṭhino honti. Eko chādeti, eko nacchādeti. Yo chādeti so dukkaṭaṃ desāpetabbo. Yathāpaṭicchanne cassa pariwāsaṃ datvā ubhinnaṃ-pi mānattaṃ dātabbam.*

so). Cf. *dasāhanāgataṃ* in NP 28 and *uddesaṃ āgacchati* below and in Pār introduction, etc.

sutta: Sutta, Rule-string, clause; nt. See Introduction § 23. + **āgata:** come to, come down, handed down; p.p. of *āgacchati*; see Pār intro etc.: *dhammā uddesaṃ āgacchanti*.

Suttāgata is not commented upon in the Sp nor in the Kkh, but see the Kkh commentary on *suttāgataṃ* 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 *dhamma suttapariyāpanna* here with *uddesapariyāpanna sikkhāpada* of Sd 12. *Dhamma* and *sikkhāpada* are synonyms in the Pātimokkha, so might be *sutta* and *uddesa*.

uddesa: recitation; acc. sg. m. See Nid.

āgacchatī ti: = junction of **āgacchati:** (they) go to, come up for; 3 pl. sg. ind. of *gacchati* (*ā* + $\sqrt{\text{gam}}$ + *a*) + **ti:** end quote; quotation particle.

tañ-ce: if that; junction of *taṃ* + *ce* through palatalisation. = **taṃ:** that; acc. sg. of dem. pron. *ta(d)*. + **ce:** if; hyp. particle.

bhikkhuṃ: (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.

jāneyyū: they should know; 3 pl. opt. of *jānāti*.

nisinnapubbaṃ: has sat in previously; adj. An inverted bahubhihi cpd; see IP 138. *Yena pubbaṃ nisinnaṃ taṃ.* = **nisinna:** has sat in/ down; p.p. of *nisīdati* (*ni* + $\sqrt{\text{sad}}$ + *a*): sits down. + **pubbaṃ:** before; indecl. See 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 *suttāgataṃ* in the Pātimokkha conclusion.⁶¹⁹

The Prātimokṣasūtras have a word corresponding to Pali *sannisinnaṃpubbaṃ* which qualifies the preceding *bhikkhuṃ*. As this *sannissinaṃpubbaṃ* is also used in the MN passage above it might have

619. Cf. the phrase (e.g. M I 71): *Abhijānāmi ... khattiyaparisaṃ ... upasaṅkamitā, tatra pi mayā sannisinnaṃpubbaṃ c'eva sallapitapubbaṃ ca sākacchā ca samāpajjitapubbā ...*: "I admit ... having approached ... an assembly of *khattiyas* (*upasaṅkamitā*, abs. in *-tā*), that I have sat there too before ..." M-a: *Sannissinaṃpubban-ti saṅgamaṃ nisinnapubbaṃ. Sallapitapubban-ti ālāpasallāpo katapubbo.* Cf. Ud-a 219: *Nisimmo ca yasmiṃ mangalasilāpaṭṭe pubbe anupaṭipāṭiyā pañca jātisatāni rājā hutvā uyyānakiḷaṃ kiḷanto vividha-nāṭaka-parivāro nisinnapubbo, tasmim yeva thāne nisīdi.* Cf. *Vimativinodanī-tikā* (Be II 50) below at *Ko vādo bhiiyo*.

been that this reading got lost in the Pali 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.

Pubbaṃ 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. *ayaṃ*.

bhikkhunā: by (this) bhikkhu; ins. sg. m.

tañ-ce bhikkhuṃ aññe bhikkhuṃ jāneyyūṃ nisinnapubbaṃ iminā bhikkhunā ... ko pana vādo bhiiyo ti: [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]!,” Ñm: 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,” Hr: “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.”

dvattikkhattuṃ: two or three times; adv. See NP 10.

ko pana vādo bhiiyo: what to say about more, no need to speak about more, what about oftener, Hr: not to say oftener, Ñm: perhaps oftener, Nor: then why speak further?

ko pana vādo: lit.: but what speaking ...; an idiomatic phrase found elsewhere, e.g.: M I 43 (In MLDB translated as: so/then what should be said; so what shall I say; so what of; let alone.)

Vimativinodanī-ṭikā (II 50): “... 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.”⁶²⁰

Wijesekera, Syntax § 83rd, suggests that this set-phrase is an elliptical form of *ko pana attho vādena*: “what need to talk.”

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.

bhiiyo: oftener, more; adv. (to *nisinna*); cf. Sekh 36. Comparative fr.

ti: end quote. √ *bhū*: is; see IP 124.

620. *Ko pana vādo bhiiyo ti: tehi aññehi bhikkhūhi diṭṭha-dvatti-vārato bhiiyo pana viṭṭhārena uddisiyamāne pātimokkhe nisinnapubbatā atthi ce, tattha kim-eva vattabaṃ.*

If there is no *ti* here, as in the v.l., then it should come after *mutti atthi*, since the quotation needs to end before *yañ-ca tattha* to prepare for the new quotation: *tassa te*.

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, Hr: on account of ignorance, Ñm: in pleading ignorance; ins. sg. m. Kdh. cpd. Neg. pref. *a-* + *ñāṇa*: knowing; action-noun; see Pār 4 + action- (not agent-) noun suf. *-aka*. Cf. Sn-a I 298: ... *amanasikārena kataṃ, aññāṇakena vā akataṃ*. Cf. M-a I 56.

mutti: release, freedom (from penalty); nom. sg. f. Abstract noun derived from \sqrt{muc} .

atthi: there is; 3 sg. pres. ind.; see Nid.

yañ-ca tattha āpattiṃ 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 the case, and moreover his delusion is to be exposed; Hr: 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; Ñm: 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); Nor: 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 *yaṃ* & *taṃ* + *ca* through palatalisation of *m*; PG § 74,3. = **yaṃ** + **taṃ**: whatever/ which ... that; correlative use of the relative pronoun *ya(d)* and demonstrative pron. *ta(d)*; acc. sg. m. + **ca:** and; conn. particle. Both *yaṃ* & *taṃ* are pronouns to *āpattiṃ*. (i.e., so *bhikkhu yaṃ ca āpattiṃ tattha āpanno, taṃ ca āpattiṃ 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 claims to be ignorant about.

āpattiṃ: offence; acc. sg. m. See Nid.

āpanno: committed; p.p. of *āpajjati*, (*ā* + \sqrt{pad} + *ya*), 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 the case, as the case (prescribes), in accordance with (what) the case (of offence he committed entails), Hr: according to the rule, Than: in accordance with the rule, Ñm: according to the particular case, Nor: 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 *yathādhammaṃ*, see Pāc 63, which has a different meaning.

As the Sp suggests, this Vinaya idiom is not a compound but two separate words used together with *kāretabbo* and not connected to *taṃ*. Ñānamoli's translation is a translation of the adverb *yathādhammaṃ*, not of *yathā dhammo*. *Yathā dhammo* always refers to a rule in the Pātimokkha while *yathādhammaṃ* has a wider application.

There is no commentary on this word in the SVibh but there are explanations in the commentaries: Sp 876: “*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 von Hinüber 1999: 59 n. 125).”⁶²¹

Sp 877: “The offence which he has fallen into when he has done that misconduct.”⁶²²

Vimativinodanī-tīkā (Be II 50): “...: ‘*taṃ*’ is an accusative in the sense of an instrumental, ‘*tāya*’ (ins. sg. fem. agreeing with *āpattiyā*) is the meaning. As the Dhamma and Vinaya has been established, so he is to be made to do with that offence, is said.”⁶²³

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

621. *Yathā dhammo kāretabbo ti aññānena āpannattā tassā āpattiyā mokkbo n’atthi. Yathā pana dhammo ca vinayo t̥hito tathā kāretabbo, desanāgaminim ce āpanno hoti desāpetabbo, vuṭṭhānagāminim ce vuṭṭhāpetabbo ti attho.*

622. *Yañ-ca ... āpanno ti: tasmim anācāre acinṇe yaṃ āpattim āpanno. Cf. Sp 1214: yathā dhammo kāretabbo ti dukkaṭavattumbhi dukkatena pācittiyavattumbhi 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).*

623. *Tañ-ca yathādhammo kāretabbo ti tan-ti kāraṇatthe upayogavacanam, tāyā ti attho. Yathā dhammo ca vinayo ca t̥hito, tathā tāya āpattiyā kāretabbo ti vuttam hoti.*

about, he deliberately lies. Of course, he also has to confess the offence he claimed to be ignorant about.

See von Hinüber 1999: 54–62 on this word. von 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 von Hinüber the resolution into two words in the Sp (i.e., *yathā pana dhammo*) cannot be justified since *yathādhammo* is connected to *taṃ*.

The subcommentary, however, takes *taṃ* 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 here this is either *dhammo* or an unexpressed *bhikkhu*.

Kāretabbo agrees with an unexpressed *bhikkhu* as the patient in nom. sg. m. as in Aniy 1 *bhikkhu kāretabbo*, and *taṃ* is the offence which the *bhikkhu* has to be made to confess. In the M III 10 passage quoted at Pāc 63 *taṃ* refers to the *bhikkhu*. Cf. Sp given above: *desanāgāminiṃ ce āpanno hoti desāpetabbo*.

PED takes *yathādhammo* to be an adjective, but this does not make sense. Von 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 *Bhikkhunī-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.”⁶²⁴

It is noteworthy that *yathā dhammo kāretabbo* is not found anywhere else with an accusative, such as *taṃ*. In other contexts besides the one in this rule, *yathā dhammo* is always found with relative pronoun (*yo/ya*) + optative verb construction (see above), except once when it is found in a locative construction, Vin II 196 (referring to Pāc 32): “In (the case of) eating in a group, he is to be made to do in accordance with the case” : *gaṇabhojane yathā dhammo kāretabbo*; and once when it is found with a dative, Vin I 209 (referring to NP 23): “... for one who lets it pass beyond: (he) is to be made to do in accordance with the case.” : *tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjītabbāni, taṃ atikkāmayato yathā dhammo kāretabbo ti*.

kāretabbo: he is to be made to do, he is to be dealt with; f.p.p. of *kāreti* ($\sqrt{\text{kar}} + e$) agreeing with unexpressed *bhikkhu* as in Aniy 1. The verb *kāreti* is the causative form of *karoti* and thus the bhikkhus would have to make the offending bhikkhu confess his offence. Cf. the similar rule in Vin II 68 given above under *jānāmi*: “whoever conceals, he has to be made to confess an offence of wrong-doing”: *yo chādeti so dukkaṭaṃ desāpetabbo*.”

uttariñ-c’assa: = junction of *uttariṃ* & *ca* through palatalisation of *ṃ* and *ca* & *assa* through elision of the *-a* in *ca* before a closed syllable. **uttariṃ**: moreover; + **ca**: and; conn. particle. + **assa**: his, of this one; gen. sg., or dat.: to him, of dem. pron. *ayaṃ*. Cf. Vin IV 145: ... *Āropito saṅghena itthannāmassa bhikkhuno moho*.

moho: deluding, delusion, the act of deluding, Hr: confusion, Ñm & Nor: 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): *Taṅ-ce ti mohetukāmaṃ bhikkhuṃ*: “If (about) that’: the bhikkhu who wishes to deceive.” Cf. *mohanaka* below.

āropetabbo: is to be exposed, to be shown, to be put on/imputed/imposed, to be refuted; f.p.p. of *āropeti*, the causative of *ārohati/ārubati* ($\bar{a} + \sqrt{\text{ruh}} + a$). (See Vin I 60: *upajjhāyassa vādaṃ āropetvā* : “having refuted the speech of the preceptor” M II 122: *evam-assa mayaṃ vādaṃ āropessāma* : “... thus we refute the speech of this one ...” The sense of refuting might fit here with the genitive *assa* and the

624. Vin II 302 (and I 354): *Tena hi, bhante sālha, yathā dhammo tathā tiṭṭhāhi ti. Pubbe pi cāhaṃ, devate, etarabi ca yathā dhammo tathā ṭhito* A V 222: *dhammañ-ca viditvā atthañ-ca, yathā dhammo yathā attho tathā paṭipajjitabbaṃ*. J III 104: *ubhinnaṃ vacanaṃ sutvā, yathā dhammo tathā kare*.

scolding-context, i.e., his delusion is to be refuted.) In Vin II 2, 8, 13, and 21 *āpattiṃ ropetaḥḥo* is used.

In the Khandhakas there is no legal act (*saṅghakamma*) corresponding to the “(legal) act of a motion (followed by an announcement) as the second” (*ñattidutiyakamma*) prescribed in the Padabhājana on this word.

assa moho āropetaḥḥo: his delusion is to be exposed, deluding is to be ascribed to him, Ñm: when negligence has been imputed to him, Hr: confusion should be put on him. Hr fn.: It has to be established that he committed the offence in confusion.

tassa te alābhā tassa te dulladdhaṃ: because of that (there are) losses for you, because of that it has been ill-gained by you, Ñm: it is no gain for you, it is ill done, Hr: this is bad for you, this is badly gotten by you, Nor: it is no gain for you, it is ill gained by you.

This is a difficult idiom. The opposite form is: *tassa te lābhā*, ... *sulladdhaṃ*. Other forms are also found; see M I 150–51, 164, 186, 206, 210, 255.

Vism 223: “Indeed, (there are) gains for me (enclitic dative of advantage *me*): indeed (there are) gains for me (*mayhaṃ* 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.”⁶²⁵

The *te* in *tassa te alābhā* is a so-called “dative of (dis-) advantage” that is used with nouns denoting gain or loss, e.g. *lābhā rañño Pasenadissa*, M II 209 and *ambākaṃ ... pi alābhā*, Vin IV 104; see Syntax § 110a. This is supported by the commentaries: *tassa tuyhaṃ*, D-a 909 (to D III 121: *tassa satthā ca te* ...), *mayhaṃ vata lābhā*, Vism 223.

The *te* in *tassa te dulladdhaṃ* is said to be an instrumental by the Vism 223: *mayā idaṃ* and this would fit as past participles usually take an instrumental as agent.⁶²⁶

625. *Lābhā vata me ti: mayhaṃ vata lābhā, ye ime: ... sulladdhaṃ vata me ti: yaṃ mayā idaṃ sāsaṇaṃ manussattaṃ vā laddhaṃ.*

Ud-a 405: *Alābhā ti: ye aññesaṃ dānaṃ dadantānaṃ dānānisaṃsa-sankhāta-lābhā honti, te alābhā. Dulladdhaṃ ti: puññavisesena laddhaṃ pi manussattaṃ dulladdhaṃ. Yassa te ti: yassa tava ...*

626. M I 151: *ye āyasmantaṃ ... labhanti payirupāsānāyā ... Ambākaṃ pi lābhā ambākaṃ pi suladdhaṃ, ye mayaṃ āyasmantaṃ ... labhāma payirupāsānāyā ti. A V 86: Tesāṃ vo, Sakkā, alābhā, tesāṃ dulladdhaṃ, ye tumhe ... appekadā ... uposathaṃ upavasatha ... na upavasatha. D II 135: Tassa te ... dulladdhaṃ, yassa te Tathāgataṃ pacchimaṃ piṇḍapātaṃ bhuiṅjitvā parinibbuto. M II 194: Tesāṃ no, ..., ambākaṃ ... etad abosi. It 32: Tesāṃ vo, ..., tumhākaṃ, It 76: Ito, bho, sugatiṃ gaccha, sugatiṃ gantvā suladdhalābhāṃ labha, suladdhalābhāṃ labhitvā suppatiṭṭhito bhavāhi 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: *gabapatissa* and Pātimokkha concl: *bhagavato*. A IV 333: “*tassa me kāyo kilanto*.” *Tassa* could also be used emphatically here as in idioms such as *so ’ham*. The plural usage of *tesaṃ no/vo* (see the sutta quotations above) could suggest that *tassa* is used emphatically here as *so ’ham*, 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’ ... *yāsāsrī*, ‘that very fortune which’ ...” If this is so, then the usage of *tassa* in *tassa te dulladdham* would be instrumental rather than dative.

Tassa is correlative to *yaṃ* in the next clause. The main clause *tassa te ... dulladdham* comes first in this sentence instead of the subordinate clause; this inversion of the usual clause order is for extra emphasis; see IP 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 above.

tassa te: because of that ... for you ... because of that ... by you ..., Hr: “this is ... for you ... by you ...”; a frequent idiom, e.g. M I 221, 245, 317.

āvuso: friend; voc. sg. m.; see Nidāna.

alābhā: losses, non-gains, disadvantages; nom. sg. pl. Kdh. cpd. = neg. pref *a-* + *lābha*. PED 583 s.v. *lābhā* explains it as a shortened form of the dative *lābhāya* used adverbially, and gives no gender. According to Warder, IP 300 and 408, it can be taken as an indeclinable or as a plural noun. CPED explains *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 is 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 was intended, and moreover there are no other examples of shortened forms of *lābhāya* given in PED.

dulladdham: (it has been) ill-gained, badly gotten; nom. sg. nt. Kdh. cpd. used as bahubbīhi cpd. = P.p. used as impersonal passive sentence verb; see IP 42, the commentaries below, and cf. the

Pātimokkha concl. *suttāgataṃ*. It agrees with an unexpressed impersonal nom. sg. nt. demonstrative pronoun *taṃ*: 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* ($\sqrt{\text{labh}} + a$). The consonant combination *-rl-* becomes *-ll-* in Pali; see PG § 52,5.

yaṃ: 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*.

tvam: you; nom. sg. 2nd pers. pron.

na: not; negative particle.

sādhukaṃ: well, carefully; adv. see Nid.

aṭṭhikatvā: focussing, having focussed, having taken to heart; verbal compound, see IP 156, in which *aṭṭhi* is a verbal compound form of *aṭṭha*, 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*).

manasikarosī ti: pay attention; 2 sg. nom. of *manasikaroti*; verbal compound; see Nidāna. *Yaṃ tvam pātimokke uddissamāne na sādhuṃ aṭṭhikatvā manasikarosi* refers back to the request in the Nidāna: *taṃ sabbeva santā sādhuṃ suṇoma manasikaroma*.

idaṃ tasmim mohanake: “because of that delusion this is,” “it is on account of that delusion,” Hr: “this for him on whom the confusion is put,” Ñm: “and (if he acts thus again) when negligence has been imputed to him,” *Vinaya Texts*: “there is *Pākittiya* in such foolish conduct,” Nor: “this is an offence entailing expiation for that negligent person.”

idaṃ tasmim: because of that this; see Pāc 65.

mohanake: because of the delusion, with regard to the one who is deluding; loc. sg. m. = **mohana**: the act of deluding, deceiving (e.g. S I 33); action-noun fr. *moheti* ($\sqrt{\text{moh}} + e$) + adjectival or pleonastic suffix *-(a)ka*; see Pāc 12: *añṇavādake*. 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” is intended to cover both.

Pāc 74: Pahārasikkhāpadam

*Yo pana bhikkhu bhikkhussa kupito*⁶²⁷ *anattamano pahāraṃ 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.

pahāraṃ: blow; acc. sg. m.

dadeyya: should give; 3 sg. opt. of *dadāti*; see NP 25.

Pāc 75: Talasattikasikkhāpadam

Yo pana bhikkhu bhikkhussa kupito⁶²⁸ anattamano talasattikaṃ uggireyya, pācittiyam.

The training precept on (brandishing) the hand-palm like a dagger

If any bhikkhu who is resentful [and] displeased should brandish the palm of the hand [threateningly] like [one holds] a dagger to a bhikkhu, [this is a case] involving expiation.

talasattikaṃ: 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* + √*gir* + *a*).

Pāc 76: Amūlakasikkhāpadam

Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhamseyya, pācittiyam.

The training precept on being groundless

If any bhikkhu should accuse a bhikkhu with a groundless [case] involving the community in the beginning and in the rest, [this is a case] involving expiation.

bhikkhuṃ amūlakena ... anuddhamseyya: should accuse a bhikkhu with a groundless ...; see Sd 8.

627. V: *kuppito*. (Cf NP 25 & Pāc 17.)

628. V: *kuppito*.

saṅghādisesena: [a case] involving the community in the beginning and in the rest (of the procedure); ins. sg. m.; see Sd intro.

Pāc 77: Sañcicasikkhāpaḍaṃ

Yo pana bhikkhu bhikkhussa sañcicca⁶²⁹ kukkucçaṃ upadaheyya.⁶³⁰ Iti'ssa muhuttam-pi aphāsu bhavissatī ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

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.

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

sañcicca: deliberately; adv. see Pār 3.

kukkucçaṃ: worry; acc. sg. nt. see Pāc 73.

upadaheyya: Ñm: should provoke, Hr: should arouse; 3 sg. opt. of *upadahati* (*upa* + √*dah* + *a*).

Ma-L: *upasamhareya*; Taita 26, BV 189. Bamiyan PraMoMa: *upasamharet*; Kar II 61. Sa: *upasamhared*; PrMoSa 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 36. + **assa:** for him, lit.: for this one; dat. sg. of dem. pron. *ayaṃ*.

muhuttam-pi: even for a short time, Hr: even for a moment, Ñm: for a while; junction of *muhuttaṃ* + *pi* through labialisation of *-m*; see PG § 74,3. = **muhuttaṃ:** 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 Nid.

bhavissatī ti: junction of **bhavati:** there will be, he will have; 3 sg. fut. of *bhavati* + **ti:** quotation mark. See IP 56 for the use of *bhavati* with a genitive.

etad-eva paccayaṃ karitvā anaññaṃ: having made just this the reason (and) not another; see Pāc 16.

629. W: *sañcicca* (but not so at Pār 3 and Pāc 61.)

630. Ra, Pg, UP v.l.: *uppādeyya*. G: *uppādaheyya*. V: *upādaheyya*.

Pāc 78: Upassutisikkhāpadaṃ

Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ⁶³¹ tiṭṭheyya: Yaṃ ime bhaṇissanti, taṃ sossāmi ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

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.

bhikkhūnaṃ: bhikkhus; dat. pl. m.

bhaṇḍanajātānaṃ: who are arguing; adj. Bb. cpd. = **bhaṇḍana:** arguing; action-noun fr. *bhaṇḍati* (√*bhaṇḍ* + *a*) + **-jāta:** are, become, started; p.p. of *jāyati* (√*jan* + *ya*): arises, is borne; used as adjective meaning “having become,” “being like,” “behaving as.”

kalahajātānaṃ: who are quarrelling, ... brawling; adj. Bb. cpd. = **kalaha** quarrel + **jāta;** see above.

vivādāpannānaṃ: who are engaged in dispute; adj. = **vivāda:** dispute, contention; from *vivadati*; see Sd 10 + **āpanna:** engaged in; pp. of *āpajjati*; (*ā* + √*pad* + *ya*).

upassutiṃ: Hr: overhearing, Ñm: eavesdropping; acc. sg. f. An action-noun in *-i*. = pref. *upa:* near to + *suti:* hearing; from *suṇāti:* hears; see Nid.

tiṭṭheyya: should stand; 3 sg. opt. of *tiṭṭhati*; see Sd 10. *Upassutiṃ tiṭṭheyya* appears to be a periphrastic construction where two verbs express one idea. Cf. Sd 10: *paggayha tiṭṭheyya:* should persist in upholding, Pāc 46 *cārittaṃ āpajjeyya:* should go visiting.

yaṃ ... taṃ ...: that what, which ... that ...; see Pāc 73.

ime: these ones; acc. pl. of *ayaṃ:* this.

bhaṇissanti: they will say; 3 pl. fut. of *bhaṇati* (√*bhaṇ* + *a*).

sossāmi ti: junction of **sossāmi:** I shall hear; 1 sg. fut. of *suṇāti* + **ti:** end quote; see Nid.

etad-eva ...: see Pāc 16.

Pāc 79: Kammappaṭibāhanasikkhāpadaṃ

Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khiyyanadhammaṃ⁶³² āpajjeyya, pācittiyaṃ.

631. Mi Se, Bh Pm 2, Pg: *upassuti*. V: *upassūti*.

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.

dhammikānaṃ: legitimate, lawful; adj. qualifying *kammānaṃ*; cf. Sd 12 *sabadhammikāṃ*.

kammānaṃ: to a (legal) action; dat. pl. nt. of *kamma*, see SVibh for definition, BD III 59–60, cf. Pāc 63.

Padabhājana: “*Dhammika kamma* means the act of looking for approval (*apalokanakamma*), the (legal) act of a (legal) motion (*ñattikamma*), the (legal) act of a motion (followed by an announcement) as the second (*ñattidutiyakamma*), the (legal) act of a motion (and an announcement) as the fourth (i.e., one motion followed by three announcements, *ñatticatutthakamma*), which has been done in accordance with the Dhamma and the Vinaya and the Instruction of the Teacher.”⁶³³

chandaṃ: consent, Ñm: proxy-vote; acc. sg. m. The giving of consent can be done by a bhikkhu who is ill, or has another urgent reason, and can’t come to a legal community-transaction. He has to give his consent to the legal action to another bhikkhu, who will announce it to the other monks before the recital of the Pātimokkha, etc.; see BD III 58 n. 3, Vin I 121–122, Introduction § 12, and the origin-stories to Pāc 79–80.

datvā: having given; abs. of *dadāti*, cf. NP 25. See BMC 454.

pacchā: afterwards; indecl. See Nid. Concl.

khiyyanadhammaṃ: the act of criticising, Ñm: decrying, Hr: criticism; acc. sg. m. Gen. tapp. cpd. Cf. BD III 59 n. 2 = **khiyyana**: criticising, criticism; action-noun fr. *khīyati*. Also at Pāc 82. Cf. *khiyyanaka* etc. at Pāc 13. In accordance with the Law of Morae, there is in Pali only a short vowel before a double consonant or a long vowel before a simplified double consonant, thus it should either be *khīyana* or *khīyyana*; see PG § 5–6. + **dhamma**: act; see Pār 1.

Ma-L 9: *ksiyādharmam* (= the rule corresponding to Pali Pāc 81; Pācattika BV 187).

632. Bh Pm 1 & 2, C, D, G, W, Dm, Um, Ra, SVibh Ce, Parivāra Be: *khīyana*-. Mi & Mm Se: *khīyyana*-. (Also at Pāc 81.) Parivāra Ce: *khīyana*-. V: *khīyya*-. SVibh Ee, Parivāra Ee: *khīya*- (also at A III 269, IV 374). Cf. *khiyyanaka* at Pāc 13.

633. *Dhammikāṃ nāma kammaṃ apalokanakammaṃ ñattikammaṃ ñattidutiyakammaṃ ñatticatutthakammaṃ dhammena vinayena satthusāsanena katam, etaṃ dhammikāṃ nāma kammaṃ*.

āpajjeyya: should engage in; 3 sg. opt. of *āpajjati* (\bar{a} + $\sqrt{\text{pad}}$ + ya).

Pāc 80: Chandam-adatvā-gamanasikkhāpadam

Yo pana bhikkhu saṅhe vinicchayakathāya vattamānāya chandam adatvā utthāyāsanaṅ pakkameyya, pācittiyam.

The training precept on going without having given consent

If any bhikkhu, when an investigatory discussion is going on in the community, not having given [his] consent, having got up from [his] seat, should depart, [this is a case] involving expiation.

saṅhe: in the community; loc. sg. m.

vinicchayakathāya vattamānāya: when an investigatory discussion is going on; a loc. absolute construction.

vinicchayakathāya: Ñm: investigatory discussion, Hr: decisive talk, Than: deliberation; loc. sg. f. = **vinicchaya:** investigation, judgement, decision; der. fr. *vinicchīnāti* (vi + ni + \sqrt{chi} + $nā$). + **kathā:** talking, discussion, conversation; see Pāc 42.

vattamānāya: is going on, is taking place; pr.p. of *vattati* (\sqrt{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: "...: he goes [thinking]: 'How would this legal act be disturbed? How would [the Saṅgha] be divided? How would [the Saṅgha] not do [the legal act?': an offence of wrong-doing. For one who leaves the assembly [the distance of] an arms-length: an offence of wrong-doing. When one who has left: an offence of *pācittiya*."⁶³⁴

adatvā: not having given; abs. = neg. pref. $a-$ + *datvā*; see Pāc 79.

utthāyāsanaṅ: having got up from the seat; = sandhi of *utthāya* & *āsana* through contraction. = **utthāya:** having got up; abs. of *utthāti* (ud + $\sqrt{thā}$ + a) + **āsanaṅ:** from the seat; abl. sg. nt. Cf. Aniy 1.

pakkameyya: should depart; 3 sg. opt. of *pakkamati*; see Sd 13.

634. *Chandam adatvā utthāyāsanaṅ pakkameyyā ti: katham idaṅ kammam kuppam assa vaggam assa, na kareyyā ti gacchati, āpatti dukkaṭassa. Parisāya hatthapāsam vijahantassa āpatti dukkaṭassa. Vijahite āpatti pācittiyassa.*

Pāc 81: Dubbalasikkhāpaḍaṃ

*Yo pana bhikkhu samaggena saṅghena cīvaraṃ datvā pacchā khiyyanadhammaṃ*⁶³⁵ *āpajjeyya: Yathāsanthutaṃ*⁶³⁶ *bhikkhū saṅghikaṃ lābhaṃ 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 gain belonging to the community according to familiarity,” [this is a case] involving expiation.

dubbalasikkhāpaḍaṃ: the training rule on the feeble (robes).; nom. sg. m. Appositive kdh. cpd; see Pār 1. **dubbala:** feeble, weak, worn out; adj. In the origin-story it is said that the robe of Dabba was a feeble, worn-out robe, *dubbala-cīvara*, i.e., easily torn due to being thin.

According to Norman and Pruitt (TP § 13), there is also another title to this rule, *dabbasikkhāpada*, but it isn’t found in the Sp or elsewhere. In the *uddāna* summary verse of this chapter in the Suttavibhaṅga *dabba* is listed, however the words in the *uddāna* are not rule titles. Dabba plays the leading role in the origin-story.

samaggena: united; adj. see Sd 10. Sp 242 (to Pār 1 Padabhājana): “*Samaggena saṅghena:* regarding a legal act to be done by a group of five [bhikkhus] as the minimum, through the state of having arrived of whatever bhikkhus who are entitled [to carry out the] legal act, 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 concerning one single legal act.”⁶³⁷

saṅghena: with a community; ins. sg. m.

cīvaraṃ: robe [-cloth]; acc. sg. nt.

datvā pacchā khiyyanadhammaṃ āpajjeyya: having given ... should afterwards engage in criticising; see Pāc 79.

yathāsanthutaṃ: according to familiarity, Hr: according to acquaintanceship, Ñm: according to their whims, according to favour; adv Abba-yībhāva cpd. = **yathā:** as, according to; adv. + **santhuta:** acquainted, familiar; p.p. of *santhavati* (*saṃ* + √*thu* + *a*). (PED *thuta* and *thavati*:

635. As in Pāc 79.

636. D: *-santhavaṃ*. SVibh Ee: *-santataṃ*. Pg, G: *-santhataṃ*. V: *-saṅghataṃ*.

637. *Samaggena saṅghenā ti sabbantimena pariyāyena pañcavaggakarāṇiye kamme, yāvatikā bhikkhū kammappattā tesam āgatattā, chandārahānaṃ chandassa āhaṭattā, sammukhībhiṭṭānañ-ca appaṭikkosanato, ekasmim kamme samaggabhāvaṃ upagatena.*

“praises.” MW: *saṃstuta*: acquainted, familiar, intimate.) Ma-L Pāc 9: *yathāsaṃstutaṃ*; BV 187.. Sa: *yathā saṃstutānāṃ*; PrMoSa 206.

bhikkhū: bhikkhus; nom. pl. m.

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

lābhaṃ: gain; acc. sg. m.; from the verb *labhati* (√*labh* + *ya*).

pariṇāmentī ti: junction of **pariṇāmenti**: they allocate; 3 pl. pres. ind. of *pariṇāmeti*; see NP 30 + **ti**: end quote; quotation particle.

Pāc 82: Pariṇāmanasikkhāpadaṃ

Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.

Sahadhammikavaggo aṭṭhamo.

The training precept on allocation

If any bhikkhu should knowingly allocate [already] allocated gain belonging to the community to a [lay-] person, [this is a case] involving expiation.

The section [starting with the rule] about [being spoken to] righteously is eighth.

jānaṃ: knowingly; nom. sg. m. Pr.p. of *jānāti* used as an adverb; see Pār 4.

saṅghikaṃ lābhaṃ: gain belonging to the community; see preceding rule above.

pariṇataṃ: allocated; p.p. of *pariṇāmeti* (*pari* + √*nam* + *e*).

puggalassa: to a person, individual; dat. sg. m. See Pāc 65. It can be a monk, nun, novice, or layperson.

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

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.

aṭṭhamo: eighth, the eighth one; ordinal.

Ratanavaggo

Pāc 83: Antepurasikkhāpadaṃ

Yo pana bhikkhu rañño khattiyassa muddhābhisittassa⁶³⁸ anikkhantarājake aniggataratanake⁶³⁹ pubbe appatisaṃvidito indakhilam atikka-

meyya,⁶⁴⁰ *pācittiyam*.

The training precept on the harem

If any bhikkhu, without having been announced beforehand, should go beyond the boundary post of [the bed-room of] a king who is a consecrated noble, when the king has not departed, [and] the [queen-] jewel has not withdrawn, [this is a case] involving expiation.

This is another obscure rule, just as Pāc 19 and 73, which probably got misunderstood and corrupted during transmission.

antepurasikkhāpada: 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: of a king; gen. sg. m. of *rājā* (from the Sanskrit *rājñas*; see PG § 53,1). The emphasis here is on the terms noble and head-sprinkled is because *rājā* can also be a lesser ruler or a royal officer, or member of the royal family, see note on *rājāno* at Pār 2, but here a powerful king with a domain over which he yields authority is meant. This king has been consecrated as a khattiya by khattiyas. SVibh: "Consecrated means that he is one who has been consecrated with the khattiya-consecration," *Muddhābhisitto nāma khattiyābhisekena abhisitto hoti*. The khattiya-consecration or *khattiyābhiseka* is a consecration performed by khattiyas that makes one a khattiya. According to the MN subcommentary the khattiya consecration is the consecration that must be performed by khattiyas, and according to the DN new subcommentary it means the consecration that conveys the state of a khattiya. The former interpretation is supported by a passage in the AN about the eldest son of a king who has not been consecrated, hears about a khattiya who has received the khattiya-consecration by khattiyas, and longs for it.

M-ṭ: *Khattiyābhisekenāti khattiyānaṃ kattabba-abhisekena*. D-ṇṭ: *Khattiyābhisekenāti khattiyābhāvāvahena abhisekena*. A I 108: *rañño khattiyassa muddhāvasittassa jeṭṭho putto hoti ābhiseko anabhisitto ... So suṇāti: itthannāmo kira khattiyo khattiyehi khattiyābhisekena abhisitto'ti. Tassa evaṃ hoti kudāssu nāma mampi khattiyā khattiyābhisekena abhisīncissantī ti*.

638. Bh Pm 1 & 2, D, Ra, SVibh Ce, SVibh Ee, Pg: *muddhāvasitassa*. (Pg: ... *muddhāni abhisitassa rañño ... muddhāni avasitto*.)

639. Bh Pm 1 & 2, C, G, W, Mi Se, SVibh Ce, Ee Sp, Ce Kkh, Pg: *anibhata*-. V: *anibhata*-. D, Ra, UP sihala v.l.: *anibhata*.

640. Mi & Mm Se, G, Bh Pm 1 & 2, C, V, W, Ra: *atikkameyya*. Other eds. *atikkameyya*.

khattiyassa: a noble, warrior-noble; adj. qualifying *rañño*.

muddhābhisittassa: consecrated, head-sprinkled, H & Ñm: anointed; adj. = **muddha:** head + **abhisitta:** sprinkled over; p.p. of *abhisīcāti* (*abhi* + \sqrt{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 performed in South-East Asia.

V.l. *muddhāvasittassa; avasitta*, “sprinkled down,” is the p.p. of *osiñcāti* (*ava/o* + \sqrt{sic} + *a*). See PED *abhisitta* & *avasitta*. Ma-L Pāc 82: *mūrdhāmabhiṣiktasya*; BV 198; cf. Kar II 67. Sa 82: *mūrdhābhiṣiktasya*; PrMoSa 231.

anikkhantarājake: when the king has not departed, Ñm: while the king has still not made his exit (from the bedchamber), Hr: from which the king has not departed, Nor: when the king has not departed; adj. Locative absolute construction expressed in one cpd, as in *niṭṭhitacīvarasmim* at NP 1. (A kammadhāraya cpd. acting as subordinate passive clause, acting as an adjective qualifying an unexpressed *sayananighare*: *anikkhante rājake [sayanighare]* (as *suttāgata* in the Pātimokkha concl.), would require the verb *pavisati* and the the accusative case.) = **anikkhanta:** has not departed; neg. pref. **a-** + **nikkhanta:** departed, come out of; p.p. of *nikkhamati* (*ni[s]*- (see Pāc 34) + \sqrt{kham} + *a*). The word also occurs in the SVibh word-commentary on Pāc 43: *itthi ca puriso ca ubho anikkhantā honti ubho avūtarāgā. + rājaka:* king; = *rājā:* king + adjectival suf. *-ka*.

It is not, at first sight, obvious why the adjectival suffix has been suffixed to this cpd. and the next. However, the Sp explains that *anikkhantarājake* is a bahubbīhi compound qualifying an unexpressed *sayananighare*, bedroom. Sp 880: “‘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.” : *Anikkhanto rājā ito ti anikkhantarājakaṃ. Tasmim anikkhantarājake sayanighare ti attho.*

The Padabhājana, strangely enough, also analyses the meaning of *sayananigharam*, even though this word does not appear in the rule: *Anikkhantarājake ti rājā sayanigharā anikkhanto hoti.* “...: the king has not departed from the bedroom.” 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 *indakhilaṃ*.

The former is more likely as it would explain the unusual adjectival *-rājaka* and *-ratanaka* forms.

aniggataratanake: “when the (queen-) treasure has not withdrawn,” Ñm: “and while the (queen called the) Treasure has still not been conducted (from it),” Hr: “from which the queen has not withdrawn, Nor: “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 attendants. + **ratanaka:** (queen-) treasure, jewel. = **ratana** + adjectival suf. *-ka*. *Ratana* is here the queen as one of the seven ‘treasures’ of a king; see D II 175. Cf. BD III 75 n. 2. Padabhājana: “...: when the queen has not departed from the bedroom, or when both have not departed.”⁶⁴¹

Sp 880: “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.”⁶⁴²

V.l. *anībhatta* & *anīhatta*. The *g*, *bh* and *h* (𑀧, 𑀨, 𑀩) characters are easily confused in the Sinhala script. *Bhatta* is p.p. of *bharati* (*√bhar + a*): “bears,” “carries,” so the meaning could be “carried out.”

Sa Pāc 82: *aniṣkrānte rājñi anirgrhṭeṣu ratneṣu*. Ma-L Pāc 82: *rājāne aniṣkrānte antaḥpure anirgatehi ratanehi*. Bamiyan Ma Pāy 86: *aniṣkrānte rājāne aniṣkrānte stryāgāre anirhrite ratanehi*; Kar II 67. Mū Pāy 82 (LC): *anirgatāyāṃ rajanyāṃ anudgate ruṇe anirhṭeṣu ratneṣu vā ratnasamṃmateṣu vā*. On the divergent versions of this compound and this rule as a whole, see CSP 46f.

pubbe: before; adj. see NP 8.

appaṭisaṃvidito: without having been announced, who has not been announced, not been made known, Ñm: not being announced, Hr: not announced; adj. Bb. cpd. = neg. pref. *a-* + *paṭisaṃvidita*: p.p. of *paṭisaṃvedeti* (*[p]paṭi + saṃ + √vid + e*): experiences, perceives. Cf. Pd 4. SVibh: *pubbe anāmantetvā* : “not having addressed, called.” SVibh to Pd 4: *sappaṭibhayan-ti ācikkhitabbam* : “‘it is frightening’ should be pointed out.” The meaning is that the bhikkhu has not made known his arrival.

indakhīlam: PED: Indra’s post, Ñm & Hr: threshold, von 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

641. *Aniggataratanake ti mahesi sayanigharā anikkhantā hoti, ubho vā anikkhantā honti.*

642. *Ratanam vuccati mahesī, niggatan-ti nikkhantam. Aniggatam ratanam ito ti aniggataratanakam. Tasmim aniggataratanake sayanighare ti attho.*

sky, Indra + **khīla**: post, column, slab, stake. According to von 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 Prākṛit literature that shed light on its meaning. Von 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: *sayananighbarassa ummāraṃ*.

The Khuddakapātha commentary, Khp-a 185 f., gives a clear explanation of the meaning of *indakhīla* in Sn 229. Nānamoli’s translation of this is: “A locking-post (*indakhīlo*): 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 *indakhīla* might also be that it marks the boundary of a protected (maybe by the god Indra) area or place, whether a village or an area in a palace. In Europe village boundaries were sometimes marked with a so-called devil’s post: a small stone post marked with the image of the devil.

According to Misra (1972: 229) the *indakhīla* is the heavy wooden plank placed horizontally, against which the lower parts of the door closed and which marked the threshold of the house (*ummāna*). The silver-covered plank in the doorway of the relic chamber of the Temple of the Tooth in Kandy could be an example.

In the simile given in a verse in the Ratanasutta (Sn 229) the *indakhīla* signifies unshakeability (by the four winds), so also in S V 444, where it is mentioned together with an *āyokhīla*. This suggests that the *indakhīla* is also a free-standing post, similar to the Asoka-pillars. Warder 363 gives a different explanation and translation: “royal stake.”

Although the exact meaning of *indakhīla* is debatable, it is certain that it denotes the point of entry to the harem.

atikkameyya: should go beyond; 3 sg. opt. of *atikkamati*, not its causative *atikkāmeti* (see Sd 6, NP 1), which is transitive.

Pāc 84: Ratanasikkhāpadaṃ

Yo pana bhikkhu ratanaṃ vā ratanasammataṃ vā, aññatra ajjhārāmā vā ajjhāvasathā vā uggaṇheyya vā uggaṇhāpeyya vā, pācittiyaṃ.

Ratanaṃ vā pana bhikkhunā ratanasammataṃ vā ajjhārāme vā ajjhāvasathe vā uggahetvā vā uggahāpetvā⁶⁴³ vā nikkhipitabbaṃ. Yassa bhavissati, so harissati ti. Ayaṃ tattha 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.

ratanam: a treasure; acc. sg. nt.

vā: or; disjunctive particle.

ratanasammataṃ: what is considered as a treasure, agreed upon as ...; = bahubhihi cpd. used as a noun in acc. sg. nt. = **ratana:** treasure + **sammata:** considered; see NP 29, Pāc 21.

aññātra: 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, *ārāmas* in wilderness-areas are mentioned (for example in Pd 4). 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* + *gaḥ* + *ṇha*). Cf. NP 18.

uggaṇhāpeyya: should make (someone else) pick up; 3 sg. opt. of the causative of *uggaṇhāti*. Ma-L Pāc 49 (BV 194, *udgrhṇeya vā udgrhṇāpeya*). Cf. Bamiyan PraMoMa: *udgrhṇe vā udgrhṇāpaye*; Kar I 75.

pana: but; adversative particle.

bhikkhunā: by a bhikkhu; ins. sg. m.

ajjhārāme ... ajjhāvasathe ...: within a monastery or within a dwelling; loc. sg. of the above.

uggahetvā: having picked up; abs. of *uggaheti* (*ud* + $\sqrt{\text{gaḥ}}$ + *e*), a side-form of *uggaṇhāti*; see PG § 139,2.

uggahāpetvā: having made (someone else) pick up; the causative of *uggaheti*. (v.l. *uggaṇhāpetvā* = abs. of the causative of *uggaṇhāti*.)

643. Bh Pm 1 & 2, Mī & Mm Se, G, V, Ra, Pg: *uggaṇhāpetvā*.

nikkhipitabbam: to be put aside; f.p.p. of *nikkhipati*; 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 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 ... harissati ...: 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, Hr: It will be for him who will take it., Ñm: Whoever it belongs to will take it away; cf. Pāc 16 for this relative clause with future verbs to indicate certainty; see IP 88.

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

Pāc 85: Vikālagāmapavesanasikkhāpadaṃ

*Yo pana bhikkhu santam bhikkhum anāpucchā vikāle gāmaṃ paviseyya,*⁶⁴⁴ *aññatra tathārūpā accāyikā karaṇīyā,*⁶⁴⁵ *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.

vikāle: at the wrong time; loc. sg. m.; see Pāc 37.

gāmaṃ: village; acc. sg. m.

paviseyya: should enter; 3 sg. opt. of *pavisati*; see Pāc 42.

aññatra: except; indecl. taking ins. or 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 Pali; see PG § 26, 1, and Sd 6: *kārayamāno*. Cf. M I 149 & A I 239 f.: *sīghasīgham*.

karaṇīyā: with a duty, Hr: 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

644. V: *paviseyya*.

645. V: *karaṇīyā*.

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 atthimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ*⁶⁴⁶ *kārāpeyya, bhedanakaṃ pācittiyaṃ.*

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].

atthimayaṃ: which is made of bone; adj. qualifying *sūcigharaṃ*. Genitive tapp. cpd. (see IP 92) used as bb cpd. = **atthi:** bone + **-maya:** -made; adj. = dependent word; see IP 92.

dantamayaṃ: which is made of ivory; adj. = *danta:* ivory, tooth + *-maya*.

visāṇamayaṃ: which is made of horn; adj. = *visāṇa:* horn + *-maya*.

sūcigharaṃ: 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.

bhedanakaṃ: Ñm & Nor: with breaking up, Hr: involving breaking up; an adjective qualifying *pācittiyaṃ*; see NP intro. Cf. von Hinüber 1999: 18 & 62. = *bhedana:* breaking up; action-noun + *-ka:* connective adjectival suffix.

Sp 883/Kkh 243: “*Bhedanaṃ* (action-noun) is just (the same as) *bhedanakaṃ*, that there is for him.” : *bhedanaṃ eva bhedanakaṃ, taṃ assa atthi*.

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 pācittiyaṃ desetabbaṃ.*

Pāc 87: Mañcapīṭhasikkhāpadam

*Navam pana*⁶⁴⁷ *bhikkhunā mañcaṃ vā pīṭhaṃ*⁶⁴⁸ *vā kārayamānena atthaṅgulapādaṃ kāretabbaṃ sugataṅgulena,*⁶⁴⁹ *aññatra beṭṭhimāya*⁶⁵⁰

646. V: *suci*-. Cf. Pāc. 60.

647. Bh Pm 1 & 2, Mi Se, G, V: *navampana*.

648. V: *pīṭhaṃ*.

aṭaniyā.⁶⁵¹ *Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.*

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].

navam̐ pana bhikkhunā ... kārayamānena: by a bhikkhu who is having a new ... made; see NP 13 (and Pāc 58). V.l. *navampana*. = assimilation of *-m̐* with the following *p*.)

mañcam̐ vā pīṭham̐: bed or seat; see Pāc 14.

aṭṭhaṅgulapādakaṃ: which has legs of eight finger-breadths, eight-finger-breadth-legged, Ñm: with legs eight fingers of the sugata-finger; adj. Bb. cpd. qualifying *mañcam̐* and *pīṭham̐*. = **aṭṭhaṅgula:** eight-finger-breadths; digu cpd. = **aṭṭha:** eight; num. + **ṅgula:** finger-breadth; from *ṅguli:* finger. Ṭhānissaro, BMC 528–29 (Appendix II), estimates that a ‘finger-breadth’ is about 2.08 cm. + **pādaka:** which has feet, -legged; adj. See Pāc 18.

kāretabbam̐: 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 + **ṅgula:** 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. or ins. sg. f. See BD III 90 n. 4 & PED.

aññatra heṭṭhimāya aṭaniyā: Hr: except for the knotted ends below, Ñm: 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 ... aṭanim̐ pariggahetvā vilapento nipajji.*

taṃ atikkāmayato: for one who lets it exceed (the limit); see Sd 6 and NP 1.

649. V: *sutaṅgulena*.

650. Mm Se: *hetthimāya*.

651. V: *aṭṭhaniyā*.

chedanakam: Ñm: with cutting down, Hr: involving cutting down; adj. qualifying *pācittiyaṃ* = **chedana:** cutting; action-noun from √*chid* + conn. suf. *-ka*.

Pāc 88: Tūlonaddhasikkhāpadam

Yo pana bhikkhu mañcam vā pūtham⁶⁵² vā tūlonaddham⁶⁵³ kārāpeyya, uddālanakam⁶⁵⁴ pācittiyaṃ.

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., p.p. of *onandhati* (*o/ava* + √*nand* + *na*).

kārāpeyya: should have (someone else) make; 3 sg. opt. of *kāreti*; see Sd 6, NP 11.

uddālanakam: with tearing off, involving tearing off; adj. qualifying *pācittiya*. = *uddālana:* action-noun from *uddāleti* (*ud* + √*dāl* + *a*): tears off + conn. suf. *-ka*.

Pāc 89: Nisīdanasikkhāpadam

Nisīdanam pana bhikkhunā kārayamānena pamānikaṃ kāretabham. Tatr'idaṃ⁶⁵⁵ pamānaṃ, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyadham,⁶⁵⁶ dasā vidatthi. Tam atikkāmayato, chedanakam pācittiyaṃ.

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].

nisīdanam: sitting-cloth; acc. sg. nt. see NP 15, Pāc 60.

pana bhikkhunā kārayamānena ... tatr'idaṃ pamānaṃ: dīghaso ... vidatthiyo sugatavidatthiyā, tiriyaṃ: by a bhikkhu who is having ...

652. V: *pitham*.

653. C, UP, V, Ra: *tul-*.

654. Bh Pm 1 & 2, Ra, Pg: *uddālanakam*.

655. V: *tatr'idaṃ*.

656. V: *diyadham*.

made ... which has the [proper] measure. This measure here is...; see Sd 6.

pamāṇikaṃ kāretabbaṃ: (a sitting-cloth) which has the [proper] measure is to be made; see Sd 6.

pamāṇikaṃ: [proper] measure; adjective qualifying and agreeing with an unexpressed *nisīdanam* in nom. sg. nt.

kāretabbaṃ: is to be made, is to be caused to be made; f.p.p. of *kāreti* agreeing with an unexpressed *nisīdanam*.

dve: two; nom. num. adj. form of num. *dvi*.

diyaḍḍhaṃ: 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.

taṃ atikkāmayato: for one who lets it exceed (the limit); see Sd 6.

chedanakam: with cutting off; adj. qualifying *pācittiyam*.

Pāc 90: Kaṇḍuppaṭicchādisikkhāpadam

*Kaṇḍupaṭicchādim*⁶⁵⁷ *pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr’idaṃ pamāṇam, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyam dve vidatthiyo. Taṃ atikkāmayato, chedanakam pācittiyam.*

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:

kaṇḍupaṭicchādim: 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. *paṭicchādeti*; see Sd concl.

pamāṇikā: [proper] measure; adjective qualifying and agreeing with an unexpressed *kaṇḍupaṭicchādi* in nom. sg. f. In the Ma-L and Sa versions of this rule and the next there is agreement of cases.⁶⁵⁸

657. Dm: *kaṇḍupaṭicchādim*. Bh Pm 1 & 2, C, G: *-cchādim-pana*.

kāretabbā: is to be made; p.p. of *kāreti* agreeing with the unexpressed *kaṇḍupaṭicchādī*.

catasso: four; adj. qualifying *vidatthiyo* = numeral; see PG § 117 & IP 153.

Pāc 91: Vassikasāṭīkasikkhāpadaṃ

*Vassikasāṭīkaṃ*⁶⁵⁹ *panā*⁶⁶⁰ *bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇaṃ, dīghaso cha vidatthiyo sugatavidatthiyā, tiriyam aḍḍhateyyā.*⁶⁶¹ *Taṃ atikkāmayato, chedanakaṃ pācittiyam.*

The training precept on rains bathing-cloth

By a bhikkhu who is having a rains 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].

vassikasāṭīkaṃ: rains (bathing-) wear, rains cloth; acc. sg. m. See NP 24.

pamāṇikā: [proper] measure; adjective qualifying an unexpressed *vassikasāṭīkā* in nom. sg. f.⁶⁶²

kāretabbā: is to be made; p.p. of *kāreti* agreeing with the unexpressed *vassikasāṭīkā* in nom. sg. f.

cha: six; numeral.

aḍḍhateyyā: two and a half; num. see Pāc 57.

Pāc 92: Nandasikkhāpadaṃ

*Yo pana bhikkhu sugatacīvarappamāṇaṃ*⁶⁶³ *cīvaraṃ kārāpeyya*

658. Ma-L: *kaṇḍūpraticchādanam bhikkhunā kārapayamānena pramāṇikaṃ kārapayitavyam*; BV 199, so Bamiyan PraMoMa, Kar II 69. Sa: *kaṇḍupratichchādanam bhikkhunā kārayatā prāmāṇikaṃ kārayitavyam*; PrMoSa 234.

659. G, Mi Se v.l. (*porānapotthake, marammapotthake*): *-sāṭīkā*. It is possible that originally this rule and the previous one read *-cchādī/-cchādi* and *-sāṭīkā*, i.e., nominative feminines (as found in the padabhājana). The sentence is passive and the patient is therefore in the nominative.

660. C, Sannē: *-sāṭīkaṃ-pana*.

661. V: *adhateyya*.

662. Ma-L, Bamiyan PraMoMa: *varśakaśāṭīkaṃ bhikkhunā kārapayamānena prāmāṇikaṃ kārapayitavyam*; Kar II 69. *Varśāsāṭīkā bhikkhunā kārapayamānena prāmāṇikā kārapayitavyā: varśasāṭīcīvaraṃ bhikkhunā kārayatā prāmāṇikaṃ kārayitavyam*; PrMoSa 233.

663. G: *sugatacīvaram-pamāṇam*. So below.

atirekaṃ vā, chedanakaṃ pācittiyaṃ.

Tatr'idaṃ sugatassa sugatacīvarappamaṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyam cha vidatthiyo. Idaṃ sugatassa sugatacīvarappamaṇaṃ.

Rājāvaggo⁶⁶⁴ navamo.

The Nanda training precept

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.

nandasikkhāpadaṃ: the Nanda training precept; nom. sg. m. Appositive kdh. cpd; see Pār 1. Nanda is the proper name of the bhikkhu who plays the leading role in the origin-story.

sugatacīvarappamaṇaṃ: sugata-robe measure, Well-gone-One's-(robe)-cloth-measure; adj. genitive tappurisa cpd. used as a bb. cpd. qualifying *cīvaraṃ*, containing the genitive tappurisa cpd.: *sugatacīvara:* robe [-cloth] of the Well-gone One, or the genitive tappurisa cpd.: *cīvarappamaṇaṃ:* measure of robe [-cloth]. Both give the same translation. = **sugata:** Well-gone; see Pāc 87. + **cīvara:** robe + **pamaṇaṃ:** measure; see Sd 6. The initial *p-* in the prefix *pa-* of *pamaṇa* is doubled under influence of the Vedic Sanskrit form *pra-*; see IP 11 n. 1 & 2 and NP 16: *-maggappaṭi-*.

cīvaraṃ: robe [-cloth]; acc. sg. nt.

kārāpeyya: should have (someone else) make; see Sd 6 & NP 11.

atirekaṃ: more, more than; adj. qualifying *cīvaraṃ*; see NP 1.

chedanakaṃ: cutting off; adj. qualifying *pācittiyaṃ*; 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.

664. All editions, except SVibh Ce, have: *ratanavaggo*. The SVibh 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 *rājāvagga* in its summary of the Pācittiya section-titles.

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 pācittiyā dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?

*Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.*⁶⁶⁵

*Pācittiyā niṭṭhitā.*⁶⁶⁶

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.

uddiṭṭhā ... niṭṭhitā: see Pāc intro. & Nid concl.

Pāṭidesanīyā⁶⁶⁷

Ime kho pan'āyasmanto cattāro pāṭidesanīyā⁶⁶⁸ dhammā uddesaṃ āgacchanti.

Pd 1: Paṭhamapāṭidesanīyasikkhāpadam

Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ pavitṭhāya hatthato khādaniyaṃ vā bhojaniyaṃ⁶⁶⁹ vā sahatthā paṭiggahetvā khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā: Gārayhaṃ āvuso

665. Dm, SVibh Ce, UP, Ra, Um: *dhārayāmi ti*. See Nidāna conclusion.

666. Mi Se: *Dvenavuti pācittiyā dhammā niṭṭhitā*.

667. = Dm (in Um in brackets). Mi Se: *Cattāro pāṭidesanīyā dhammā*.

668. C, D, V, W, G, SVibh Ee: *pāṭidesanīyā*.

669. C, D, G, V, W, SVibh Ee, Um: *khādaniyaṃ & bhojaniyaṃ*.

*dhammaṃ āpaḷḷiṃ, asaṃpāyaṃ, pāṭidesanīyaṃ,*⁶⁷⁰ *taṃ paṭidesemi ti.*⁶⁷¹

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-pāṭidesanīyasikkhāpadaṃ: the first training precept on what is to be acknowledged, to-be-acknowledged training precept; nom. sg. nt. A kammadhāraya cpd. containing a locative tappurisa cpd: **pāṭidesanīyasikkhāpadaṃ:** 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 paṇ’āyasmanto ... dhammā uddesaṃ āgacchanti: these ... cases come up for recitation; see Sd intro.

cattāro: four; num.

pāṭidesanīyā: which are to be acknowledged, acknowledgeable, H & Nm: to be confessed, Than: to be acknowledged, to be admitted; f.p.p. of *paṭideseti* (*paṭi* + √ *dis* + *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 *paṭidesetabba* are more often sentence verbs; see IP 104.

See A III 215: *upāsakasatāni paṭidesitāni samādapitāni*; A 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 Dhamma. On the other hand, the standard formula for confessing offences contains a form of *paṭideseti*. Vin I 126: *ahaṃ itthan-nāmaṃ āpattiṃ āpanno taṃ paṭidesemi*.

At A II 243 (Ee) *pāṭidesanīyakā* is used in all MSS, except one. Ma-L: *prāṭidesanīkā*; BV 293. Bamiyan PraMoMa has three forms: *prāṭidesanīkā*, Kar II 73; *prāṭidesanīyā*, Kar II 77; and *prāṭidesanīkā*, Kar I 80. Sa & Mū: *pratidesanīyā*; PrMoSa 236–39, LC 10.

670. C, D, G, V, W, SVibh Ee: *pāṭidesanīyaṃ*.

671. Bh Pm 1: *iti*. (Not so in Pd 2, but again in Pd 3–4.)

aññātikāya bhikkhuniyā ... hatthato ...: from the hand of an unrelated bhikkhunī; see NP 5.

aññātikāya bhikkhuniyā antaragharam pavittḥāya: of an unrelated bhikkhunī who has entered an inhabited area, Hr: of a nun who is not a relation (and) who has entered among the houses, Ñm: of a bhikkhuni who is not related to him who has gone into an inhabited area.⁶⁷²

antaragharam: an inhabited area, a house-compound, Hr: among the houses, Ñm: into an inhabited area; acc. sg. nt. Here the scope of the word *antaraghara* is wider than at NP 29, as in the origin-story it is said that the bhikkhunī entered the town of Sāvathī for alms.

pavittḥāya: who has entered; p.p. of *pavisati* used as adj. qualifying *bhikkhuniyā*. Cf. Vin I 40: *antaragharam pavittḥo piṇḍāya carati*.

khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhujeyya: should chew uncooked food or eat cooked food; see Pāc 35.

sahattā: with his own hand; ins. sg. m. See NP 16.

paṭiggahetvā: having accepted; abs. of *paṭiganhāti*; see NP 3.

paṭidesetabbaṃ: 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 41, 104, and 107.

tena bhikkhunā: by that bhikkhu; ins. see Sd concl.

gārayhaṃ: to be blamed, blameable, Hr: blameworthy, Ñm: censurable; f.p.p. of *garahati*; see Sd concl.

āvuso: friend(s); voc. sg. or pl. m.; see Nidāna.

dhammaṃ: act, case, thing, matter; acc. sg. m. See Pār 1.

āpajjim: I have committed; 1 sg. aor. of *āpajjati* (*ā* + \sqrt{pad} + *ya*).

asappāyaṃ: which is unsuitable, H & Ñm: unbecoming; adj. = neg. pref. *a-* + *saṃ* + *pa* + *aya* (= \sqrt{i} + *a* > *aya/e*).

pāṭidesanīyaṃ: which is to be acknowledged; adj. see Pd intro.

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

paṭidesemī ti: I acknowledge; 1 sg. pres. ind. of *paṭideseti*; see above. + *ti*: quotation mark.

672. Ma-L Pd 2: *Yo puna bhikkṣur-anyātikāye bhikkṣuniye antaraggham pravīṣṭāye agilāno svahastam khādanīyaṃ vā bhojanīyaṃ*; cf. Kar II 74. Mū: *Yah punar bhikkṣur aññātikāyā bhikkṣuniyā rathyāgatāyā gramam piṇḍāya carantīyā [s]amtikāt svahastam khādanīyabhojanīyaṃ*; LC 9. *Yah punar bhikkṣur antaraggham piṇḍāya carantīyā aññāyā bhikkṣunīyāh santikāt svahastam khādanīyabhojanīyaṃ*; PrMoSa 236.

Pd 2: Dutiyapāṭidesanīyasikkhāpadaṃ

Bhikkhū pan'eva kulesu nimantitā bhūñjanti, tatra ce⁶⁷³ bhikkhunī⁶⁷⁴ vosāsamānarūpā tītā hoti: Idha sūpaṃ detha, idha odanaṃ dethā ti. Tehi bhikkhūhi sā bhikkhunī⁶⁷⁵ apasādetabbā: Apasakka tāva bhagini,⁶⁷⁶ yāva bhikkhū bhūñjanti ti. Ekassa pi ce⁶⁷⁷ bhikkhuno nappaṭibhāseyya⁶⁷⁸ taṃ bhikkhunim apasādetum: Apasakka tāva bhagini,⁶⁷⁹ yāva bhikkhū bhūñjanti ti, paṭidesetabbaṃ tehi bhikkhūhi: Gārayhaṃ āvuso dhammaṃ āpajjimhā,⁶⁸⁰ asappāyaṃ, pāṭidesanīyaṃ,⁶⁸¹ taṃ paṭidesemā ti.

The second training precept on what is to be acknowledged

Now, bhikkhus who have been invited eat 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.”

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*.

bhūñjanti: (they) eat, consume; 3 pl. pres. ind. of *bhūñjati* ($\sqrt{\text{bhuj}} + \text{na}$).

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.

673. Bh Pm 1 & 2, C, D, G, V, W, Dm, Um, UP, SVibh Ce, SVibh Ee, Mi Se, Ra, Pg: *tatra ce sā bhikkhunī*. Mi Se v.l., Mm Se: *tatra ce bhikkhunī*.

674. W: *bhikkhunī*.

675. W: *bhikkhunī*.

676. C, Um: *bhagini*.

677. D, W, Um, UP, SVibh Ee, Sannē: *ce pi*.

678. Dm, UP, SVibh Ee: *na paṭibhāseyya*. (Pg: *nappaṭibhāseyya*.)

679. C, Um: *bhagini*.

680. C, D, W, Um, Sannē: *āpajjimhā* (= also a legitimate 1 pl. *a*-aorist.) In G the ā character stroke in *-imbā* has been scribbled through making it *-imba*.

681. C, D, G, V, W, SVibh Ee: *pāṭidesanīyaṃ*.

tatra ce bhikkhunī: and if a bhikkhunī ... there; see NP 8, here feminine.

V.1. *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. At first the Padabhājana comments only on the word *bhikkhunī*: *bhikkhunī nāma ...*; and comments on *sā bhikkhunī* later in the rule: *sā bhikkhunī ti yā sā vosāsanti bhikkhunī*. This suggests that the original did not have *sā* here.

Ma-L: *tatra ca bhikṣuṇī viśvāsamānasrūpā sthitā bhavati*; cf. Kar II 75. Sa Pd 2: *tatra ced bhikṣuṇī vyapadīsamānā sthitā syād*; PrMoSa 236. Mū Pd 2: *tatra ced bhikṣuṇī vyapadīsatī sthitā syād*; LC 10.

vosāsamānarūpā: who is giving directions, orders, commanding, Hr: as though giving orders, Ņm & Nor: giving directions; adj. qualifying *bhikkhunī*. Bahubbīhi cpd. = **vosāsamāna:** pr.p. of *vosāsati* (*vi + o/ava + √sās + a*). + **-rūpa:** pleonastic adjective.

The Padabhājana does not directly comment on *vosāsamāna* but instead comments on (the pr.p) *vosāsanti* (*bhikkhunī*): *vosāsanti nāma yathāmittatā*. Origin-story: *bhikkhuniyo ... vosāsantiyo t̥hitā honti*. The *anāpatti*-section of the Suttavibhaṅga has: *sāmaṇeri 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.

t̥hitā: standing; p.p. of *t̥t̥hati* qualifying *bhikkhunī*.

hoti: is; 3 sg. pres. ind. of *bhavati* (*√bhū + a*). In this construction with *t̥hitā*, *hoti* is an auxiliary verb expressing generality; see IP 237.

idha: here; adv.

sūpaṃ: curry; acc. sg. m. See Sekh 29 and 36.

detha: give; 2 pl. imp. of *dadāti*.

odanaṃ: rice; acc. sg. m.

tehi: by those; 3 pl. ins. of dem. pron. *ta(d)*.

bhikkhūhi: by bhikkhus; 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, Ñm: must be asked to desist, Hr: to be rebuked; f.p.p. of *apasādeti* (causative of **apa* + *sīdati*): desists, dismisses, rebukes; see DP. Cf. origin-story to Bhi-Pāc 6 where a *bhikkhunī* is disparaged for attending to a *bhikkhu*.

apasakka: go away, Ñm: leave, Hr: 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 adverb; cf. Sd 10.

bhagini: sister; voc. sg. f. See Sd 4.

bhuñjantī ti: they eat; 3 pl. pres. ind. = *bhuñjanti* + *ti*.

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 it hasn’t been translated.

nappaṭibhāseyya: should speak against/back, Ñm & Than: should not speak, Hr: it should not occur. = **nappaṭi:** the proclitic use of *na* in a junction, here with *paṭi*; see NP 16: *maggappaṭi*, 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, besides the fact that this would not be a proper formation of the optative of the verb *paṭibhāti*, this is incorrect, as is shown below.

ekassa pi ce bhikkhuno nappaṭibhāseyya: And if not even by one *bhikkhu* (it) should be spoken against, Ñm: if not even one *bhikkhu* should speak, Hr: if it should not occur to single monk. See A IV 259 *ettakaṃ pi no nappaṭibhāseyyā ti*: “this much would not have been said by us...”, Ud 27: *ettakaṃ pi te na paṭibhāseyya* (v.l.: *nappaṭi*-).” These other occurrences of *paṭibhāsati* with a genitive enclitic pronoun show that *ekassa bhikkhuno* here too is an instrumental-like genitive.

Ma-L: *ekabhikṣūpi ca taṃ bhikṣuṇiṃ neva vadeya*; cf. Kar II 75f. Sa: *ekabhikṣor api ce (n)na pratibhāyāt taṃ bhikṣuṇi(m) evaṃ vaktum*; PrMoSa 237. Mū almost identical; LC 10.

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

bhikkhunim: bhikkhunī; acc. sg. f.

apasādetum: to dismiss; infinitive of *apasādeti*; see above.

paṭidesetabbaṃ ... taṃ paṭidesemā ti: as in Pd 1 but plural.

Pd 3: Tatiyapāṭidesaniyasikkhāpadam

*Yāni kho pana tāni sekhasammatāni*⁶⁸² *kulāni, yo pana bhikkhu tathārūpesu sekhasammatesu*⁶⁸³ *kulesu pubbe animantito*⁶⁸⁴ *agilāno khādaniyaṃ vā bhojaniyaṃ*⁶⁸⁵ *vā sahattā paṭiggahetvā khādeyya vā bhunṇeyya vā, paṭidesetabbaṃ tena bhikkhunā: Gārayhaṃ āvuso dhammaṃ āpajjīṃ, asappāyaṃ, pāṭidesaniyaṃ,*⁶⁸⁶ *taṃ paṭidesemā ti.*⁶⁸⁷

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.

yāni kho pana tāni ...: see NP 23 and 29.

sekhasammatāni: agreed upon as trainees, Ñm: declared Initiate, Hr: 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*. In the origin-story to this rule, the Buddha states that 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.

682. Dm, Mi & Mm Se, G, V: *sekkha*-. (Pg: *sekha*-)

683. Dm, Mi & Mm Se, G, V: *sekkha*-.

684. C, W: *apanimantito*.

685. C, D, G, V, W, SVibh Ee, Um: *khādaniyaṃ & bhojaniyaṃ*.

686. C, D, G, V, W, SVibh Ee: *pāṭidesaniyaṃ*.

687. Bh Pm 1: *iti*.

V.1. *sekkha-* is an adjectival derivative from *sekha*. (Both the forms, pronounced *sēkha* (ē = long e) and *sēkkha* (ĕ = short e), are in accordance with the law of Morae; PG § 5–6.)

Ma-L & Bamiyan Ma Pd 4: *yāni kho punar imāni śaikṣasaṃmatāni kulāni bhavanti*. Sa Pd 3: *yāni punas tāni saṃghasya śaikṣasaṃmatāni kulāni bhavanti śaikṣasaṃvrtisaṃmatāni*. Mū: *yāni tāni saṃghasya śaikṣni kulāni bhavanti śikṣasaṃvrtisaṃmatāni*.

kulāni: families; nom. pl. m.

tathārūpesu: of such kind; adj. see Pār 2.

sekkhasammatesu 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 being able to go on piṇḍapāta.

khādaniyaṃ ... paṭidesemī ti: see Pd 1.

Pd 4: Catutthapāṭidesanīyasikkhāpadam

*Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni⁶⁸⁸ sap-
patibhayāni, yo pana bhikkhu tathārūpesu senāsanesu⁶⁸⁹ pubbe
appaṭisaṃviditam khādaniyaṃ vā bhojaniyaṃ⁶⁹⁰ vā ajjhārāme sahatthā
patiggahetvā agilāno khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena
bhikkhunā: Gārayhaṃ āvuso dhammaṃ āpajjīṃ, asappāyaṃ, paṭidesa-
niyaṃ,⁶⁹¹ tam paṭidesemī ti.⁶⁹²*

The fourth training precept on what is to be acknowledged

Now, [there are] 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,

688. C, W: -saṃka-.

689. Bh Pm 1 & 2, C, D, G, V, W, Mi & Mm Se, SVibh Ce, Ra, Sannē: *senāsanesu viharanto*. Dm, SVibh Ee, Um, and UP omit *viharanto*.

690. C, D, G, V, W, SVibh Ee, Um: *khādaniyaṃ & bhojaniyaṃ*.

691. C, D, W, SVibh Ee: *paṭidesaniyaṃ*.

692. Bh Pm 1: *iti*.

which is to be acknowledged; I acknowledge it.”

yāni kho pana tāni āraññakāni senāsanāni sāsāṅkasammatāni sappatibhayāni: now, there are those wilderness lodgings which are considered risky, which are dangerous; see NP 29.

yo pana bhikkhu tathārūpesu senāsanesu: if any bhikkhu in lodgings which are of such kind; see NP 29.

SVibh, 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 senāsanesu 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 monastery, *ajjhārāme*, and this makes *viharanto* superfluous.

Sa Pd 4: *bhikkhus tathārūpe saṅghasyāraṇyakeṣu śayyāsaneṣu pūrvam apratisamvīt samāno*. Mū Pd 4: *bhikkhus tadrūpeṣu saṅghasyāraṇyakeṣu śayanāsanēṣu sāsāṅkasammatēṣu ... sarvāṃ apratisamvīdite vane*; Ban 47. Ma-L Pd 1: *Yo puna bhikkhu araṇyake śayanāsanē viharanto pūrvē apratisamveditaṃ*. Bamiyan Ma Pd 1: *... śayyāsane viharantaṃ pūrvē apravārito apratisamvīditaṃ*; Kar II 73.

The reading with *viharanto* probably happened under influence of NP 29 in which the wording is partially the same. Padabhājana to NP 29: *tathārūpesu bhikkhu senāsanesu viharanto ti: evarūpesu bhikkhu senāsanesu viharanto*. Padabhājana on Pd 4: *tathārūpesu senāsanesu: evarūpesu senāsanesu*. This difference shows that the editor of the SVibh word-commentary had a reading without *viharanto* and that this is the correct reading. Parivāra (Vin V 28): *āraññakesu senāsanesu pubbe appaṭisaṃvīditaṃ khādānīyaṃ ... bhuñjantassa*.

pubbe appaṭisaṃvīditaṃ: without having announced [the danger] beforehand; see Pāc 83. *Paṭisaṃvīditaṃ* acts as an adjective qualifying an unexpressed *saṅkaṃ* & *paṭibhayaṃ*.

ajjhārāme: inside a monastery, Ñm: in his own monastery, Hr: within a monastery; loc. sg. m. See Pāc 84.

khādānīyaṃ sahatthā ... bhuñjeyya vā: see Pd 1 & 3.

Pāṭidesanīya Conclusion

*Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā*⁶⁹³ *dhammā*.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?

693. C, D, V, W, G, SVibh Ee: *pāṭidesanīyā*.

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etaṃ dhārayāmi.*⁶⁹⁴
*Pāṭidesanīyā*⁶⁹⁵ *niṭṭhitā.*⁶⁹⁶

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] that are to be acknowledged are finished.

uddiṭṭhā ... niṭṭhitā: see Pd intro. and Nid. concl.

Sekhiyā⁶⁹⁷

*Ime kho pan'āyasmanto sekhiyā dhammā*⁶⁹⁸ *uddesaṃ āgacchanti.*

The cases related to the training

Venerables, these cases related to the training come up for recitation.

ime kho pan'āyasmanto ... dhammā uddesaṃ āgacchanti: these ... cases come up for recitation; see Sd intro.

sekhiyā dhammā: cases related to the training, Hr: rules for training, ņm: a rule of conduct, Nor: 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.” The Sanskrit Prātimokṣasūtra introductory sentences have “more than fifty,” *sāṭirekapañcāśā*, (Ma-L, Bamiyan Ma) or “many” *sambahula* (Mū, Sa).

According to the *Kaṅkhāvitarāṇī* and the *Kaṅkhāvitarāṇī-*navatīkā**, the reason for not including the number is because the observances (*vatta*) in the Vattakkhandhaka of the Cūḷavagga are

694. Dm, SVibh Ce, UP, Ra, Um: *dhārayāmi ti*. See Nidāna conclusion.

695. C, D, V, W, G, SVibh Ee: *pāṭidesanīyā*.

696. = C, G, W, Dm, UP, ņd, Mm Se, Bh Pm 1 & 2, Um. Mi Se: *Cattāro pāṭidesanīyā niṭṭhitā*. D: *Pāṭidesanīyaṃ niṭṭhitam*.

697. = Dm. In brackets in Um. D: *sekhiyā dhammā*. Mi Se: *Pañcasattati sekhiyā dhammā*.

698. Mi Se, V: *pañcasattati sekhiyā dhammā*.

sekhiyas too and when taking on the sekhiyas, one also takes on the observances in the Vattakkhandhaka.⁶⁹⁹

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 are at Cv VIII 4,5. Cf. von Hinüber 1999: 13f.

In the Cv the rules are not called *sekhiya* but *vatta*, “observances,” (*bhikkhūnaṃ bhattaggavattaṃ paññāpessāmi yathā bhikkhūhi bhattagge vattitabbam*; Cv VIII 4,2) and are given in the passive voice rather than the active voice, e.g., *susamvutena antaraghare gantabbam* literally means “by [a bhikkhu] who is well-restrained is to be gone among the houses.” (Or: By a well-restrained one is ...)

sekhiya: related to the training, PED: connected with training; adj. = **sekha**: trainee, training; see Pd 3 + conn. suf. *-iya*; see Pd 3.

Parimaṇḍalavaggo⁷⁰⁰

Sekh 1 & 2: Parimaṇḍalasikkhāpadam

*Parimaṇḍalam nivāsessāmi*⁷⁰¹ *ti, sikkhā karaṇīyā*.⁷⁰²

Parimaṇḍalam pārūpissāmi ti sikkhā karaṇīyā.

The training precept on being even all around

“I shall wear [the under-robe] even all around,” thus the training is to be done.

“I shall wrap [the outer-rob] even all around,” thus the training is to be done.

parimaṇḍalam: even all around (the [knee-] circle), round, Ñm: (even) all around, Hr: having made both edges level, Than: wrapped around, level with the (knee-) circle; an adverb of manner, or an adj. qualifying an unexpressed *antaravāsakam*, 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 SVibh and Sekh 40.

699. Kkh 145: *Sekhiyesu pathame parimaṇḍalanti samantato maṇḍalam. Sikkhā karaṇīyati evaṃ nivāsessāmi ti āramēpi antaragharepi sabbattha sikkhā kātabbā, ettha ca yasmā vattakkhandhake vuttavattānīpi sikkhitabbattā sekhiyāneva honti, tasmā pārājikādīsu viya paricchedo na kato*. Cf. Kkh-n 436.

700. The headings at start of sections are only found in Mi Se.

701. C, P: *nivāsissāmi*.

702. V: *karaṇīyā* throughout the Sekhiyā section.

SVibh: “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.” : *Parimaṇḍalaṃ nivāsetabbaṃ nābhimaṇḍalaṃ jānumaṇḍalaṃ paṭicchādentena. Yo anādariyaṃ paṭicca purato vā pacchato vā olambento nivāseti, āpatti dukkatassa.*

Sp 889: *Parimaṇḍalaṃ* (means): all around the circle.” : *parimaṇḍalan-ti samantato maṇḍalaṃ.* Vin II 213/Cv VIII 4,3 & 5,2: “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.”⁷⁰³

nivāsessāmi ti: junction of **nivāsessāmi:** I shall dress (the under robe/waist cloth), wear; 1 sg. fut. of *nivāseti* (*ni* + \sqrt{vas} + *e*) + **iti:** thus, so, like this; *iti* is a deictic particle referring to a statement that is just mentioned or that follows, and/or + **ti:** quotation mark.

-ī ti sikkhā karaṇīyā: thus the training is to be done, Ñm: this is a rule to be kept, Hr: is a training to be observed, Nor: [this is] a training to be done.

The *-īti sikkhā karaṇīyā* can be resolved as *-ī + ti*, indicating a thought of the one who trains: “...,’ 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 interpretation is supported by the Sa and Mū Prātimokṣasūtras: *nivāsaṃyāyāma iti sikkhā karaṇīyā;* PrMoSa 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 305: “*das sollen wir lernen.*” (“this we shall learn”) Rosen, 1959: 221ff: “*so soll man lernen*” (= “so one must train”).

The medieval *Pātimokkhaḅaṅghidīpanī* also support this, Pg 71: “I shall dress, so, thus, in the wilderness or in an inhabited area, everywhere the training is to be done.” : *nivāsessāmi iti evaṃ ārāme pi antarabhare pi sabbattha thāne sikkhā karaṇīyā.*

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.

703. *Sace ārāme kālo ārocito hoti timaṇḍalaṃ paṭicchādentena parimaṇḍalaṃ nivāsetvā kāyabandhanaṃ bandhitvā saḅuṇaṃ katvā saḅghāṭiyo pārupitvā gaṅṅhikāṃ paṭimuṇṅitvā dhovitvā pattāṃ gahetvā sādhukaṃ ataramānena gāmo pavisitabbo.*

karaṇīyā: to be done; f.p.p. of *karoti* agreeing with *sikkhā*. The verb “is” needs to be supplied in English.

pārupissāmī ti: junction of **pārupissāmi:** I shall wrap/veil/dress (the outer robes); 1 sg. fut. of *pārupati* (*pa + ā + √rup + a*) + **iti** and/or **ti**. This refers to both the outer robe and the double robe; see the Vin II 213 quotation above.

Padabhājana: “Evenly all around [it] is to be wrapped having made both edges/corners (of the upper robes) level/even.” : *Parimaṇḍalaṃ pārupitabbaṃ ubho kaṇṇe samaṃ katvā*.

Sekh 3 & 4: Suppaṭicchannasikkhāpadaṃ

*Suppaṭicchanno*⁷⁰⁴ *antaraghare gamissāmī ti, sikkhā karaṇīyā.*
*Suppaṭicchanno*⁷⁰⁵ *antaraghare nisīdissāmī 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.

suppaṭicchanno: Ñm: well covered, Hr: properly clad; adj. = bahubhihi cpd. = pref. **su-**: well + **paṭicchanno:** covered; p.p. of *paṭicchādeti* (*(p)paṭi + √(c)chad + e*); see Sd concl.

Suppaṭicchanno is a predicative nominative adjective qualifying the unexpressed subject of the verb *gamissāmī*: the pronoun *ahaṃ*: “I”; see Syntax § 20a. A substantive/auxiliary verb is implied, (*ahaṃ*) *suppaṭicchanno* (*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: “having exposed/uncovered the body.” : *kāyaṃ vivaritvā*.

V.l. *Suppaṭicchanno*. The initial *p-* in *paṭi* is liable to doubling due to the older, corresponding Skt form *prati*; see NP 16: *maggappaṭiṭpannassa*. Mū: *supratichannā*; PrMoMū 48.

antaraghare: inside an inhabited area, Ñm: in inhabited areas, Hr: 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 *antargrahaṃ*, the Skt equivalent of the singular accusative *antaragharāṃ*, with *pravekṣyāma*, the Skt equivalent of *pavisissāmā*, but then has the loc. sg. *antaragrhe*, the Skt equivalent

704. Dm: *suppaṭicchanno*. (Pg: *supāti*-)

705. Idem.

antaraghare, with *niṣatsyāma*, the Skt equivalent of *nisīdissāma*, in this group of *sekhiyas*; see PrMoSa 242f, CSP 184 f.

Ma-L Śai 5: *susaṃvṛto antaragrham-upasaṃkṛmiṣyāmī ti*. Ma-L 14: *susaṃvṛto antaragrhe niṣīdiṣyāmī ti*. Cf. Bamiyan Ma rule 3 and 13 ... *aṃtaragharaṃ ... aṃtaraghare ...*; Kar II 78f.

gamissāmī ti: junction of **gamissāmi**: I shall go; I shall go; = **gamissāmi**: 1 sg. fut. of *gacchati* + *ti*: **ti** or **iti**. Nid.

nisīdissāmī ti: junction of **nisīdissāmi**: I shall sit; 1 sg. fut. of *nisīdati* + **ti** or **iti**.

Sekh 5 & 6: Susaṃvutasikkhāpadam

Susaṃvuto antaraghare gamissāmī ti sikkhā karaṇīyā.

Susaṃvuto antaraghare nisīdissāmī ti 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.

susaṃvuto: well restrained, Hr: well-controlled; adj. Bb. cpd.; see Sekh 3 above. = **su-**: well; pref. + **saṃvuto**: restrained; p.p. of *saṃvarati* (*saṃ* + \sqrt{var} + *a*). The wrong way is given in the origin-story at Vin IV 186: “making the hand or foot move playfully.” : *hattham vā padaṃ vā kilāpento*.

Sekh 7 & 8: Okkhittacakkhusikkhāpadam

Okkhittacakkhu antaraghare gamissāmī ti sikkhā karaṇīyā.

Okkhittacakkhu antaraghare nisīdissāmī ti sikkhā karaṇīyā.

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: Hr: with the eyes cast down, Ñm: with downcast eyes, down-cast-eyed; adj. Inverted Bb. cpd. qualifying an unexpressed *ahaṃ* and functioning a predicative nominative. = **okkhitta**: cast down; thrown down; p.p. of *okkhipati* (*o/ava* + $\sqrt{(k)khip}$ + *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: *yuggamattaṃ pekkhantena* : “in the manner of of observing a plough-length.” The commentary (Sp 891) defines this as: “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.”⁷⁰⁶

The wrong way is described in the origin story at Vin IV 186: *tahaṃ tahaṃ olokeno* : “looking here and there.”

The Prātimokṣasūtras instead have “not raising the eyes” / “not looking up”: *na utkṣiptacakṣur*; (Ma-L Śai 4); *nokṣiptacakṣur* (Bamiyan Ma; Kar II 78); *anutkṣiptacakṣuṣo* (Mū Śai 14, Ban; cf. Sa Śai B5).

Sekh 9 & 10: Ukkhittakasikkhāpaḍaṃ

*Na ukkhittakāya*⁷⁰⁷ *antaraghare gamissāmī ti, sikkhā karaṇīyā.*
Na ukkhittakāya antaraghare nisidissāmī ti, sikkhā karaṇīyā.

*Parimaṇḍalavaggo paṭhamo.*⁷⁰⁸

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, Ñm: hitched up, thrown up, suspended; adj. 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 *saṅghāṭī* or *sāṭikā*. 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: “with the body guarded ... we shall enter the village ... for alms ...” : *rakkhiten’eva kāyena ... gāmaṃ ... piṇḍāya pavissāmā ti*. The exact meaning of this word is not certain;

706. *Yugamattaṃ pekkhamāno ti yugayuttako hi danto ājāneyyo yugamattaṃ pekkhanti, purato catuhatthappamaṇaṃ bhūmibhāgaṃ; iminā pi ettakaṃ pekkhantena gantabbam.*

707. D, P: *-kāyaṃ*. So below.

708. V: *paṭhamo*. Bh Pm 1 & 2, C, D, W: *Paṭhamo vaggo*. Nothing in Mm Se.

see BD III 123 n. 1. It might mean “lifting up robes,” as one lifts the robes when crossing a shallow stream or puddle. The commentary (Sp 891) takes it to be a feminine instrumental: “*ukkhattakāya*: by/with lifting up, an instrumental word with female characteristics, being with a robe that has been lifted up on one side or on both sides.”⁷⁰⁹

It could, rather than being an adjective, perhaps be an action-noun like *ujjagghikāya* in the next rule. In this case it would mean: “with lifting up (of the robe).”

Cf. Cv V 29,3/Vin II 136 where the Buddha allowed a robe-faster after Ven. Ānanda’s light outer robes were lifted up by a whirl of wind while going for alms in the village.⁷¹⁰

The wrong way is given in the origin-story (Vin IV 187): “Having lifted up on one side or on both sides.” : *ekato vā ubhato vā ukkhipitvā*.

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.

paṭhamo: is first, (which is) the first; ordinal.

Ujjagghikavaggo

Sekh 11 & 12: Ujjagghikasikkhāpadam

*Na ujjagghikāya*⁷¹¹ *antaraghare gamissāmī ti, sikkhā karaṇīyā.*

*Na ujjagghikāya*⁷¹² *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, Hr: 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.

709. *ukkhattakāyā ti: ukkhepena, itthambhūtalakkhaṇe karaṇavacanam, ekato vā ubhato vā ukkhattacīvaro hutvā ti attho.*

710. *tena kbo pana samayena āyasmā Ānando lahukā saṅghāṭiyo pārupitvā gāmaṃ piṇḍāya pāvīsi, vātamaṇḍalikāya saṅghāṭiyo ukkhipiyimsu.*

711. C, D, G, Um, V, SVibh Ee, W: *ujjagghi-*.

712. Idem.

The wrong way is given in the origin-story at Vin IV 187: “laughing a loud laughter” : *mahāhasitaṃ hasantā*. It is allowable to smile when there is the occasion of laughter: *hasanīyasmimṃ vatthusmimṃ mihita-mattaṃ karoti*; Vin IV 187.

Sekh 13 & 14: Uccasaddasikkhāpadaṃ

Appasaddo antaraghare gamissāmī ti sikkhā karanīyā.
Appasaddo antaraghare nisīdissāmī ti sikkhā karanīyā.

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, Ñm: quietly, Hr: 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 an 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 arm-spans apart from each other and the third cannot make out 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 “loud sound.”⁷¹³

The SVibh non-offence clauses and the commentaries specify *saddo* as “voice” here. However, it is proper 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 tells another bhikkhu for clearing his throat while the Buddha teaches the Dhamma: *Appasaddo āyasmā hotu, Mā āyasmā saddaṃ 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). *Appasaddo katvā*: “having made quiet” at M II 37, indicates that *appasadda* can mean “quietly, silently.” Cf. M II 119: “having approached being quiet/quietly” : *appasaddo upasankamitvā*.

713. ... *Tatīyatthero pana saddam-eva suṇāti, kathaṃ na vavattapeti. Ettāvataṃ appasaddo hoti. Sace pana tatīyatthero kathaṃ vavattapeti, mahāsaddo nāma hoti.*

The wrong way is given in the origin-story and SVibh at Vin IV 187: “making a loud sound, a great sound” : *uccāsaddaṃ mahāsaddaṃ karontā*.

Sekh 15 & 16: Kāyappacālakasikkhāpadaṃ

Na kāyappacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā.
Na kāyappacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā.

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: Hr: swaying the body, Than: swinging..., Ñm: fidgeting...; adv. An accusative tapp. cpd. used as an adverb of manner in acc. sg. nt. = **kāya**: body + **pacālakam**: swaying; = *pacāla* from *pacāleti* (*p/ḷpa* + $\sqrt{cāl}$ + *e*) (see Th 200, Ja IV 16, S V 270) + *-akam*. A η amul absolutive in *-akam*; see *sannidhikāraṃ* at NP 23. For doubling of *p* see NP 16: *-maggapaṭipannassa*.

Sekh 17 & 18: Bāhuppacālakasikkhāpadaṃ

Na bāhuppacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā.
Na bāhuppacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā.

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: Sīsappacālakasikkhāpadaṃ

Na sīsappacālakaṃ antaraghare gamissāmī ti sikkhā karaṇīyā.
Na sīsappacālakaṃ antaraghare nisīdissāmī ti sikkhā karaṇīyā.

*Ujjagghikavaggo*⁷¹⁴ *dutiyo*.⁷¹⁵

714. Um: *ujjagghika*-. G, V: *na-ujjagghikavaggo*.

715. Bh Pm 1 & 2, C, D, W: *Dutiyo vaggo*. No section conclusion here in Mm Se.

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.

“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.

sāsa: 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

Sekh 21 & 22: Khambhakatāsikkhāpadam

*Na khambhakato*⁷¹⁶ *antaraghare gamissāmī ti, sikkhā karaṇīyā.*

*Na khambhakato*⁷¹⁷ *antaraghare nisidissāmī ti, sikkhā karaṇīyā.*

The training precept on making into a prop

“I shall not go with arms akimbo inside an inhabited area,” thus the training is to be done.

“I shall not sit with (the arms) akimbo inside an inhabited area,” thus the training is to be done.

khambhakato: having made [the arms] a prop, making (the arms) into a prop, Ńm & Hr: with arms akimbo, lit.: having made a prop; adjective qualifying an unexpressed *aham*; see Sekh 3. Bb. cpd. = **khamba:** prop, pillar, support; from *thamba* + **kata:** done, made; pp. of *karoti*, here, for convenience, rendered as an absolutive.

According to Sp 491 it means a prop made having placed a hand on the waist: *khambhakato nāma katiyaṃ hatthaṃ ṭhapetvā katakhambho*. 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.

716. C, D, W: *nakkhambhakato*. G: *na khambhagato* changed to *nakkhambhagato*.
717. Idem.

The Skt root \sqrt{stambh} 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 ubhato vā khambham katvā*.

Sa Prātimokṣasūtra: *na kambhāḥertā*; PrMoSa 243, CSP 189.

Sekh 23 & 24: Oguṇṭhitasikkhāpadaṃ

Na oḡuṇṭhito antaraghare gamissāmī ti sikkhā karaṇīyā.

Na oḡuṇṭhito antaraghare nisīdissāmī ti sikkhā karaṇīyā.

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.

oḡuṇṭhito: Ñm: with (head) covered, Hr: muffled up; p.p. of *oḡuṇṭheti* (*ava* + $\sqrt{guṇṭh}$ + *e*): covers over, veils. The wrong way given at Vin IV 189 is “having wrapped themselves, including the head, [with the outer robes]” : *bhikkhū sasīsam pārupitvā*.

Sekh 25: Ukkuṭikasikkhāpadaṃ

Na ukkuṭikāya antaraghare gamissāmī ti, sikkhā karaṇīyā.

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, Hr: crouching down on the heels, Than: tiptoeing or walking just on the heels, Ñm: walking on toes or heels; ins. sg. f. of *ukkuṭikā*. Ins. of attendant circumstances; see Sekh 9. = pref. *ud*: up + $\sqrt{kuṭ}/kuṭc$: bends; thus “bends up.” It is found in the standard phrase *pāde vanditvā ukkuṭikam nisīditvā añjalim paggabevvā*, which is found in the description of the formal request for the *upajjhāya* (Vin I 45), the *pabbajjā* (Vin I 82), the *upasampadā* (Vin I 57), the confessing of offences (Vin I 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, 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* (Khantipālo 1968: 128f.), there is a picture of Thai monks doing confession in the squatting way.⁷¹⁸

One ascetic practice referred to in the Canon, e.g. at M I 78, is the *ukkuṭikappadhāna*: the *ukkuṭika*-exertion. Perhaps the ascetics engaged in this practice also moved about in this posture.

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: 223.

There is no prohibition for sitting in the *ukkuṭikā* posture in an inhabited area in the Pali Vinaya, but the corresponding Sarvāstivādin *śaikṣa* 27 is coupled with another rule, *śaikṣa* 28, prohibiting bhikkhus to sit in the *utkuṭukā* posture. The corresponding Ma-L *śaikṣa* rule 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: “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.”⁷¹⁹

In Vism 104 *ukkuṭika* is used to describe the gait of a *rāgacarita*, “one of lustful behaviour,” *ukkuṭikañ-ca c’assa padaṃ hoti*. Nānamoli renders this as “and his step is springy.” (Vism-mhṭ 106: *asamphuṭṭhamajjham*: “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 Pallatthikasikkhāpadam

*Na pallatthikāya antaraghare nisīdissāmī ti, sikkhā karaṇīyā.*⁷²⁰

718. The current style is shown on the picture facing p.80. and the section after p.xiv.

719. *Pañcavāse ukkuṭikā vuccati pañhiyo ukkhipitvā aggapāde h’eva, aggapāde’vā ukkhipitvā pañhī hi yeva bhūmīyaṃ phusantassa gamanaṃ, karanaṇvacanaṃ pañ’ettha vuttalakkaṇam-eva.*

720. Mi & Mm Se have section-conclusions here. Mi Se: *chabbīsati sārubbā niṭṭhitā*. Mm Se: *chabbīsati sārubbā*.

sakkaccaṃ: appreciatively, considerately, respectfully, kindly, courteously, Ñm: carefully, Hr: attentively, thoroughly; adv. of manner. Originally an absolutive of *sakkaroti* (*sa[t]* + \sqrt{kar} + *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 *iccetam*.

Sakkaccaṃ is used in contexts of teaching Dhamma, e.g., A II 147: *sakkaccaṃ dhammaṃ deseti*, and in contexts of giving *dāna* together with *cittikatvā*: “thoughtfully, considerably,” e.g. at A IV 393. Cf. Th 1054 and Dh 392.

Sp 891: “... having established mindfulness.” : *satim upaṭṭhapetvā*.

The opposite/wrong way given in the SVibh (Vin IV 190) indicates the meaning: “unappreciatively accepts alms-food, as if wishing to throw it away”: *asakkaccaṃ piṇḍapātaṃ paṭiggaṇhāti chaddetukāmo viya*. The wrong way is the origin-story to Sekh 31: “unconsiderately they ate alms-food as if not wishing to eat ...” : *asakkaccaṃ piṇḍapātaṃ bhuñjanti abhuñjitukāmā viya*.

piṇḍapātaṃ: alms-food; acc. sg. m. See Pāc 29, NP 27.

paṭiggahessāmī ti: junction of **paṭiggahessāmi**: I shall accept; 1 sg. fut. *paṭiggaṇhāti* (*paṭi* + $\sqrt{(g)gah}$ + *ṇha*) + **ti** or **iti**.

Sekh 28: Pattasaññīpaṭiggahaṇasikkhāpadam

Pattasaññī piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā.

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, Ñm: with attention on the bowl, Hr: 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 121f. = *saññā* + poss. suf. *-in*. This literally means “having perception” (compare *agārin*, *kārin*, *bhāgin*, etc.) but is best translated as a present participle. Cf. Sekh 38: *ujjhānasaññī*.

Sp 891: “...: having put the attention/perception on the bowl.” : *pattasaññī ti patte saññam katvā*.

Wrong way: “... they accepted alms-food looking here and there, they did not know when it scattered over [the bowl] and flowed over

[the bowl]” : *tahaṃ tahaṃ olovento piṇḍapātāṃ paṭiggaṇhanti ākirante pi atikkante pi na jānanti*; Vin IV 190.

Cf. Cv VIII 5,2/Vin II 216: “(while alms is given) one should not look up at the face of the female donor of alms” : *na ca bhikkhādāyikāya mukhaṃ ulloketabbāṃ*.

This rule prevents 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: Samasūpakapaṭiggaṇaṇasikkhāpadam

Samasūpakaṃ piṇḍapātāṃ paṭiggahessāmī ti sikkhā karaṇīyā.

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.

samasūpakaṃ: which has curry in the proper proportion, Ñm: with sauces in proportion, Hr: with equal curry; adj. Bb. cpd. qualifying *piṇḍapātāṃ*, or maybe a bb cpd. used an adverb of manner. = **sama**: even, level; adj. + **sūpaka**: having (bean-) curry, soup; = *sūpa*: curry, sauce, soup. + poss. suf. *-ka*. According to the SVibh 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 *sūpa* is not confined to bean-curry.

According to the Sp 892 *samasūpakaṃ* means one part curry in proportion to four parts rice: *Samasūpako nāma yattha bhattassa catuttha-bhāgappamaṇo sūpo hoti*. Horner, BD II 127 n. 3, takes *sāmaṃ sūpaṃ pi odanaṃ pi viññāpetvā bhuñjanti* at Vin I 45 to refer to this sekhiya rule, but *sāmaṃ* means “(for) oneself” and therefore it rather refers to Sekh 37.

In *samasūpako ... samatittiko piṇḍapāto paṭiggahetabbo* (Cv VIII 4.4-5) the words *samasūpako* and *samatittiko* are clearly adjectives qualifying *piṇḍapāto*. Other contexts, however, suggest that *samasūpakaṃ* and *samatittikaṃ* could be adverbs of manner; i.e., M II 7: *abhaṃ iminā pattena samatittikaṃ pi bhuñjāmi* and D II 119: *punḍarikāni samodakaṃ ṭhitāni*.

Wrong way: *piṇḍapātāṃ paṭiggaṇhantā sūpañ-ñeva bahum paṭiggaṇhanti*: “accepting alms-food they accepted a lot of curry”; Vin IV 190.

Sekh 30: Samatitthikasikkhāpadam

*Samatitthikam*⁷²¹ *piṇḍapātāṃ paṭiggahessāmī ti, sikkhā karaṇīyā.*

*Khambhakatavaggo*⁷²² *tatiyo.*⁷²³

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.

samatitthikaṃ: which is level with the rim, Ñm: in proportion to (not overflowing from) the capacity (of the bowl), Than: level with the edge, Hr: at an even level, brimful; adj. qualifying *piṇḍapātāṃ*. 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: “*thūpikatāṃ piṇḍapātāṃ paṭiggāṇhanti*”: “they accepted alms made into a heap.”; Vin IV 190.⁷²⁴

BHSGD II 561 takes the reading *-tittika*, which exists both in Pali and Sanskrit, to be a corruption and suggests that the Sanskrit *tīrtha* = Pali *tittha*, is an extension from the earlier usage of “bathing-ghat” to the later usage of “edge of a river.”

Sp 892: “He accepts alms made into a heap, an offence of wrongdoing 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).”⁷²⁵

721. SVibh 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, SVibh Ce, Pg, Ra: *-titti-*.

722. G, V: *nakehambhakavaggo*.

723. Bh Pm 1 & 2, C, D, W: *Tatiyo vaggo*. Nothing in Mm Se.

724. V.l. *-titthi-* & *-titti-*. Cf. in Ee D I 244: *nadi udakassa samatittikā*, Ee Vin I 230: *nadī pūrā hoti samatitthika*, Be Jāt I 399: *samatittikaṃ anavasesakaṃ telapattāṃ parihareyya*, (cf. S V 170), M II 7: *ahaṃ iminā pattena samatittikaṃ pi bhūñjāmi*. See PED 302: *tittika* and *titthika*.

Mū Śai 41: *samatīrthikaṃ*; Ban 50; & *na samatittikaṃ*; LC 12. *Mahāvvyutpatti: na samatīrthikaṃ*; CSP 196. There is no Ma-L and Bamiyan Ma version.

725. *Thūpikatāṃ piṇḍapātāṃ paṭiggāṇhāti, āpatti dukkaṭassā ti ettha thūpikato nāma patassa antomukhavatūlekhāṃ atikkamivā kato; patte pakkhitto racito pūrīto ti attho. Evaṃ kataṃ agahetvā antomukha-vatūlekhā-samappamāno gahetabbo.*

Kkh 260: “Evenly filled, evenly laden, arranged (in a way) not having gone beyond the inner-mouth-rim-mark of the determined bowl.”⁷²⁶

According to Thāṇissaro Bhikkhu, this refers to the one centimeter 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 + **vagga**: section; see NP 10. **tatiyo**: third; ordinal.

Sakkaccavaggo

Sekh 31: Sakkaccabhuñjanasikkhāpadaṃ

Sakkaccaṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā.

The training precept on eating in a respectful manner

“I shall eat alms-food appreciatively,” thus the training is to be done.

See *Sekhiya* 27.

The wrong way of Sekh 31 is “unappreciatingly they ate alms-food, as if not wishing to eat.”⁷²⁷

bhuñjissāmī ti: I shall eat; 1 sg. fut. of *bhuñjati* ($\sqrt{bhuj} + \text{ṇa}$).

Sekh 32: Pattasaññibhuñjanasikkhāpadaṃ

Pattasaññi piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.

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 *Sekhiya* 28.

Sekh 33: Sapadānasikkhāpadaṃ

*Sapadānaṃ*⁷²⁸ *piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.*

726. *Samatittikam: samapunnāṃ samabharitaṃ adhiṭṭhānupagapattassa antomukha-vaṭṭilekhaṃ anatikkamitvā racitaṃ.*

727. *Asakkaccaṃ piṇḍapātaṃ bhuñjanti abhuñjitukāmā viya.*

The training precept on (eating) systematically

“I shall eat alms-food systematically,” thus the training is to be done.

sapadānaṃ: systematically, Than: methodically, Ñm: without making exceptions, Hr: 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: “*Sapadānaṃ*: not having made an exception with respect to this and that, successively/in order (*anupaṭṭiyā* = adv.)” : *Sapadānaṃ-ti tattha tattha odhiṃ akatvā anupaṭṭiyā*.

Wrong way: *tahaṃ tahaṃ omadditvā* (Be: *omasitvā*) *piṇḍapātaṃ bhuñjanti*; Vin IV 191.

Probably it means that one should eat without choosing food from here and there in the bowl.

The practice of *sapadānacāra* or “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: Samasūpakasikkhāpadaṃ

Samasūpakaṃ piṇḍapātaṃ bhuñjissāmi ti sikkhā karaṇīyā.

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-thūpakatasikkhāpadaṃ

*Na thūpakato*⁷²⁹ *omadditvā piṇḍapātaṃ bhuñjissāmi ti, sikkhā karaṇīyā*.

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.

728. V: *samadānaṃ*. (The reading *sapadāno piṇḍapāto bhuñjitabbo* in Ee Cv VIII 4,5 is a corruption. Be and Ce correctly read *sapadānaṃ*.)

729. Mm Se, Bh Pm 1 & 2, C, D, W, Ra, SVibh Ce, SVibh 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*. SVibh Ee Burmese MS. v.l.l. at Vin IV 364: *dhūpakato, thupato, dhūpato*.

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: *thūpikatam*, Vin IV 190 (SVibh Ee Burmese MS. v.l.l.: *dhūpikatam*, *thupitam*; Be: *thūpikatam*). + **to:** into. An ablative of side and viewpoint is used here (see Syntax § 131), which, as in this case, can have a locative sense, i.e., “on,” “in,” or “at.” (It isn’t *thūpa* + **kata:** made; p.p. of *karoti*.)

An exception to the rule in the Vibhaṅga’s *anāpatti*-section, supports the *thūpakato* reading: “having pressed together and pressed down a small remainder on one side he eats” : *parittake sese ekato samkaddhitvā omadditvā bhujjati*.

thūpato: Ñm, H, Norman, and *Vinaya* Than: from a heap; abl. sg. m. of *thūpa:* a heap. Meaning not clear; see BMC 498.

The Sanskrit Buddhist version (Mū Śai 68, Ma-L 26, Dhg 31, Ma-L 55, and Mpt), has not been given as a parallel of the Pali in the concordances at BMD 146, and CSP appendix IV 19.

Ma-L Śai 26: *Na stūpakāraṇaṃ piṇḍapātaṃ paribhuñjissāmī ti ...*; BV 298, Cf. Kar II 80. Mū: *Na stūpakṛtimavagryha piṇḍapātaṃ ...*; Ban 51. Sa Śai C 3: *Na stūpakāraṇaṃ piṇḍapātaṃ paribhoksyāma...*; PrMoSa 247. Sa Śai C 6: *Na stūpyavaguṇṭhikṛtaṃ piṇḍapātaṃ paribhoksyāma...*; PrMoSa 247

The *Mahāvvyutpatti* version (see CSP 58 and BMD 146) is: *Na stūpakṛtim-avamṛḍya* piṇḍapātaṃ paribhoksyāmaḥ*. (*BMD reads *-avamṛḍya*); translated at BMD 103 as: “We will not eat alms food separating the unformed food into a stūpa ...,” and at CSP 197 as: “To eat without scooping a particular portion.”

Wrong way: “they eat having pressed down into a heap”: *thūpakato omadditvā piṇḍapātaṃ bhujjanti*; Vin IV 191.

For the commentary to *thūpikatam piṇḍapātaṃ 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: Ñm: working down, *Vinaya Texts:* having pressed down, Hr: having chosen (see BD III 129 n. 2); abs. of *omaddati* (*o/ava* + √*mad* + *a*): crushes, rubs down into, presses down. See origin-story to Sekh 33: “pressed down in this and that place” : *tamaṃ tamaṃ omadditvā* (Be: *omasitvā*).

Sekh 36: Odanappaṭicchādanasikkhāpadaṃ

*Na sūpaṃ vā vyañjanam*⁷³⁰ *vā odanena paṭicchādessāmi*⁷³¹ *bhiyyokamyatam*⁷³² *upādāyā ti,*⁷³³ *sikkhā karaṇīyā.*

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.

sūpaṃ: curry; acc. sg. m. See Sekh 29. **vā:** or; disjunctive particle.

vyañjanam: condiment or curry, Ñm: curry; acc. sg. nt. *Vyañjana* here has not its usual sense of “attribute” or “detail,” but the sense of “condiment” or “spice.” MW 1029: *vyañjana*: ... seasoning, sauce, condiment. Cf. M-a 150: “Various *sūpa*, various *vyañjana*: here *sūpa* is what can be taken by the hand is said. *Vyañjana* is condiment. Therefore ‘fish-, meat-, mung-bean-*sūpa*, etc., are various *sūpa*. The various meats, etc., are *vyañjana*.’ is said.”⁷³⁴ *Byañjana* is the Burmese & Thai spelling. In Burmese Pali *vy-* is written for *by-*, since *v* is pronounced as *b* in Burma; cf. PG § 54.

odanena: with rice; ins. sg. m. Ins. of means; Syntax § 66.

paṭicchādessāmi: 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; indeclinable; comparative form of $\sqrt{bhū}$: is. + **-kamyatam upādāyā:** out of liking; see NP 8 + **iti:** thus; deictic particle or **ti:** quotation mark.

Sekh 37: Sūpodanaviññattisikkhāpadaṃ

*Na sūpaṃ vā*⁷³⁵ *odanam vā agilāno attano atthāya viññāpetvā bhuñjissāmi ti, sikkhā karaṇīyā.*

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.

730. Mm & Mi Se, Dm, UP, G, V, W: *byañjanam*.

731. D, W, Ra, Wae Uda Pm: *paṭicchādessāmi ti*.

732. Bh Pm 1 & 2: *bhiyyo-*. Ra: *bhiyyo-*.

733. D: *upādāyā, sikkhā*

734. *Anekasūpaṃ anekabyañjanam ti ettha sūpo nāma hatthahāriyo vuccati. Byañjanan-ti uttari-bhaṅgaṃ. Tena maccha-mamsa-mugga-sūpadibhi anekasūpaṃ, nānappakāraka-mamsādibhyañjanan-ti vuttaṃ hoti.*

735. G and V add: *byañjanam vā*.

odanaṃ: rice; acc. sg. m.

agilāno attano atthāya viññāpetvā: not sick, having requested for his own benefit; see Pāc 39.

Sekh 38: Ujjhānasaññīsikkhāpadaṃ

Na ujjhānasaññī paresaṃ pattamaṃ olokessāmi ti, sikkhā karaṇīyā.

The training precept on finding fault

“I shall not look at other’s bowls finding fault,” thus the training is to be done.

ujjhānasaññī: perceiving fault, Ñm: look enviously, Hr: captious-mindedly; bb. cpd. = **ujjhāna:** finding fault; action-noun fr. *ujjhāyati:* finds fault; see Pāc 13 + **saññī:** finding, perceiving; poss. adj.; see Sekh 28.

paresaṃ: of others; gen. pl. of the pronominal adj. *para;* see PG § 113,7.

pattamaṃ: the bowl; acc. sg. m.

paresaṃ pattamaṃ: Hr: other’s bowls, Ñm: another’s bowl.

olokessāmi ti: junction of **olokessāmi:** I shall look, look down; 1 sg. pres. ind. of *oloketi/avaloketi* (*o/ava* + √*lok* + *e*) + **ti** or **iti**.

Sekh 39: Kabaḷasikkhāpadaṃ

Nātimahantaṃ kabaḷamaṃ⁷³⁶ karissāmi ti, sikkhā karaṇīyā.

The training precept on morsels

“I shall not make an over-large morsel [of food],” thus the training is to be done.

nātimahantaṃ: not over-large; = junction of *na* + *atimahantaṃ* 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*.

kabaḷamaṃ: morsel, Ñm & Hr: 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.: **kavaḷamaṃ** = the Skt form; see PG § 46,1.

karissāmi ti: junction of **karissāmi:** I shall make; 1 sg. fut. of *karoti* + **ti** or **iti**.

736. Mi & Mm Se, V: *kavaḷamaṃ*. C, D, W: *kabaḷamaṃ*.

Sekh 40: Ālopasikkhāpadam

Parimaṇḍalam ālopaṃ karissāmī ti sikkhā karaṇīyā.

The training precept on pieces (of food)

*Sakkaccavaggo catuttho.*⁷³⁷

“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. Cv VIII 4.5: *parimaṇḍalo ālopo kātabbo*, which indicates that *parimaṇḍala* is an adjective.

ālopaṃ: Hr: piece (of food), *Vinaya Texts* & Ñm: mouthful; acc. sg. m. fr. *ālumpati* (*ā* + $\sqrt{\text{lump}}$ + *a*): pulls out, breaks off, separates.

Wrong way: *dīgham ālopaṃ* : “a long piece of food”; Vin IV 194.

The difference between *ālopa* and *kabala* is 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 II 18 they occur next to each other and seem to be synonyms.)

parimaṇḍalam ālopaṃ: round piece (of food), Ñm: a round mouthful, Hr: 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

Sekh 41: Anāhaṭasikkhāpadam

*Na anāhaṭe*⁷³⁸ *kabale*⁷³⁹ *mukhadvāram vivarissāmī ti, sikkhā karaṇīyā.*

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.

737. Bh Pm 1 & 2, C, D, W: *Catuttho vaggo*. Nothing in Mm Se.

738. Bh Pm 1 & 2, C, D, W, Ra: *nānāhaṭe*. W: *anāhaṭe*.

739. Mi & Mm Se, V: *kavale*. C, D, W: *kabale*.

anāhate: not taken to (it), Ñm: not brought to, Hr: brought close taken to, Nor: brought to it; adj. Bahubbīhi cpd. = *an-*: neg. pref. + *āhata*: p.p. of *āharati* (*ā* + $\sqrt{\text{har}}$ + *a*); see Pāc 40.

There is no commentary on this in the SVibh. 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.

Ma-L Śai 31: *nānāgate kavade*; BV 298. Bamiyan Ma: (*na*) *anāgatehi kabadehi*; Kar II 81. Sa & Mū: *nānāgate ālope*; PrMoSa 248, Ban 30.

kabaḷe: ball (of food); loc. sg. m. = Locative absolute construction; see Sekh 39.

mukhadvāraṃ: mouth; acc. sg. m.; see Pāc 40.

vivarissāmī ti: junction of **vivarissāmī:** I shall open; 1 sg. fut. of *vivarati* (*vi* + $\sqrt{\text{var}}$ + *a*) + **ti** or **iti**. See Vin II 214.

Sekh 42: Bhuñjamānasikkhāpadaṃ

Na bhuñjamāno sabbam hattham mukhe pakkhipissāmī ti 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* ($\sqrt{\text{bhuj}}$ + *ṇa*). Possibly a nominative absolute; see Syntax § 26.

sabbam: all; adj.

hattham: 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: junction of **pakkhipissāmī:** put onto, throw onto; 1 sg. fut. of *pakkhipati* (*pa* + $\sqrt{\text{(k)khip}}$ + *a*) + **ti** or **iti**.

Sekh 43: Sakabaḷasikkhāpaḍaṃ

*Na sakabaḷena*⁷⁴⁰ *mukhena byāharissāmi*⁷⁴¹ *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.

sakabaḷena: which has a ball (of food in it), which has a mouthful; adj. Bb. cpd. = **sa:** with; pref. (= cpd. form of *saṃ*) + **kabaḷa.**

mukhena: with a mouth; ins. sg. m. Ins. of attendant circumstances; see Syntax § 65 and Sekh 10.

byāharissāmi ti: junction of **byāharissāmi:** I shall speak, talk; 1 sg. fut. of *byāharati* (*vi* + *ā* + √*har* + *a*) + **ti** or **iti.** (Cv VIII 4,5 has *vyāharitabbam.*)

Ma-L Śai 34: *Na sakavaḍena mukhena vāca-bhāṣiṣyāmi ti śikṣā karaṇīyā;* BV 298.

Sekh 44: Piṇḍukkhepakasikkhāpaḍaṃ

Na piṇḍukkhepakam bhunṅissāmi ti 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.

piṇḍukkhepakam: tossing up bits (of food), Ñm: repeatedly lifting up the (same piece of) food, Hr: tossing up balls (of food), Than: eat from lifted balls of food; adv. of manner. Kdh. cpd. used as an adverb of manner. = **piṇḍa:** bit of food, alms; see NP 27 + **ukkhepakam:** holding up, tossing up; ṇamul absolutive in *-akam*; see *sannidhikārakam* at NP 23. From *ukkehipati* (*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. 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.

740. Mi & Mm Se, V: *-kavaḷena.* C, D, W: *-kabalena.*

741. G, P: *vyāharissāmi.*

Sp 893: “Repeatedly tossing up a bit.”: *piṇḍaṃ ukkhipitvā ukkhipitvā*.

Ma-L Śai 32: *Na kavaḍoṭkṣepakam*; BV 298. Bamiyan Ma: *na kabaḍavikṣepakah*; Kar II 81. Not in Sa and Mū.

Sekh 45: Kabaḷāvacchedakasikkhāpadaṃ

*Na kabaḷāvacchedakam*⁷⁴² *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.

kabaḷāvacchedakam: biting off a mouthful, Ñm & Hr: breaking up (into bits, ...), Than: nibbling at mouthfuls of food; kdh. cpd. used as adverb of manner. = **kabaḷa** + **avacchedaka**: cutting off (with the teeth), bite off; ṇamul absolutive in *-akam* 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.” A *kabaḷa* is a mouthful, i.e., food in the mouth, indicating that one part of the food is in the mouth and bitten off from the rest that is outside the mouth.

Sp 893: *kavaḷam avacchinditvā avacchinditvā*.

Sekh 46: Avagaṇḍakāarakasikkhāpadaṃ

Na avagaṇḍakāarakam bhuñjissāmī ti 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.

avagaṇḍakāarakam: puffing up (the cheeks); kdh. cpd. used as adverb of manner. = **avagaṇḍa**: making a swelling, i.e., puffing up (the cheeks); = pref. *ava*:- out + *gaṇḍa*: a swelling + **kāra**: doing; ṇamul absolutive in *-akam*; fr. *karoti*.

Sp 893: “...: repeatedly making a puffed up cheek like a monkey (which stuffs its food into it).” : *makkato viya gaṇḍe katvā katvā*.

Wrong way: “Who out of disrespect, having made a puffing up on one side or both sides, there is an offence of wrongdoing for him,” *yo anādariyaṃ paṭicca ekato vā ubhato vā gaṇḍam katvā bhuñjati, āpatti dukkaṭassa*; Vin IV 196.

742. Mi & Mm Se, V: *kavaḷ*-. C, D: *kabal*-.

Sekh 47: Hatthaniddhunakasikkhāpadaṃ

*Na hatthaniddhunakaṃ*⁷⁴³ *bhuñjissāmi 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.

hatthaniddhunakaṃ: shaking (food) off the hand; kdh. cpd. used as adv. of manner. = **hattha**: hand + **niddhunakaṃ**: shaking off; ṇamul abs in *-akaṃ* from *niddhunāti* (*ni(r)* + √*dhū* + *nā*): shakes off.

Ma-L Śai 41: *hastanirdhūtakaṃ*; BV 298. Bamiyan Ma: *hastanidhūnakaṃ*; Kar II 82. Mū: *hastasaṃdhūnakaṃ*; Ban 31. Sa Śai C 21: *hastāvadhūnakaṃ*.

Sekh 48: Sitthāvakāraṃkasikkhāpadaṃ

*Na sitthāvakāraṃ*⁷⁴⁴ *bhuñjissāmi ti, sikkhā karaṇīyā.*

The training precept on scattering rice grains

“I shall not eat scattering rice-grains,” thus the training is to be done.

sitthāvakāraṃ: scattering rice-grains; kdh. cpd. used as adverb of manner. = **sittha**: CPED: rice-grain; PED & Ñm: lump of boiled rice; cf. Sekh 56 + **avakāraṃ**: doing away, scattering, strewing; ṇamul absolute in *-akaṃ*. = pref. **ava-**: off, away + **kāraṃ**: see Sekh 46.

Ma-L Śai 42 & Bamiyan Ma: *sitthāpakāraṃ*; Kar II 82. Sa (Śai C22): *śistavikirāṃ*; Simson 249. *Mahāvvyutpatti*: *sikthapṛthakkāraṃ*, BMD 146.

Perhaps *avakāraṃ* is a corruption of *avakirakaṃ*, from *avakirati* (*ava/o* + √*kir* + *a*): rejects, throws out, strews. It could also be from *avakkāra*: throwing away, refuse; from *avaṃ* + *karoti*.

Sekh 49: Jivhānicchāraṃkasikkhāpadaṃ

Na jivhānicchāraṃ *bhuñjissāmi ti sikkhā karaṇīyā.*

The training precept on sticking out the tongue

“I shall not eat sticking out the tongue,” thus the training is to be done.

743. Mi & Mm Se, Bh Pm 1 & 2, C, D, G, V, W, Pg: *-niddhūnakaṃ*.

744. V: *sitth-*.

jivhānicchāraṇam: sticking out the tongue; kdh. cpd. used as adverb of manner. = **jivhā**: tongue + **nicchāraṇam**: sticking out; ṇamul abs. from *niccharati* (*ni(r)* + √*car* + *a*): emits, goes out.

Sekh 50: Capucapukāraṇasikkhāpamaṃ

Na capucapukāraṇam bhūñjissāmī ti sikkhā karaṇīyā.

*Kabaḷavaggo*⁷⁴⁵ *pañcama*.⁷⁴⁶

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.

capucapukāraṇam: making chomping sounds, Hr: smacking the lips, Ñm: making a “capucapu” sound; kdh. cpd. used as adverb of manner. = **capucapu**: chomping, smacking sound; an onomatopoeic⁷⁴⁷ construction. + **kāraṇam**: making; ṇamul abs.; see Sekh 46.

kabaḷavaggo: the section (starting with the rule) on morsels of food, food-ball-section; nom. sg. m. = **kabaḷa**: ball of food; see Sekh 41 + **vagga**: section; see NP 10. **pañcama**: fifth; ordinal.

Surusuruvaggo

Sekh 51: Surusurukāraṇasikkhāpamaṃ

Na surusurukāraṇam bhūñjissāmī ti sikkhā karaṇīyā.

The training precept on making slurping (sounds)

“I shall not eat making slurping [sounds],” thus the training is to be done.

surusurukāraṇam: making slurping sounds, Hr: making a hissing sound, Ñm: making a “surusuru” sound; kdh. cpd. used as adverb of manner. = **surusuru**: slurping; an onomatopoeic word + **kāraṇa**: making; ṇamul absolutive, see Sekh 46.

745. Mi Se: *anāḷavaggo*. G: *na anāḷavaggo*. V: *na anāḷavaggo*.

746. Bh Pm 1 & 2, C, D, W: *Pañcama vaggo*. Nothing in Mm Se.

747. “Onomatopoeic” means a word that imitates the sound of the action it refers to, such as “click” see PG § 186.4. Sp 893: *capucapū ti evaṃ saddam katvā*.

Sekh 52: Hatthanillehakasikkhāpadaṃ

Na hatthanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā.

The training precept on licking the hand

“I shall not eat licking the hand,” thus the training is to be done.

hatthanillehakaṃ: licking the hand; kdh. cpd. used as adverb of manner. = **hattha**: hand + **nillehakaṃ**: licking; ṇamul absolutive in -*akaṃ* from *nillehati*, the causative of *nillihati* (*ni(r)* + √*lih* + *a*). (Padabhājana to Sekh 53: *nillehitvā*).

Sekh 53: Pattanillehakasikkhāpadaṃ

Na pattanillehakaṃ bhuñjissāmī ti sikkhā karaṇīyā.

The training precept on licking the bowl

“I shall not eat licking the bowl,” thus the training is to be done.

pattanillehakaṃ: licking the bowl; adv. = **patta**: bowl + **nillehakaṃ**.

Sekh 54: Oṭṭhanillehakasikkhāpadaṃ

Na oṭṭhanillehakaṃ⁷⁴⁸ bhuñjissāmī ti, sikkhā karaṇīyā.

The training precept on licking the lips

“I shall not eat licking the lip[s],” thus the training is to be done.

oṭṭhanillehakaṃ: licking the lips; adv. = **oṭṭha**: lip(s) + **nillehakaṃ**.

Sekh 55: Sāmisasikkhāpadaṃ

Na sāmisenā hatthena pāṇīyathālakam⁷⁴⁹ paṭiggabessāmī ti, sikkhā karaṇīyā.

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.

748. 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.)

749. V: *pāṇīya*-.

sāmisena: which is (soiled with) food, which is food (-soiled), Ñm: 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.

pānīyathālakam: 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 *paṭigganḥāti* (*paṭi* + √(g)gah + ṇha).

Sekh 56: Sasitthakasikkhāpadam

*Na sasitthakam*⁷⁵⁰ *pattadhovanam antaraghare chaddessāmī*⁷⁵¹ *ti, sikkhā karanīyā.*⁷⁵²

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**.

pattadhovanam: bowl-washing-water, Hr: 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: junction of **chaddessāmi:** I shall throw away; 1 sg. fut. of *chaddati* (√*chadd* + *e*) + **ti** or **iti**.

Mm & Mi Se: **samatimsa bhojanapaṭisaṃyuttā niṭṭhitā:** exactly thirty connected with food have finished. = *samatimsa:* exactly thirty; adj. = *sama:* even, right; adj. + *timsa:* thirty; num. *bhojanapaṭisaṃyuttā:* connected with food; adj. qualifying unexpressed *sekhiyā*. = *bhojana:* food + *paṭisaṃyutta:* connected; p.p. of *paṭisaṃyujjati*.

Sekh 57: Chattapāṇisikkhāpadam

*Na chattapāṇissa agilānassa dhammam desessāmī ti,*⁷⁵³ *sikkhā karanīyā.*

750. V: *sasitthakam*. (Cf Sekh 48.) G: *na sitthakam*.

751. V: *chaddessāmī*.

752. Mm Se: *Samatimsa bhojanapaṭisaṃyuttā*. Mi Se: *Samatimsa bhojana-paṭisaṃyuttā niṭṭhitā*.

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 *purisassa* or the like. = **chattha:** sunshade, umbrella + **pāṇissa:** to one who is having in the hand; dat. sg. m. of poss. adj. *pāṇin*; see IP 122.

agilānassa: who is not ill; adj. of *agilāna*; see Pāc 39.

dhammaṃ: Dhamma, a teaching; acc. sg. m. See Pāc 7.

desessāmī ti: I shall teach; 1 sg. fut. of *deseti* (√*dis* + *a*). *Desessati* is the correct future tense form of this seventh conjugation verb; see IP 54.

Sekh 58: Daṇḍapāṇisikkhāpadaṃ

Na daṇḍapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā.

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.

daṇḍapāṇissa: to one who has a stick in (his) hand; dat. sg. m. = **daṇḍa:** stick, staff, rod. The staff is a symbol of (royal) power and in the Pali Canon it is often synonymous with punishment and violence.

Sekh 59: Satthapāṇisikkhāpadaṃ

Na satthapāṇissa agilānassa dhammaṃ 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: Āvudhapāṇisikkhāpadaṃ

Na āvudhapāṇissa⁷⁵⁴ agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.

Surusuruvaggo⁷⁵⁵ chaṭṭho.⁷⁵⁶

753. Mm Se, Bh Pm 1 & 2, C, D, G, V, W, Mi Se v.l., Ra: *desissāmī ti* throughout. (Pg: *desessāmī ti*.)

754. Bh Pm 1 & 2, Um, Ra, Pg, SVibh Ce: *āyudha*.

755. G, V: *nasurusuruvaggo*.

756. Bh Pm 1 & 2, C, D, W: *Chaṭṭho vaggo*. Nothing in Mm Se.

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 Pali 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 Dh 40 in Norman, 2000. Ma-L Śai 59: *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

Sekh 61: Pādukasikkhāpaḍaṃ

*Na pādukārūḷhassa*⁷⁵⁷ *agilānassa dhammaṃ 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.

pādukārūḷhassa: to one who is wearing shoes; Adj. dat. sg. m. Bb. cpd. = **pāduka**: shoe; from *pāda*: foot + conn. suf. *-ka* + **ārūḷha**: wearing; p.p. of *āruhati* (*ā* + \sqrt{rub} + *a*): mounts, wears.

Sekh 62: Upāhanasikkhāpaḍaṃ

*Na upāhanārūḷhassa*⁷⁵⁸ *agilānassa*⁷⁵⁹ *dhammaṃ 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.

upāhanārūḷhassa: to (someone) who is wearing sandals; dat. sg. m. = **upāhana**: sandal; nt. + *ārūḷha*; wearing; pp. of *āruhati*.

The difference between *pāduka* and *upāhana* is not entirely clear. According to Ṭhānissaro (BMC II ch. 3) *pāduka* is footwear made of

757. Bh Pm 1 & 2, Dm, V: *-rūḷhassa*.

758. Bh Pm 1 & 2, Dm, V: *-rūḷhassa*.

759. V: *agilānassa* throughout the section.

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. In the Chinese translations of the Prātimokṣasūtras *upānaha* was translated as 革屣 “leather shoes/sandals” while *pāduka* was translated as 屐, “wooden shoe/patten.”

Sekh 63: Yānasikkhāpadaṃ

Na yānagatassa agilānassa dhammaṃ desessāmī ti 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: Sayanasikkhāpadaṃ

Na sayanagatassa agilānassa dhammaṃ desessāmī ti 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: Pallatthikasikkhāpadaṃ

Na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmī ti 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 *nisīdati* (*ni* + \sqrt{sad} + *a*): sits down.

Sekh 66: Veṭṭitasikkhāpadaṃ

*Na veṭṭitasīsassa*⁷⁶⁰ *agilānassa dhammaṃ desessāmi ti, sikkhā karaṇīyā.*

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.

veṭṭitasīsassa: to (someone) whose head is wrapped (with a turban), Hr: to one with turban on his head, Ñm: to one wearing a head-wrapping; adj. in dat. sg. m. Bb. ; bb.cpd. = **veṭṭita:** wrapped, enveloped; p.p. of *veṭṭeti* ($\sqrt{veṭh}$ + *e*) + **sīsa:** head.

Sekh 67: Oguṇṭhitasikkhāpadaṃ

Na oguṇṭhitasīsassa agilānassa dhammaṃ desessāmi ti sikkhā karaṇīyā.

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 Brāhmiṇī of the Verahaccāni clan invites Ven. Udāyi for a meal. When Ven. Udāyi has eaten the Brāhmiṇī 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.⁷⁶¹

Sekh 68: Chamāsikkhāpadaṃ

*Na chamāyaṃ*⁷⁶² *nisīditvā āsane nisinnassa agilānassa dhammaṃ deses-*

760. Mi & Mm Se, G, V: *veṭṭita-*.

761. *Udāyiṃ bhuttāvīṃ onitapattapāṇiṃ pādūkā ārohitvā ucce āsane nisīditvā sīsaṃ oguṇṭhitvā āyasmantaṃ udāyiṃ etadaṅvoca: bhaṇa, samaṇa, dhamman-ti.*

762. Bh Pm 1 & 2, C, D, W, SVibh Ce, SVibh Ee: *chamāya.*

sāmī ti, sikkhā karaṇīyā.

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.

chamāyaṃ: 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: Nīcāsanāsikkhāpadaṃ

Na nīce⁷⁶³ āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.

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.

ucce: high; adj.

Sekh 70: Ṭhitasikkhāpadaṃ

Na ṭhito nisinnassa agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.⁷⁶⁴

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 *ṭṭhati* qualifying an unexpressed *aham*, the subject of *desessāmī*. A predicative nominative; see Sekh 3.

Sekh 71: Pacchatogamanāsikkhāpadaṃ

Na pacchato gacchanto purato⁷⁶⁵ gacchantassa agilānassa dhammaṃ

763. V: *nīce*.

764. C, D, W: *Sattamo vaggio*. G, V: *Napādukavaggio sattamo*.

765. V: *pūrato*.

desessāmī ti, sikkhā karaṇīyā.

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 indeclinable *pacchā*, see Pār conclusion + 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: Uppathenagamanasikkhāpadam

Na uppathena⁷⁶⁶ gacchanto pathena gacchantassa agilānassa dhammam desessāmī ti, sikkhā karaṇīyā.⁷⁶⁷

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. Ma-L Śai 62: *utpathena gacchanto gacchantasya agilānasya*.

pathena: on the path, by the path; Ins. sg. m. Instrumental of means.

Mi Se: **soḷasa dhammadesanāpaṭisaṃyuttā niṭṭhitā:** “The sixteen connected with the teaching of Dhamma have been finished.” = *soḷasa:* sixteen; num. *dhammadesanāpaṭisaṃyuttā:* connected with the teaching of Dhamma; adj. qualifying unexpressed *sekhiyā*. *dhammadesanā:* the teaching of Dhamma; gen. tapp. cpd. = *dhamma* + *desana:* exposition, teaching + *paṭisaṃyutta:* connected; p.p. of *paṭisaṃyujjati*.

766. V: *upathena*.

767. Mm Se: *Soḷasa dhammadesanā-paṭisaṃyuttā*. Mi Se: *Soḷasa dhammadesanā-paṭisaṃyuttā niṭṭhitā*.

Sekh 73: Ṭhito-uccārasikkhāpadaṃ⁷⁶⁸

Na ṭhito agilāno⁷⁶⁹ uccāraṃ vā passāvaṃ vā karissāmi 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.

uccāraṃ: excrement, faeces; acc. sg. m. **vā**: or; disjunctive particle.

passāvaṃ: urine; acc. sg. m.

karissāmi ti: I shall produce, make, do; 1 sg. fut. of *karoti*. The Pali has a periphrastic way of expressing these calls of nature in which *karoti* activates the noun, “make excrement ... urine.” This cannot be rendered literally into English, although Ñāṇamoli’s “make water” comes close to it.

Sekh 74: Harite-uccārasikkhāpadaṃ

Na harite agilāno uccāraṃ vā passāvaṃ vā kḥeḷaṃ vā karissāmi ti 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: *appabarite*.

Cf. Bhikkhunī-Pāc 9, Vin IV 267: Padabhājana: “So called *harita* is cereals and pulses/beans grown for the enjoyment and use/food of human beings.” : *Haritaṃ nāma pubbaṇṇaṃ aparāṇṇaṃ yaṃ manussānaṃ upabhoga-paribhogaṃ ropimaṃ.*

From the origin-story to this bhikkhunī rule (and the one to Bhikkhu-pācittiya 19) it is clear that crops are meant: “Bhikkhunīs 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 bhikkhunīs spoil our barley-field!”⁷⁷⁰

768. Mi has the heading *tayo pakinnakā* preceding this.

769. V: -*gilān-* throughout the text.

770. *Bhikkhuniyo uccāraṃ-pi passāvaṃ-pi saṅkāraṃ-pi vighāsaṃ-pi kḥette chaddenti. Atha kho so brāhmaṇo ujjhāyati kḥiyyati vipāceti: Kathañhi nāma bhikkhuniyo ambhakaṃ yavakhettaṃ dūsessanti ti.*

kheḷaṃ: spittle, saliva; acc. sg. nt.

Sekh 75: Uduke-uccārasikkhāpaḍaṃ

Na uduke agilāno uccāraṃ vā passāvāṃ vā kheḷaṃ vā karissāmi ti sikkhā karanīyā.

*Pādukavaggo sattamo.*⁷⁷¹

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.

uduke: in the water, 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.

Mi & Mm Se: **tayo pakiṇṇakā**: “The three miscellaneous [cases] have been finished.” = *tayo*: three; num. *pakiṇṇakā*: miscellaneous; adjective qualifying unexpressed *dhammā*: cases.

Sekhiya Conclusion

*Uddiṭṭhā kho āyasmanto sekhiyā*⁷⁷² *dhammā.*

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyaṃ-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyaṃ-pi pucchāmi: Kacci'ttha parisuddhā?

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evaṃ-etaṃ dhārayāmi.*⁷⁷³

*Sekhiyā niṭṭhitā.*⁷⁷⁴

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?

771. Bh Pm 1 & 2: *Sattamo vaggo*. G, V: *Napacchatovaggo aṭṭhāmo*. Mm Se: *Tayo pakiṇṇakā*. Mi Se: *Tayo pakiṇṇakā niṭṭhitā*.

772. Mi Se, V, P: *pañcasattati sekhiyā*.

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

774. = Dm, Bh Pm 1 & 2, C, V, W, Mm Se, Um. Nd, 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*.)

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 are finished.

uddiṭṭhā ... niṭṭhitā: see Sekh intro. and Nid. concl.

Adhikaraṇasamathā⁷⁷⁵

Ime kho pan'āyasmanto satta adhikaraṇasamathā⁷⁷⁶ dhammā uddesaṃ āgacchanti.

Settlements of Legal Issues

Venerables, these seven cases that are settlements of legal issues come up for recitation.

ime kho pan'āyasmanto ... dhammā uddesaṃ āgacchanti: these ... cases come up for recitation; see Sd intro.

satta adhikaraṇasamathā dhammā: the seven cases that are settlements of legal issues.

satta: seven; numeral.

adhikaraṇasamathā: settlement of legal issues; Ñm: settlement of litigation; Hr: deciding of legal questions; Nor: settlement of legal processes, Than: settling of issues. Adjective qualifying *dhammā*. Gen. tapp. cpd. used as Bb cpd. = **adhikaraṇa:** legal issue, , formal dispute; adj. qualifying *dhammā*. = directional prefix *adhi-* + *kaṇa:* doing, making + *samatha:* settlement, calming; adjective derived from the verb *sammati* ($\sqrt{\text{sam}} + a$): is appeased, is calmed.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

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 that they were

775. = Dm. Mi Se: *Sattādhikaraṇasamathā dhammā*. D: *Adhikaraṇasamathā dhammā*. Nothing in other eds.

776. Mi & Mm Se, C, G, V, W: *sattādhikaraṇasamathā*. Bh Pm 1 & 2, D, Dm, Um, UP, SVibh Ce, SVibh Ee, Ra, Pg: *satta adhikaraṇasamathā*.

not regarded as *sikkhāpadas* when this commentary was made, and maybe were a later addition.

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, *aṭṭa*; see Sp 906. Nolot (1996: 92–115) discusses the term in detail.

dhammā: Ñm: cases, Hr: rules; nom. pl. m.

Settlements of Legal Issues Continued

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya: sam-mukhāvīnayo dātabbo, sativīnayo dātabbo, amūlhavīnayo⁷⁷⁷ dātabbo, paṭiññāya kāretabbo,⁷⁷⁸ yebhuyyasikā,⁷⁷⁹ tassapāpiyyasikā,⁷⁸⁰ tinavat-thārako ti.

For the calming, for the stilling of whichever legal issues that 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 through [no longer 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.

uppannuppannānaṃ: whichever ... that have arisen, Ñm: whenever they may arise, Hr: arising from time to time; adj. = **uppanna**: arisen; p.p. of *uppajjati* (*ud* + √*pad* + *ya*) repeated for distributive emphasis; see IP 171. (The Skt consonant-combination *-dp-* has been palatalised to *-pp-* in *uppanna*; see PG § 55.)

adhikaraṇānaṃ: of legal issues; gen. pl. nt.

samathāya: for the calming, quieting, Ñm: settlement, Hr: deciding; dat. (of purpose) sg. m.

vūpasamāya: for the stilling, assuagement, Ñm: pacification, Hr: settlement; dat. sg. m. of *vūpasama*, an action noun from *vūpasammati* (*vi* + *upa* + √*sam* + *a*).

777. V: *amulha*-.
778. = 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, SVibh Ce, SVibh Ee: *paṭiññāya kāretabbaṃ*.
Mm Se, Pg: *paṭiññātakaraṇaṃ*
779. G: *yebhuyyissikā*.

780. Dm, Mi & Mm Se, Um, V, Pg: *-pāpiya*-. Bh Pm 2, D: *-pāpiyya*-. C, W: *pāpeyyasikā* (Also in other mss: Ridivihāra, Sirimalwatta, etc.), G: *pāpiyyissikā*.

Cf. Bhī Pāc 45: “Come, Lady, settle this legal issue.” : *Eh’āye imaṃ adhikaraṇaṃ vūpasamehī ti.*

There is no discernable difference in meaning between *upasama* and *vūpasama*. The latter form is 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: *samm(u)kha(v)inayārhaṃsa sammukhavinaya(ṃ 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, Hr: 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 asammukhibhūtānaṃ bhikkhūnaṃ kammaṃ kātabbam.* = **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. **sam**: together with + **mukha**: face + **vinaya**: removal, acquittal, disciplinary procedure, verdict; from *vineti* (*vi* + \sqrt{ni} + *e*): removes, dispels. An action-noun. = *vi* + \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. Ñm’s translation “removal” 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 kāyaṃ vācañ-ca vineti tasmā vividhanayattā visesanayattā kāyavācānañ-ca vinayato vinayo ti akkhāto.*

dātabbo: he is to be given; f.p.p. of *dadāti* ($\sqrt{dā}$ + *a*) qualifying *sammukhāvinayo*.

sativinayo: the removal through remembrance, Ñm: removal by (establishing a bhikkhus’) memory (to be reliable), Hr: 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’haṃ bhante sativēpullappatto saṅghaṃ sativinayaṃ yācāmi ti.* = **sati**: memory; from *sarati* (\sqrt{sar} + *a*): remembers + **vinaya**.

amūlhavinayo: the removal through (no longer being) insane, Ñm: removal by (establishing that a bhikkhu was influenced by) mental

derangement, Hr: 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’haṃ bhante amūlho saṅghaṃ amūlhbavinayo yācāmi ti.* = **amūlha**: not insane, not mad, sanity, sane, not a madman; see Pār 2 + **vinaya**: removal; see above.

paṭiññāya kāretabbo: he is to be made to do [the offence-procedure] through admitting [the offence], Ñm: (the litigation) can be dealt with by recognition (on the part of a bhikkhu who committed an offence and did not see it), Hr: it may be carried out on (his) acknowledgement.

Although the meaning of this reading and the *paṭiññātakaraṇaṃ* 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 *paṭiññātakaraṇaṃ* reading denotes the offender’s point of view and would thus be an exception.

In Vin II 83: “Not without admitting, bhikkhus, a legal act is to be done ...” : *Na bhikkhave appaṭiññāya bhikkhūnaṃ kammaṃ kātabbhaṃ ...*” and *dhammikaṃ paṭiññātakaraṇaṃ* are found. Cf. Vin I 325: “He does a legal act which is to be done with admittance, without admittance [of the offence by the accused bhikkhu]” : *paṭiññāya karaṇīyaṃ kammaṃ appaṭiññāya karoti.*

Bamiyan Ma: *pratijñāyāḥ kārāpayitavyo*; Kar I 80. Ma-L: *pratijñā-kāraṅko samatho*; BV 300. Sa: *pratijñāvinayārhasya pratijñāṃ kāra(yi)āyāma(h)*; von Simson 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* used as an impersonal passive sentence verb in nom. sg. nt., not taking an object, and with an unexpressed instrumental agent *tena* “by him”.

Cf. Cv IV 13,1/Vin II 86: “If we make each other do (what is in accordance) with these offences, it might be that the legal issue ... would lead to schism.”⁷⁸¹

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.

Variant reading **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 *taṃ* referring to the legal act to make up for the offence that the bhikkhu is accused of. Perhaps the reading *kāretabbam* is due to the reading *paṭiññātakaraṇaṃ*.

781. *Sace mayam imāhi āpattihī aññamaññam kāreyyāma, siyā pi taṃ adhikaraṇaṃ ... bhedaṃ saṃvattēyya.*

Variant reading **paṭiññātakaraṇaṃ**: 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. = **paṭiññāta**: admittance, has been admitted; p.p. of *paṭijānāti* (*paṭi* + $\sqrt{\text{ñā}}$ + *ñā*), probably used as a noun. + **karaṇaṃ**: action, the act of doing, effecting; nt. action-noun from $\sqrt{\text{kar}}$. *paṭiññātakaraṇaṃ* is also found at Ee A I 99, IV 144, M II 248, and Be Kkh.

yebhuyyasikā: [the decision of] the majority, Hr: the decision of the majority, Ñm: by (the pronouncement of) a majority, Than: acting in accordance with the majority; nom. sg. f. Kammadhāraya cpd.

= **yebhuyya(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. + **bhuyya(s)** = *bhiyyo*: more; indeclinable, comparative form of $\sqrt{\text{bhū}}$; see Pāc 73 = Skt: *bhūyas*; see PG § 103. + conn. feminine suf. *-ikā*. Cf. CDPL 601.

Ma-L: *Yobbūyasiko samatho*; BV 300. Bamiyan Ma: *yaibhūyasiko*; Kar I 80.

tassapāpiyyasikā: [the decision making it] worse for him, Hr: the decision for specific depravity, Ñm: 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. Kdh. cpd. This is a “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 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. *yebhuyya(s)* above. The comparative *-yas* endings in *bhuyyas* and *pāpiyyas* are fossils from Vedic Sanskrit; see PG § 100,1 and § 103,1. A discourse on 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 Pali *pāpiy(y)a* is *pāpiyas*. CDPL 498 suggests as etymology *tasya-pāpiyas-ikā*.

All other punishing legal actions (*kammās*), e.g. *tajjanīyakamma*, are descriptive of the act and not of the person and this *kamma* should probably be taken in the same way.⁷⁸²

782. Cf. M-a IV 49: *tassa puggalassa pāpussannatā pāpiyasikā hoti*. S I 162: *Tass’eva tena pāpiyyo yo kuddham paṭikujjhati*; D I 184: *cetayamānassa me pāpiyo*.

The Sanskrit form is: *tatsvabhāvaiṣīya*; (BHSGD II 248, BMD 148, Ban 54, von Simson 256). Ma-L: *tasya pāpeyasiko samatho*; BV 300. Bamiyan Ma: *tasya te pāpayaśako*; Kar I 80. The Ma-L *pāpeyasika* form is reflected in the Pali form *pāpeyyasika* found in some Sinhalese manuscripts. The vowel strokes for *e* and *i* are quite different in the Sinhala script and it is unlikely that *-eyasika* is a scribal error.

tiṇavattthārako: (the decision) covering (the offences as if) with grass, BHSDG II: (procedure) which covers over (as if) with grass, Ńm: by the covering over with grass, Hr: covering up (as) with grass, Vanaratana 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* + *avattthāraka*, supposedly through elision of the final *-a* of *tiṇa* as otherwise lengthening would be expected, i.e., *tiṇāvattthāraka*. = *tiṇa*: grass + *avattthārako*: one which covers up; from *avatttharati* (*ava* + $\sqrt{(t)thar}$ [= *Skt* \sqrt{stri}] + *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 in the Suttavibhaṅga or elsewhere but see M-a IV 50: “Like excrement ... having been covered with straws of grass” : *Yathā hi gūtham ... tiṇehi avatttharivā*. See the *anāpatti*-section in the Vibhaṅga on Sekh 74: “having urinated (etc.) on a place without crops, one spreads crops [over it]” : (*uccāram vā passāvam vā*) *appaharite kato haritam ottharati*” (Vin IV 205).

Nolot (1996: 99 n. 27) notes that the oldest known (Vinaya) Pali manuscript reads *pattharaka*, which makes more sense to her since there is no verb *vatttharati* in the Pali, but there is the verb *pattharati* (*pa* + \sqrt{thar} + *a*). The Buddhist Hybrid Sanskrit form is *trṇaprastāraka* (BV 300, Ban 54, PrMoSa 256). Nolot has overlooked the commentarial explanation *avatttharivā*, and also has overlooked *tiṇa-v-atthārako*.

The intended meaning could rather be “spreading grass” or “spreading out grass,” i.e., *tiṇa* + *-v-atthāraka* or *vattthāraka*. 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 *tiṇavattbhārako* 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, Prebish, etc, seem to be basing themselves on Childers and PED and the traditional Sa explanation might be different.

ti: end quote.

Adhikaraṇasamathā Conclusion

*Uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā*⁷⁸³ *dhammā.*

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etam dhārayāmi.*⁷⁸⁴

*Adhikaraṇasamathā niṭṭhitā.*⁷⁸⁵

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 are finished.

uddiṭṭhā ... niṭṭhitā: see Adhik. intro. and Nid. concl.

Olivelle (1974: 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: “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 regard to all [types of] offences has been asked.”⁷⁸⁶

783. Mi & Mm Se, C, V, W: *sattādhikaraṇasamathā*.

784. Dm, SVibh Ce, UP, Ra, Um: *dhārayāmi ti*. See Nidāna conclusion.

785. Mm Se, V: *Sattādhikaraṇasamathā niṭṭhitā*. Um: *Satta adhikaraṇasamathā niṭṭhitā*. Mi Se: *Sattādhikaraṇasamathā dhammā niṭṭhitā*. Nd: *Adhikaraṇasamathā dhammā niṭṭhitā*. Bh Pm 1 & 2, SVibh Ce, G, UP, Dm, C, Ra: *Adhikaraṇasamathā niṭṭhitā*.

The Prātimokṣasūtras also have this conclusion here; PrMoMa-L 35, Ban 54, PrMoSa 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 (see fn. 8, Introduction § 1) and not a class of offences; rather they are ways of settling legal issues including offence-issues (*apattādhikaraṇa*); 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.

Pātimokkha Conclusion

Uddiṭṭham kbo āyasmanto nidānaṃ.
Uddiṭṭhā cattāro pārājikā dhammā.
Uddiṭṭhā terasa saṅghādisesā dhammā.
Uddiṭṭhā dve aniyatā dhammā.
Uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā.
Uddiṭṭhā dvenavuti pācittiyā dhammā.
Uddiṭṭhā cattāro pāṭidesaniyā⁷⁸⁷ dhammā.
Uddiṭṭhā sekhīyā⁷⁸⁸ dhammā.
Uddiṭṭhā satta adhikaraṇasamathā⁷⁸⁹ dhammā.

Venerables, the introduction has been recited.

The four cases involving disqualification have been recited.

The thirteen cases involving the community in the beginning and in the rest have been recited.

The two indefinite cases have been recited.

The thirty cases involving expiation with forfeiture have been recited.

The ninety-two cases involving expiation have been recited.

The four cases that are to be acknowledged have been recited.

786. *Tatth'āyasmante ... parisuddhā ti: tesu sattasu adhikaraṇasamathesu kacci'ttha parisuddhā. N'atthi vo kiñ-ci samathehi vūpasametabban-ti pucchāmi. Etena sabbāpattihi parisuddhabhāvo pucchito hoti.*

787. C, D, G, V, W, SVibh Ee: *pāṭidesaniyā.*

788. Mi Se, V: *pañcasattati sekhīyā*

789. Mi & Mm Se, C, G, V, W: *sattādhikaraṇasamathā.*

The cases related to the training have been recited.
The seven cases that are settlements of legal issues have been recited.

Uddiṭṭhaṃ ... dhammā: see previous offence section conclusions.

Pātimokkha Conclusion Continued

*Ettakaṃ tassa*⁷⁹⁰ *bhagavato suttāgataṃ suttapariyāpannaṃ anvad-*
*ḍhamāsaṃ*⁷⁹¹ *uddesaṃ āgacchati.*⁷⁹² *Tattha sabbe*⁷⁹³ *eva samaggehi sam-*
*modamānehi avivadamānehi sikkhitabban-ti.*⁷⁹⁴

(*Vitthāruddeso pañcamo.*)⁷⁹⁴

*Bhikkhupātimokkhaṃ*⁷⁹⁵ *niṭṭhitaṃ.*⁷⁹⁶

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 is finished.

ettakaṃ: this much, (just) so much, so many; adj. qualifying an unexpressed dhammaṃ (cf. Pāc 73: *dhammo suttāgato*), or an adverb qualifying *āgataṃ* in *suttāgataṃ*. A comparative pronoun, here expressing a total.v = e- (like in the dem. pron. *eta[d]*) + *-ttaka*, which is analogical to *kittaka*: how much? (V.l. *ettakan-tassa*. = junction of *ettakaṃ* + *tassa* through dentalisation of the final *-ṃ* in *ettakaṃ*.)

Kkh 277: “Herein *ettakaṃ*: this much training precept” : *ettakan-ti ettakaṃ sikkhāpadam*.

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 *gahapatinaṃ* at NP 8, *tassa* at Pāc 73, and *bhikkhuno* at Pd 2.

790. Mi & Mm Se, G, V: *ettakan-tassa*.

791. Bh Pm 1 & 2, C, D, Dm, Um, UP, SVibh Ce, SVibh Ee, Ra, Pg: *anvaddha-*

792. BhPm 1, P: *āgacchanti*.

793. Bh Pm 1 & 2: *sikkhitabbaṃ iti*.

794. = Dm, Ñd, and Mi Se. Also in *Sannē*; see Sugunaśāra 111. Not in other eds. Also found in the Burmese script *Bhikkhupātimokkha* MS, BNF Pali 8, at the Bibliothèque Nationale de France; see EFEO DATA 101. The Burmese script *Bhikkhunipātimokkha* MS BNF 844:3 has *vitthāruddeso catuttho*.

795. Mm Se, G, V: *pāṭi-*

796. Mi Se: *bhikkhupātimokkhapāli niṭṭhitā*.

suttāgatam suttapariyāpannam: Hr: handed down in clauses, contained in clauses, Ñm: is in the Suttavibhaṅga, included in the Suttavibhaṅga, *Vinaya Texts*: handed down in the suttas; see Pāc 73; here nom. sg. nt agreeing with unexpressed *dhammaṃ/sikkhāpadaṃ*.

Kkh 277: “*Suttāgatam*: handed down in the *Sutta*, the Pātimokkha”: *Suttāgatan-ti: sutte pātimokkhe āgato*.

Āgatam in *suttāgatam* and *pariyāpannam* in *suttapariyāpannam* here act as impersonal passive sentence-verbs in the nom. sg. nt. (agreeing with an unexpressed *dhammaṃ*); see IP 42 and *dulladdham* in Pāc 73.

Past participles in bahubbīhi compounds can function as passive sentence-verbs; see Sd concl.: *ciñnamānatto bhikkhu*; NP 1: *nīṭṭhitacīvarasmim bhikkhunā*; NP 28: *dasāhanāgatam kattikatemāsikapuñṇamam*; Pāc 22: *atthaṅgate suriye*; Pāc 69: *bhikkhunā akaṭānuddhammena*; Pāc 73: *nisinnapubbam ... bhikkhunā*; Pāc 83: *anikkhantarājake, aniggataratanake*.

The compounds as a whole act as passive subordinate clauses; see IP 137–38 and 155. Cf. D II 144: *katapuñño’si* in IP 234.

ettakam tassa bhagavato suttāgatam: Ñm: this much is in the Suttavibhaṅga ... of the Blessed One, Hr: so much (of the sayings) of the Lord handed down ..., Nor: so much, come down in the sutta of the Bhagavanta

anvaḍḍhamāsam uddesaṃ āgacchati: comes up for recitation half-monthly; see Pāc 73.

tattha: herein, in that; adv. = dem. pron. *ta(d)* + suf. of place/mode/time *-ttha*, cf. Nid concl.

sabbeheva: 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.

Kkh 277: “*Samaggehi*: by those united because of physical unity. *Sammodamānehi*: by those who are rejoicing well because of unitedness of mind through a single inclination. Not disputing: by those not disputing because of a certain [point] in the 18 points of dispute.”⁷⁹⁷

797. *Samaggehi ti kāyasāmaggiyasena samaggehi. Sammodamānehi ti cittasāmaggiyasena ekajjhāsayatāya sūṭṭhu modamānehi. Avivadamānehi ti atṭhārasasu vivādavattṭhūsu aññataravasenaṇāpi avivadamānehi. Sikkhitabban-ti tam tam sikkhāpadaṃ avitikkamantehi adhisīlasikkhā sampādetabbā.*

Niddesa II 256: “*Samaggā*: not separated by body. *Sammodamānā*: rejoicing well and being [well] pleased by mind. *Vivādamānā*: not making a dispute by speech.”⁷⁹⁸

sikkhitabbam: is to be trained; f.p.p. of *sikkhati* (see Pāc 71) used as an impersonal passive sentence verb in nom. sg. nt. taking *sabbehi* as instrumental agent; see IP 42 & 107.

Kkh 277: “It is to be trained: by those not transgressing any training precept, the higher virtues are to be accomplished.” : *Sikkhitabban-ti taṃ taṃ sikkhāpadam avītikkamantehi adhisīlasikkhā sampādetabbā*. (Ce Kkh adds *ti*.) **sikkhitabban-ti** in Mm Se and other eds. See note on recitation marks in the Intro. = *sikkhitabbam* + *ti*: end quote.

vitthāruddeso pañcama: 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* + \sqrt{thar} + *a*); see NP 27 + **uddesa**: recitation, recital; abstract noun der. fr. *uddisati* (*ud* + \sqrt{dis} + *a*). See the “Recitation of the Pātimokkha” section in the Introduction and the Pār conclusion.

bhikkhupātimokkham: The Disciplinary Code of the Bhikkhu; nom. sg. nt. = Gen. tapp. cpd.

niṭṭhitam: is finished; see Nid concl.

798. *Samaggā ti kāyena aviyyogā. Sammodamānā ti cittaena suṭṭhu modamānā tussamānā. Avivadamānā ti vācāya vivādam akurumānā.*

APPENDIX I

Pubbakaraṇapubbakiccāni

1. Burmese Tradition

The verses with the preparations and preliminary duties (*pubbakaraṇapubbakiccāni*) are an introduction to the Burmese Pātimokkha text *Dvemātikāpāḷi* (“the Text of the Two Mātikās,” = Dm). They are also an introduction to the Sri Lankan *Ubhaya Mātikā* (“Both Mātikās” = Um), which is probably used in the Amarapura Nikāya.

Pubbakaraṇaṃ:

*Sammajjāni padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, pubbakaraṇan-ti vuccati.*

Pubbakiccaṃ:

*Chandapārisuddhi, utukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, pubbakiccan-ti vuccati.*

Pattakalla-aṅgā:

*Uposatho yāvaticā ca bhikkhū kammappattā; Sabhāgāpattiyo ca na
vijjanti; Vajjanīyā ca puggalā tasmim na honti, pattakallan-ti
vuccati.*

*Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa
bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisitum ārādhanaṃ
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.

2. Siyam Nikāya, Amarapura Nikāya and Mahānikāya

In the Sri Lankan Siam Nikāya and in the Thai Mahā Nikāya an almost identical version of the *pubbakaraṇapubbakiccāni* is used. There are only some small differences between the editions. This version is the source for both the modern versions as used by the Thai Dhammayuttika Nikāya and by the Sri Lankan Rāmañña Nikāya; see below.

Editions Consulted

For abbreviations, see “Pātimokkha Editions Consulted,” p. xv. Other abbreviations:

M: *Bhikkhu-pātimokkha-pāḷi*. A printed edition that looks like an ola-leaf manuscript, published by the Sri Vajirañña-dhammāyatana, Mahāragama, Sri Lanka. Year not given (1960s).

Pmd: Amarapura Nikāya edition as given in the Vinaya-manual *Pātimokkhadīpikā* by Vigoda Guṇalaṅkāra sthavira, Colombo, 1959.

The lines in quotation-marks are by the questioning bhikkhu, *pucchaka*, (= Puc). The lines not within quotation-marks are by the answering bhikkhu, *vissajjaka*, (= Vis).

Pubbakaraṇa-pubbakiccāni⁸⁵¹

(Puc:) *Namo tassa bhagavato arahato sammāsambuddhassa.*

*Suṇātu me bhante saṅgho*⁸⁵² *yadi saṅghassa pattakallaṃ ahaṃ āyasantam itthannāmaṃ*⁸⁵³ *vinayaṃ puccheyyaṃ.*

(Vis:) *Namo tassa bhagavato arahato sammāsambuddhassa.*⁸⁵⁴

*Suṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ ahaṃ āyasmata*⁸⁵⁵ *itthannāmena vinayaṃ puṭṭho vissajjeyyaṃ.*⁸⁵⁶

(Puc:) *Sammajjani padīpo ca, udakaṃ āsanena ca uposathassa etāni, pubbakaraṇan-ti vuccati.*⁸⁵⁷

(Puc:) *Okāsa,*⁸⁵⁸ *sammajjani.*

851. BhPm 1, Pg: *pubbakaraṇapubbakiccāni*. D: *pucchāvissajjanam*. Mi Se: *pubbakaraṇapubbakiccam*. Ra, Pmd: *Uposathakammassa pubbakaraṇapubbakiccāni*. Nothing in G, M, V, and W. In V *namo tassa ...* is preceded by *namatthu ratanattayassa*.

852. G, V, W: *saṅgh-* throughout the text.

853. W: *itthannāmaṃ*. G: *itthannāmaṃ*.

854. This line is not found in BhPm 1, W, and Pg.

855. W, G, Ra, Pg: omit *āyasmata*. M: *āyasmata therena*. G: *itthannāmena*.

856. Mi Se: *vissajjeyyaṃ*.

857. In D these Kkh verses are not in quotation-marks and thus appear to be recited by the *vissajjaka*.

858. Mi Se, V: *ukāsa*. G: Nothing, i.e., no *okāsa*.

(Vis:) *Sammajjanakaraṇaṅ-ca*

(Puc:) *Padīpo ca.*

(Vis:) *Padīpa-ujjalanaṅ-ca. Idāni suriyālokassa atthitāya padīpakiccaṃ n'atthi.*⁸⁵⁹

(Puc:) *Udakaṃ āsanena ca.*

(Vis:) *Āsanena saha pānīya-paribhojanīya*⁸⁶⁰-*upaṭṭhapanāṅ-ca.*⁸⁶¹

(Puc:) *Uposathassa etāni pubbakaraṇan-ti vuccati.*

(Vis:) *Etāni cattāri vattāni sammajjanakaraṇādīni saṅghasannipātato paṭhamam kattabbattā uposathassa uposathakammassa pubbakaraṇan-ti vuccati. Pubbakaraṇāni ti akkhātāni.*

(Puc:) *Chandapārisuddhi utukkehānaṃ, bhikkhugaṇanā ca ovādo uposathassa etāni, pubbakiccan-ti vuccati.*

(Puc:) *Chandapārisuddhi.*

(Vis:) *Chandārahānaṃ bhikkhūnaṃ chanda-pārisuddhi-āharaṇaṅ-ca idha natthi.*⁸⁶²

(Puc:) *Utukkehānaṃ.*

(Vis:) *Hemantādīnaṃ tiṇṇaṃ utūnaṃ ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhan-ti evaṃ utu-ācikkhanaṃ*⁸⁶³²⁷. *Utūnidha*⁸⁶⁴²⁸ *pana sāsane hemanta-gimha-vassānānaṃ vasena tīṇi honti. Ayaṃ hemanta-utu. Asmiṃ utumhi*⁸⁶⁵ *aṭṭha uposathā. Iminā pakkhena eko uposatho sampatto, eko uposatho atikkanto, cha uposathā avasiṭṭhā.*

(Puc:) *Bhikkhugaṇanā ca.*

(Vis:) *Imasmim uposathagge sannipatitānaṃ bhikkhūnaṃ gaṇanā ettakā bhikkhū honti.*⁸⁶⁶

859. The *idāni ... natthi* sentence is not found in W.

860. V: *pānīya-paribhojanīya*

861. D, G, V, W, Ra, M, BhPm 1, Pg: *udakaṭṭhapanāṅ-ca*. The *upaṭṭhapanāṅ-ca* reading seems to be more original as it is in accordance with the rule in the Mv: *pānīyaṃ paribhojanīyaṃ upaṭṭhāpetabbaṃ* (Mv II 20,6/Vin I 119).

862. Ra: ... *āharaṇaṅ-ca* (omits *idha natthi*). D, M: ... *āharaṇaṅ-ca idha natthi*. Mi: ... *āharaṇaṃ taṅ-ca idha n'atthi*.

863. W: *-ācikkhanaṃ*.

864. D, V, W, Ra, M: *utūnidha*. G: *utunīdha*. Pg: *Hemantādīnaṃ tiṇṇaṃ utūnaṃ (...)* *ettakaṃ utu-atikkantaṃ ettakaṃ utu-avasiṭṭhaṃ iti evaṃ ācikkhanaṃ. Utunīdha pana sāsane tayo honti.*

865. Mi Se: *asmiṅ-ca*. D: ... *ayaṃ hemanta-utumhi aṭṭha uposathā iminā ...*

866. Ra has [*ettakā bhikkhū honti*] in brackets. Pg has only [*ettakā*] in brackets. M: *gaṇanā ... bhikkhū honti*. Mi: *Imasmim pana uposathagge ettakā bhikkhū sannipatitā ti bhikkhūnaṃ gaṇanā*. Pg states that this version is found in the commentary (= Kkh 18) but that *uposathagge sannipatitānaṃ bhikkhūnaṃ gaṇanā ettakā bhikkhū* is to be said at the time of recitation.

(Puc:) *Ovādo.*

(Vis:) *Bhikkhunīnaṃ*⁸⁶⁷ *ovādo dātabbo. Idāni pana tāsāṃ n'atthitāya so ca ovādo idha n'atthi.*⁸⁶⁸

(Puc:) *Uposathassa etāni pubbakiccan-ti vuccati.*

(Vis:) *Etāni pañca kammāni chandāharaṇādīni pātimokkhuddesato*⁸⁶⁹ *paṭhamam kattabbattā uposathassa uposathakammassa pubbakiccan-ti vuccati pubbakiccāni ti akkhatāni.*⁸⁷⁰

(Puc:) *Uposatho yāvaticā ca bhikkhū kammappattā, sabhāgāpattiyo ca na vijjanti, vajjanīyā*⁸⁷¹ *ca puggalā tasmim na honti, pattakallan-ti vuccati.*

(Puc:) *Uposatho.*

(Vis:) *Tīsu uposathadivasesu cātuddasī-pannarasi*⁸⁷² *-sāmaggīsu, ajj' uposatho*⁸⁷³ *pannaraso*⁸⁷⁴

(Puc:) *Yāvaticā ca bhikkhū kammappattā.*

(Vis:) *Yattakā bhikkhū tassa uposathakammassa pattā yuttā anurūpā sabbantimena paricchena cattāro bhikkhū pakattatā saṅghena anukkhittā,*⁸⁷⁵ *te ca kho*⁸⁷⁶ *hatthapāsāṃ avijjahitvā*⁸⁷⁷ *ekasīmāyaṃ t̥hitā.*

(Puc:) *Sabhāgāpattiyo ca na vijjanti.*

(Vis:) *Vikālabhojanādivatthu-sabhāgāpattiyo ca na vijjanti.*

(Puc:) *Vajjanīyā*⁸⁷⁸ *ca puggalā tasmim na honti.*

(Vis:) *Gabaṭṭha-panḍakādayo ekavīsati vajjanīyapuggalā*⁸⁷⁹ *hatthapāsato bahikarānavasena vajjetabbā tasmim*⁸⁸⁰ *na honti.*

(Puc:) *Pattakallan-ti vuccati.*⁸⁸¹

867. M: *bhikkhūnīnaṃ.*

868. BhPM 1, Ra, Pg: [*Idāni ... natthi.*] in brackets.

869. G, V: *pāti-*

870. V: *Etāni pubbakammā-pubbakiccāni ti akkhatāni.* Probably *etāni pubbakammā* is in Khom script brackets.

871. G: *vajjanīyā.*

872. Ra: *panna-*

873. Mi: adds: *yo koci divaso.*

874. Mi: *ajja pan'uposatho.*

875. C, G, W: *anukkhittā.* The *saṅghena anukkhittā* part is not from Kkh but, as Ñānakitti notes in Pg 4, derived from an explanation in the *tīkā*, Kkh-pt̥ (Be p.136): *pakattatā ti anukkhittā pārājikam anajjhāpannā ca ti.*

876. D: *te ca kho bhikkhū hatthapāsāṃ.* Pg: *te ca kho ti te bhikkhu [sic] hatthapāsāṃ ti.* This suggests that the original did not have *bhikkhū*.

877. BhPm 1, C, G, W: *avijjahitvā.*

878. G: *vajjanīyā.*

879. G: *vajjanīyā puggalā tasmim.* V: *vajjanīyā ca puggalā tasmim.*

880. 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 *tasmim uposathagge gabaṭṭha-panḍakādayo ekavīsati vajjanīyapuggalā ...*

(Vis:) *saṅghassa uposathakammaṃ imehi catūhi*⁸⁸² *lakḅhaṇehi saṅgahitaṃ*⁸⁸³ *pattakallaṅ-ti vuccati.*

(Vis:) *Pattakālavantaṅ-ti akḅhātaṃ.*

[Elder's request:] *Pubbakaraṇapubbakiccāni samāpetvā*⁸⁸⁴ *desitāpattikassa samaggassa*⁸⁸⁵ *bhikkhusaṅghassa*⁸⁸⁶ *anumatiyā pātimokkhaṃ*⁸⁸⁷ *uddisitum ārādhaṇaṃ*⁸⁸⁸ *karomi.*⁸⁸⁹

The preparations and preliminary duties

[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—these are called “the preparation for the observance.”

[Q:] Permit [me]! 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.

881. Omitted in M.

882. Pg: *catubhi*.

883. D, G, W, BhPm, Pg: *saṅgahitaṃ*.

884. All versions read *samāpetvā*, “having concluded.” A Mi variant reading is *samādapetvā*: “having made to undertake.” According to Pg the reading *samādapetvā* is also taught (as a v.l.) and adds that in the *Mūlasikkhā* there is the v.l. *niṭṭhāpetvā*. The *Vinayālaṅkāra-tīkā* (Be p.400) reads *sammā niṭṭhāpetvā*. The reading *samādapetvā* might actually be the correct one since it is the elder who instigates junior monks to undertake the preliminaries. According to a regulation 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.

885. Mm Se: *imassa nisinnassā*.

886. Pg states that *mahābhikkhusaṅghassa* is also found in the *Mūlasikkhā*.

887. G: *pāti*.

888. Mm Se: *uddisitum ajjhesanaṃ*.

889. Dm, UP: *karoma*.

[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:] The counting of the bhikkhus who have gathered in this Uposatha-hall [is thus:] “There are so many bhikkhus.”

[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 preliminary duty for the observance.”

[A:] These five actions, 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 regard to 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 within that [arms-length] there is no person fit to be excluded?

[A:] Householders, eunuchs, etc., [i.e.] the twenty-one persons fit to be excluded, who are to be excluded by making [them go] outside from the arms-length, are not within 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 concluded 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.”

3. Rāmañña Nikāya

The version of the Rāmañña Nikāya, Sri Lanka, is given in Bhikkhu Ñānadassana’s *Das Hauptregelwerk der buddhistischen Bettelmönche*, pp.24–32 (= Ñd) and (in Sinhalese script) in *Bhikkhu-pātimokkhapāli*, Sri Kalyāṇi Yogāshrama Saṃsthāva, 1981. (= SK)

Uposatha-pubbakaraṇādi-vidhi⁸⁹⁰

(*Vinayapucchāsammuti*.) *Namo tassa bhagavato arahato sammā sambuddhassa. (3x)*

(*Ñatti*.)⁸⁹¹ *Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ bhikkhuṃ (i.e., āyasmantaṃ...) vinayaṃ puccheyyaṃ.*

(*Vinayavissajjanasammuti*.) *Namo tassa bhagavato arahato sammā sambuddhassa.*

(*Ñatti*.) *Suṇātu me bhante saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ itthan-nāmena bhikkhunā [i.e., āyasmataṃ ...] vinayaṃ puttḥo vissajjeyyaṃ.*

(*Pubbakaraṇa-pucchā-vissajjanā*.)² (*Pucchako*.) *Sammajjani padīpo ca, udakaṃ āsanena ca, uposathassa etāni pubbakaraṇaṃ ti vuccati.*

890. Ñd: *Saṅghuposatha-vinayakammaṃ*. (The Disciplinary action for the Uposatha of the Community.)

891. Words in parentheses are not in SK.

Okāsa, sammajjanī: Sammajjanakaraṇaṃ kataṃ kiṃ?

(Vissajjako:) Sammajjanakaraṇaṃ niṭṭhitaṃ.

(Puc.): Padīpo ca: Padīpujjalanam kataṃ kiṃ?

(Vis.): Padīpujjalanam niṭṭhitaṃ. [or:] Idāni pana suriyālokassa atthitāya padipakiccaṃ idha n’atthi.

(Puc.): Udakaṃ āsanena ca: Āsanena saha pānīyaparibhojanīya-udakaṭṭhapanam kataṃ kiṃ?

(Vis.): Āsanena saha pānīyaparibhojanīya-udakaṭṭhapanam niṭṭhitaṃ.

(Puc.): Uposathassa etāni pubbakaraṇan’ti vuccati kiṃ?

(Vis.): Etāni cattāri vattāni sammajjanakaraṇādāni saṅghasannipātato paṭhamam kattabbattā, uposathassa uposathakammassa pubbakaraṇan-ti vuccati. Pubbakaraṇāni ti akkhātāni.

(Pubbakicca-pucchā-vissajjanā):

(Puc.): Chandapārisuddhi utukkhānam, bhikkhugaṇanā ca ovādo, uposathassa etāni pubbakiccan-ti vuccati.

Chandapārisuddhi: Chandārahānam bhikkhūnam chandapārisuddhi-āharaṇam kataṃ kiṃ?

(Vis.): Chandapārisuddhi-āharaṇam niṭṭhitaṃ. (or:) Idha n’atthi.

(Puc.): Utukkhānam: Hemantādīnam tinnaṃ utūnam ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhan’ti. Evaṃ utu-ācikkhanam kataṃ kiṃ?

(Vis.): Utūnīdha pana sāsane hemanta-gimha-vassānānam vasena tīni honti. Ayaṃ hemanta-/gimha-/vassāna-utu. Asmiṃ utumbi 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.): Asmiṃ uposathagge sannipatitānam bhikkhūnam gaṇanā cattāro/ pañca ... bhikkhū honti.

(Puc.): Ovādo: Bhikkhunīnam ovādo dātabbo dinno kiṃ?

(Vis.): Idāni pana tāsam n’atthitāya, so ca ovādo idha n’atthi.

(Puc.): Uposathassa etāni pubbakiccan’ti vuccati kiṃ?

(Vis.): Etāni pañcakammāni chandāharaṇādāni pātimokkhuddesato paṭhamam kattabbattā, uposathassa uposathakammassa pubbakiccan-ti vuccati. Pubbakiccāni ti akkhātāni.

(Pattakalla-pucchā-vissajjanā):

(Puc.): Uposatho yāvaticā ca bhikkhū kammappattā sabhāgāpattiyo ca na vijjanti, vajjanīyā ca puṅgalā tasmim na honti pattakallan-ti vuccati.

Uposatho: Tīsu uposathadivasesu cātuddasī paṇṇarasī, sāmaggīsu, ajj'uposatho ko uposatho?

(Vis.:) Ajj'uposatho cātuddaso/paṇṇaraso.

(Puc.:) Yāvatikā ca bhikkhū kammappattā ti kiṃ?

(Vis.:) Yattakā bhikkhū tassa uposathakammasa pattā, yuttā, anurūpā, sabbantimena paricchedena cattāro bhikkhū pakatattā, saṅghena anukkhittā, te ca kho hatthapāsāṃ avijahitvā ekasīmāyaṃ ṭhitā.

(Puc.:) Sabbhāgāpattiyo ca na vijjanti kiṃ?

(Vis.:) Vikālabhojanādi vatthu sabbhāgāpattiyo ca na vijjanti.

(Puc.:) Vajjanīyā ca puggalā tasmim na honti kiṃ?

(Vis.:) Gahaṭṭha-paṇḍakādayo, ekavīsati vajjanīyā puggalā, hatthapāsato bahikaraṇavasena vajjetabbā. Te asmim na honti.

(Puc.:) Pattakallan-ti vuccati kiṃ?

(Vis.:) Saṅghassa uposathakammaṃ imehi catūhi lakkehaṇehi saṅgahitaṃ pattakallan-ti vuccati: Pattakālavantan⁸⁹²-ti akkhātāṃ.

(Ārādhana:)

(Vis.:) Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisitum ārādhanaṃ karomi.

The method of Uposatha preparations, etc.

(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 regard to 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 regard to the preparations.)

892. Ṇd: *pattakālavantan-*

[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 is finished.

[Q:] And the lamp. Has the lighting of the lamp been done?

[A:] The lighting of the lamp is 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 is 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 answering with regard to 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 is 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 preliminary duty for the observance”?

[A:] These five actions, 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 regard to 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 concluded 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.”

4. Dhammayuttika Nikāya Version

As with the Pātimokkha edition of Mahamakut Academy, Thailand.

Pubbakiccaṃ

Uposathakaraṇato pubbe nava-vidhaṃ pubbakiccaṃ kātabbhaṃ hoti:

Taṅṭhāna-sammajjanañ-ca; tattha padīp'ujjalanañ-ca; āsana-paṇṇāpanaṇ-ca; pāṇīya-paribhojanīy-ūpaṭṭhapanāñ-ca; chandārahānaṃ bhikkhūnaṃ chandāharaṇāñ-ca; tesañ-ñeva akatuposathānaṃ pārisuddhiyā pi āharaṇāñ-ca; utukkhānañ-ca; bhikkhugaṇanā ca; bhikkhunīnam-ovādo cā ti.

Tattha purimāni cattāri bhikkhūnaṃ (Replace the underlined part with the following one when the recitation is carried out during the day: *Tattha purimesu catūsu kicesu padīpakiccaṃ idāni suriyālokassa atthitāya n'atthi, aparāni tīni bhikkhūnaṃ*) *vattaṃ jānantehi āramikehi pi bhikkhūhi pi (samaṇehi pi bhikkhūhi pi or bhikkhūhi); katāni pariniṭṭhitāni honti.*

Chandāharaṇa pārisuddhi-āharaṇāni pana imissaṃ sīmāyaṃ hatthapāsaṃ vijahitvā nisinnānaṃ bhikkhūnaṃ abhāvato n'atthi.

Utukkhānaṃ nāma ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhan-ti; evaṃ utu-ācikkhanaṃ.

Utūnīdha pana sāsane hemanta-gimha-vassānānaṃ vasena tīni honti.

*Ayaṃ hemantotu [gimhotu or vassānotu], asmiñ-ca utumbhi atṭha uposathā, iminā pakkehena: eko uposatho sampatto, dve uposathā atikkantā, satta uposathā avasiṭṭha.*⁸⁹³

Iti evaṃ sabbehi āyasmantehi utukkhānaṃ dhāretabbhaṃ.

[Bhikkhus junior than the bhikkhu who is reciting say: *Evaṃ bhante*. Bhikkhus senior to the reciter say: *Evaṃ āvuso*.].

Bhikkhugaṇanā nāma imasmiṃ uposathagge uposathatthāya sannipatitā bhikkhū ettakā ti, bhikkhūnaṃ gaṇanā.

Imasmiṃ pana uposathagge [number of bhikkhus in Pāli] bhikkhū sannipatitā honti.

Iti sabbehi āyasmantehi bhikkhugaṇanā pi dhāretabbā. [Evaṃ bhante/āvuso as above].

Bhikkhunīnamovādo pana idāni tāsāṃ n'atthitāya n'atthi.

Iti sakaraṇokāsānaṃ pubbakiccānaṃ katattā nikkaraṇokāsānaṃ pubbakiccānaṃ pakatīyā pariniṭṭhitattā evantaṃ nava-vidhaṃ pubbakiccaṃ pariniṭṭhitaṃ hoti.

893. For more explanation; see Ñm 1966: 12 n. 7.

Niṭṭhite ca pubbakicce:

Sace so divaso cātuddasi-pañṇarasī-sāmagginam-aññataro, yathājja uposatho pañṇaraso/cātuddaso/sāmaggo.

Yāvaticā ca bhikkhū kammaṭṭā saṅghuposathārāhā cattāro vā tato vā atirekā pakatattā pārājikaṃ anāpannā saṅghena vā anukkhittā.

Te ca kbo hatthapāsaṃ avijahitvā ekasīmāyaṃ ṭhitā.

Tesañ-ca vikālabhojanādivasena-vatthu-sabhāgāpattiyo ce na vijjanti.

Tesañ-ca hatthapāse hatthapāsato bahikaraṇavasena vajjetabbo ko-ci vajjanīyapuggalo ce n'atthi.

Evan-taṃ uposathakammaṃ imehi catūhi lakkhaṇehi saṅghitaṃ pattakallaṃ nāma hoti, kātuṃ yuttarūpaṃ.

Uposathakammaṃsa pattakallattaṃ viditvā idāni kariyamāno uposatho saṅghena anumānetabbo.

(If junior:) *Sādhū, Bhante.* / (If senior:) *Sādhū āvuso.*

Eldest bhikkhu: *Pubbakaraṇa-pubbakiccāni samāpetvā, imassa nisinnassa bhikkhusaṅghassa anumatiyā pāṭimokkhaṃ uddesitūṃ ajjesanaṃ karomi.*

The Preliminary Duty⁸⁹⁴

May the Senior please give me permission to speak talk on Vinaya.

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 regard to 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.

894. Cf. the translation in *Ñm* 1966: 6–10, 1969: 53–58.

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 is finished:

If the day is a certain one of the fourteenth [day Uposathas], fifteenth [day Uposathas], or the Unity [Uposathas], as today is the fifteenth day/fourteenth day/Unity 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 be performed.

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.

(If junior:) Good, Venerable Sir! / (If Senior:) Good, Friend!
 (Senior monk:) Having concluded the preparations and preliminary duties, I make the invitation to recite the Disciplinary Code with the approval of the seated Community.

5. Origin of the Question and Answer Version

There is no question and answer version of the *pubbakaraṇapubbakicca* found in the commentaries and sub-commentaries. It is also not found in the medieval Sinhalese word-by-word translation of the Bhikkhupātimokkha called *Bhikkhupātimokkha-padārtha* or *Bhikṣu-prātimokṣa-sannaya*.⁸⁹⁵ It is first mentioned and recommended in the text called the *Bhikkhupātimokkha-gaṇṭhidīpāni*. This explanation of difficult and obscure (*gaṇṭhi*) words and passages in the Pātimokkha was written by the grammarian Ñāṇakitti therā who lived in Chiang Mai, Lān Nā Kingdom, in Northern Siam/Thailand in the 15th century. Ñāṇakitti wrote several other Pāli texts.⁸⁹⁶ In his discussion of the *pubbakaraṇapubbakicca* verses of the *Kaṅkhāvīvaraṇī* the therā states that the verses and the explanations of them have been extracted from the *Kaṅkhāvīvaraṇī* and its *ṭīkā* 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 Ñāṇakitti comments upon is not completely identical to the more modern versions; see the footnotes to the Sinhalese/Siamese question and answer version. Further, he only comments upon some of the words and passages and does not give it in full. If this version were 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 that it was made by theras, presumably Lān Nā theras.⁸⁹⁷ The fact that Ñāṇakitti 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 this version come from the *Kaṅkhāvīvaraṇī* (see below), he does comment upon some words and passages, e.g., *saṅghena anukkhittā*, which are only

895. See the section on manuscripts and editions used.

896. See von Hinüber, 1996, § 379 and von Hinüber 2000.

897. There is also the possibility that the twenty-five Lān Nā bhikkhus who went to Ceylon in the beginning of the 15th century for higher studies brought it back with them; see von Hinüber, 2000, pp.134-5.

found in the question and answer version and not in the *Kaṅkhāvitarāṇī* or elsewhere.

The origin of the question and answer version 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 *Bhikkhupātimokkha-gaṇṭhidīpanī* manuscripts,⁸⁹⁸ and at least one printed edition, are found in Sri Lanka⁸⁹⁹ it is likely that it was also introduced at the same time by the Siamese bhikkhus.

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 *Kaṅkhāvitarāṇī* verses are recited.

The first unambiguous indication that the *Kaṅkhāvitarāṇī* verses should be recited before the Pātimokkha recitation is in the Polonaruwa period *ṭikā* called *Vinayavinicchaya-ṭikā*, by Mahā Upatissa thera who lived in the 12th century in Sri Lanka (see below). The 12th century *Pālimuttaka-vinaya-vinicchaya-saṅgha* of the Sri Lankan Sāriputta thera (see below) might also indicate this recitation of the verses, and is in fact quoted as support for the version of the question and answer version by the Burmese Ven. Tipiṭikālaṅkāra thera in his 17th century sub-commentary called *Pālimuttaka-vinaya-vicchaya-saṅgha-mahā-/nava-ṭikā*. In the *Vinayavinicchaya-ṭikā* by Ven. Upatissa (12th century, Sri Lanka) it is stated that the *Kaṅkhāvitarāṇī* verses should be recited, but there is no indication that they should be done so by way of questions and answers.

Tipiṭikālaṅkāra thera (*Vinayālaṅkāra Ṭikā*, CS ed. pp. 398–404) recommends a brief question and answer version in which one bhikkhu, the Pātimokkha-reciter, recites the three verses from the *Kaṅkhāvitarāṇī* and *Mūlasikkhā* and asks after each verse 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 probably is Tipiṭikālaṅkāra’s own composition. However, it suggests that the thera knew about the

898. See § 21 of De Silva, 1938, and p.52 of Somadasa, K. D. *Laṅkāvē Puskola Pot Nāmavaliya*, Vol. II, Colombo 1964.

899. This appears to be the only work of Ñāṇakitti thera found in manuscript form outside of Thailand, Laos, or Cambodia. Von Hinüber states that no manuscript seems to be known outside of these three countries, but overlooked the existence of the *Pātimokkha-gaṇṭhidīpanī* manuscripts in Sri Lanka. It might be found in Burma too, as a *Pātimokkha-gaṇṭhi* has been listed in the *Piṭakat samuṇi*.

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 Siam, and might have wanted to introduce a brief version of it in Southern Burma. At the end of his lengthy explanations of the verses, etc., the thera states that this long-concealed way of speech should be practised by wise men who know the Vinaya. This and his extensive explanations suggest that reciting by way of question and answers was a novelty in Burma.⁹⁰⁰

Here follow tentative translations of the passages mentioned above. The Pali is difficult and the translations are only provided because no other translations exist.

Bhikkhupātimokkha-gaṇṭhi-dīpanī

By Ñāṇakitti Thera. SL edition by K. Guṇaratana, p.3.

“The broom and the lamp, ... 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 that explanation from the *Kaṅkhāvitarāṇī* 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 regard to 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.”⁹⁰¹

900. Tipiṭakālaṅkāra gives 3 versions of the verse, the first is from the *Mūlasikkhā*, the others are his own compositions, albeit based on the *Mūlasikkhā* verse.

901. *Sammajjani ... pubbakaranan-ti vuccati ti. Ayaṃ gāthā vaggatṭhakathāto āharitvā mātikāya kiṃ saṅghassa pubbakiccan-ti vuttatā paṭhamam kattabassa pubbakaranassa ṅāpanattham ādimbi porāṇaka-therehi ṭhapanato sammajjani-ty-āditaṣṣa gāthāya vūthāro, so ca vūthāro Kaṅkhāvitarāṇiyā ceva tam ṭīkāya uddharitvā ārādhakassa ceva pātimokkhuddesakassa ca vacana-paṭivacana-ṅāpanattham therehi kato. Sammajjani ti vacane ārādhakena bhikkhunā vutte, sammajjana-karaṇaṅ-cā-ti vacanam uddesakena bhikkhunā vattabbam. Ito paresu pi es’eva nayo. ... Chanda ... pe ... vuccati ti. Ayaṃ gāthā atṭhakathāto āharitvā pubbakaranantaram kattabassa kiccassa ṅāpanattham ṭhapitā.*

Pālimuttaka-vinaya-vinicchaya-saṅgha

By Sāriputta thera. CS ed. pp. 212–214.

“The broom ...” (when this) has been said so, the Observance is to be done (after) having done the fourfold preparation. ...

“The consent and purity ...” (when this) has been said so, 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.”⁹⁰²

Vinayavinicchaya-tīkā II

By Ven. Mahā Upatissa thera. CS ed. p.210.

“Having caused 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.”⁹⁰³

APPENDIX II

1. 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). The latter gives a title to the verses: *sikkhāpadassa ud[d]ānaṃ*, “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 10⁹⁰⁴⁶⁰ and MEP Pali 46.⁹⁰⁵⁶¹ In MEP Pali 10 it is preceded by the title *sikkhāpadassa udānaṃ*, as in G. According to the Lankāwe Puskoḷa Pot Nāmavaliya

902. § 177. *Sammajjanī padīpo ca, ... vuccatī ti. Evaṃ vuttaṃ catubbidham pubbakaraṇaṃ katvā va uposatho kātabbo. ... Chandapārisuddhi-utukkhaṇaṃ, ... pubbakiccaṇ-ṭi vuccatī ti. Evaṃ vuttaṃ pana catubbidham-pi pubbakiccaṃ pubbakaraṇato pacchā kātabbhaṃ, tam-pi hi akatvā uposatho na kātabbo.*

903. § 2635. *Pubbakiccaṃ samāpetvā ti. Sammajjanī ... pubbakiccaṇ-ṭi vuccatīti vuttaṃ navavidham pubbakiccaṃ niṭṭhāpetvā. Pattakalle samānīti ti. Pavāraṇā ... Pattakallaṇ-ṭi vuccatīti. Vutte catubbidhe pattakalle samodhānīte parisamāpīte.*

904. *Catalogue Des Manuscrits Pālis des Collections Françaises*; Jacqueline Filliozat, Jinadasa Liyanaratne, William Pruitt, EFEO DATA.

905. *Séminaire des Missions Étrangères de Paris, Catalogue Descriptif des Manuscrits du Fonds Pāli*; Jacqueline Filliozat, Paris, 1988. In EFEO DATA.

II there is a *Sikkhāpada-uddānaya* manuscript in the Kulagammana Rajamahāvihāra in Kandy district, but I could not find it there.

Many of the verses are also found in the Suttavibhaṅga and most are found in the Parivāra. Some verses are different to the ones found in the Suttavibhaṅga and Pārivāra. It might be more appropriate to talk about different versions because the versions of the Gannoruva Pātimokkha manuscript and the printed Sinhalese Bhikkhupātimokkha are quite different. There are many differences and variant readings between the verses found in BhPm 1, G, Parivāra, and the Suttavibhaṅga, and also among the different Parivāra and Suttavibhaṅga editions.

It is unclear whether the Pātimokkha *uddāna* is an ancient part of the text and was later omitted in most manuscript lineages because it was not recited, or whether it is a medieval Southeast Asian addition. The Mahāsaṃghika Prātimokṣasūtra has an *uddāna* after each rule-section and the Mūlasarvāstivāda ones has it before the sections (see Introduction § 7 and Emms 2012: 26–27, 31). This indicates that the addition of *uddānas* is an ancient practice.

An *uddāna* is a summary of key-words in a text or a section of a text and functions as a table of contents. It is found in many Pali texts as well as texts of other schools; see above. 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 Saṃyutta, 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...”

2. *Sikkhāpada-uddāna* in the Sinhala printed edition

1. *Methunādinnadānañ-ca, manussa-viggahottari,
pārājikāni cattāri, chejja-vatthū asaṃsaya ti.*
2. *Viṣatthi-kāyasamsaggo, duṭṭhullaṃ attakāmatam,
sañcarittam kuṭiñ-ceva, vihāro ca amūlakam.*
3. *Kiñci-desañ -ca bhedo ca, tath'eva anuvattakam,
dubbaca-kuladūsanam, saṅghadisesā terasā ti.*
4. *Alaṃ kammaniyañ-ceva, tath'eva ca na beva kho,
aniyatā supaññattā, buddhaseṭṭhena tādina ti.*
5. *Atireka-ekarattañ-ca, akāla-porāṇa-dhovanam,
paṭiggahañ-ca tañ-ceva, viññatti ca tad-uttari,
dve appavārito ceva, tikkbattum codanāya cā ti.*
6. *Missakam suddhakañ-ceva, tulañ-ca anuvassakam,*

- purānasanthatañ-veva, lomāni hāranena ca, dhovanam rūpiyañ-veva, dve ca nānappakāraṅkaṅ -ti.*
7. *Atirekañ-ca pattañ-ca, ūnena bandhanena ca, bhesajjam sātakañ-veva, kupitena acchindanam .*
 8. *Dve tantavāyā veva, accekacīvarena ca, chārattam vippavāsena, attano parināmanā ti.*
 9. *Mūsā-omasa-pesuññam, padaso dve nipajjanā, desanārocanā veva, duṭṭhullam paṭhavī ti khane.*
 10. *Rukkhu-pacchedaññavādam, pesuññajjhāpannena ca, ajjhokāse vihāre ca, anūpakhajja nikaddhanā, vebāsakuṭi lepanā, sappānaka-visiñcanan-ti.*
 11. *Asammato ca ovādo, atthamgatam upassayam, āmisabetu dentassa, cīvaram sibbanena ca.*
 12. *Samvidhāya gamanena, nāvāya abhirūhane, paripācitam bhatañ-ca, raho vā pi nisīdanan-ti.*
 13. *Āvasatha-gaṇañ-veva, paramparam bhojanañ-ca, dve patta-pavāritā veva, vikāle khādanena ca, sanniddhi-paṇitañ-veva, adinnam dvārakena cā ti.*
 14. *Acelakādānena ca, bhikkhu-uyyojanena ca, sabhojanam kulañ-veva, dve ca raho nisīdanā.*
 15. *Santam bhikkhuñ-ca bhesajjam, uyyuttam dassanena ca, atireka-tirattañ-veva, uyyodhika-gamanena cā ti.**
 16. *Suram aṭṭhanguli-patode, udake ca anādare, bhikkhum bhimsāpanañ-veva, jotiñ-ca nahāna-dubbanam, karamam vikappañ-veva, cīvaram apanidhena cā ti.*
 17. *Sañcicca-pānam jīvita, paribhoga-sapānakam, yathādhammañ-ca nihataṃ, jānam duṭṭhulla-chādakam,*
 18. *Ūnavīsati-vassañ-ca, theyyam mātugāmena saddhiñ-ca . samvidhāya sambhuñjanā, nāsitam upalāpanan-ti.*
 19. *Vuccamāno sabadhammena, vinayañ-ca vivanṇayā, mohento pabāram dento, talasattikam amūlakam .*
 20. *Kukkuccānupassutiñ-ca, dhammikānam vinicchayam, samagga-saṅgha-dānena, puggalassa parināmane ti.*
 21. *Antopurañ-ca uggaṇhe, anāpucchā pavesane, sūciharañ-ca mañcañ-ca, tūlonaddham nisīdanam, kaṇḍu-vassikā-sāṭikam, pamānam cīvaram dhārāyī ti .*
 22. *Musā-bhūtañ-ca ovādo, bhojanācelakena ca, surā-sappānakā dhammā, rājavaggena te navā ti .*
 23. *Aññātikāya pavitthāya, vosāsantiṃ na nivārāyī, sekkha-sammata-dānena, āraññabhōjanena cā ti.*
 24. *Parimaṇḍalam paṭicchannam, susamvut'okkhitcakkhunā, ukkhittojjagghikā saddo, tayo veva pacālatā . (Vin V 32)*
 25. *Khambha-ogunṭhitā veva, kuṭi-pallatthikāya ca,*

- sakkaccaṃ pattasaññī ca, samasūpa-samatittikaṃ . (Vin V 32)*
26. *Sakkaccaṃ pattasaññī ca, sapadānāṃ samasūpakam,*
thūpato ca paṭicchannaṃ, viññattujjhāna-saññinā . (Vin V 32)
27. *Na mahantaṃ maṇḍalaṃ dvāraṃ, sabbaṃ hatthaṃ na vyāhare,*
ukkehpo chedanā gaṇḍo, dhunaṃ sithhāvakarakaṃ. (Vin V 32)
28. *Jivhānicchārakaṃ ceva, capu-suru-surena ca,*
battho patto ca oṭṭho ca, sāmisaṃ sithhakena ca. (Vin V 32)
29. *Chattapañissa saddhammaṃ, na desenti tathāgatā,*
evam-eva daṇḍapañissa, sattha-āyudha-pāṇinaṃ. (Vin V 33)
30. *Pādukopāhanā ceva, yāna-sayana-gatassa ca,*
pallatthikā-nisinassa, veṭhit'ogunṭhitassa ca. (Vin V 33)
31. *Chamā-nīc'āsane thāne, pacchato uppathena ca,*
thitakena na kātabbam, harite udakamhi cā ti. (Vin V 33)
32. *Parimaṇḍalaṃ ujjagghi, khambha-piṇḍā tath'eva ca,*
kabalā surusuruñ-ceva, pādukena ca sattamā ti. (Vin V 33)

3. *Sikkhāpada-uddāna* in the Gannoruwa Manuscript

Sikkhāpadassa udānaṃ

1. *Methunādinnadānañ-ca, manussa-viggahottariṃ,*
pārājikāni cattāri, chejja-vatthu asamsayā.
2. *Sukkasamsaggaduṭṭhullā, kāmaṃ sañcaritaṃ kuṭi,*
vihārāmūlakañ-cābhāgiyā bhedānurvattakā.
Dubbacuddasa-saṃghādisesā terasa dhāmatā.
3. *Alaṃkammaniyañ-ceva, nālaṃkammaniyaṃ-pi ca,*
aniyatā duve vuttā, buddhenādiccabandhunā.
4. *Das'ekaratti māso ca, dhovanañ-ca paṭiggaho,*
viññatt'uttari'bhihatthum, ubhinnaṃ dūtakena ca.
5. *Kosiyā suddha-dve-bhāgā, chabbassāni nisīdanaṃ,*
duve lomāni uggaṇho, ubho nānappakārakā .
6. *Dve pattā pañca bhesajjā, vassikā-dāna-pañcamam;*
sāmaṃ vāyāpan'accekam, sāsaṅkaṃ saṃghikena ca.
7. *Musā-bhūtā ca ovādo, bhojanañcela-pañcamam,*
surā-sappānakā dhammā, rājavaggena te navā ti.
8. *Musā omasa-pesuññaṃ, padaso sayanā duve,*
aññatra viññunā bhūtā, thullāpatti khaṇena ca.
9. *Bhūtaṃ aññāya ujjhāpen-dve, saṅghike ca khajjanaṃ,*
nikkaddhanañ-ca āhacca-dvāra-sappānakena ca.
10. *Asammataṭṭhaṅgatopaseyyam, āmisadānasibbanam,*
addhānaṃ nāvam bhūñjeyya, eko ekāya te dasa.
11. *Piṇḍo gaṇam-parampuvam, duve vuttā pavāraṇā,*
vikāle sannidhikāraṃ, pañītaṃ dantaponena ca.
12. *Acelakaṃ uyyojañ-ca, sabhojane duve raho*
nimantito paccayañ-ca, uyyutaṃ vase uyyodhikam.

- 13: *Surā aṅguli hāso ca, anādariyabbhimsanā,
joti-nahānañ-ca-dubbaṇṇaṃ, sāmaṃ apanidhena ca.*
- 14: *Sañcicca-pānakā kammā, duṭṭhullā uṇavīsati(ṃ?),
gamane neva dve diṭṭhi saṃvāsenāsanāya ca.*
- 15: *Sāhadhammikaṃ vilekkhā, moho pahāram-uggiram,
amūlakañ-ca sañcicca-upassūtiñ-ca khīyanam,
pakkame cīvaraṃ datvā, pariṇāmeyya puggale.*
- 16: *Rājino ratanam santam, suci paññañ-ca tūlikam,
nisīdanañ-ca kaṇḍū ca, vassikā sugato na ca.*
- 17: *Paññattā buddhasettḥena, uddakā sāgarūpamā,
gambhīrābuddhavisayā vinaye, nava nānattakā ti.*
- 18: *Saḥatthā ñātikā bhūñjo, nappavāreyya ce bhikkhu,
sekkhasammuti araññaṃ, gārayhan-ti pavuccati.*
- 19: *Maṇḍalaṃ supāṭicchanno, saṃvutokhitacakkhunā,
ukkhitakāya ujjhaggi, saddo kāyappacālakam,
bāhuppacālakañ-ceva, neva sisappacālakam.*
- 20: *Khambhanaṃ guṇḥhito ceva, na gaccheyya ukkuṭikam.
pallatthikāya nisinnassa, sakkaccaṃ pattasaññaṇino,
samasūpañ-ca tittikam, sakkaccaṃ pattasaññaṇino.*
- 21: *Sapadānaṃ samasūpo, na thūpato ca chādakā,
viññattujjhānasaññaṇinā, nātimahā ca maṇḍalaṃ.*
- 22: *Kavalañ-ca anāhaṭaṃ, sabbattham na byāhare,
ukkhevacchedakam gaṇḍo, dhūnasitthāvākarakam.*
- 23: *Jivhānicchārakam capu, surusuru ca kārakam,
tayo nillehakā vuttā, sāmisenā sasitthakam.*
- 24: *Chattapāṇissa saddhamam (sic), na desenti tathāgatā,
tatheva daṇḍapāṇissa, sattha-āvudhapāṇinam.*
- 25: *Pādukāpāhanārūlham yānam seyyagatassa ca,
pallatthikāya nisinnassa, vethito guṇḥhitena ca.*
- 26: *Chamātimāsate thāne, pacchato upathena ca,
ṭhito uccārapassāvaṃ, harite udakamhi cā ti.*
- 27: *Paññattā atidevena, gotamena yasassinā,
sāvake sikkhatthāya pañcasattati sekkhiyā ti.*

APPENDIX III

The *Kāṅkāvitarāṇi*⁹⁰⁶ on *Anussāvita*

“Just so in such an assembly there is a subsequent announcement up to three times”: regarding this some teachers say: “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: “[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, as 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 is finished, and it is not fitting to commit an offence in a category of non-offences.

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...” [as said] further on at the end of the recitation [of the Pārājika section, etc.] (*uddesāvāsāne*). This also does not fit. Why? Because of an absence of a meaningful connection. For some recite this line as *anussāvetam* and some as *anussāvitam*. This in both ways indicates only the past tense and not the future.

If it would have this meaning [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 false speech for the one who thinks: “I shall not disclose” at the end of the Introduction. Why? Because the statement “up to the third time” of the statement “when it is being announced up to the third time” would be without

906. Kkh 24–25: *Evam-evam evarūpāya parisāya... ācariyaparamparābhato vinicchayo.*

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 (*lakkehanavacanamatta*).

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

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

APPENDIX IV

Confession in the *Mūlasikkhā*

“By the one who confesses, having said: ‘I, Venerable Sir, have fallen into many offences of different classes. I confess them to you.’ [Then] when it is said by the one who accepts [the offence] ‘Do you see, friend, those offenses?’, having said ‘Yes, Venerable Sir, I see’ [then] when again it has been said by the one who accepts ‘Do you restrain yourself in the future,’ having said three times: ‘Good, very good, Venerable Sir, I shall restrain,’ it is to be confessed.”⁹⁰⁷

Confession in the *Bhikkhupātimokkhaṅṭhidīpanī*

By Ñāṇakitti Thera. In Guṇaratana p. 3. This is a tentative translation.

“One who has confessed the offence’ (*āpattidesaka*): ‘By the one who declares the offence [it 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*. However, when in the *Khuddasikkhā*: “Very good, Bhante, I will restrain” is to be said’ it 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 who has fallen into one offence,’ [or] ‘I reveal one heavy offence,’ in the manner at the start [in the *Khuddasikkhā*—and [then the offence] is just declared in all manners. This has been said by Buddhānāga thera (= The author of the *Kaṅkhāvitarāṇī-tīkā*). 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.”⁹⁰⁸

907. § 120. *Āpattidesakena ahaṃ, bhante, sambahulā nānāvattukā āpattiyo āpajjīṃ, tā tumhamūle paṭidesemīti vatvā paṭiggaṇhantena passasi, āvuso, tā āpattiyoti vutte āma, bhante, passāmīti vatvā puna paṭiggaṇhantena āyatīṃ, āvuso, saṃvareyyāsīti vutte sādhu, suṭṭhu, bhante saṃvarissāmī ti tikkhattuṃ vatvā desetabbāṃ.*

Cf. *Khuddasikkhā* § 384: *Ahaṃ, bhante, ekaṃ thullaccayāpattiṃ āpajjīṃ, tam tumhamūle paṭidesemīti vatvā tena passasi, āvuso, taṃ āpattinti vutte āma, bhante, passāmīti vatvā puna tena āyatīṃ, āvuso, saṃvareyyāsīti vutte sādhu suṭṭhu, bhante, saṃvarissāmīti vattabbāṃ.*

908. *Desitāpattiko: Āpattidesakena: ahaṃ bhante sambahulā nānāvattukā ... paṭidesemīti vatvā, passasi... vatvā desetabbā ti mūlasikkhā paṭho. Khuddasikkhāyan-tu: Sādhu suṭṭhu bhante saṃvarissāmī ti vattaban-ti vuttam na tikkhattun-ti. Ārocitena: tuyhaṃ santike ekaṃ āpattiṃ āvikaromi vatvā—mamaṃ ekaṃ āpattiṃ āpannabhāvaṃ jānāhi ti vā vadatu, ekaṃ garukaṃ āpattiṃ āvikaromi ti ādinā nayena vadatu—sabbehi ca ākārehi ārocitā va hoti ti buddhanāgattitherena vuttam. Sabbā tā āpattiyo ārocemī ti vacanaṃ pana Samuccayakkhandhakapṭhakathāyaṃ vuttādhippāyaṃ pubbatttherehi racitam yadi cetam vatvā ārocitā svārocitā honti.*

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